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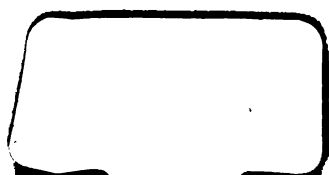
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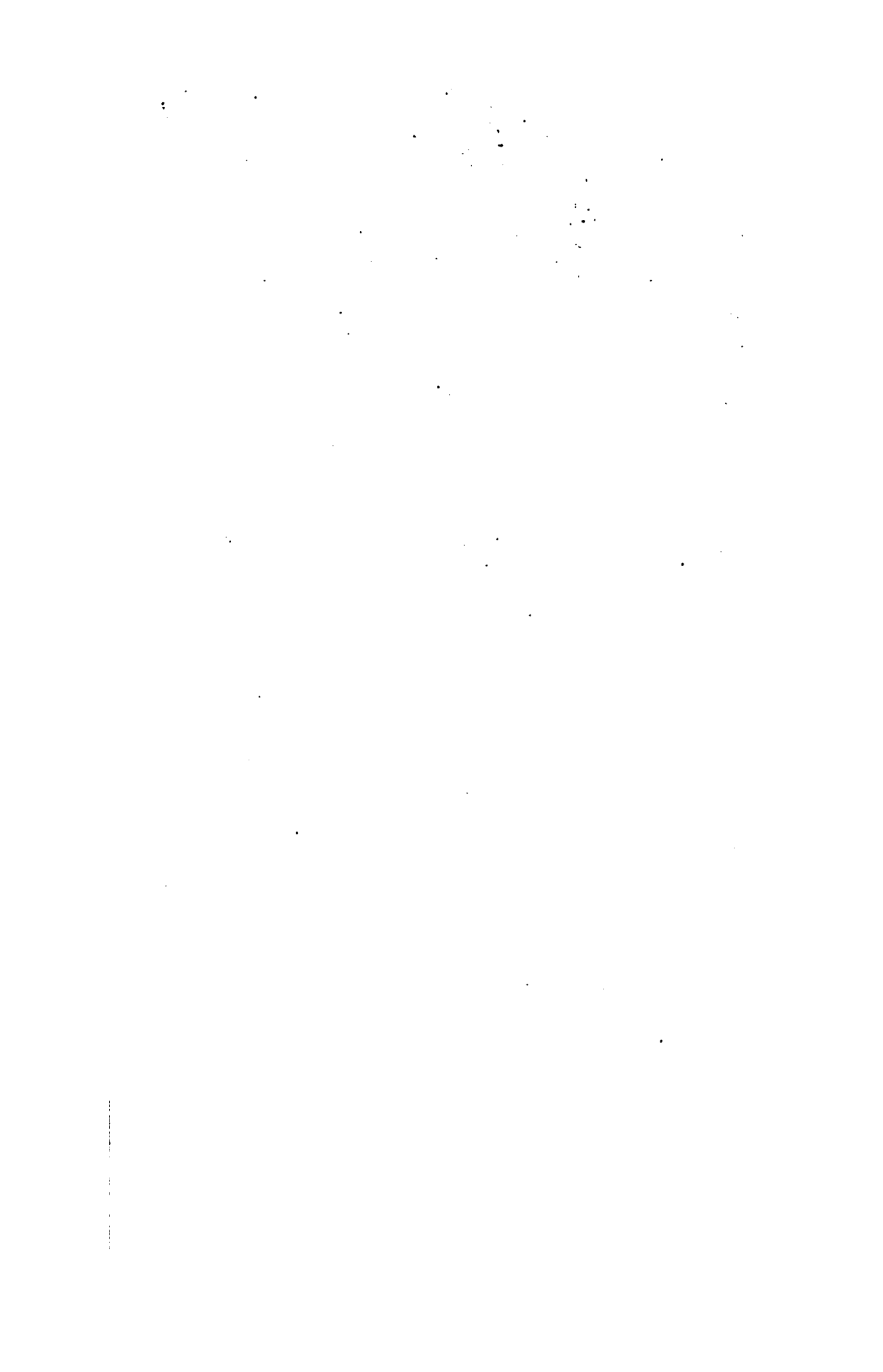
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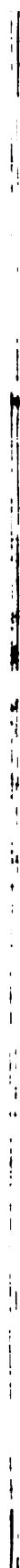
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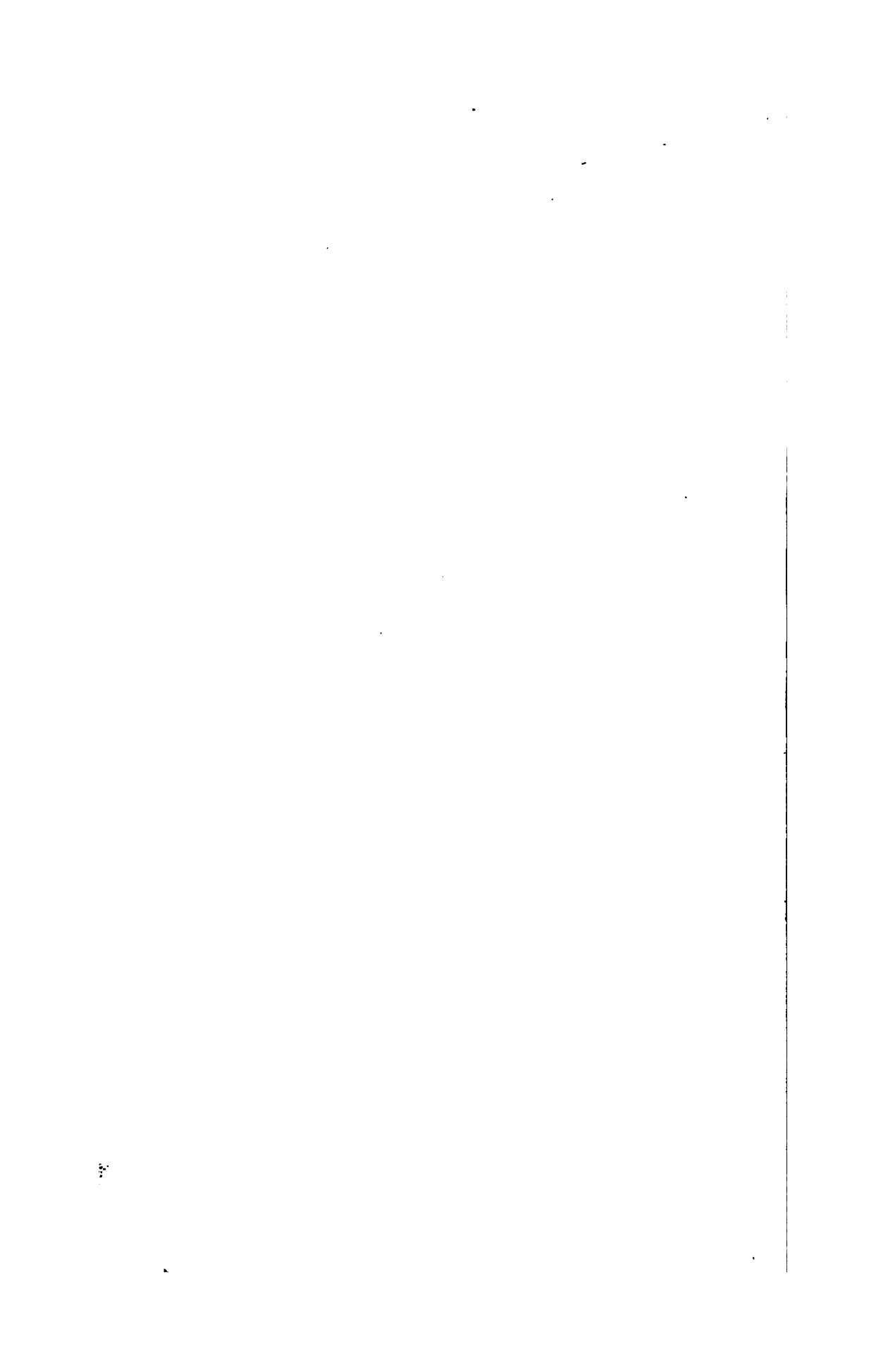


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A

GREEK AND ENGLISH

LEXICON

OF THE

1134
NEW TESTAMENT.

BY

OC
EDWARD ROBINSON, D. D.

LATE PROF. EXTRAORD. OF SAC. LIT. IN THE THEOL. SEM. ANDOVER.

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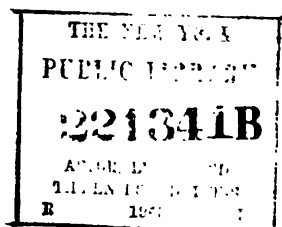
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P R E F A C E .

ELEVEN years have now elapsed, since the Author of this work published a Lexicon of the New Testament, in the form of a revision and translation of the 'Clavis Philologica' of Wahl, in its first edition. That work was favourably received, as supplying in some degree a want which had long been felt ; and the whole edition of fifteen hundred copies was exhausted in a little more than four years.

On returning in 1830 from a residence of several years in Germany, it was the Author's first wish, and perhaps duty, to have immediately prepared another edition of the former work, or a new volume of a similar character. But providential circumstances seemed for a time to call him to other kindred labours ; and then sickness intervened ; so that it was not until the autumn of 1833, that he was able to give himself in earnest to the preparation of a Lexicon. Since that time his labour upon it has been uninterrupted ; so that, comparatively speaking, scarcely a day has elapsed, of which the largest portion has not been spent upon the volume here given to the public.

It was at first supposed, that a revision of the former work was all that would be necessary. But in the lapse of eight years devoted to studies of this nature at home and abroad, the Author's own views and principles in respect to lexicography and philology in general, had naturally become farther developed and in some parts modified. In the same interval, too, the progress of science in this department, as in others, had not ceased to be onward ; new editions of the Lexicons of Wahl and Bretschneider had appeared ; Winer had pushed his researches further, and brought the results into a better form ; and, above all, the labours and improvements of Passow had been spread before the world. In this state of things, an attempt merely to remodel an imperfect foreign work seemed hardly advisable. It appeared therefore to the Author and his friends decidedly preferable, that, calling no man Master on earth, he should go on and prepare from the New Testament itself and from the auxiliary sources, a new and inde-

pendent work, adapted to the wants of students in our own country. In doing this, he has been able to resort to all the sources from which Schléusner and Wahl and Bretschneider drew their materials; and while he has freely availed himself of their labours, he has found occasion on every page to distrust their judgment and accuracy, and to turn from them habitually to the original authorities. Accordingly, the present volume is throughout the result of the Author's own investigations; and, with a few slight exceptions, has been sent to the press wholly in manuscript.

A full and scientific Lexicon of any language, embraces a wide field of inquiry. The scholar who would pursue the study of a language critically and philologically, does not rest, until he has traced each word to its origin; investigated its primitive form and signification; noted the various forms and senses in which it has been current in the different epochs and dialects of the language, and the manner and order in which all these are deduced from the primitive one and from each other; and, last though not least, has observed the relations in which it stands to other words, in constructions and phrases, and the various modifications which it has undergone in these respects. When all these points are properly ascertained and arranged in his own mind, then and not till then is the scholar master of the word in question; and the transcript of the view thus obtained, with the necessary vouchers, is the true lexicography of that word. This is justly termed the *historico-logical* method of lexicography, which has grown up out of the general progress of philology within the present century, and aims to present a logical and historical view of each word in all its varieties of signification and construction. The first exemplification of it was given by Gesenius, in his Hebrew Lexicon; and it has been ably followed out by Passow in his Lexicon of the Greek language.*

These remarks proceed upon the supposition, that a language is in itself primitive and independent of every other; and that its words may therefore be traced to their ultimate roots within itself. This indeed is usually assumed in regard to the Greek language; and the Lexicon of Passow is constructed on this principle. But in respect to our own and many other languages, this is obviously not the fact; and the sci-

* See a very able article on the subject of Greek Lexicography in the London Quarterly Review, Vol. LI. No. 101; reprinted in the Bibl. Repos. Vol. IV. p. 556 sq.

ence of comparative philology, which has sprung up within our own days, has already taught us, that both the Greek and Latin are also only members of one great family of languages, which, descending apparently from the mountains of India, have spread themselves over Southern and Western Asia and the whole of Europe; retaining under every diversity of climate and circumstances such obvious affinities, as give undeniable evidence of a common origin. These Indo-European tongues, as they are called, include the Sanscrit, Persian, Greek, Latin, Gothic, German, English, and the other dialects of the Teutonic; and strictly also those of the Slavic and Celtic races. The Semitic languages form a distinct family; though still, in their primary elements, kindred to the former in a greater degree than has usually been supposed. Here too, the first scientific attempt at marking these coincidences as a part of lexicography, has been made by Gesenius, in his Latin Manual of 1833; but we apprehend the time to be not far distant, when every Lexicon of the Greek or Latin, or indeed of any of the occidental tongues, will be regarded as incomplete, which shall fail to notice these striking affinities.

In respect to the Greek, it should also be borne in mind, that there are three great epochs which mark the progress of the language; through all or some of which the different meanings and uses of a word can be traced with more or less distinctness.* These are its youth, in the heroic or epic poems of Homer and Hesiod, with which may be joined the Ionic prose of Herodotus;—its prime, in the palmy days of Attic elegance and purity, as exhibited in the great tragedians, and in the prose of Thucydides, Xenophon, Plato;—and its decline, after the Macedonian conquest, and still later under the Roman dominion; when the breaking up of the various independent states, the mingling together in armies of soldiers enlisted from every quarter, and the founding of colonies and large cities peopled with inhabitants from every part of Greece and also from foreign lands, could not fail to produce great changes in the language of different communities; which, by natural consequence, would speedily be reflected in the language of books. Thus was formed the later Greek idiom, *ἡ κοινὴ διάλεκτος*, which every where superseded the pure Attic; and of which Aristotle, Polybius, Diodorus, Plutarch, Aelian, and other later writers, are the representatives. Some of the forms peculiar to this later idiom were ascribed to

* Buttm. Gramm. § 1, passim. H. Planck de vera Natura et Indole etc. P. I; in Bibl. Repos. I. p. 650.

the influence of the Macedonians, and referred to the *Macedonic* dialect; or sometimes the same forms were referred to an *Alexandrine* dialect, inasmuch as the chief seat of the later Greek culture was in Egypt and its metropolis Alexandria. But these terms are probably too specific; and embrace what strictly belonged to the later language of common life in general, rather than to the dialect of any particular tribe or city.*

The language of the New Testament is *the later Greek language, as spoken by foreigners of the Hebrew stock, and applied by them to subjects on which it had never been employed by native Greek writers.* The simple statement of this fact, suggests at once what the character of this idiom must be; and might, one would think, have saved volumes of controversy. The Jews came in contact with the Greeks only at and after the Macedonian conquests; and were therefore conversant only with the later Greek. They learned it from the intercourse of life, in commerce, in colonies, in cities founded like Alexandria, where the inhabitants were drawn together from Asia as well as from Greece; and it was therefore the spoken language of common life, and not that of books, with which they became acquainted. But they spoke it as foreigners, as Hebrews; and therefore it could not fail to have in general a colouring of the Hebrew, or rather of the later Aramaean, which was their vernacular tongue. Jews who spoke Greek, are called in the New Testament *Ἑλληνισταί*, Hellenists; and hence in modern usage, since the time of the younger Scaliger, the Jewish Greek has not unaptly been termed *Hellenistic*.†

The earliest monument of this idiom is the Version of the Seventy, made at Alexandria, probably at different times during the centuries immediately preceding the Christian era. This, as being a direct translation from the Hebrew, made by Jews, exhibits strongly the influence of the Hebrew, as well as an imperfect knowledge of the Greek; though in various degrees in its different parts. Closely allied to this are the Apocryphal books usually connected with the Septuagint. Meanwhile, the Greek language had become current also in Palestine, along with the Aramaean; partly through frequent intercourse with Hellenistic Jews settled in Egypt and in Asia Minor, who constantly resorted to Jerusalem; and partly from the influence of the Herods and the Roman dominion.‡ Hence the New Testament was written in the

* Butt. § 1. n. 11, 12. Sturz de Dial. Mac. et Alex. Lips. 1808.

† Butt. § 1. n. 12. Winer Gramm. p. 28, and marg.

‡ Bibl. Repos. I. p. 309 sq. p. 530 sq. Hug's Introd. to the N. T. Part II. § 10.

now universal tongue. Still later there appeared other Greek Versions of the Old Testament, made by Jews; and also the remaining Pseudepigraphic and Apocryphal writings of the Old and New Testaments. Two Jewish writers only, Philo and Josephus, both of them cotemporary with the Apostles, were able to overcome in a great measure the influence of their vernacular tongue; and although when treating of Jewish affairs they necessarily employ many terms belonging to the Jewish Greek, yet in general they approach much nearer to the written idiom of the later Greek, than any of the writers either of the Septuagint or New Testament.

The writers of the New Testament, with the exception of Paul, and partially perhaps of Luke, were unlearned men; and, like the rest of their countrymen, knew the Greek language only from the intercourse of common life, and not from books. With them, therefore, the Hebrew element which mingled in their idiom, would naturally have great prominence; although, since their writings are not translated from a Hebrew original, it is not here as strongly marked as in the Septuagint. It often lies in the turn of the thought, or in the thought itself, rather than in the expression. Even where the expression is modelled after the Hebrew, this is seen more in the construction and connexion of words in phrases and sentences, than as affecting their intrinsic signification. Whoever has himself learned to speak a foreign language, or has closely watched the discourse of foreigners speaking our own tongue, will readily have perceived, that the signification of words is in general much more easily retained and correctly applied, than their forms and their proper construction and connexion. Thus, nothing perhaps imparts more to the Gospels the air of the Hebrew narratives of the Old Testament, than the frequent use of the particle *καί* as a connective, corresponding to the Hebrew usage of the particle *Vav* (ו). — From Hebraisms of this kind, the writings of Paul are comparatively free; since from his birth and residence amid the Greek schools of Tarsus, he probably had acquired a more accurate knowledge of that language than was usual with the Hebrews of Palestine; though the course of his education and the character of his learning were not Greek, but wholly Jewish.

The writers of the New Testament, further, applied the Greek language to subjects on which it had never been employed by native Greek writers. No native Greek had ever written on Jewish affairs, nor on the Jewish theology and ritual. Hence the Seventy, in their translation, had often to employ Greek words as the signs of things and ideas, which heretofore had been expressed only in Hebrew. In such a case,

they could only select those Greek words which most nearly corresponded to the Hebrew; leaving the different shade or degree of signification to be gathered by the reader from the context. Thus, to express the idea of the Hebrew שָׁלוֹם as a word of salutation or farewell, they employ the Greek word *εἰρήνη*, just as we use the word *peace* in the same way and for the very same reason. Similar is *εὐλογέω* for Heb. בָּרַךְ *to bless*; in Greek writers only *to speak well of*. Thus far the path was indeed already broken for the writers of the New Testament. But beyond this, they were to be the instruments of making known a new revelation, a new dispensation of mercy to mankind. Here was opened a wide circle of new ideas and new doctrines to be developed, for which all human language was as yet too poor; and this poverty was to be done away, even as at the present day on the discovery and culture of a new science, chiefly by enlarging the signification and application of words already in use, rather than by the formation of new ones. An example of this in the New Testament is especially the word *πίστις*,—to which may be added *δικαιοσύνη*, *δικαιοῦσθαι*, *ἐκλογή*, *ἀποστολος*, and many others.

The New Testament, then, was written by Hebrews, aiming to express Hebrew thoughts, conceptions, feelings, in the Greek tongue. Their idiom, consequently, in soul and spirit, is Hebrew; in its external form, Greek, and that more or less pure, according to the facilities which an individual writer might have possessed of acquiring fluency and accuracy of expression in that tongue.*

The preceding remarks present a summary view of the principles which have guided the Author in the preparation of the present volume. The Greek of the New Testament constitutes but a small portion of the Greek language as a whole; and a Lexicon of it can only aim to give a just exhibition of one of the subordinate forms or phases of that rich and noble tongue. Of such a work, the following, it would seem, ought to be some of the chief traits; and they have accordingly been made prominent objects of attention.

1. The etymology of each word is given, so far as it appertains to the Greek and Hebrew,† and occasionally the Latin. A general com-

* See generally, H. Planck *De vera natura atque indole Orationis Græcæ Nov. Test.* Goetting. 1810; reprinted in Rosenm. *Commentationes Theol.* I. p. 112; also translated in the *Bibl. Repos.* I. p. 638 sq. See also Winer's *Gramm.* §§ 1—4.

† See the articles *λεβανός*, *ὑσσωπος*, *σουδάριον*, etc. To these should be added *λάμπα*, *λαμπάς*, see Gesen. *Heb. Lex.* art. 793.

parison of the affinities between the Greek and other languages, belongs only to a general Lexicon of the language.

2. The full *historical* view of a word, is here out of place ; since we strictly have to do only with those significations and constructions which are found in the New Testament itself. But the *logical* method is still applicable in its full force. This consists in assigning first to each word its primary signification, whether found in the New Testament or not ; and then deducing from it in logical order all the significations which occur in the New Testament ; but not others, except so far as they may be necessary to illustrate the former.*—In this connexion, the attempt has every where been made, to discriminate between the intrinsic significations of a word, and those senses in which it may be employed through the force of adjuncts. By referring the latter to their appropriate heads, the multiplicity of meanings given by earlier lexicographers has been greatly diminished.—Particular attention has also been given, to bring out to view the force of the prepositions in composition.

3. The various constructions of verbs and adjectives with their cases and with other adjuncts, is in general fully given. Unusual or difficult constructions are noted and explained, by reference both to grammatical rules and to the usage of other writers.—Here the usual Latin abbreviations for marking the construction of words, are too convenient to be laid aside for any English substitutes; and therefore such terms as *seq. genit.* or *c. acc.* and the like, have been retained without scruple; just as the common English has adopted the forms *etc.* and *per cent.*

4. The different forms and inflexion of words are exhibited, so far as seemed proper in a Lexicon. Any variety or irregularity of form is, in particular, fully explained.

5. The usage of the writers of the New Testament, is in all cases illustrated by a reference to both the elements of which the New Testament idiom is composed ; on the one hand, to the Hebrew element or Jewish Greek ; and on the other to the *common* or later idiom of the Greek language. For the former or Hebrew element, the Version of the Seventy is of the highest importance ; since it was probably the only Greek writing with which most of the sacred penmen were acquainted ; and many words, phrases, constructions, and even whole passages, are in the New Testament drawn immediately from it. Next

* Comp. the articles στέλλω, φέω, ψάλλω, etc.

in order are the Apocryphal writings connected with the Septuagint ; and also the other Greek Versions. Thus far the Concordance of Trommius, and the Lexicons of Biel and Schleusner on the Septuagint, furnish sufficient aid. The works of Philo and Josephus are here of great importance ; the latter of whom, especially, contains a treasure of illustration in respect to the facts and antiquities of the New Testament. Valuable though imperfect materials from their writings, have been collected in the 'Observationes' of Loesner and Krebs ; and one of the merits of Bretschneider is his frequent (though often faulty) reference to Josephus. The later Apocryphal writings of both the Old and New Testaments are of value as throwing light upon the opinions of the later Jews, rather than as illustrating the Scriptural idiom ; since they are in a great degree mere servile imitations of the latter.—For the other or Greek element, reference is made to the prominent writers of the later dialect, in the current editions ; and wherever a word belongs also to the Attic epoch, a single reference is usually added to a writer of that age, mostly to Xenophon. Here the Lexicon of single authors, and the collections of Elsner, Kypke, Raphel, and, more than all, of Westein, greatly facilitate the labours of a lexicographer of the New Testament.

Let the student not be startled at the apparent multitude of such references, nor think them all of no avail. They are adduced not merely nor mainly to elucidate the meaning of a word ; but to show its authority and standing in the Greek language. They serve to show in what relation each word stands to the Septuagint and Jewish writings, and also to the later and Attic Greek ; and whether it is common to all or any of them, or found in none. In this way they have an important bearing on the long disputed question of the purity of the New Testament idiom ; and aid in determining its true character.

6. So far as the limits of a Lexicon permit, attention has been given to the interpretation of difficult passages ; in order that the work may in some measure supply the place of a more extended Commentary.

7. Each article, so far as practicable, contains a reference to every passage of the New Testament in which the word is found. In this way, in more than seven eighths of the words, the Lexicon is a complete Concordance of the New Testament. Those articles in which this is not the case, are marked at the end by the letters AL.—The most sedulous care has been bestowed to verify all the references ; and although in a work containing so many thousands of them, some errors are unavoidable, yet it is hoped that the present volume will bear comparison in this respect with any other of a like size and character.

The scriptural references are usually made to the New Testament of Knapp, the Septuagint of Mill, and the Hebrew Bible of Van der Hooght.

Such is the plan of the work now given to the public ; to the execution of which the Author has unweariedly devoted the best powers of the best years of his life ;—with what success, the theological public must judge. His fervent hope and prayer to God is, that the work may be instrumental in giving facility and impulse to the study of the Holy Scriptures and the pursuit of Sacred Literature ; and thus aid in promoting the cause of sacred learning, and Christian piety in our land !

To those friends by whose kind advice and encouragement the Author has been cheered, he tenders his sincere thanks. Among these the Rev. Prof. Stuart has ever been foremost ; and I take pleasure in thus testifying my obligations to him. Nor can I pass over the kind offices of another valued friend, the Hon. John Pickering, whose eminence as a Greek scholar and general philologist is known and appreciated throughout Europe, not less than in our own country. His friendly advice and aid have been always at hand ; and the stores of his valuable library have been opened to me as freely as if they had been my own. A similar acknowledgement is due also to the Trustees having charge of the Theological Seminary at Andover, who have liberally left in my hands for years all the books I desired from the library of that Institution, the richest in its collections of Sacred Literature which our country yet possesses.

A Hebrew and English Lexicon of the Old Testament, translated from the Latin of Gesenius by the Author of the present volume, was published a few weeks since. The translation was carried on along with the preparation of the present work ; without however causing any delay of the latter, unless in a slight degree. The two works together embrace the lexicography of the whole of the original Scriptures.

Boston, Oct. 25, 1836.

E R R A T A .

THE distance of the author from the press prevented in most cases his revision of the proofs. Of the following *errata*, several were made in correcting, after the sheets had left his hands.

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| <p>Page 15. B. l. 10, for 33, read 31.
 P. 17, read art. <i>Αἰθλοψ</i>, and so in the head-line.
 P. 45. art. <i>Ἀνέγω</i>, l. 8, read: a) genr.
 P. 61. A. l. 7 from bott. read <i>ἐμπορος</i>.
 P. 69. B. l. 10 from bott. read <i>γεννηθῆναι</i>.
 P. 89. art. <i>Ἀποπλέω</i> l. 1, read f. <i>πλεῖσσομαι</i>.
 P. 94. art. <i>Ἀππιος</i> l. 7, for a few, read: 43 Roman.—Also l. 9, for 13, read 12.
 P. 150. read art. <i>Γέφυρα</i>, and so in col. B. l. 5, 7, 15.
 P. 167. A. l. 4, for 12, read 22.
 P. 179. B. l. 15, for 29, read 27.
 P. 187. read art. <i>Διδνοία</i>.
 P. 220. A. l. 29, for § 128, read § 127. — B. art. <i>Ἐθίζω</i> l. 7, for § 128. 7, read § 128. 2.
 P. 224. B. l. 3, for II. 5, read II. 8.
 P. 253. art. <i>Ἐκπέντω</i> l. 3, for § 97, read: § 96.
 P. 266. B. l. 6 from bott. for 19, read 18.
 P. 291. art. <i>Ἐξοχή</i> l. 2, insert a parenthesis after the word prominent.</p> | <p>P. 315. B. l. 9 from bott. for 8:5, read 9:5.
 P. 324. A. l. 17, put a period after idol. — Also l. 27, for 32, read 31.
 P. 337. A. l. 20, for υ', read δ.
 P. 360. read art. <i>Ἡλίαι</i>.
 P. 438. B. l. 9 from bott. read <i>χειμαζέας</i>.
 P. 449. read art. <i>Κοινωνέω</i>.
 P. 583. B. l. 12 from bott. for 2, read 3.
 P. 636. A. l. 31, read: 2 John 3, 9.
 P. 648. art. <i>Πόλεμος</i> l. 6, read <i>εἰς πόλεμον</i>.
 P. 705. A. l. 9, for Arr. read App.
 P. 753. A. l. 1, read art. <i>Στενυρός</i>. — Art. <i>Σιτιστός</i> l. 1, put a parenthesis after <i>αἶτος</i>.
 P. 799. art. <i>Σφάγιον</i> l. 1, put a parenthesis before <i>σφαζω</i>.
 P. 828. A. ult. read <i>ἡγῆ</i>.
 P. 831. B. l. 4, read: Also
 P. 865. B. l. 2 from bott. read <i>ἡγῆ</i>.
 P. 885. B. l. 13 and 14 from bott. read: <i>τούτῳ</i>.
 P. 905. B. l. 5, for 1: 12, read 12: 1.</p> |
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See ADDITIONS AND CORRECTIONS at the end of the Volume.

LEXICON

OF THE

NEW TESTAMENT.

Α, *alpha*, the first letter of the Greek alphabet, corresponding to the Heb. א. For its power as a numerical sign, and as a privative and intensive particle in composition, see Buttmann § 2. n. 3. § 120. 5, and n. 11. In N. T. τὸ Α or τὸ ἄλφα signifies *the first*, Rev. 1: 8, 11. 21: 6. 22: 13; since the writer himself explains it by πρῶτος and ἀρχή. Compare Is. 48: 12. coll. 41: 4. 44: 6.—Clem. Alex. Strom. IV. 25. [p. 537. C. ed. Sylb.] κύριος γὰρ αὐτός (ὁ υἱός) πασῶν τῶν δυνάμεων, εἰς ἐν ἐλουμένον καὶ ἐνουμένον διὰ τοῦτο Α καὶ Ω ὁ λόγος εἰρη-
ται.

Ἀαρών, ὁ, indec. *Aaron*, Hebrew אַהֲרֹן, pr. name of a son of Amram and Jochebed of the tribe of Levi, Ex. 6: 20; the brother of Moses, his interpreter (מִשְׁנֵי) before Pharaoh the Egyptian king, Ex. 4: 14 sq. 5: 1 sq. 7: 10 sq. and the first High Priest, Ex. 28: 1 sq. 40: 12 sq.—In N. T. Acts 7: 40. Heb. 5: 4. 7: 11. 9: 4. By Hebraism, *family of Aaron*, Luke 1: 5.

Ἀβαδδών, indec. *Abaddon*, Heb. אַבְדֹּן (destruction), the name ascribed Rev. 9: 11 to the angel of Tartarus (ἄβυσσος q. v.) and explained by the Greek ἀπολλύων *destroyer*, i. e. the angel of death. The usual Heb. word is מְשִׁיחַ, Sept. ὁ ὀλοθρευτής, Ex. 12: 23. So Wisd. 18: 25. Compare ὀλοθρευτής 1 Cor. 10: 10.

Ἀβαρής, ἑός, ὁ, ἡ, adj. (α pr. and βάρος weight,) pp. *not heavy*, e. g. of the air, Plut. Moral. VI. p. 98. ed. Tauchn.

In N. T. metaph. *not burdensome*, i. e. not causing expense, 2 Cor. 11: 9 ἄβαρῃ ὑμῶν ἱμαντὸν ἐτίθησα.—So ἐπιβαρύνω q. v. and βαρύνος Jos. Ant. 1. 16. 2.

Ἀββᾶ, indec. *Abba*, Hebrew אָבָא, Chaldee form אָבָא, *father*. Mark 14: 36. Rom. 8: 15. Gal. 4: 6.

Ἀβελ, ὁ, indec. *Abel*, Hebrew אֲבֵל (transientness), pr. name of the second son of Adam. Matt. 23: 35. Luke 11: 51. Heb. 11: 4. 12: 24. See Gen. 4: 1—16.

Ἀβιά, ὁ, indec. *Abia*, Heb. אֲבִיהֶוָה (Jehovah is his father), pr. name of two men in N. T. One a king of Judah, Matt. 1: 7. coll. 1 K. 14: 31. 15: 1 sq. The other a priest of the posterity of Aaron, and founder of a sacerdotal family, Luke 1: 5. When all the priests were distributed into 24 classes, the 8th class was called from him *the class of Abia*. 1 Chr. 24: 10.

Ἀβιάθαρ, ὁ, indec. *Abiathar*, Heb. אֲבִיהֶוָה (father of abundance), pr. name of a High Priest, Mark 2: 26. Cf. 1 Sam. 22: 21. 1 K. 2: 26, 27, 35. See Calmet.

Ἀβιληνή, ἡς, ἡ, *Abilene*, (in Mas. also Ἀβιλλή and Ἀβιλιάνη) the name of a district not far from Anti-Lebanon, so called from the city Abila or Abela, which lay on the eastern declivity of Anti-Libanus, about 18 or 20 miles N.W. from Damascus, towards Heliopolis or Baalbeck; and often named Ἀβιλη τοῦ Λυσανίου to distinguish it from others. This territory had formerly been governed as a *tetrarchie* by a certain Ly-

sanias, the son of Ptolemy and grandson of Mennaeus (Jos. Ant. 14. 13. 3); but he was put to death (A. C. 36) through the intrigues of Cleopatra, who took possession of his province (ib. 15. 4. 1). After her death it fell to Augustus, who hired it out to a certain Zenodorus; but as he suffered the country to be infested with robbers, the province was taken from him and given to Herod the Great (Jos. B. J. 1. 20. 4. coll. Ant. 15. 10. 1). At Herod's death a part of the territory was given to Philip (Ant. 17. 11. 4); but the greater part, with the city Abila, seems then or afterwards to have been bestowed on another Lysanias, Luke 3: 1; who is by some supposed to be a descendant of the former, but is nowhere mentioned by Josephus. Indeed nothing is said by Josephus or any other profane writer of this part of Abilene until about ten years after the time referred to by Luke, when Caligula gave it to Agrippa Major as ἡ τετραρχία Ἀβιουδίου (Ant. 18. 6. 10); to whom it was afterwards confirmed by Claudius (ibid. 19. 5. 1). At his death it went with his other dominions to Agrippa Minor (ib. 20. 7. 1. B. J. 2. 12. 1).—See Krebs Ohss. in N. T. p. 110. Rosenm. Alterthk. I. Pt. II. p. 257.

Ἀβιούδ, ὁ, indec. *Abiud*, Hebrew אֲבִירֹדָה (Judah is his father), pr. name of a son of Zorobabel, Matt. 1: 13. Omitted in 1 Chr. 3: 19.

Ἀβραάμ, ὁ, indec. *Abraham*, Heb. אֲבִרָהָם (father of a multitude), pr. name of the celebrated patriarch and founder of the Israelitish nation. Matt. 1: 1, 2. 22: 32. Heb. 11: 8—19. AL.

Ἀβυσσος, οὐ, ἡ, (a pr. and βύθος v. βύσσος depth, bottom,) in Greek writers, *deep, profound*; as ἡ μύνη ἄβυσσος Di-od. Sic. 5. 25. Herodot. 2. 28. Sept. for אַבְיֹס, *abyss*, either of the ocean, Gen. 1: 2. 7: 11; or of the underworld, Ps. 71: 21. 107: 26.

In N. T. ἡ ἄβυσσος as a noun signifies, *the place of the dead, orcus, ἄδης*.

a) genr. Rom. 10: 7.

b) spc. *Tartarus* i. e. that part of ἄδης in which the souls of the wicked were supposed to be confined. Luke 8: 31. Rev. 9: 1, 2; 11: 7; 17: 8. 20: 1, 3.

3. Cf. 2 Pet. 2: 4.—Acta Thomae § 32 ἡ ἄβυσσος τοῦ Ταρτάρου.

Ἀγαβος, οὐ, ὁ, *Agabus*, pr. name of a Jewish Christian, who predicted a famine Acts 11: 28, and the imprisonment of Paul Acts 21: 10.

Ἀγαθοεργέω, ᾧ, f. ἦσω, (ἀγαθός and ἔργον,) Phavorin. εὐεργιστῶ καὶ ἐργάζομαι ἀγαθόν. In N. T. absol. *to do good* to others. 1 Tim. 6: 18. (coll. Gal. 6: 10.) In Mss. Acts 14: 17 for ἀγαθοποιέω.

Ἀγαθοποιέω, ᾧ, f. ἦσω, (ἀγαθός and ποιέω.) The better form is ἀγαθὸν ποιεῖν, Lobeck ad Phryn. p. 200.

1. *to do good* to others, absol. Mark 3: 4. Luke 6: 9, 35. Acts 14: 17. With an accus. of pers. Acts 6: 33. Sept. לְרַבִּי Judg. 17: 13. Zeph. 1: 12.—Tob. 12: 13. 1 Mac. 11: 33. 2 Mac. 1: 2.

2. In N. T. also *to do well, act virtuously*, absol. 1 Pet. 2: 15, 20. 3: 6, 17. 3 John 11. Cf. 1 Pet. 3: 11.

Ἀγαθοποιῶν, ας, ἡ, *well-doing, love of virtue, virtuous conduct*, 1 Pet. 4: 19; cf. ἀγαθοποιέω no. 2.—Test. XII Pat. ap. Fabric. Cod. Pseudep. I. 722.—Others, *beneficence*.

Ἀγαθοποιός, οὐ, ὁ, ἡ, adj. pp. *beneficent*; in the sense of *bland, courteous*, e. g. γυνή Eccles. 42: 14. In N. T. *upright, virtuous*, 1 Pet. 2: 14; cf. ἀγαθοποιέω no. 2.—Athenag. Apol. p. 304. D. in Opp. Justin. Mart.

Ἀγαθός, ἡ, ὁ, ἡ, (ἀγαν much, exceedingly), corresp. to Heb. טוֹב, Lat. *bonus*, and Eng. *good*.

1. *good*, i. e. from the force of the theme, *excellent, distinguished, best*.

a) of persons. Matt. 19: 16 διδάσκαλε ἀγαθὲ. v. 17 bis. Mark 10: 17, 18 bis. Luke 18: 18, 19 bis. So Sept. for טוֹב 1 Sam. 9: 2.—Judith 11: 8. Jos. Ant. 9. 5. 2 τοὺς ἀγαθοὺς ἀνδρας καὶ δικαίους ἀπέκτεινε. Xen. Cynege. 1. 14.

b) of things. Luke 10: 42 τὴν ἀγαθὴν μερίδα. John 1: 47 τί ἀγαθόν *what remarkable*. 2 Thess. 2: 16 ἐλπὶς ἀγαθή, unless this is put for ἐλπίς ἀγαθῶν: So Sept. for טוֹב Ezra 8: 27 χαλκοῦ ἀγαθοῦ.

2. *good*, absolutely, i. e. of good character, disposition, quality.

a) of persons, *upright, virtuous*. Matt.

5: 45. 12: 35. 22: 10. 25: 21, 23. Luke 6: 45. 19: 17. 23: 50. John 7: 12. Acts 11: 24. So Sept. for כִּי 2 Chr. 21: 13. Prov. 13: 2, where ἀγαθός is opposed to παράνομος. 15: 3. Is. 63: 7 κριτής ἀγαθός for כִּי רַב.—Xen. Mem. 3. 4. 8 τοὺς πακοὺς κολάζειν καὶ τοὺς ἀγαθοὺς τιμᾶν.

b) of things. (α) in a physical sense, e. g. δένδρον Matt. 7: 17, 18. γῆ Luke 8: 8. So Sept. γῆ ἀγ. for כִּי Ex. 3: 8. —Diod. Sic. 11. 25 χώρα ἀγ. Xen. Oec. 16. 7 γῆ ἀγ.—(β) in a moral sense, good, upright, virtuous; e. g. καρδία Luke 8: 15. ἐντολή Rom. 7: 12. λόγος 2 Thess. 2: 17. Θελήμα τοῦ Θ. Rom. 12: 2, and so Sept. for כִּי with τὸ πνεῦμα Neh. 9: 20. Ps. 143: 10. Wisd. 8: 19 ψυχὴ ἀγ. Hence συνειδήσις ἀγαθὴ, i. e. consciousness of rectitude, Acts 23: 1. 1 Tim. 1: 5, 19. 1 Pet. 3: 16, 21.—So ἔργα ἀγαθὰ, good deeds, virtue, rectitude, Rom. 2: 7. 13: 3. Eph. 2: 10. Col. 1: 10. 2 Tim. 2: 21. 3: 17. Tit. 1: 16. 3: 1. Heb. 13: 21. So Sept. for כִּי 1 Sam. 19: 4 ποιήματα ἀγ. Wisd. 3: 15 πόνοι ἀγ.

c) neut. ἀγαθόν and ἀγαθά, i. e. virtue, rectitude, love of virtue, Matt. 12: 34, 35. 19: 16. Luke 6: 45. John 5: 29. Rom. 2: 10. 3: 8. 7: 18, 19. 9: 11. 12: 9. 13: 3. 16: 19. 2 Cor. 5: 10. 1 Pet. 3: 11, 13. 3 John 11. Rom. 7: 13 bis τὸ ἀγαθόν that which is in itself good. Rom. 14: 16 where τὸ ἀγαθόν is the good cause, i. e. the religion of Christ. Sept. for כִּי Ps. 34: 14. 53: 4.—Xen. Mem. 3. 10. 5.

3. good, in respect to operation or influence on others, i. e. useful, beneficial, profitable.

a) of persons, benevolent, beneficent, Matt. 20: 15. Rom. 5: 7. 1 Thess. 3: 6. Tit. 2: 5. 1 Pet. 2: 18. So Sept. for כִּי 2 Chr. 30: 19 ὁ θεὸς ἀγ. Ps. 73: 1.—Xen. Cyr. 3. 3. 4 εὐεργέτην, τὸν ἄνδρα τὸν ἀγαθόν. Thuc. 1. 86.

b) of things; e. g. δόματα Matt. 7: 11. Luke 11: 13. δόσις James 1: 17. ἔργον Phil. 1: 6. ἀναστροφὴ 1 Pet. 3: 16. καρποὶ James 3: 17. πίστις Tit. 2: 10. Sept. for כִּי 1 Sam. 12: 23 ἀγ. ὁδός. Neh. 9: 13 ἐντολαὶ ἀγ.—Matt. 12: 35 ἀγ. θησαυρός, treasure of good things. Luke 6: 45.—So ἔργα ἀγαθὰ, good deeds, benefits, Acts 9: 36. 2 Cor. 9: 8. 1 Tim. 2: 10. 5: 10.—

In the sense of *suitable, adapted to*, Eph. 4: 29 λόγος ἀγ. πρὸς οἰκοδομὴν. Rom. 15: 2.—Jos. Ant. 4. 6. 1 πόλις φοινίκας φέρειν ἀγαθῇ. Pausan. Eliac. poster. c. 26. 4 χώρα ἐς καρποὺς ἐκτρέφειν ἀγαθῇ.

c) neut. (α) τὸ ἀγαθόν, something useful and profitable, benefit, Rom. 8: 28. 12: 21. 13: 4. Gal. 6: 10. Eph. 4: 28. 6: 8. 1 Thess. 5: 15. Philem. 6, 14.—Xen. Cyr. 4. 2. 18.—(β) τὰ ἀγαθὰ, things good and useful, benefits, blessings. Matt. 7: 11. Luke 1: 53. 16: 25. Gal. 6: 6. Heb. 9: 11. 10: 1.—Xen. Cyr. 5. 3. 15 τοὺς εὐεργετοῦντας ἀγαθοῖς ὑπερβαλλόμενοι.—In the sense of *goods, wealth*, Luke 12: 18, 19. So Sept. for כִּי Gen. 24: 10. 45: 18, 20. Deut. 6: 11.—Xen. Cyr. 3. 3. 20.

4. good, in respect to the feelings excited, i. e. pleasant, joyful, happy. 1 Pet. 3: 10 ἡμέρας ἀγ. Rom. 10: 15 τὰ ἀγαθὰ happy times. Sept. for כִּי Ps. 34: 12 ἡμέρας ἀγ. Zech. 8: 19 ἱορτὰς ἀγ.—Ecclus. 14: 14. 1 Macc. 10: 55.

Ἀγαθοουργέω, ὦ, f. ἦσω, (contr. for ἀγαθοεργέω q. v.) to do good to others, absol. Acts 14: 17 in some Mss.—Cyrill. c. Julian. 3. p. 81. A. et in Mich. cap. 2. p. 409. C.

Ἀγαθωσύνη, ης, ῆ, (for ἀγαθωσύνη; in Greek writers ἀγαθότης, or better χρηστότης, Thom. Mag. p. 921. H. Planck de Indol. p. 162, 164, and in Bib. Repos. I. p. 683,) goodness, viz.

a) of disposition and character, probity, virtue, Rom. 15: 14. Eph. 5: 9. 2 Thess. 1: 11. So Sept. for כִּי Ps. 52: 5. כִּי 2 Chr. 24: 16.

b) towards others, beneficence, Gal. 5: 22. Sept. for כִּי Neh. 9: 25.

Ἀγαλλίασις, εως, ῆ, not found in Gr. writers; but often in Sept. in the sense of joy, exultation, for בָּרָא Ps. 45: 16. 65: 13. rejoicing, with song, dancing, etc. for מָצָה Ps. 30: 7. 118: 15. 126: 2. 6. great joy, for גִּישׁוּץ Ps. 45: 8. 51: 10, 14.—Tob. 13: 1.

In N. T. joy, gladness, rejoicing, Luke 1: 14, 44. Acts 2: 46. Jude 24.—Acta Thom. § 7 ἐν χαρῇ καὶ ἀγαλλιάσει.—Heb. 1: 9 θλαίων ἀγαλλιάσεως from Ps. 45: 8, oil of gladness, i. e. with which guests were anointed at feasts, here put

as an emblem of the highest honour; see Calmet p. 68.

Ἀγαλλιάω, ὦ, Luke 1: 47, else-where ἀγαλλιάομαι, (ἄγαν much and ἄλλομαι to leap, dance,) not found in Gr. writers, but often in Sept. for לָא Ps. 2: 11. לָא Ps. 68: 4. לָא Ps. 20: 6. לָא Ps. 40: 17, etc. pp. spoken of rejoicing with song and dance. Hence in N. T. to exult, rejoice.

a) absol. Luke 10: 21. Acts 2: 26 ἡγαλλιάσατο ἡ γλῶσσά μου, I rejoiced in words, sang aloud. 16: 34.—So χαίρειν καὶ ἀγαλλ. emphat. rejoice exceedingly, Matt. 5: 12. 1 Pet. 4: 13. Rev. 19: 7. coll. Ps. 90: 14. 40: 17.—Acta Thom. § 27.

b) with a noun of the same signif. in an adverbial sense. 1 Pet. 1: 8 ἀγαλλισθε χαρᾷ ἀνεκλήτην, rejoice with joy unspeakable, i. e. unspeakably. Winer § 58.3. Matthiae § 408. n. Buttm. § 133.3.

c) seq. ἵνα c. subjunct. John 8: 56 ἡγαλλιάσατο ἵνα ἴδῃ τὴν ἡμέραν τὴν ἐμὴν, he rejoiced that he should see my day, i. e. to see it. Cf. Lücke Comm. in Joh. II. p. 246.

d) seq. ἐπὶ c. dat. Luke 1: 47 ἡγαλλίασεν τὸ πνεῦμά μου ἐπὶ τῷ θεῷ, where it should prob. read ἡγαλλιάσεται τὸ πν. coll. Ps. 13: 6 ἀγαλλιάσεται ἡ καρδιά μου.—So ἀγάλλεσθαι ἐπὶ τινι Xen. Mein. 3. 5. 16. Sept. Ps. 9: 15. 21: 2. 35: 9.

e) seq. ἐν c. dat. where a simple dative might stand. John 5: 35 ἀγαλλ. ἐν τῷ φωτὶ αὐτοῦ. 1 Pet. 1: 16.—So Ps. 89: 16 ἐν τῷ ὀνόματι σου ἀγαλλ. 13: 5. Xen. Hiero I. 16 εὐφραίνεσθαι ἐν τινι.

Ἀγαμος, ου, ὅ, ἡ, adj. (α pr. and γάμος nuptials,) unmarried, i. e. wholly, coelebs, 1 Cor. 7: 32, 34; or spoken of those who do not marry a second time, ib. v. 8, 11.—Xen. Conv. 9. 7. Horn. II. 3. 40.

Ἀγανακτιέω, ὦ, f. ἴσω, (ἄγαν much, and ἄχθος pain,) pp. to be pained, a) in body, Plato Phaedr. c. 97. b) in mind, i. e. to be solicitous or provoked, Plato Phaedon. c. 8, 9 ed. Fisch.—In N. T. to be angry, vexed, indignant.

a) genr. and absol. Matt. 21: 15. 26: 8. Mark 10: 14. Luke 13: 14. — Bel and Drag. 28. Jos. Ant. 2. 13. 3. Herodian. 8. 7. 6.—Mark 14: 4 ἀγανακτοῦντες πρὸς ἑαυτοὺς καὶ λέγοντες, indignant among

themselves and saying, for ἀγανακ. καὶ λέγ. πρὸς ἑαυτοὺς.

b) by impl. to complain of, seq. περί c. gen. Matt. 20: 24. Mark 10: 41.—Plato Ep. 7. Apollodor. Bib. I. περί Τιτάων ἀγανακτοῦσα. More freq. with ἐπὶ seq. dat. Jos. Ant. 4. 6. 4. Wisd. 12: 27.

Ἀγανάκτησις, εἰς, ἡ, indignation. 2 Cor. 7: 11.—Thuc. 2. 41. Jos. B. J. 4. 5. 4.

Ἀγαπάω, ὦ, f. ἴσω, absol. and trans. to love; but differing from φιλέω, which includes the kind of love or affection expressed by a kiss; see Tittmann de Synon. in N. T. p. 50.

a) to love, i. e. (α) to regard with strong affection. Luke 7: 42. John 3: 35. 8: 42. 21: 15 sq. 2 Cor. 9: 7. Rev. 3: 9. al. saep. Sept. for אָהַב, Gen. 24: 67. Ruth 4: 15.—With an accus. of the corresp. noun, Eph. 2: 4 ἀγάπην, ἣν ἡγάπησεν ἡμᾶς, the love, with which he hath loved us; so 2 Sam. 13: 15. See Buttm. § 131. 3. Matth. § 408. Winer § 32. 2.—Hence perf. part. Pass. ἡγαπημένος, beloved, Eph. 1: 6. Col. 3: 12. al.

(β) as referred to superiors, and including the idea of duty, respect, veneration, etc. to love and serve with fidelity, Matt. 6: 24. 22: 37. Mark 12: 30, 33. Luke 16: 13. Rom. 8: 28. al. saep. Sept. for אָהַב 1 Sam. 18: 16.—Hence οἱ ἀγαπῶντες τὸν κύριον, the faithful disciples or followers of the Lord, Eph. 6: 24. James 1: 12. 2: 5. Sept. for אָהַב Ex. 20: 6. Deut. 5: 10.

b) to love, i. e. to regard with favour, good will, benevolence. Mark 10: 21 ἡγάπησεν αὐτόν. Luke 7: 5. John 10: 17. In other passages the effects of benevolence are expressed, to wish well to, do good to, etc. ἀγαπᾶν τὸν πλησίον, τοὺς ἐχθρούς, etc. Matt. 5: 43 sq. 19: 19. 22: 39. Luke 6: 32. al. For the fut. ἀγαπήσεις as imperat. in Matt. 5: 43, see Winer § 44. 3. Matth. § 498. c.—2 Cor. 12: 15 εἰ καὶ περισσώτερος ἡμᾶς ἀγαπῶν, ἤτον ἀγαπῶμαι, even if, having conferred greater benefits on you, I receive less from you.

c) spoken of things, to love, i. e. to delight in. Luke 11: 43 ἀγαπᾶτε τὴν πρωτοκαθεδρίαν. John 3: 19. Heb. 1: 9. 1 John 2: 15. Sept. for אָהַב Ps. 45: 8.—

Xen. Cyr. 7. 5. 24 *μάλιστ' ἂν ἀγαπᾷν* τὴν παρ' αὐτῷ *διαίταν*. Jos. Ant. 7. 1. 6 σφόδρα αὐτοῦ (David) τὴν πρὸς αὐτῷ (Abner) *τεμνὴν ἀποθανόντων, καὶ φυλακὴν τῆς πίστεως ἡγάγαν*, i. e. they were *delighted with*, etc. cf. Kypke Obses. Sac. I. p. 179.—*Οὐκ ἀγαπᾷν*, *not to love*, i. e. to *neglect*, to *disregard*, to *contemn*. Rev. 12: 11 *οὐκ ἡγάγησαν τὴν ψυχὴν αὐτῶν ἅχρι θανάτου*, they *contemned their lives even unto death*, i. e. they willingly exposed themselves to death. See *Οὐ*, and comp. Gesen. Lehrg. p. 832. Stuart § 537. Winer § 59. 1. So Eccles. 15: 13 *οὐκ ἀγαπήτωρ*, *delectable*. AL.

Ἀγάπη, ης, ἡ, 1. love, i. e. affectionate regard, good will, benevolence.

a) *genr.* 1 Cor. 4: 21 *ἐν ῥάβδῳ ἔλθω πρὸς ὑμᾶς, ἣ ἐν ἀγάπῃ πνεύματι τε παρό-
ντος; shall I come to you with a rod, or
in love?* i. e. full of love, all love. Col. 1:
13 *ὁ υἱὸς τῆς ἀγάπης, i. q. ὁ ἀγαπητός,
beloved son;* for this *gen.* instead of an
adject. see Gesen. p. 643. Stuart § 440.
Winer § 34. 2. Buttm. § 123. n. 4.—Spoken
more especially of that good will to-
wards others, that love of our neigh-
bour, that brotherly affection, which the
religion of Jesus commands and in-
spires. John 15: 13. 17: 26. Rom. 13: 10.
1 Cor. 13: 1 sq. Heb. 6: 10. 1 John 4: 7.
al. *saep.* 2 Cor. 13: 11 *ὁ θεὸς τῆς ἀγά-
πης, the God of love, i. e. the author and
source of love, who is himself love.*
Rom. 15: 30 *ἀγάπῃ τοῦ πνεύματος αὐτοῦ, that
love which the Spirit inspires.*—Followed
by *eis* c. accus. 2 Thess. 1: 3 *ἡ ἀγά-
πη εἰς ἀλλήλους.* 2 Cor. 2: 4, 8. 1 Pet.
4: 8. Followed by *ἐν* c. dat. in the
looser late Greek usage, instead of *eis*
c. accus. Joh. 13: 35 *ἀγάπῃ ἐν ἀλλήλοις.*
2 Cor. 8: 7. See Winer § 54. 4.

b) *spec. ἡ ἀγάπη τοῦ Θεοῦ v. τοῦ Χριστοῦ, the love of God or of Christ.* Here the gen. is sometimes subjective or active, and sometimes objective or passive.

(α) subj. or act. it signifies the love which God or Christ exercises towards Christians. So of God, Rom. 5: 5. Eph. 2: 4. 2 Thess. 3: 5. Followed by εἰς τῶν, Rom. 5: 8; and by ἐν τῶν, 1 John 4: 9, 16; see above in α. So of Christ, 2 Cor. 5: 14.

(β) objectively or pass. that love of

which God or Christ is the object in the hearts of Christians. So of God, Luke 11: 42. John 5: 42. 1 John 2: 5; and so absol. 1 John 4: 16, 18 ter. 3 John 6. So of Christ, John 15: 10. Rom. 8: 35. For this gen. of the object, see Gesen. p. 676. Winer § 30.—Instead of the gen. *μοι*, we find Joh. 15: 9 *ἐν τῇ ἀγάπῃ τῇ ἐμῇ*, i.e. in the love of me.

c) by meton. the effect or proof of love, beneficence, benefit conferred. Eph. 1:15 τὴν ἀγάπην τὴν εἰς πάντας τοὺς ἁγίους. 3: 19. 1 Joh. 3: 1. 2 Thess. 2: 10 τὴν ἀγάπην τῆς ἀληθείας, the true love, i. e. the true and real benefits conferred by God through Christ. Buttm. § 123. n. 4.

2. In the plur. *ἀγάπαι*, *ᾤρ*, *αἱ*, *α-
γαπαί*, *love-feasts*, i. e. public banquets
of a frugal kind, instituted by the ear-
ly Christians, and connected by them
with the celebration of the Lord's sup-
per. The provisions etc. were contri-
buted by the more wealthy individuals,
and were common to all Christians,
whether rich or poor, who chose to
partake. Portions were also sent to
the sick and absent members. These
ἀγάπαι were intended as an exhibition
of that mutual love which is required
by the Christian religion; but as they
became subject to abuses, they were af-
terwards discontinued. See Tertull.
Apol. c. 39. Calmet p. 27.—Jude 12.
Comp. Acts 2:42, 46. 6:2. 1 Cor. 11:
17—34. AL.

Ἀγαπητός, ἡ, όν, *beloved, dear*,
Xen. Mem. 2. 1. 32 ἡ ἀρετή—ἀγαπητή
συνεργός τεχνίταις. So Sept. for יָדִיד.
Ps. 84 : 2.—In N. T.

1. *beloved, dear*, but spoken only of Christians, as united with God, or with each other, in the bonds of holy love; e. g. ἀγαπητοί, Acts 15:25. Rom. 12:19. 2 Cor. 7:1. 12:19. Col. 1:7. 4:14. 1 Thess. 2:8. Heb. 6:9. 1 Pet. 2:11. 4:12. 2 Pet. 3:1, 8, 14, 15, 17. 1 John 3:2, 21. 4:1, 7, 11. 3 John 1:2, 5, 11. Jude 3, 17, 20. 1 Tim. 6:2 πιστοὶ εἰς καὶ ἀγαπητοί, i. e. conjoined in the bonds of faith and love.—1 Cor. 15:58 ἀδελφοὶ ἀγαπητοί, *beloved brethren*, i. e. Christians. Eph. 6:21. Phil. 4:1 bis. Col. 4:7, 9. Philem. 1:2, 16. James 1:16, 19. 2:5.—So ἀγα-

παιδοὶ Θεοῦ, *beloved of God*, chosen by him to salvation, Rom. 1:7. 11:28. Eph. 5:1. So Sept. ἀγαπητοὶ σου for יְדִידִי, spoken of the worshippers of God, Ps. 60:8. 108:7. 127:2.—Paul seems to apply the term particularly to those converted under his ministry, when he speaks of Epenetus, τὸν ἀγαπητὸν μου, Rom. 16:5; so 16:8, 9, 12; comp. 1 Cor. 4:17 Τιμόθεον, ὃς ἐστὶ τέκνον μου ἀγαπητὸν ἐν κυρίῳ. 2 Tim. 1:2. So also of a whole church gathered by himself; 1 Cor. 4:14 τέκνα μου ἀγαπητοί. 10:14. Phil. 2:12.

2. *only, only begotten*, in the phrase υἱὸς ἀγαπητός, *only son*; as being the object of peculiar love. In N. T. spok-en only of Christ, the υἱὸς ἀγαπητός of God, Matt. 3:17. 12:18. 17:5. Mark 1:11. 9:7. Luke 3:22. 9:35. 2 Pet. 1:17. So in the parable, Mark 12:6 ἓνα υἱὸν ἔχων, ἀγαπητὸν αὐτοῦ, *having one son, his well-beloved*, i. e. his only son. Luke 20:13. So Sept. for יְדִידִי Gen. 22:2, 12. and in the phrase πένθος ἀγαπητοῦ for יְדִידִי, *mourning for an only son*, i. e. most vehement, Jer. 6:26. Amos 8:10. Zech. 12:10.—Hesych. ἀγαπητὸν μονογενῆ, *καταρισμένον*. Pollux 3. 2 καλοῖτο δ' ἂν υἱὸς ἀγαπητός, ὁ μόνος ὢν πατρὶ ἢ μητρὶ. Cf. Kypke Obs. Sac. I. p. 312.

Ἄγαρ, ἡ, indec. *Hagar*, Heb. הַגָּר (flight), pr. name of a maid-servant of Abraham, and the mother of Ishmael. In Gal. 4:24, 25, Paul applies this name, by an allegorical interpretation, to the inferior condition of the Jews under the law, as compared with that of Christians under the Gospel. Gen. c. 16.

Ἀγγαρεύω, f. εἶσω, pp. *to send off an ἄγγαρος or public courier*. This word is of Persian origin, and after being received into the Greek language, passed also into use among the Jews and Romans. Cyrus, or, according to Herodotus, Xerxes, was the first to establish relays of horses (ἵππῳρες) and couriers at certain distances on all the great roads, in order that the royal letters and messages might be transmitted with the greatest possible speed. These ἄγγαροι had authority to press into their service men, horses, ships, or any thing which came in their way, and which might

serve to hasten their journey, Xen. Cyr. 8. 6. 17. Herodot. 8. 98. Cf. Esth. 8:10, 14. See Heeren's Ideen etc. Vol. I. Pt. i. p. 534, ed. 3. Calmet p. 59.—Afterwards ἀγγαρεύω came to signify, *to press into service for a journey in the manner of an ἄγγαρος*. Jos. Ant. 13. 2. 3 κλείνω μηδὲ ἀγγαρεύεσθαι τὰ τῶν Ἰουδαίων ὑποζύγια. Hence

In N. T. trans. *to compel, to press*, simply, as to accompany one, Matt. 5:41 ὅστις σε ἀγγαρεύσει μίλιον ἓν. Also genr. Matt. 27:32. Mark 15:21.—Compare Buxtorf. Lex. Rab. Chald. Talm. f. 131.

Ἀγγεῖον, ου, τό, (dimin. from ἄγγος,) *a vessel, utensil*, Matt. 13:48. 25:4. Sept. for כֶּלִי Gen. 42:25. Num. 4:9.—Xen. Anab. 6. 4. 23.

Ἀγγελία, ας, ἡ, pp. *message brought, news*, Xen. Cyr. 6. 2. 14. In N. T. metaph. *doctrine promulgated, precept given*, sc. in the name of any one. 1 John 3:11. Sept. for כֶּלִי Prov. 12:25.

Ἄγγελος, ου, ὁ, (ἄγγελλον) 1. *a messenger, one who is sent* sc. in order to announce, teach, perform, or explore any thing. Matt. 11:10. Luke 7:24. 9:52. Gal. 4:14. James 2:25 coll. Josh. 6:17. al. In 1 Cor. 11:10 *spies*; others, *angels*; others, *evil angels, demons*. Sept. for מַלְאָכִים Mal. 2:7. al.—Diod. Sic. 11. 23. Xen. Cyr. 2. 4. 1.—So in Rev. 1:20 sq. *the angels of the seven churches*, are probably the bishops or pastors of those churches, who were the delegates, messengers, of the churches to God in the offering of prayer, etc. Others refer this to *guardian angels*.

2. *an angel, a celestial messenger*, in the usage of Scripture, i. e. *a being superior to man*. The Deity is represented as surrounded by a race of beings of a higher order than man, whom he also employs as his messengers and agents in administering the affairs of the world, and in promoting the welfare of individuals as well as of the whole human family. Matt. 1:20. 18:10. 22:30. Acts 7:30. al. As to the numbers of the angels, see Heb. 12:22. Rev. 5:11. See more under Ἀρχάγγελος.—Some of these beings ἀμαρτήσαντες καὶ μὴ τηρήσαντες

τῶν ἐκταῶν ἀρχῶν, 2 Pet. 2: 4. Jude 6, are called οἱ ἄγγελοι τοῦ διαβόλου v. τοῦ Σαταν, *angels of the devil or Satan*, Matt. 25: 41. 2 Cor. 12: 7. Rev. 12: 9. al.—Rev. 9: 11 ἄγγελος τῆς ἀβύσσου, *angel of Tartarus*, i. e. destroying angel; see Ἀβασδών. AL.

Ἄγε, imper. of ἄγω, used as a particle of exhortation or incitement, *come now, go to*, Lat. *age*. James 4: 13. 5: 1. Sept. for ἔ; Judg. 19: 6. See Winer § 47. 3. n.—Xen. Cyr. 4. 2. 47. ib. 5. 3. 4.

Ἀγέλη, ης, ἡ, a herd; used in N.T. only of swine, Matt. 8: 30, 31, 32 bis. Mark 5: 11, 13. Luke 8: 32, 33. Sept. for ᾠδ Judg. 5: 16.—Diod. Sic. 3. 34. Xen. Mem. 2. 9. 7.

Ἀγενεαλόγητος, ου, ὁ, adj. (α priv. and γενεαλογία,) *without genealogy, whose descent is unknown*, Heb. 7: 3. Found only in N. T. where Melchisedec is so called, because, being a Canaanite, and not standing in the public genealogical registers as belonging to the family of Aaron, he was a priest not by right of sacerdotal descent, but by the grace of God. Cf. Ex. 40: 15. Num. 3: 10. See in Ἀμύτωρ.

Ἀγενής, έος, ὁ, ἡ, adj. (α priv. and γένος race,) spoken of one who is without ancestors, or without descendants. In N. T. *low born, ignoble, base*, 1 Cor. 1: 28, where it is opposed to ἐγενής in v. 26.—Plut. Pericl. c. 24.

Ἀγιάζω, ᾱάσω, (ἅγιος q. v.) not found in Greek writers, but often used in Sept. for שָׁבַד. In N. T. pp. to render ἅγιος.

1. to make clean, render pure. a) pp. Heb. 9: 13 ἀγιάζει πρὸς τὴν τῆς σαρκὸς καθαρότητα.

b) metaph. to render clean in a moral sense, to purify, to sanctify. Rom. 15: 16 ἡγιασμένη ἐν πνεύματι ἁγίῳ, that the offering of the Gentiles may be acceptable, *being purified by the Holy Spirit*, i. e. by the sanctifying influences of the H. S. on the hearts of the Gentiles. 1 Cor. 6: 11. Eph. 5: 26. 1 Thess. 5: 23. 1 Tim. 4: 5. Heb. 2: 11. 10: 10, 14, 29. 13: 12. Rev. 22: 11.—Hence οἱ ἡγιασμένοι, *those who are sanctified*, i. e. Christians in gen-

eral, Acts 20: 32. 26: 18. 1 Cor. 1: 2. Jude 1. So 1 Cor. 7: 14 ἡγιασται ὁ ἀνὴρ —ἡγιασται ἡ γυνή, the unbelieving husband or wife is made clean or sanctified, i. e. is to be regarded, not as unclean, not as an idolater, but as belonging to the Christian community. See ἅγιος, 1. b. β.—So Sept for שָׁבַד passim.

2. to consecrate, to devote, i. e. to set apart from a common to a sacred use; since in the Jewish ritual this was one great object of the purifications.

a) spoken of things, Matt. 23: 17 ὁ ναὸς ὁ ἁγιάζων τὸν χρυσόν. 23: 19. 2 Tim. 2: 21 σκεῦος ἡγιασμένον. Sept. for שָׁבַד Lev. 8: 10 sq. 30.

b) spoken of persons, to consecrate, as being set apart of God and sent by him for the performance of his will. John 10: 36 ὃν ὁ πατὴρ ἡγάσας, whom the father hath consecrated and sent into the world etc. 17: 17 ἁγιάσον αὐτοὺς ἐν τῇ ἀληθείᾳ σου, consecrate them through or in the promulgation of thy truth, comp. v. 18. 17: 19 bis.—Ecclus. 45: 4. 49: 7.

3. to regard and venerate as holy, to hallow. Matt. 6: 9 ἁγιασθήτω τὸ ὄνομά σου. Luke 11: 2. 1 Pet. 3: 15. Sept. for שָׁבַד Is. 9: 13. 29: 23.

Ἀγιασμός, οὔ, ὁ, (from ἁγιάζω, but not found in Greek writers,) pp. consecration, Sept. for שָׁבַד Judg. 17: 3. In N.T. *sanctification, purity of heart and life, holiness*. Rom. 6: 19, 22. 1 Thess. 4: 3, 4, 7. 1 Tim. 2: 15. Heb. 12: 14.—2 Thess. 2: 13 ἐν ἁγιασμῷ πνεύματος, *sanctification of the Spirit*, i. e. produced by the Holy Spirit. 1 Pet. 1: 2.—Meton. cause or author of this sanctification, 1 Cor. 1: 30.

Ἄγιος, ἱά, ἰων, a word rarely found in Attic writers, who prefer ἅγιος, but used every where in the Sept. for שָׁבַד and שָׁבַד. Hence the ground idea is *pure, clean*, (see Gesen. Lex. art. שָׁבַד,) like ἁγρός, but it superadds the notion of respect and veneration, which the latter has not; see Tittmann de Synon. N. T. p. 21 sq.

1. pure, clean, i. e. ceremonially or morally clean, including the idea of desert of respect, reverence, etc.

a) pp. perfect, without blemish, Rom. 12: 1 θύωρα ἁγία.

b) metaph. *morally pure, upright, blameless* in heart and life, *virtuous, holy*.

(α) genr. Mark 6: 20 Ἰωάννην—ἄνδρα δίκαιον καὶ ἅγιον. Rom. 7: 12. 1 Cor. 7: 34. Eph. 1: 4. 5: 27. 1 Pet. 1: 16. al. Sept. for קדוש Lev. 11: 44.

(β) spoken of those who are purified and sanctified by the influences of the Spirit, *a saint*; and as this is assumed of all who profess the Christian name, hence ἅγιοι, *saints, Christians*, Acts 9: 13 coll. v. 14. 9: 32, 41. 26: 10. Rom. 1: 7. 8: 27. al.—Hence spoken of those who are to be in any way reckoned to the Christian community, 1 Cor. 7: 14. See ἁγιάζω, 1. b.—So ἅγιον φίλημα, *the sacred Christian kiss*, the pledge of Christian affection, Rom. 16: 16. 1 Cor. 16: 20. 2 Cor. 13: 12.

2. *consecrated, devoted, sacred, holy*, i. e. set apart from a common to a sacred use; spoken of places, temples, cities, the priesthood, men, etc. Matt. 4: 5. 7: 6. 24: 15. 27: 53. Acts 6: 13. 7: 33. (1 Pet. 2: 5.) e. g. of persons, ἀπαρχὴ ἁγία Rom. 11: 16. Luke 2: 23. of apostles, Eph. 3: 5. of prophets, Luke 1: 70. Acts 3: 21. 2 Pet. 1: 21. of angels, Matt. 25: 31. 1 Thess. 3: 13. al. (Others in such passages prefer the sense of *verendus*; see no. 3.)—Hence τὸ ἅγιον is spoken of the temple, (α) genr. Acts 6: 13. 21: 28. Heb. 9: 1. (β) spc. *the sanctuary* of the temple of Jerusalem, either *terrestrial* Heb. 9: 2. or *celestial* Heb. 9: 8, 12, 24. 10: 19. Heb. 9: 3 τὰ ἅγια ἁγίων, *the holy of holies, the inner sanctuary*. So Sept. for קדוש קדוש Ex. 26: 33. 2 Chr. 3: 8 sq. 5: 7 sq.—So τὰ ἅγια, *sacred things, religious worship*, Heb. 8: 2.

3. *holy, hallowed, worthy of reverence and veneration*; spoken of God, John 17: 11. Rev. 4: 8. 6: 10. So Sept. for קדוש Is. 5: 16. 6: 3.—So of his name, Luke 1: 49. Sept. for קדוש Lev. 22: 2.—So τὸ πνεῦμα τὸ ἅγιον, *the Holy Spirit*, Matt. 1: 18, et passim; see Πνεῦμα.—Luke 1: 72 διαθήκη ἁγία. Rom. 1: 2 ἐν γραφαῖς ἁγίαις. Sept. for קדוש Dan. 11: 28, 30.—Some refer hither the passages cited under no. 2. AL.

Ἀγιότης, ητος, ῃ, (ἅγιος,) pp. *purity*; in N. T. metaph. *sanctity of life, virtue, holiness*, Heb. 12: 10.—1 Mac.

15: 2. On nouns in -ότης see Lobeck ad Phryn. p. 350.

Ἀγιοσύνη, ης, ῃ, (ἅγιος,) for the comm. ἁγιοσύνη, and pp. i. q. ἁγιότης.

1. metaph. *sanctity, virtue*, 2 Cor. 7: 1. 1 Thess. 3: 13.

2. *the state of him who is deserving of veneration and worship*, i. e. *sanctity, majesty*. Rom. 1: 4 πνεῦμα ἁγιοσύνης, i. q. πνεῦμα ἅγιον, i. e. Christ's spiritual state of exaltation and majesty as Messiah, in antithesis to κατὰ σαρκά in the preceding verse. Sept. for קדוש Ps. 97: 12; but also for קדוש Ps. 96: 6, and for קדוש Ps. 145: 6. See Stuart's Comm. in loc. For the gen. as adjct. see Stuart § 440. Winer § 34. 2. b. Butt. § 123. n. 4.

Ἀγκάλη, ης, ῃ, *the arm*. Luke 2: 28, coll. Mark 9: 36. Sept. for חֲזָקָה 1 K. 3: 20.—Xen. Cyr. 7. 5. 50.

Ἀγκιστρον, ου, τό, *a fish-hook*. Matt. 17: 27. Sept. for חֲזָקָה 2 K. 19: 28. חֲזָקָה Hab. 1: 15. חֲזָקָה Ezek. 32: 3.—Aelian. V. H. 1. 5.

Ἀγκυρα, ας, ῃ, *an anchor*. Acts 27: 29, 30, 40. Heb. 6: 19.—Xen. Anab. 3. 5. 10.

Ἀγναφος, ου, ὁ, ῃ, adj. (*a priv. and γναφεῖς a fuller*), *not yet fulled or dressed*; hence by implic. *new*. Matt. 9: 16. Mark 2: 21. In Luke 5: 36 it is καινός.

Ἀγνεῖα, ας, ῃ, (ἄγνος,) metaph. *purity*, in the sense of *chastity*, 1 Tim. 4: 12. 5: 2.—Jos. Ant. 3. 5. 1. ib. 8. 3. 9. Acta Thom. § 48. Clem. Alex. Strom. 4. 25.

Ἀγνίζω, f. λω, (ἄγνός,) trans.

1. *to purify, to lustrate*; as John 11: 55, where ἁγνίσειν ἑαυτὸν is to prepare one's self by *purification* for the sacred festivals; which was done among the Jews by visiting the temple, offering up prayers, abstaining from certain kinds of food, washing their clothes, bathing, shaving the head, etc. Cf. Ex. 19: 10, 14 sq. Sept. for קדוש 2 Chr. 29: 16, 18. חֲזָקָה Num. 8: 21. קדוש Ex. 19: 10.

2. Mid. ἁγνίζομαι, perf. and aor. 1 Pass. ἡγνισμαι, ἡγνισθην with a mid. signif. *agere castimoniam, to live like one under a vow of abstinence*, i. e. like a Nazarite. Acts 21: 24, 26. 24: 18. See

Buttm. § 136. Winer § 40. 2. The Jews were accustomed, when under a vow of this kind, to abstain for a certain time from the better sorts of food, to let their hair grow, to keep themselves from all pollution, etc. and when this time had expired, they were freed from the obligation of their vow by a particular sacrifice; Num. 6: 2—21. Sept. for נזיר Hiph. Num. 6: 3. See Jahn § 395. Lightfoot Hor. Heb. p. 1078.

3. metaph. to render pure in a moral sense, to reform. James 4: 8 ἁγιάσατε καρδίας. 1 Pet. 1: 22 τὰς ψυχὰς ὑμῶν ἡγνισώτε. 1 John 3: 3. — Apollodor. 2. 928.

Ἀγνισμός, οὐ, ὁ, (ἀγνίσω,) pp. lustration, Sept. for נזיר and נזירות Num. 8: 7, 8. Dion. Hal. Ant. 3. 22. — In N. T. religious abstinence etc. in consequence of a vow, Acts 21: 26, see ἀγνίσω 2. So Sept. for נזיר Num. 6: 5. נזיר Amos 2: 11.

Ἀγνοέω, ᾧ, f. ἴσω, (α pr. and νοέω,) absol. and trans.

1. not to know, i. e. a) to be ignorant of, unacquainted with, Acts 17: 23. Rom. 6: 3. 7: 1. Gal. 1: 22. 1 Tim. 1: 13. (2 Pet. 2: 12.) Spoken of voluntary ignorance, 1 Cor. 14: 38 his; where others prefer the meaning, to act foolishly, as in Sept. Num. 12: 11. — Xen. Mem. 3. 5. 23. — Rom. 1: 13 οὐ θέλω ὑμᾶς ἄγνοεῖν, I would not have you ignorant, i. e. be well assured. 11: 25. 1 Cor. 10: 1. 12: 1. 2 Cor. 1: 8. 1 Thess. 4: 13. — 2 Cor. 2: 11 οὐκ ἄγροεῖν, not to be ignorant of, i. e. to know well. So Wisd. 12: 10. — Jos. Ant. 6. 12. 4 οὐ γὰρ ἄγροῦ τοὺς ὄρεον. ib. 7. 9. 6.

b) not to understand or comprehend, Mark 9: 32. Luke 9: 45. Rom. 2: 4. 10: 3. — Xen. Mem. 1. 2. 33. ib. 1. 6. 5.

c) not to acknowledge or receive, i. e. to reject. Acts 13: 27 τοῦτον ἀγνοήσαυτε. (17: 23.) Pass. ἀγνοούμενοι, unknown, i. e. rejected, condemned, 2 Cor. 6: 9.

2. to sin, to do wrong, originally with the idea of its being done ignorantly and involuntarily; but in N. T. this idea no longer remains. Heb. 5: 2 τοῖς ἀγνοοῦσι, those who commit sin. 2 Pet. 2: 12 ἐν οἷς ἀγνοοῦσι, against whom they sin; others, in things which they know not.

So Sept. for נזיר Lev. 5: 18. נזיר Lev. 4: 13. — Polyb. 5. 11. 5.

Ἀγνόημα, αἰος, τό, (ἀγνοέω,) pp. ignorance, involuntary error, Sept. for נזיר Gen. 43: 12. In N. T. sin, error, Heb. 9: 7. — Eccles. 23: 2. Tob. 3: 3. Diod. Sic. 1. 1.

Ἀγνοία, ας, ἡ, (ἀγνοέω,) ignorance, Acts 3: 17. Spoken of ignorance of God and divine things, Acts 17: 30. Eph. 4: 18. 1 Pet. 1: 14. — Xen. Mem. 1. 2. 34. Acta Thom. § 38.

Ἀγνός, ἡ, ὄν, pure, clean; pp. a) pure, i. e. perfect, holy; so of God, 1 John 3: 3; and of his σοφία, James 3: 17. Sept. for נזיר Pa. 12: 7. 19: 10. Comp. Wisd. 7: 22 sq.

b) innocent, blameless, sceleris purus. 2 Cor. 7: 11 ἄγρους εἶναι ἐν παντί παράγματος. Phil. 4: 8. 1 Tim. 5: 22. — Herodian. 1. 11. 12.

c) modest, chaste, 2 Cor. 11: 2. Tit. 2: 5. 1 Pet. 3: 2. — Xen. Conv. 8. 15. Acta Thom. § 12. § 49.

Ἀγνότης, τητος, ἡ, (ἀγνός,) pp. purity; metaph. pureness, sc. of life, 2 Cor. 6: 6.

Ἀγνῶς, adv. with pure intention, sincerely. Phil. 1: 16. — Hesiod. Op. et D. 334.

Ἀγνοσία, ας, ἡ, (α pr. and γνῶσις,) pp. ignorance, Thuc. 8. 66. In N. T. metaph. wilful ignorance, blindness, etc. 1 Cor. 15: 34 ἀγνοσίαν θεοῦ, contempt of God. 1 Pet. 2: 15. — So Sept. Job 35: 16. Wisd. 13: 1.

Ἀγνώστος, ου, ὁ, ἡ, adj. (α pr. and γνωστός,) unknown. Acts 17: 23 ἀγνώστῳ θεῷ, to the unknown God; see Calmet p. 49. — Wisd. 11: 19. 18: 3. 2 Macc. 1: 19. 2: 7.

Ἀγορά, ᾤς, ἡ, (ἀγείρω to collect, convoke,) any place of public resort in the towns and cities, where the people came together.

a) a public place, a broad street, etc. Matt. 11: 16. 20: 3. 23: 7. Mark 6: 56. 12: 38. Luke 7: 32. 11: 43. 20: 46. So Sept. for πᾶν Ecc. 12: 4, 5. Cant. 3: 2. — Esdr. 2: 18. Jos. Ant. 5. 2. 8. B. J. 5. 12. 3.

b) a *forum, market-place*, where things were exposed for sale, and assemblies and public trials held. Acts 16: 19. 17: 17. See Jahn § 247. Calmet p. 657.—Diod. Sic. 13. 104. Xen. Mem. 4. 2. 1. *corn-market*, Jos. Ant. 2. 6. 1, 2. —Mark 7: 4 ἀπὸ ἀγορᾶς, ἐὰν μὴ βαπτίζονται, οὐκ ἐσθίουσι. Here some supply ἐλθόντες after ἀπὸ ἀγορᾶς, (some Mss. read ἐὰν ἐλθῶσι,) and translate, *returning from the market-place they do not eat, unless they have first washed*; for this ellipsis, see Winer § 66. 2, 4. Bos Ell. Gr. p. 158. So Eccles. 31: 25 βαπτίζόμενος ἀπὸ νεκροῦ sc. ἐλθὼν.—Others here regard ἀγορά as put for *things sold in the market, provisions*, and translate: *nor do they eat of what is purchased in the market, unless it be first washed*; see Krebs Obs. p. 85. For the construction ἐσθίουσιν ἀπὸ see Mark 7: 28. Matt. 15: 27.—So ἀγορά, *grain*, etc. Jos. Ant. 14. 16. 2.

Ἀγοράζω, ἑ. ἰσώ, (ἀγορά,) to *market*, Herodot. 2. 35. In N. T. to *buy, to purchase*, absol. or trans. sometimes followed by a gen. of price, Mark 6: 37, cf. Buttm. § 132. 6. 2. Winer § 30. 7 ult. and Eccles. 20: 12; or by ἐν c. gen. of price, Matt. 27: 7, cf. Ep. of Jerem. 25. Palaeph. Fab. 46; or by ἐν c. dat. of price, Rev. 5: 9, coll. Sept. 1 Chr. 21: 24.

a) pp. Matt. 13: 44 τὸν ἄγρον ἐκείνον. v. 46. 14: 15 βρώματα. 25: 9, 10. al. Sept. for תְּבִינָה Is. 24: 2. תְּבִינָה Gen. 41: 57.—Thuc. 6. 51.

b) metaph. to *redeem, to acquire for one's self* by a ransom or price paid; spoken in N. T. of those whom Christ has redeemed by his blood from the bondage of sin and death. 1 Cor. 6: 20 and 7: 23 ἡγοράσθητε τιμῆς. 2 Pet. 2: 1. Rev. 14: 3, 4. AL.

Ἀγοραίος or Ἀγόραιος, ου, ὁ, ἡ, adj. (ἀγορά,) *pertaining to the forum, forensic*. Acts 19: 38 ἀγόραιος ἄγορες, sc. αἱ ἡμέραι, *forensic or judicial days are held*, i. e. there are public trials held in the forum. Others, *forensic persons, advocates*. See Krebs Obs. p. 239. Bos Ell. Gr. p. 178.—Jos. Ant. 14: 10. 21 ἄγαντι τὸν ἀγόραιον.—Spoken of persons who frequent the markets and

public places, an *idler, lounge, subrotanous*, Acts 17: 5.—Xen. H. G. 6. 2. 12.

NOTE. The ancient grammarians make a distinction between ἀγοραίος and ἀγόραιος. Suidas affirms that with the circumflex it signifies an *idler*, as above; but with the accent on the antepenult, a *judicial day*, etc. Ammonius affirms just the reverse. Modern grammarians regard the distinction as unfounded. See Krebs l. c. Kuinoel on Acts 19: 38. Passow sub voc.

Ἄγρα, ας, ἡ, a *hunting, catching*. In N. T. spoken only of *fishing*, Luke 5: 4. Meton. *the thing taken, prey, draught of fishes*, Luke 5: 9.—Xen. Cyr. 2. 4. 19. Æsop. Fab. 17.

Ἀγράμματος, ου, ὁ, ἡ, adj. (α pr. and γράμμα,) *illiterate, unlearned*, Acts 4: 13, where it refers rather to Jewish literature and learning, i. e. the learning of the Scribes and Pharisees; cf. John 7: 15.—Diod. Sic. 12. 13:

Ἀγραυλέω, ᾶ, ἑ. ἰσώ, (ἀγρός and αὐλλίζομαι,) to *remain in the fields, sub dio agere*, absol. Luke 2: 8 ποιμένες ἦσαν—ἀγραυλοῦντες, cf. Winer § 46. 8. Matth. § 559.—Plut. Numa 4. Diod. Sic. 16. 13. Parthen. Erot. c. 29 βουκολῶν κατὰ τὸν ἄγρον χειματός τε καὶ θείρους ἡγραυλίσαι.

Ἀγρεύω, ἑ. ἰσώ, (ἄγρα,) pp. to *take in hunting*, Xen. Anab. 5. 3. 8. Sept. Job 10: 16. In N. T. metaph. to *ensnare* sc. by insidious questions, trans. Mark 12: 13. Sept. for תְּבִינָה Prov. 5: 22. תְּבִינָה Prov. 6: 25.

Ἀγριέλαιος, ου, ὁ, (ἄγριος and ἐλαία,) a *wild olive-tree, oleaster*, i. q. κότινος, Rom. 11: 17, 24. The wild olive bears no fruit, and is therefore contrasted by Paul with the cultivated olive, καλλιύλαιος.—Theophr. de Caus. Plant. 2. 3, 4.

Ἄγριος, ἰα, ἰων, wild, *ferus*, i. e. a) not domestic, silvestris. Matt. 3: 4 and Mark 1: 6 μέλι ἄγριον wild honey or honey dew, (φνόμενον ἀπὸ τῶν δένδρων Diod. Sic. 19. 94,) which in Arabia and other regions of Asia is found upon the leaves of certain species of trees, becomes hard, and is then easily gathered.

Comp. 1 Sam. 14: 25 sq. Jahn § 77. Calmet p. 499. — Polyb. 12. 4. 1. Xen. Anab. 1. 2. 7.

b) *fiere, raging*, spoken of waves, to which wicked men are compared, Jude 13. — Wied. 14: 1. Jos. Ant. 2. 10. 2. Xen. Cyr. 1. 6. 34.

Ἀγρίππας, see Ἡρώδης.

Ἀγρός, οὖ, ὅ, *a field*, spec. *a cultivated field*, Matt. 13: 24. Luke 15: 25. al. — Xen. Mem. 1. 1. 8. — By synecd. of part for the whole, *the country*, *rus*, as distinguished from the city, Matt. 6: 28, 30. Mark 15: 21. — Xen. Oec. 11. 15. — So of ἄγροι, *farms, villas, villages, hamlets*, in the country, Mark 6: 36, 56. al. — Sept. for אֶרֶץ Deut. 28: 3 et passim. — Xen. Mem. 3. 9. 11. AL.

Ἀγρυπνέω, ὦ, ἑ ἡσ, (a pr. and ἔντρος, the letters γρ being inserted for the sake of euphony,) pp. *to be sleepless, to watch*, Xen. Mem. 2. 1. 3. In N. T. metaph. *to be attentive, vigilant*, absol. Mark 13: 33. Luke 21: 36. Eph. 6: 18. In Heb. 13: 17 ἀγρυπνεῖν ὑπὲρ τινος *to watch over any one, to take care of him*. — Wied. 6: 15. Eadr. 8: 59. Sept. for קָפַץ Ezr. 8: 29.

Ἀγρυπνία, ας, ἡ, *watching*, including the idea of *assiduous and anxious care*, 2 Cor. 6: 5. 11: 27. — 2 Macc. 2: 26. Eccles. 38: 26 sq. Xen. Mem. 4. 5. 9.

ἄγω, ἑ ἄξω, (so Acts 22: 5. 1 Thess. 4: 14, as also Xen. Anab. 4. 8. 12, and often in the Sept. as Ex. 22: 13. Num. 5: 15. al. but the more usual form of the fut. is ἄξομαι, Matth. § 184. Buttm. § 113. 4.) aor. 2 ἔγαγον Buttm. § 114, aor. 1. pass. ἤχθην. Sept. very often for אָנַח and חָנַח.

1. trans. or absol. *to lead, to conduct, to bring*, in a variety of modifications, which are determined by the adjuncts.

a) pp. (α) ἄγω ἔξω, *to lead out, bring forth*, John 19: 4, 13. — (β) seq. ἔως, Luke 4: 29. Acts 17: 15. So Mich. 1: 15. — (γ) seq. ἐπὶ c. accus. of person or place, *to lead or conduct to, to bring before*, Matt. 10: 18. Luke 21: 12. 23: 1. Acts 17: 19. 18: 12. So Sept. Ex. 22: 13. Jer. 25: 9. Ez. 43: 1. — Somewhat dif-

ferently Acts 8: 32 ἐπὶ σφαγῇ, coll. Sept. Ia. 53: 7. — (δ) ἄγω ὧδε, *to lead or bring hither*, Luke 19: 27. So Sept. Judg. 18: 3 ἔγαγες ὧδε, where others read ἔνεμα. — (ε) *to lead or bring to any one, adducere*, seq. πρὸς τινα, Luke 4: 40. 18: 40. 19: 35. John 1: 43. 8: 3. 9: 13. Acts 9: 27. 23: 18. So Sept. Gen. 2: 19, 22. — Xen. Cyr. 4. 6. 1. — In the same sense

c. dat. Matt. 21: 2 ἀγάγετέ μοι. So 1 Macc. 7: 2. — The verb alone is also used in the same sense of *adducere*, Matt. 21: 7. Mark 11: 2, 7. Luke 19: 30. John 7: 45. 10: 16. Acts 5: 21, 26, 27. 19: 37. 20: 12. 25: 6, 17, 23. — (ς) *to bring with one*, Acts 21: 16 ἔγοντες παρ' ὧ ἐπιστάμεν Μνάσωνι, *bringing with them Mnason*, by attraction for Μνάσωνα, see Winer § 63. Buttm. § 143. 4. — So Jos. Ant. 10. 9. 6 ἀπήγεν εἰς τὴν Αἰγυπτον, ἄγων καὶ τὸν Ἰερουσαλ.

1 Thess. 4: 14 ἄξει σὺν αὐτῷ sc. into heaven, coll. v. 17. 2 Tim. 4: 11 ἄγε μετὰ σεαυτοῦ. — (η) *to lead out or away, deducere*; either simply, Luke 23: 32 ἔγοντο ἀνααιρεθῆναι. Mark 13: 11. Luke 22: 54; or seq. εἰς c. accus. of place etc. *to lead away to, to conduct to*, Luke 4: 1, 9. 10: 34. John 18: 28. Acts 6: 12. 9: 2. 11: 25. 21: 34. 22: 5, [24.] 23: 10, 31. Acts 17: 5 εἰς τὸν δῆμον. Heb. 2: 10 εἰς δόξαν. — Jos. Ant. 2. 7. 3 εἰς ἀπόλαυσιν ἀγαθῶν ἔγαγον τοῦτον. — So seq. ἐπὶ, Acts 9: 21. — (θ) from the Heb. *to bring forth*, i. e. *to cause to come, cause to arise*, in later editions, Acts 13: 23 ἔγαγε τῷ Ἰσραὴλ σωτήρα Ἰησοῦν, where others read ἤγαγε.

So Sept. for אָנַח Zech. 3: 8. Is. 46: 11. b) metaph. *to lead, to induce, to incite, to guide*. Rom. 2: 4 εἰς μετάνοιαν. — Polyb. 5. 16. 2 εἰς μετάνοιαν ἄξεν τὸν βασιλέα. — 1 Cor. 12: 2 ὡς ἂν ἤγεσθε, *just as ye happened to be led*, sc. to idolatry, the figure being drawn from pastoral life; comp. Ex. 3: 1. Is. 11: 6. So ἄγεσθαι πνεύματι θεοῦ, Rom. 8: 14. Gal. 5: 18. ἐπιθυμία 2 Tim. 3: 6. — Demosth. 1491. 2.

2. trans. spoken of time. a) *to pass, to spend*. Luke 24: 21 τρίτην ἡμέραν ἄγει σήμερον, *the third day is passing*; where ἄγει is either impers. or there is an ellipsis of ὁ χρόνος. See Bos Ell. Gr. p. 543.

b) *to celebrate, to hold*. Matt. 14: 6

ἀγαθὰ γένεσθαι. Acts 19: 38 ἀγόρευσε ἀγορεύει, see Ἀγόρευσις. So Sept. for πῖπρ Esth. 9: 18, 19, 21, 22.—2 Macc. 2: 16. Jos. Ant. 4. 5. 1. Xen. Cyr. 6. 2. 6.

3. intrans. or reflexive with ἑαυτὸν etc. implied, *to go, to depart*; e. g. ἄγωμεν sc. ἡμεῖς αὐτοὺς, *let us go*, Matt. 26: 46. Mark 14: 42. John 11: 16. seq. ἐνταῦθα John 14: 31. seq. εἰς Mark 1: 38. John 11: 7. seq. πρὸς, John 11: 15. For the ellipsis, see Buttm. § 130. n. 2. Matth. § 496.—Demosth. 608. 14.

Ἀγωγή, ἡς, ἡ, (ἄγω,) pp. *a leading, guidance*, Xen. Eq. 6. 4, metaph. *education, discipline*, Xen. ib. 3. 4. Clem. Alex. Strom. 1. 26.—In N. T. by meton. of effect for cause, *manner of life*, 2 Tim. 3: 10.—2 Macc. 6: 8. 11: 24. Jos. Ant. 14. 10. 2 περὶ τῆς Ἰουδαίων ἀγωγῆς ib. 12. 1. 1. Diod. Sic. 5. 6. See Loesner Obs. in N. T. e Phil. p. 420.

Ἀγών, ὦνος, ὁ, *place of assembly*, where games were often celebrated, Hom. II. 18. 376. *a stadium, course, place of contest*, Thuc. 5. 50. Hence in N. T.

1. metaph. *a stadium, place of contest*, etc. i. e. *a course of life full of toil and conflict*, Heb. 12: 1.—Chrysost. Hom. 85.

2. *a contest, combat*; pp. a conflict in the public games, 2 Macc. 4: 18; or in battle, 2 Macc. 10: 28. 14: 18. In N. T. metaph. spoken of unwearied zeal in promoting the spread of the gospel, viz.

a) genr. 1 Tim. 6: 12 ἀγωνίζου τὸν καλὸν ἀγῶνα τῆς πίστεως, *fight the good fight of faith*, i. e. exert unwearied zeal. 2 Tim. 4: 7. See Buttm. § 131. 3. Winer § 32. 2.

b) with the accessory idea of *peril, toil, affliction*. Phil. 1: 30. Col. 2: 1. 1 Thess. 2: 2.—Polyb. 4. 56. 4.

Ἀγωνία, ας, ἡ, (ἀγών,) *contest*, pp. Xen. Cyr. 2. 3. 15. In N. T. metaph. *anguish, agony or perturbation of mind*. Luke 22: 44.—2 Macc. 3: 16. Jos. Ant. 11. 8. 4. Diod. Sic. 14. 24.

Ἀγωνίζομαι, f. ἵσται, depon.

1. absol. *to be a combatant*, sc. in the public games, 1 Cor. 9: 25.—Xen. Mem. 3. 12. 1.

2. *to fight, to contend with an adversary*, viz.

a) pp. absol. John 18: 36.—2 Macc. 8: 16. Jos. Ant. 5. 7. 4. Plutarch. Marcell. 10.

b) metaph. with the idea of labour and toil in behalf of the cause of Christ. 1 Tim. 6: 12, see Ἀγών 2. a. 2 Tim. 4: 7.

3. *to exert one's self, to strive earnestly*, absol. Luke 13: 24. Col. 1: 29.—Just. Mart. Apol. 2. p. 92.—Seq. ὑπέρ c. gen. Col. 4: 12.—Demosth. 129. 5.

Ἀδάμ, ὁ, indec. *Adam*, Heb. אָדָם (reddish), pr. name of the first man; see Gen. 1: 27 sq. Acts 17: 26.—Luke 3: 38. Rom. 5: 14 bis. 1 Cor. 15: 22, 45. 1 Tim. 2: 13, 14. Jude 14. In 1 Cor. 15: 45 Jesus is called the *second Adam*, as being our second or spiritual head, and the giver of spiritual life.

Ἀδάπανος, ου, ὁ, ἡ, adj. (*a pr. and δαπανᾷν to expend*), *without expense, gratuitous*, 1 Cor. 9: 18.—Diod. Sic. 1. 80.

Ἀδδί, ὁ, indec. *Addi*, pr. name of a man, Luke 3: 28. It is probably Heb. but does not occur in the O. T.

Ἀδελφή, ἡς, ἡ, (ἀδελφός,) *a sister*.

a) pp. Luke 10: 39.—Xen. Cyr. 2. 4. 5.—So Matt. 12: 50. 19: 29. Mark 3: 35. Luke 14: 26. Others here suppose Jesus to have used the word *sisters* in the sense of *near female relatives*, like Sept. and רִיבָּתָא Gen. 12: 13, 19.

b) metaph. *a female friend, one esteemed and beloved* sc. like a sister.—(a) genr. 1 Tim. 5: 2. Rom. 16: 1.—(β) as *a sister of the same faith, a female Christian*, 1 Cor. 7: 15. 9: 5. James 2: 15. al. See Ἀδελφός 2. e. AL.

Ἀδελφός, οῦ, ὁ, (α of unity, and δελφύς uterus; see Buttm. § 120. n. 11.)

1. pp. *a brother*, whether derived from the same father only (πατράδελφος) Matt. 1: 2. Luke 3: 1, 19. or also born of the same mother (μητράδελφος) Luke 6: 14. al.—Xen. Mem. 2. 3. 1.—It is sometimes to be supplied; as before Ἰακώβου Luke 6: 16. Acts 1: 13, coll. Jude 1.

2. metaph. *one who is connected with another in any kind of intimacy or fellowship*; see Greg. Corinth. p. 569. ed. Schaefer. Fischer ad Platon. Phaedo. 57. et ad Crit. 16. In this tropical use of the

word ἀδελφός, however, the sacred writers appear rather to have followed the usus loquendi of the Hebrews in regard to the word פִּיִּי. Hence

a) a near relative, kinsman by blood, cousin. Matt. 12: 46. John 7: 3. Acts 1: 14. Gal. 1: 19. So Sept. and פִּיִּי Gen. 13: 8. 14: 16.

b) one born in the same country, descended from the same stock, a fellow-countryman, Matt. 5: 47. Acts 3: 22. Heb. 7: 5. al. So Sept. and פִּיִּי Ex. 2: 11. 4: 18.

c) one of equal rank and dignity, Matt. 23: 8. Comp. Sept. and פִּיִּי Job 30: 29. Prov. 18: 9.

d) spoken of disciples, followers, etc. Matt. 25: 40. Heb. 2: 11, 12.

e) one of the same faith, a fellow-Christian, Acts 9: 30. 11: 29. 1 Cor. 5: 11. al. Comp. פִּיִּי Amos 1: 9.

f) an associate, colleague, in office or dignity, etc. 1 Cor. 1: 1. 2 Cor. 1: 1. 2: 12. In Rev. 6: 11 it is joined with σύνδουλος, coll. 19: 10. 22: 9.—So Sept. and פִּיִּי Ezra 3: 2.

g) one of the same nature, a man, i. q. ὁ πλῆσιον. Matt. 5: 22, 23, 24. 7: 5. Heb. 2: 17. 8: 11. al. So Sept. and פִּיִּי Gen. 13: 11. 26: 31.

h) by impl. one beloved, sc. as a brother, in a direct address, Acts 2: 29. 6: 3. 1 Thess. 5: 1. AL.

Ἀδελφότης, τητος, ἡ, (ἀδελφός,) pp. brotherly affection and intercourse, 1 Macc. 12: 10, 17. In N. T. a fraternity, the christian brotherhood, 1 Pet. 2: 17. 5: 9.

Ἀδηλος, ου, ὁ, ἡ, adj. (α pr. and δηλος,) not manifest, not obvious, sc.

a) to the sight, hidden, Luke 11: 44. cf. Sept. Ps. 51: 6.—Xen. Cyr. 6. 3. 13.

b) to the ear, or to the mind, not distinct, uncertain. 1 Cor. 14: 8.—2 Macc. 7: 34. Jos. Ant. 1. 18. 5. Xen. Mem. 1. 1. 6.

Ἀδηλότης, τητος, ἡ, (ἄδηλος,) in-distinctness, uncertainty. 1 Tim. 6: 17 ἐπὶ πλοῦτου ἀδηλότητι, for πλοῦτος ἄδηλος, uncertain riches. Stuart § 440. Winer § 34. 2. 6. Buttm. § 123. n. 4.

Ἀδηλως, adv. (ἄδηλος,) not openly, secretly, Polyb. 2. 47. 9. In N. T. un-

certainly, i. e. irresolutely, 1 Cor. 9: 26. —Plat. Symp. p. 1180. C.—See Elsner Obs. Sac. II. p. 104.

Ἀδημονέω, ὦ, ἡ, ἡσσω, (ἀδήμων satiated, wearied, from ἄδος satiety, etc.) to be dejected, full of anguish, absol. Matt. 26: 37. Mark 14: 33. Phil. 2: 26. —Symm. for אֲדַמְנָה Ps. 61: 3. אֲדַמְנָה Ps. 116: 11. Xen. H. G. 4. 4. 3.

Ἀιδης, i. e. ἄιδης, ου, ὁ, (for αἰδής, from α pr. and ἰδεῖν to see,) pp. what is in darkness; hence Pluto, II. 15. 188. more usually in classic writers orcus, the infernal regions. Sept. very freq. for Heb. אֵיֶדֶן, as Is. 14: 9 sq.—Hence also in N. T. the abode or world of the dead, hades, orcus. According to the notions of the Hebrews, אֵיֶדֶן was a vast subterranean receptacle, where the souls of the dead existed in a separate state until the resurrection of their bodies. The region of the blessed during this interval, or the inferior Paradise, they supposed to be in the upper part of this receptacle; while beneath was the abyss or Gehenna, Tartarus, in which the souls of the wicked were subjected to punishment. See Lowth, Lect. on Heb. Poetry VII. Campbell, Prel. Diss. VI. pt. 2. § 2 sq. § 19. Stuart Essay on Fut. Pun. p. 128 sq.

a) genr. Acts 2: 27, 31, εἰς ἄδου sc. δῶμα, see Buttm. § 132. n. 9. Rev. 1: 18. In this sense hades is personified, 1 Cor. 15: 55. Rev. 6: 8. 20: 13, 14. For Matt. 16: 18, πύλαι ἄδου, see Πύλη.—Metaph. εἰς ἄδου καταβιβασθῆναι, i. e. be cast down to the very lowest place. ad infima, Matt. 11: 23. Luke 10: 15.

b) by meton. of the whole for a part, the abyss of hades, place of punishment, Luke 16: 23.

Ἀδιάκριτος, ου, ὁ, ἡ, adj. (α pr. and διακρίνω,) pp. not to be distinguished, Polyb. 15. 12. 9. In N. T. metaph. not open to distinction or doubt, unambiguous, i. e. sincere, James 3: 17. —Others, actively, making no distinction, impartial. Others, without strife, from διακρίνω to contend.

Ἀδιάλειπτος, ου, ὁ, ἡ, adj. (α pr. and διαλείπω,) unceasing, constant, Rom. 9: 2. 2 Tim. 1: 3.—Clem. Alex. Strom. 7, 1 ἀδιάλειπτος ἀγάπη.

Ἀδιαλείπτως, adv. *unceasingly, without intermission*, i. e. in N. T. *assiduously*, Rom. 1: 9. 1 Thessa. 1: 2. 2: 13. 5: 17.—2 Macc. 15: 7. Polyb. 9. 3. 8.

Ἀδιαφθορία, ας, ῆ, (α pr. and διαφθείρω to corrupt,) pp. *incorruptibility*; in N. T. metaph. *uncorruptness, purity*, Tit. 2: 7. — Dem. p. 323 ἀδιάφθορος τῆς ψυχῆς.

Ἀδικέω, ὦ, f. ἦσα, (ἄδικος.)

1. *to do wrong, to act unjustly*, viz.

a) in respect to law, *to break the law, to transgress, to trespass*, absol. Acts 25: 10, 11. 2 Cor. 7: 12. Col. 3: 25. Rev. 22: 11 bis. Sept. for Heb. אֲדַכְּךָ Jer. 37: 18. לִפְנֵי 2 Chr. 26: 16. Ez. 17: 20. שָׁרָה 1 K. 8: 47. Ps. 106. 6.

b) in respect to others, *trans. to wrong, to injure*. Matt. 20: 13. Acts 7: 26, 27. 1 Cor. 6: 8. 2 Cor. 7: 2. With two accus. Gal. 4: 12. Philem. 18 εἰ δὲ τι ἡδίκησέ σε. Buttm. § 131. 5. — Pass. ἀδικέομαι, *to be wronged, to suffer wrong or injury*, Acts 7: 24. 2 Cor. 7: 12.—Mid. *to suffer one's self to be wronged*, 1 Cor. 6: 7; see Buttm. § 135. 8.—Xen. Anab. 5. 4. 6.

2. by meton. *to hurt, to injure*, Luke 10: 19. Rev. 2: 11. 6: 6. 7: 2, 3. 9: 4, 10, 19. 11: 5. Sept. for יִדְּכֶנּוּ Is. 51: 23. יִדְּכֶנּוּ Is. 10: 20. קָשַׁע Lev. 6: 2. אָדַךְ Is. 3: 15. — Herodian. 7. 5. 9. Plutarch. Symp. 4. 2.

Ἀδίκημα, ατος, τό, (ἄδικία,) *wrong, transgression, iniquity*. Acts 18: 14. 24: 20. Rev. 18: 5. Sept. for יָדָךְ 1 Sam. 26: 18. יָדָךְ 1 Sam. 20: 1. Is. 59: 12. טָמַךְ 2 Sam. 22: 49.—Jos. Ant. 3. 15. 3. ib. 5. 7. 1. Diod. Sic. 16. 29.

Ἀδικία, ας, ῆ, (ἄδικος.)

1. *wrong, injustice*. a) genr. Luke 8: 6 κριτής τῆς ἀδικίας, *the unjust judge*, as described in v. 2. Rom. 9: 14. Sept. for לִפְנֵי Deut. 32: 4. — Xen. Mem. 4. 2. 12.

b) as done to others, *wrong, injury*, 2 Cor. 12: 13. Sept. for לִפְנֵי Ps. 7: 3. מִלִּפְנֵי Mic. 3: 10.—Thuc. 3. 66.

2. from the Heb. where דִּכְרָךְ, *discrepancy*, is often used of life and conduct, ἀδικία takes by antith. the sense of *improbability, iniquity, unrighteousness*,

wickedness. Luke 13: 27 ἐργάται τῆς ἀδικίας, *workers of iniquity*, i. e. wicked men. Acts 1: 18. Rom. 1: 29. 3: 5. 6: 13. 2 Tim. 2: 19. 2 Pet. 2: 13. Heb. 8: 12. 1 John 5: 17. So 1 John 1: 9, where the sense is, 'God, who himself is δίκαιος, will not only pardon sin, but also render man δίκαιος.' For James 3: 6, κόσμος τῆς ἀδικίας, see Κόσμος. Sept. for כְּזָבָה Gen. 6: 11, 13. Ps. 11: 5. יָזַב 1 Sam. 3: 13, 14. Zech. 3: 9.—This *wickedness* is seen more especially in the neglect of the true God and his laws and an adherence to the world or to idolatry; hence ἀδικία, as opposed to ἀληθία or piety towards God, means *impiety, ungodliness, contempt of God*. So Rom. 1: 18 bis, where τῶν ἀληθειῶν ἐν ἀδικίᾳ κατέχοντες are those who impede the worship of the true God by their obstinate adherence to worldliness or to idolatry. Rom. 2: 8. 2 Thessa. 2: 10, 12. 2 Pet. 2: 15. So Sept. for לִפְנֵי has νόος ἀδικίας, *idolater*, 2 Sam. 7: 10. for יָזַב Ez. 9: 9.

3. *fraud, deceit, guile*. John 7: 18. Luke 16: 8 οἰκονομὸς ἀδικίας, *a dishonest steward*. 16: 9 μαμωνᾶς τῆς ἀδικίας, *wealth fraudulently acquired*.—Eurip. Helen. 911, et Electr. 943, πλοῦτος ἄδικος. — Acts 8: 23. 1 Cor. 13: 6. Sept. for מִדְּכָךְ Hos. 12: 7. for לִפְנֵי, διὰ τῶν ἀδικιῶν τῆς ἐμπορίας σου, 'through the frauds of thy traffic, Ez. 28: 18. for רָקַע Deut. 19: 18. Mic. 6: 12. — Comp. Jos. Ant. 4. 6. 5, where Balaam excusing himself says, ἦν τέ μοι δι' εὐχῆς μηδὲν ἀδικῆσαι σου τὴν ἐπιθυμίαν, 'I was unwilling to deceive your expectation.'

Ἄδικος, ου, δ, ῆ, adj. (α pr. and δίκη.)

1. *unjust*, sc. towards others, Luke 18: 11. Rom. 3: 5. Heb. 6: 10.—Xen. Mem. 4. 4. 10.

2. from the Heb. see Ἀδικία no. 2, *wicked, impious, ungodly*. Matt. 5: 45. Acts 24: 15. 1 Cor. 6: 9. 1 Pet. 3: 18. 2 Pet. 2: 9, where οἱ ἄδικοι are contrasted with οἱ εὐσεβεῖς. Sept. for כְּזָבָה Ex. 23: 1. Job 16: 11. Ez. 21: 3. עָרָב Prov. 15: 26.—Hence, as ἀδικία is transferred to idolatry, so ἄδικος signifies *an idolater*, i. e. an unbeliever, a pagan, 1 Cor. 6: 1, coll. v. 6.

3. *fraudulent, false, deceitful*, Luke

16: 10 bin, 11. Comp. Ἀδικία no. 3. Sept. for ἡδύ Deut. 19: 18. Jer. 5: 31. 29: 9.

Ἀδίκως, adv. unjustly, undeservingly, 1 Pet. 2: 19. Sept. for ἡδύ Prov. 1: 11, 17.—Wisd. 12: 13. 2 Macc. 8: 16. Jos. Ant. 10. 7. 3. Xen. Cyr. 1. 2. 7.

Ἀδόκιμος, ου, ὁ, ἡ, adj. (α pr. and δοκιμος),

1. not approved, rejected; pp. spoken of metals, as ἀδόκιμον ἀργύριον Sept. Prov. 25: 4. Is. 1: 22. In N. T. metaph. worthy of condemnation, reprehensible. Rom. 1: 28. 1 Cor. 9: 27. 2 Cor. 13: 5, 6, 7. 2 Tim. 3: 8. — Polyb. 16. 14. 19.

2. by impl. ineptus, useless, worthless. Tit. 1: 16. Heb. 6: 8 γῆ ἀδόκιμος, i. e. good for nothing.—Hesych. ἀδόκιμον· πενητόν, ἀπόβλητον, ἄχρηστον.

Ἀδολος, ου, ὁ, ἡ, adj. (α pr. and δόλος), without guile or falsehood, spoken of a person, Thuc. 5. 18, 47. In N. T. of milk, undiluted, pure, genuine, metaph. for purity of doctrine, 1 Pet. 2: 2.—Pollux. On. 3. 86 ἀργύριον ἄδολον.

Ἀδραμυτινός, ἡ, ὅν, of Ἀδραμυτῖνον; derived from Ἀδραμύτιον v. Ἀδραμύτιον, the name of a maritime city in Æolia. It was a colony of the Athenians. Acts 27: 2.

Ἀδρίας, ου, ὁ, sc. πόριος, κόλπος, etc. the Adriatic sea; not, as now, the Gulf of Venice only, but including also the whole Ionian sea, which lies between Sicily and Greece. Strabo II. p. 185. C. ὁ δ' Ἰόνιος κόλπος μέρος ἐστὶ τοῦ νῦν Ἀδρίου λεγομένου. VII. p. 488. Hesych. Ἰόνιον πύλαγος· ὁ νῦν Ἀδρίας. —Acts 27: 27.

Ἀδρότης, τητος, ἡ, (ἀδρός fully grown, ripe,) pp. maturity, fullness; spoken of stature, Hom. II. 16. 857. In N. T. abundance, copiousness, 2 Cor. 8: 20.—Hesych. ἀδρότης· δύναμις, μέγεθος.

Ἀδυνατεῖω, ὦ, f. ἦσω, (ἀδύνατος,) to be unable, Xen. Mem. 1. 2. 23. In N. T. only in 3 pers. sing. ἀδυνατεῖ, etc. to be impossible, i. e. unable to be done; c. dat. of pers. Matt. 17: 20 οὐδὲν ἀδυνατήσει ὑμῖν. So Sept. Job 42: 2. Wind. 13: 16.—Seq. παρὰ c. dat. Luke 1: 37

οὐκ ἀδυνατήσῃ παρὰ τῇ θεῇ πᾶν ῥῆμα. So Sept. Gen. 18: 14.

Ἀδύνατος, ου, ὁ, ἡ, adj. (α pr. and δυνατός fr. δύναμαι,) pp. deficient in strength or power, Sept. Joel 3: 10. Xen. Mem. 2. 1. 7. In N. T.

1. Act. infirm, feeble, weak, sc. in body, Acts 14: 8 τοῖς ποσίν, where for the dat. see Buttm. § 133. 3. Winer § 33. 3. So in mind, judgment, etc. Rom. 15: 1.

2. Neut. or Pass. impossible. Rom. 8: 3 τὸ ἀδύνατον τοῦ νόμου, that which the law could not do.—So ἀδύνατον ἐστὶ παρὰ τινι, impossible with or for any one, Matt. 19: 26. Mark 10: 27. Luke 18: 27. With ἐστὶ implied seq. infin. Heb. 6: 4, 18 ἀδύνατον ψεύσασθαι θεόν. 10: 4. 11: 6. See Buttm. § 140. 3. —Xen. Mem. 2. 6. 16.

Ἀιδω, i. e. ἄδω, f. ἄσω, (contr. fr. αἰδω,) to sing, trans. as ψάλλω Rev. 5: 9. 14: 3. 15: 3. So Sept. for ἡδύ Ex. 14: 32. Num. 21: 17.—Jos. Ant. 3. 3.—Seq. dat. of pers. to sing in praise or honour of any one, to celebrate, Eph. 5: 19. Col. 3: 16. So Sept. for ἡδύ Ex. 15: 21. 1 Chr. 16: 23. —Xen. Conv. 3. 1.

Ἀεὶ, adv. always, i. e. ever, continually, at all times, 2 Cor. 6: 10. Tit. 1: 12. 1 Pet. 3: 15. So Sept. Is. 51: 13. —In the sense of every time, on every occasion, as circumstances require or permit. 2 Cor. 4: 11 αἰ γὰρ παραδιδόμεθα. Acts 7: 51. Heb. 3: 10. So Sept. Ps. 95: 10. 2 Macc. 14: 15. —Mark 15: 8 καθὼς αἰ ἐποίεις, as he always did, i. e. customarily, every year. So Sept. Judg. 16: 21 ποιῶσα καθὼς αἰ, where the Vatican text reads ὡς ἀπαξ καὶ ἀπαξ.—By impl. assiduously, 2 Pet. 1: 12.—Jos. Ant. 3. 2. 4.

Ἀετός, οῦ, ὁ, an eagle, Rev. 4: 7. [8: 13.] 12: 14. So Sept. for ἡδύ Ps. 103: 5. In Matt. 24: 28 and Luke 17: 37, where the αἰτός is represented as preying on dead bodies, some species of vulture is probably intended. So the Heb. ἡδύ, Sept. αἰτός, is put probably for the vultur barbatus or vultur percnopterus, Job 39: 27 coll. v. 30. Prov. 30: 17. See Gesen. Lex. Heb. art. ἡδύ.

The eagle feeds only on fresh or living prey; see Rees' Cyclop. art. *Falco*.

Ἀζυμος, ου, ὁ, ἡ, adj. (α pr. and ζύμη leaven,) unleavened.

a) pp. spoken of bread, τὰ ἄζυμα sc. λάβανα, οἱ ἄζυμοι sc. ἄρτοι, unleavened cakes or bread, Heb. חֲמִצִּים, cf. Lev. 2: 4. Num. 6: 15. 1 Chr. 23: 29. Hence ἐορτή v. αἱ ἡμέραι τῶν ἁζύμων, and τὰ ἄζυμα, are put for the festival day or days in which the Jews were to eat unleavened bread in commemoration of their departure from Egypt, i. e. the passover. Mark 14: 1. Luke 22: 1, 7. Acts 12: 3. 20: 6. and ἡ πρώτη ἡμέρα τῶν ἁζύμων is the first day of the festival of the passover, Matt. 26: 17. Mark 14: 12. See Bibl. Repos. IV. p. 111 sq.

b) metaph. unmixed, unadulterated, uncorrupted, 1 Cor. 5: 7, 8 τὸ ἄζυμον, genuineness.

Ἀζώρ, ὁ, indec. Azor, (fr. Heb. אָזָר to help,) pr. name of a man, Matt. 1: 13, 14.

Ἀζωτος, ου, ἡ, Azotus, Heb. אַשְׁדּוֹד, Ashdod, pr. name of a place, which anciently was one of the five cities pertaining to the princes of the Philistines, Josh. 13: 3. 1 Sam. 6: 17. In the division of Palestine by Joshua, it was assigned to the tribe of Judah, Josh. 15: 47; but the possession of it was still retained or soon recovered by the Philistines, 1 Sam. 5: 1. 2 Chr. 26: 6. Neh. 4: 1. 13: 23. The city was captured by the Assyrians, Is. 20: 1; by Judas Maccabaeus, 1 Macc. 5: 68; and was afterwards burned by his brother Jonathan, ib. 10: 84. It was rebuilt by the Romans under Gabinius; and is now called Esdud. Acts 8: 40. See Calmet.

Ἀήρ, ἀέρος, ἡ, (ἄω v. ἄημι to breathe,) the air, the atmosphere, (as opp. to αἰθήρ, the higher, purer region, Hom. II. 14. 288,) Acts 22: 23. 1 Thess. 4: 17. Rev. 9: 2. 16: 17. The phrases εἰς αἶρα λαλεῖν, to speak into the air, 1 Cor. 14: 9, and εἰς αἶρα δίδουν, to beat the air, 1 Cor. 9: 26, (Buttm. Lexil. I. p. 115,) are proverbial, and correspond to the Latin *ventis verba profundere* Lucr. 4. 929, and *verberare ictibus auras*

Virg. Aen. 5. 376; the sense is, 'to speak or act in vain.'—In Eph. 2: 2, Satan is called ἀρχὴν τῆς ἐξουσίας τοῦ αἵρος, 'prince of the spirits of the air,' i. e. that dwell in the air or have power over it, according to the later Jewish belief; see Elsner Obs. in N. T. in loc. Others, as Cocceius, explain αἴρ here by darkness, as in profane writers; so Eustath. in Hom. II. 5. 776. ib. 12. 240. ib. 17. 645. Hesiod. Theogn. 119. In Test. XII Patr. Fabr. Pseudep. V. T. I. p. 729, we find αἰρίον πνεῦμα τοῦ Βελιάρ, but still it is not certain whether αἰρίον here refers to darkness or to the air.

Ἀθανασία, ας, ἡ, (ἀθάνατος fr. α pr. and θάνατος death,) immortality, 1 Cor. 15: 53, 54. 1 Tim. 6: 16.—Lucian. D. Deor. 4. 10.

Ἀθέμιτος, ου, ὁ, ἡ, adj. (α pr. and θεμιτός fr. θέμις law,) unlawful, forbidden by law, Acts 10: 28. Hence criminal, 1 Pet. 4: 3.—2 Macc. 6: 5. 7: 1. Jos. B. J. 4. 9. 10. Xen. Mem. 1. 1. 9.

Ἀθεος, ου, ὁ, ἡ, adj. (α pr. and θεός,) pp. godless, impious, Xen. Anab. 2. 5. 39. In N. T. estranged from the knowledge and worship of the true God, Eph. 2: 12.

Ἀθεσμος, ου, ὁ, ἡ, adj. (α pr. and θέσμος law,) lawless, and by impl. wicked, impious, 2 Pet. 2: 7. 3: 17.—3 Macc. 5: 12 ἄθεσμος πρόθεσις. Diod. Sic. 1. 14 τῆς ἀθέσμου βλας.

Ἀθετέω, ᾧ, f. ἥσω, (ἀθετός fr. α pr. and τίθημι,) pp. to displace, i. e. to abrogate, abolish, get rid of, Polyb. 31. 18. 1. Sept. chiefly for מַרְדֵּךְ and מַרְדֵּךְ, and construed mostly with ἔν τινι or εἰς τινα. In N. T. trans. to reject, i. e.

a) to make void, render null, τὴν ἐντολήν Mark 7: 9. τὴν βουλὴν τινος Luke 7: 30. 1 Cor. 1: 19, coll. Is. 29: 14. Gal. 2: 21. 3: 15. So Sept. for מַרְדֵּךְ Ps. 33: 10. מַרְדֵּךְ Is. 24: 16. חָקַע Ez. 22: 26.—1 Macc. 11: 36.—Hence, not to keep, to cast off, τὴν πρώτην πίστιν 1 Tim. 5: 12. Sept. for מַרְדֵּךְ Jer. 3: 20. מַרְדֵּךְ Ps. 132: 11.

b) to deny, to despise, condemn, νόμον Μωϋσῆως Heb. 10: 28. Spoken of per-

sons, Mark 6: 26. Luke 10: 16 quater. John 12: 48. 1 Thessa. 4: 8 bis. Jude 8. Sept. for שָׁמַיִם Isa. 1: 2. גַּלְגַּל Ex. 21: 8. גַּלְגַּל 1 Sam. 2: 17.—Jos. Ant. 15. 2. 6.

Ἀθετήσις, εως, ἡ, (ἀθετῶ,) *abrogation, abolition*, Heb. 7: 18. 9: 26.

Ἀθῆναι, ὧν, αἱ, *Athens*, the capital of Attica and the chief city of ancient Greece, so called from Ἀθήνη, Minerva. The Athenians are celebrated in the history of Greece for their warlike valour, and also for their general intelligence and the cultivation of all the arts of peace. Their city was the seat of the fine arts, the resort of philosophers, and the birth place of an unusual number of illustrious men. Acts 17: 15, 16. 18: 1. 1 Thessa. 3: 1.

Ἀθηναῖος, α, ον, *Athenian*, Acts 17: 21, 22.

Ἀθλέω, ὦ, εἰς, ἡσιν, *to contend, to be a champion in the public games*, e. g. of boxing, throwing the discus, wrestling, running, etc. absol. 2 Tim. 2: 5 bis. — Aelian. V. H. 10. 1.

Ἀθλησις, εως, ἡ, *contention, combat*, pp. in the public games, Polyb. 5. 64. 6. Aelian. V. H. 2. 23. In N. T. metaph. a *conflict, struggle*, sc. with afflictions. Heb. 10: 32.

Ἀθυμέω, ὦ, εἰς, ἡσιν, (α pr. and θύμος,) *to despond, be disturbed in mind, disheartened*, absol. Col. 3: 21. Sept. for אֲתִימֵנִי Gen. 4: 5. 2 Sam. 6: 8. — Xen. Anab. 3. 2. 18. Polyb. 3. 54. 7.

Ἀθῶος, ου, ὅ, ἡ, adj. (α pr. and ἀθή penalty,) pp. *impunis*, Diod. Sic. 1. 54. Polyb. 2. 60. 1. In N. T. metaph. *innocent*, Matt. 27: 4. In Greek writers ἀθῶος is constr. with a gen. but in Matt. 27: 24 we find ἀθῶος ἀπὸ τοῦ αἵματος, like the Sept. for Heb. מִן הַדָּם 2 Sam. 3: 28. Gen. 24: 41.

Αἶγιος, εἰς, εἰον, (αἶξ, αἰγός, goat,) *caprinus, of a goat*. Heb. 11: 37 ἐν αἰγείοις δέμασιν, in goat-skins. Sept. for עֹרֹת Ex. 25: 4. 35: 6, 24.—Jos. Ant. 3. 6. 1. Apoll. Rhod. 4. 1349.

Αἰγιαλός, οὔ, ὅ, (ἄγρυμ to break, and αἶς sea,) *the shore, coast, of a sea, lake, etc.* Matt. 13: 2, 48. John 21: 4.

Acts 21: 5. 27: 39, 40. Sept. for הָיָה Judg. 5: 17.—Eccclus. 24: 15. Jos. Ant. 2. 16. 1. Xen. Anab. 6. 2. 1, 7.

Αἰγύπιος, ἰα, ἰον, *Egyptian*, Acts 7: 22, 24, 28. Heb. 11: 29. In Acts 21: 38, the Egyptian spoken of was an Egyptian Jew, who set himself up at Jerusalem for a prophet. He gained many followers, who were dispersed and slain by Felix; see Jos. Ant. 20. 8. 6. B. J. 2. 13. 5.

Αἴγυπτος, ου, ἡ, *Egypt*, a country celebrated both in sacred and profane history; for a full description of it, see Calmet. The whole region was known to the Hebrews by the name מִצְרַיִם Mizraim; and the princes who governed it were styled in virtue of their office *Pharaohs*, i. e. *kings*, until the time of Solomon; after which they are designated in the Scriptures by their proper names. After the captivity, Egypt became a place of resort to great numbers of the Jews, who settled there either of their own accord, or from the invitations and encouragements held out by Alexander the Great and the Ptolemies; so that in the reign of Ptolemy Philopater, they were able to erect a temple at Leontopolis similar to the one at Jerusalem, and to establish in it all the rites of their paternal worship; see Jos. Ant. 13. 3. 1, 2, 3.—Matt. 2: 13, 14, 15. Acts 2: 10. al. In Rev. 11: 8, *Egypt* is put as the symbolical name of the Jews, thus likening the obstinacy and stubbornness of this nation to that of the Egyptians of old. AL.

Ἀἰδιος, ου, ὅ, ἡ, adj. (ἄει,) *always existing, eternal, everlasting*. Rom. 1: 20 αἰδιος αὐτοῦ δυναμς, coll. Wisd. 7: 26. —Jude 6 δεσμοὶ αἰδίου, *everlasting bonds*. —Jos. Ant. 4. 8. 2. Xen. Cyr. 7. 5. 73.

Αἰδώς, οος, οὗς, ἡ. 1. *modesty*, 1 Tim. 2: 9. — Jos. Ant. 2. 4. 4. Xen. Mem. 3. 7. 5.

2. *reverence, veneration*, Heb. 12: 28.— Jos. Ant. 6. 12. 17. Xen. Anab. 2. 6. 14.

Ἀιδίον, οπος, ὅ, (αἰδομαι to burn, and ὤψ face,) *an Ethiopian*, Heb. כּוּשִׁי, *Cushite*. Acts 8: 27 bis. The Ethiopia designated here, and the שֵׁט in Jer. 13: 23. Isa. 18: 1. Ez. 30: 4, 5, 9, is

what is called Upper Ethiopia or *Ha-besch*, lying south of Egypt on the Nile, and including the island of Meroë,—the Abyssinia of the present day. For the other countries designated by the name Cush in the O. T. see Calmet art. *Cush*.

Αἷμα, αἷος, τό, blood. Sept. every where for *בָּר*.

a) pp. (α) genr. Mark 5: 25, 29. Luke 8: 43, 44. 13: 1.—Diod. Sic. 4. 50. Plato Phaedo. 45.—Trop. any thing is said to be or become blood, or as blood, from its dark colour; Acts 2: 19 coll. Joel 3: 3, 4. [2: 30, 31.]—Rev. 8: 7, 8. 11: 6. 16: 3, 4. Acts 2: 20 *ὡς αἷμα*, for *ὡς αἷμα* in Rev. 6: 12.

(β) spoken of blood which has been shed; as (1) of victims and other slaughtered animals, Heb. 9: 7, 12, 13, 18—25. 10: 4. 11: 28. 13: 11. So Acts 15: 20, 29. 21: 25; where *ἀπέχεσθαι τοῦ αἵματος*, etc. is, to abstain from eating blood, etc. The Jews regarded the blood as the seat and principle of life; hence they were to offer it in sacrifice to God, but were forbidden to eat it, Lev. 17: 10—14, coll. 3: 17. Gen. 9: 4. Deut. 12: 23. Jos. Ant. 3. 11. 2.—(2) of men, Luke 13: 1. John 19: 34. Rev. 17: 6. 14: 20 where human blood is spoken of under the symbol of the blood of grapes, or wine, *αἷμα σταφυλῆς*, comp. Gen. 49: 11. Deut. 32: 14. Eccles. 39: 26. So *αἷμα δικαίων* Matt. 23: 35, and *αἷμα ἁθώων* Matt. 27: 4, for *αἷμα τῶν δικαίων*, *αἷμα τοῦ ἁθώου*. Sept. for *יָקִים בָּר* 1 Sam. 19: 5. 25: 26. 1 K. 2: 5. Hist. of Sus. v. 62.—So of the blood of Christ shed on the cross, *αἷμα τοῦ Χριστοῦ*, e. g. in relation to the sacred supper, Matt. 26: 28. Mark 14: 24. Luke 22: 20. 1 Cor. 10: 16. 11: 25, 27. Perhaps too 1 John 5: 6, 8; and especially John 6: 53—58, where the phrases *φαγεῖν τὴν σάρκα καὶ πνεῖν τὸ αἷμα τοῦ Χριστοῦ*, to eat the flesh and drink the blood of Christ, signify, 'to become wholly united and incorporated with Christ, i. e. to imbibe his spirit and appropriate to one's self all the benefits of his advent, to be wholly conformed to Christ;' comp. Rom. 8: 28. Col. 3: 10. Further, in relation to his church, Acts 20: 28. Col. 1:

20. Eph. 2: 13; to the atonement made by his death, Rom. 3: 25. 5: 9. Eph. 1: 7. Col. 1: 14. Heb. 9: 12, 14. 10: 19. 1 Pet. 1: 2, 19. 1 John 1: 7. Rev. 1: 5. 5: 9; and to the new covenant, Heb. 10: 29. 12: 24. 13: 20. So *αἷμα τοῦ ἁγίου*, Rev. 7: 14. 12: 11. 19: 13.

(γ) *σὰρξ καὶ αἷμα*, flesh and blood, i. e. the animal human body, *man*, with the idea of imbecility, mortal man, Matt. 16: 17. 1 Cor. 15: 50. Gal. 1: 16. Eph. 6: 12. Heb. 2: 14. coll. Eccles. 14: 18.

(δ) *αἷμα ἐκχύνειν*, to shed blood, i. e. to kill, put to death, Luke 11: 50. Acts 22: 20. Rom. 3: 15. Rev. 16: 6. So Sept. for *בָּר תְּהַוֶּה* Gen. 9: 6. 37: 22. Ez. 18: 10. Hence

b) bloodshed, i. e. death, violent death, slaughter, murder, Matt. 23: 30. 27: 6, 8, 24. Acts 1: 19. Rev. 6: 10. 18: 24. 19: 2. So Sept. and *בָּר* Gen. 4: 10. 2 Sam. 16: 7. Ez. 24: 6, 9. — Heb. 12: 4 *μέχρις αἵματος*, unto death, i. e. with exposure of life.

c) from the Heb. blood-guiltiness, i. e. the guilt and punishment of shedding blood, Matt. 23: 35. 27: 25. Acts 5: 28. 18: 6. 20: 26. So Sept. and *בָּר* Num. 35: 27. Josh. 2: 19. Ez. 9: 9. 33: 4. 2 Sam. 1: 16. coll. Lev. 16: 21 sq. et Herodot. 2. 39.

d) blood-relationship, kindred, lineage, progeny, seed. Acts 17: 26 *ἐξ ἐνὸς αἵματος*, of one blood, i. e. kindred. — Sept. 2 Sam. 21: 1. Jos. Ant. 2. 6. 3 *ἐπὶ τὸν ἀδελφὸν καὶ κοινὸν αἷμα*. ib. 20. 10. 1 *ἐξ αἵματος Ἀαρῶντος*. — John 1: 13 *οἱ οὐκ ἐξ αἱμάτων*, not born of blood, i. e. not sons of God as being descended from Abraham. The plur. is here put for the sing. as in Eurip. Ion. 693 *αἱμάτων τροφίς ἀπ' αἱμάτων*, spoken of a mother. — Jos. Ant. 4. 8. 45 *τις ἐξ αἵματος*, i. e. an Israelite. Eustath. ad Hom. II. 6. 211 *αἵματος ἀντὶ τοῦ σπέρματος*. — See Kypke and Loesner Obs. in N. T. ad Acts 17: 26. AL.

Αἱματεκχυσία, ας, ἡ (*αἷμα* and *ἐκχύνω* fr. *ἐκχύνω* to pour out,) shedding of blood, Heb. 9: 22.

Αἱμορρέω, ᾧ, (*αἷμα* and *ῥέω* fr. *ῥέω* flow,) to have a flow or issue of blood, absol. Matt. 9: 20.—Plut. X. p. 791. ed. Reisk. or Mor. VI. p. 464. ed. Tauchn.

Αἰρέας, *ov, ô*, *Æneas*, pr. name of a man, Acts 9: 33, 34.

Αἰνεῖς, *εως, ἦ*, (*αἰνέω*), *praise*, Heb. 13: 15 *θυσία αἰνέσεως*. So Sept. for *הוֹדָה* Ps. 26: 2, et saep. *הוֹדָה* Ps. 66: 2. — Eccclus. 32 [35]: 2 *θυσία ἑσπερίων αἰνέσεως*. Clem. Alex. Strom. 7. 6.

Αἰνέω, *ω, f. ἦσω* or *έσω* (Buttm. § 95. n. 4), *to praise, to celebrate*, trans. spoken in N. T. only of God. Luke 2: 13, 20. 19: 37. 24: 53. Acts 2: 47. 3: 8, 9. Rom. 15: 11. Rev. 19: 5. Sept. for *הוֹדָה* Gen. 49: 8. *הוֹדָה* 1 Chr. 16: 4, 10, et saep. *הוֹדָה* Ps. 100: 4.

Αἰνύμα, *ατος, τό*, (*αἰνύσσομαι* to hint obscurely, Ael. V. H. 2. 29,) *an enigma, riddle*; so Sept. for *הוֹדָה* 1 K. 10: 1. Prov. 1: 6. Eccclus. 39: 3. 47: 15. —In N. T. metaph. *obscure intimation*. 1 Cor. 13: 12 *ὡς αἰνύματα*, i. e. *enigmatically, obscurely*. So Sept. for *הוֹדָה* Num. 12: 8, where it is opp. to *τὸ εἶδος* the clear reality.

Αἶρος, *ov, ô*, (*αἰρέω*), pp. *discourse, narration*, i. q. *μῦθος*, Hom. Od. 14. 508. Eccclus. 15: 9, 10; and so of Esop's fables.—In N. T. *praise*, Matt. 21: 16 coll. Ps. 8: 3. Luke 18: 43. Sept. for *יָצָא* Ps. 8: 3.—Wisd. 18: 9. Hom. Od. 21. 110. Clem. Alex. Strom. 7. 6, 7, *οἱ αἶροι*, *praises of God in the churches*.

Αἰών, *ἦ*, indec. *Enon*, (fr. *עֵינָן* fountains, Buxt. Lex. Ch. Rab. Tal. 1601,) pr. name of a place or fountain near Salim, John 3: 23.

Αἶρεσις, *εως, ἦ*, (*αἰρέω*), pp. *capture* sc. of a city, Thuc. 2. 58 *ἡ αἶρεσις τῆς πόλεως*. Jos. Ant. 7. 7. 5. also *option, choice*, 1 Macc. 8. 30. Jos. Ant. 7. 13. 2. Polyb. 3. 103. 7. In N. T. *a chosen way of life*, i. e.

1. *a sect, school, party*, etc. Acts 5: 17. 15: 5. 24: 5, 14. 26: 5. 28: 22.—Diod. Sic. 2. 29 *αἶρεσις τῶν φιλοσόφων*. Jos. B. J. 2. 8. 1. Ignat. Ep. ad Eph. § 6. Clem. Alex. Strom. 1. 7.

2. by impl. *discord, dissension*, 1 Cor. 11: 19. Gal. 5: 20. 2 Pet. 2: 1.

Αἰρεῖζω, *f. έω*, (*αἰρετός* *captus, electus*, fr. *αἰρέω*), *a word of the Alexandrine age*, used in Sept. for *αἰρέομαι*;

—*to choose*, Sept. for *בָּחַר* Judg. 5: 8 et saep. 1 Macc. 9: 30.—In N. T. *to prefer, to love*, trans. Matt. 12: 18 coll. Is. 42: 1. Sept. for *בָּחַר* Num. 14: 8. *בָּחַר* Gen. 30: 20.—Hesych. *ἡρεῖσάμην ἡγάγησα, ἐπεθύμησα*. Sturz de Dial. Alex. p. 144.

Αἰρετικός, *ov, ô*, (*αἰρεῖζω*), *one who creates dissensions, introduces errors, etc. a factious person*, Tit. 3: 10.—This word is not found in classic Greek, but often in ecclesiastical writers; see Suicer's Thesaur. Ecc. s. h. v. Campbell Prel. Diss. IX. pt. iv. 11.

Αἶρέω, *ω, f. ἦσω*, aor. 2 *είλον*, *to take* e. g. a city or camp, Xen. Ag. 1. 32. — In N. T. only Mid. *αἰρέομαι* f. *ἦσομαι*, aor. 2 *είλον*, *to take for one's self*, i. e. *to choose, to elect, to prefer*, trans. and absol. 2 Thess. 2: 13. Heb. 11: 25. —Phil. 1: 22, where for the fut. instead of the subj. see Matth. § 516. 3. n. 2. Buttm. § 139. n. 7. Winer § 42. 4. — Sept. for *בָּחַר* Job 34: 4. 2 Sam. 15: 15. — 2 Macc. 11: 25. Jos. Ant. 9. 6. 1. Herodian. 4. 14. 3 *αἰρῶνται βασιλεῖς ἀδούρευτον*.

Αἶρω, (for *αἰρέω*), *f. ἀρῶ*, aor. 1 *ἦρα*, perf. *ἦρα* Col. 2: 14, perf. pass. *ἦρμαι* John 20: 1, *to take up, trans. corresponding in Sept. generally to the Heb. נָשָׂא*.

1. *to take up, simply*, i. e. *to lift up, to raise*. a) pp. as stones from the ground, John 8: 59. serpents, Mark 16: 18. — Xen. Eq. 6. 7. — So of anchors, Acts 27: 13 *ἄραντες* sc. *ἀγκύρας*, see Bos Ell. Gr. p. 14 sq. Kypke Obs. in N. T. II. p. 135. So *ἄρας*, *ἄραντες*, often stands in Greek writers in the sense *to sail away, to depart*, as Arrian. Exp. Alex. 6. 21 *ἄρας ἐκ Πατρίδων*. Thuc. 2. 23 med. Herodian. 8. 7. 1. and is even used of an army on land, as Thuc. 2. 23 init. Jos. Ant. 9. 11. 1. ib. 3. 1. 7 *ἐκείθεν ἄραντες εἰς Παριδίον ἦρον*, spoken of the camp of the Israelites in the desert. Fully written, i. e. *ἄραντες ἀγκύρας*, Polyb. 31. 22. 13. [Plut. Pomp. c. 50. — Spoken of the hand Rev. 10: 5. So Sept. for *נָשָׂא* Deut. 32: 40. Is. 49. 22. — Xen. Anab. 7. 3. 6. — Pass. *ἄρῶμαι*, Matt. 21: 21, better under no. 3.

b) trop. *to raise, to elevate*, as the eyes, John 11: 41. So Sept. and *נָשָׂא* Ps.

121: 1. 122: 3.—the voice, i. e. to cry out, to sing, etc. Luke 17: 13. Acts 4: 24. So Sept. and נָשַׁבְּ Judg. 21: 2. 1 Sam. 11: 4.—So αἶρειν ψυχὴν τινοῦ, to hold the mind of any one suspended, i. e. in suspense, doubt, John 10: 24.—Philostr. 2. 4. Comp. Jos. Ant. 8. 13. 5 διηρημένους τῇ διαβολῇ καὶ ταῖς δόξαις. The phrase לָקַח פְּסָלִים, אֵרָא, αἶρειν τὴν ψυχὴν πρὸς, to lift the soul towards, i. e. to desire, does not belong here; comp. Deut. 24: 15. Ps. 86: 4. al. Gesen. Lex. Heb.

2. to take up and place on one's self, to take up and bear, i. e. to bear, to carry. Matt. 4: 6 ἐπὶ χειρῶν ἀποῦσι σε, coll. Sept. and נָשַׁבְּ Ps. 91: 12. — Matt. 11: 29 ἄρατε τὸν ζυγόν μου, coll. Sept. and נָשַׁבְּ Lam. 3: 27. — So the cross, Matt. 27: 32. Mark 15: 21. al. and metaph. Matt. 16: 24. al. — So to take or carry with one, Mark 6: 8. Luke 9: 3. al. Sept. and נָשַׁבְּ Gen. 44: 1. 2 K. 7: 8.

3. to take up and carry away, i. e. to take away, to remove, sc. by carrying, spoken of a bed, Matt. 9: 6. John 5: 8 sq. al. of a dead body, a person, etc. Matt. 14: 12. 22: 13. Acts 20: 9. al. — 1 Macc. 9: 19.—Spoken of bread etc. with the idea of laying up, making use of, Matt. 14: 20. 15: 37. Mark 8: 8, 19, 20. al. So genr. Matt. 17: 27. Acts 21: 11. al. Pass. ἄρθητι Matt. 21: 21 be thou removed. — Trop. αἶρειν τὴν ἁμαρτίαν τινοῦ, to take away the sin of any one, i. e. the imputation or punishment of sin, John 1: 29. 1 John 3: 5. So the Engl. Vers. and Sept. αἶρειν τὸ ἁμαρτήριον for רָחַקְתָּ נֶפֶשׁ 1 Sam. 15: 25. But as נָשַׁבְּ etc. often means to bear the punishment of sin, as Lev. 5: 17. Num. 5: 31. 14: 33. al. (Sept. λαβῆν, ἀναλῆν, and as αἶρειν often has in the Sept. the sense to bear, as above, we may here also admit for αἶρειν the sense to bear the punishment of sin, which is elsewhere expressed in the N. T. by βαστάζειν, ἀναλῆν, etc. coll. Matt. 8: 17. 1 Pet. 2: 24. Or perhaps the sensus praegnans is better, viz. to take away by taking upon one's self.

4. to take away, to remove, simply, the idea of lifting etc. being dropped; usually with the notion of violence, authority, etc.

a) pp. Luke 6: 29, 30. 11: 22. Matt.

9: 16 αἶρει sc. τὴν, i. e. the new piece tears away still more of the old garment. Mark 2: 21. Spoken of branches, to cut off, prune, John 15: 2. — Spoken of persons, to take away or remove, e. g. from a church, i. e. to excommunicate, 1 Cor. 5: 2 ἀρῶν, where some editions read ἐξαρθῶν. So to take away or remove out of the world, by death, etc. John 17: 15. Matt. 24: 39. Acts 8: 33 bis, ἐν τῇ ταπεινώσει αὐτοῦ ἡ κληρὶς αὐτοῦ, ἤρθη — αἶρεται, i. e. according to the Heb. 'in his humiliation and oppression was his sentence; he was torn away,' i. e. hurried away to death; coll. Is. 53: 8, and see Hengstenberg in Christol. and in Bibl. Repos. II. p. 357. Kuinoel in loc. Others, his punishment was taken away. So Sept. for נָשַׁבְּ Is. 57: 1, 2. נָשַׁבְּ Is. 53: 8. In a somewhat stronger sense, especially in the imperat. αἶρε, ἄρον, away with! i. e. put out of the way, kill, Luke 23: 18. John 19: 15. Acts 21: 36. 22: 22.

b) trop. John 11: 48 ἀποῦσι ἡμῶν καὶ τὸν τόπον καὶ τὸ ἔθνος, and destroy our city and nation. 1 Cor. 6: 15 ἄρας τὰ μέλη τοῦ Χριστοῦ, taking away wrongfully the members which belong to Christ, etc. — So in the sense to deprive of, e. g. the kingdom of heaven Matt. 21: 43. the word of God, Mark 4: 15. Luke 8: 12, 18. gifts, Mark 4: 25. joy, John 16: 22, coll. Sept. Is. 16: 10. — Spoken of vices, to put away, Eph. 4: 31. of a law, to abrogate, Col. 2: 14.—1 Macc. 3: 29. AL.

Αἰσθάνομαι, f. αἰσθήσομαι, aor. 2 ᾔσθόμην, (αἶσθ, αἰσθω, Buttm. § 112. 13.) a Mid. deponent, to perceive, pp. with the external senses, Xen. Mem. 1. 2. 31. In N. T. metaph. to understand, trans. Luke 9: 45. Sept. for נָשַׁבְּ Job 28: 5. נָשַׁבְּ Prov. 24: 14.—Xen. Cyr. 1. 1. 2.

Αἰσθησις, εως, ἡ, (αἰσθάνομαι,) pp. perception by the external senses, Xen. Mem. 1. 4. 5. In N. T. metaph. understanding, the power of discerning, Phil. 1: 9. Sept. for נָשַׁבְּ Prov. 1: 4, 22. חָכְמָה Ex. 28: 3.—Judith 16: 17. Aelian. V. H. 1. 12.

Αἰσθητήριον, ου, τό, (αἰσθάνομαι,) pp. seat of the senses, Hesych. αἰσθητήριον· τὰ μέλη δι' ἃν αἰσθόμεθα. In N.

T. metaph. *internal sense, faculty of perception*, Heb. 5: 14. So Sept. Jer. 4: 19 *τὰ αἰσθητήρια τῆς καρδίας*.—4 Macc. 2: 22.

Αἰσχροπερδής, έός, οὖς, ό, ή, adj. (*αἰσχρός* and *πέρδος*), *eager even for dishonourable gain, sordid*, 1 Tim. 3: [3,] 8. Tit. 1: 7.—Xen. Ag. 11. 3. Herodot. 1. 187.

Αἰσχροπερδῶς, adv. *for the sake of dishonourable gain, sordidly*, 1 Pet. 5: 2, coll. Tit. 1: 11.

Αἰσχρολογία, ας, ή, (*αἰσχρολογία*), *obscene language, scurrility*, Col. 3: 8.—Diod. Sic. 5. 4. Xen. de Rep. Lac. 5. 6.

Αἰσχρός, ά, όν, pp. *deformed*, opp. to *καλός*, Xen. Conv. 4. 19. Sept. for *עך* Gen. 41: 3, 4. In N. T. metaph. *indecorous, indecent, dishonourable*; spoken of what is offensive either to modesty and christian purity, as Eph. 5: 12. Tit. 1: 11; or to the manners and customs of a community, as 1 Cor. 11: 6. 14: 35. —Joa. Ant. 4. 8. 23. Xen. Mem. 3. 10. 5. Polyb. 3. 116. 13.

Αἰσχρότης, τητος, ή, (*αἰσχρός*), pp. *deformity*. In N. T. trop. *impropriety, indecorum*; either in words or actions, Eph. 5: 4, i. q. *αἰσχρολογία* q. v.

Αἰσχύνη, ης, ή (*αἰσχος*), *shame, i. e.*

a) *subjectively, feeling of shame, fear of disgrace*. Luke 14: 9.—Ecclus. 4: 21. 20: 23. Xen. Anab. 3. 1. 10.

b) *objectively, disgrace, reproach, ignominy*, Heb. 12: 2. So Sept. for *עָבָה* Job 8: 22. *עָבָה* Is. 50: 6. *עָבָה* Ps. 69: 20. —Ecclus. 22: 3. 25: 22. Xen. Anab. 2. 6. 6.

c) *cause of shame, i. e. a shameful thing or action, disgraceful conduct*. 2 Cor. 4: 2 *τὰ κρυπτά τῆς αἰσχύνης*, *hidden things of shame*, i. e. clandestine conduct of which the disciples of Christ should be ashamed. Phil. 3: 19. Jude 13.—In Rev. 3: 18 *αἰσχύνη τῆς γυμνότητος* is by Hebraism for *γυμνότης αἰσχρά*, *shameful nakedness*, Stuart § 440. Buttm. § 123. n. 4. So Sept. and *עָבָה* 1 Sam. 20: 30.—Aeschim. 23. 41.

Αἰσχύνω, f. vñ, (*αἰσχος*) *to*

shame, put to shame; Pass. to be made ashamed, to be put to shame.

a) pp. 2 Cor. 10: 8. Phil. 1: 20. 1 John 2: 28 *μὴ αἰσχυνοῦμεν ἀπ' αὐτοῦ*, *that we be not put to shame before him, etc.* So Sept. for *עָבָה* Jer. 22: 22.

b) Mid. *to shame one's self, to feel ashamed, to feel dishonoured*, Luke 16: 3. 1 Pet. 4: 16. So Sept. for *עָבָה* Ps. 25: 3. 119: 30.—Xen. Cyr. 6. 4. 6.

Αἰτέω, ώ, f. ήσω, *to ask*, usually with accus. of pers. or thing or of both, Buttm. § 131. 5. also with accus. of thing and *παρά* c. gen. of pers. Matt. 20: 20. Jam. 1: 5. and Sept. Deut. 10: 12. Dan. 2: 49. For the Mid. see Buttm. § 135. 4.

a) *genr.* Matt. 5: 42. 7: 9, 10. Mark 6: 22—25. Luke 11: 9—13. 1 John 5: 14—16. al. Sept. for *עָבָה* Josh. 15: 18. 19: 50.—Palaeoph. Fab. 40.—Spoken in respect to God, *to supplicate, to pray for*, Matt. 6: 8. 7: 11. 18: 19. James 1: 5, 6. The case of *Θεός* being omitted, Matt. 7: 7, 8. Col. 1: 9. James 4: 2, 3. al. Sept. for *עָבָה* Is. 7: 11, 12.

b) *to ask or call for, to require, to demand*, Luke 1: 63. 12: 48. 23: 23. Acts 3: 14. 25: 15. 1 Pet. 3: 15. So Sept. for *עָבָה* Job 6: 22. for Chald. *עָבָה* Dan. 2: 49.—2 Macc. 7: 10 *τὴν γλῶσσαν αἰτῆθεις*, i. e. being required to thrust out his tongue. Xen. Anab. 2. 1. 10. ib. 1. 3. 13.

c) by Hebraism, *to desire*, Acts 7: 46. So Sept. and *עָבָה* 1 K. 19: 4. Ecc. 2: 10. So *עָבָה* Deut. 14: 26 where Sept. *ἐπιθυμία*. Jon. 4: 8. AL.

Αἰτήμα, ατος, τό, (*αἰτέω*) *thing asked for, object sought, request*, Luke 23: 24. 1 John 5: 15. Sept. for *עָבָה* 1 Sam. 1: 17, 27. —From the Heb. *desire*, Phil. 4: 6; see in *αἰτέω* c. So Sept. *τὰ αἰτήματα τῆς καρδίας* for *עָבָה* Ps. 37: 4.—Ep. Pseudo-Socr. 24.

Αἰτία, ας, ή, (*αἰτέω*) *a cause, viz.*

a) *efficient cause, motive, reason, ground*, Matt. 19: 3. Luke 8: 47. Acts 22: 24. 28: 20. 2 Tim. 1: 6, 12. Tit. 1: 13. Heb. 2: 11.—Diod. Sic. 1. 7.

b) in the sense of *affair, matter, case*, Lat. *ratio*. Acts 10: 21. 23: 28.—Hist. of Susan. 14.—Matt. 19: 10 *εἰ οὕτως ἐστὶν ἡ αἰτία* x. τ. λ. *if such is the case, etc.*—

Philostr. Vit. Apoll. 6. 16. So Lat. *causa*, Cic. Off. 3. 27. So Heb. דָּבָר is sometimes *thing, affair*, Gen. 20: 8. Ecc. 7: 8, and sometimes *case, manner*, Deut. 15: 2. 19: 4. 1 K. 9: 15.

c) in a forensic sense, *cause, i. e. (a) an accusation of crime, charge*, Acts 25: 18, 27. Matt. 27: 37. Mark 15: 26. — Phavorin. αἰτία ἡ κατηγορία. Jos. Ant. 4. 8. 23. Xen. Cyr. 6. 3. 16.

(β) *fault, guilt, crime*, John 18: 38. 19: 4, 6. Acts 13: 28. 28: 18. So Sept. for יָיָ Gen. 4: 13. for בָּרָא רָשָׁע Prov. 28: 17. — Xen. Mem. 1. 2. 28.

Αἰτίαμα, ατος, τό, *charge, criminalation*. Acts 25: 7. — Thuc. 7. 72.

Αἰτιάομαι, ὠμαι, *to accuse, to charge*, absol. Rom. 3: 9 in some Mss. — Xen. Mem. 1. 1. 2.

Αἴτιος, ια, ιον, (αἰτία,) pp. *causative*. In N. T. used substantively, viz.

1. Masc. ὁ αἴτιος, *the causer or author of anything*, Heb. 5: 9 αἴτιος τῆς σωτηρίας. — Jos. Ant. 3. 3 θὼν τῆς σωτηρίας αἴτιον. Bel and Drag. 42. 2 Macc. 4: 47. Xen. Mem. 1. 2. 63.

2. Neut. τὸ αἴτιον, *a cause, i. e. a) reason, motive, ground*, Acts 19: 40. — Jos. Ant. 7. 4. 1. Xen. Mem. 4. 5. 8.

b) i. q. αἰτία q. v. *fault, guilt, crime*. Luke 23: 4, 14, 22. — So αἴτιος *guilty, criminal*, Hist. of Sus. 53. Sept. 1 Sam. 22: 22 for רָבָב.

Αἰτίωμα, ατος, τό, (αἰτιάομαι,) *charge, accusation of crime, i. q. αἰτίαμα*, but less usual; it is read in Griesb. Acts 25: 7. — Thuc. 5. 72.

Αἰφνίδιος, ιου, ὁ, ἡ, adj. (ἄφνης i. q. ἀφανής fr. α pr. and φαίνω,) *unforeseen, sudden*, Luke 21: 34. 1 Thess. 5: 3. It has the force of an adverb; Buttm. § 123. n. 3. — Wisd. 17: 15. Jos. Ant. 3. 8. 6. Herodian. 1. 6. 8. Thuc. 4. 125.

Αἰχμαλωσία, ας, ἡ, (αἰχμή and αἰλίσσω,) *captivity*.

a) pp. Rev. 13: 10 εἰς αἰχμαλωσίαν. Sept. for שָׁבִי Deut. 28: 41.

b) meton. for αἰχμάλωτοι, *captives, a captive multitude*. Eph. 4: 8. Rev. 13: 10. αἰχμαλωσίαν συνάγει. So Sept. for שָׁבִי Ps. 68: 19. Num. 21: 1. שָׁבִי Ez. 3: 11. שָׁבִי 2 Chr. 28: 5. — 1

Macc. 9: 70, 72. Test. XII Patr. in Fabric. Cod. Pseudep. V. T. I. p. 654. Diod. Sic. 17. 70.

Αἰχμαλωτεύω, f. εἶσω, (αἰχμάλωτος,) *to take prisoner, lead captive*, trans. This is a later word, for which earlier writers used αἰχμάλωτον ποιῶν, see Lobeck ad Phryn. p. 442.

a) pp. Eph. 4: 8. Sept. for שָׁבִי Ps. 68: 19. שָׁבִי Ez. 39: 23. שָׁבִי Job 1: 15, 17. שָׁבִי 1 Sam. 30: 2. — Const. Porphy. Adm. 30. 94. B. Nicet. Annal. 16. 5.

b) metaph. *to captivate*, 2 Tim. 3: 6, in text. recept.

Αἰχμαλωτίζω, f. ἴσω, (αἰχμάλωτος,) a later word for αἰχμάλωτον ποιῶν, see Lobeck ad Phryn. p. 442; *to lead captive, Pass. to be carried away captive*.

a) pp. Luke 21: 24. Sept. for שָׁבִי 1 K. 8: 46. — Diod. Sic. 13. 59. — In the sense of *to captivate*, 2 Tim. 3: 6, in later editions. — Judith 16: 9 τὸ κάλλος αὐτῆς ἡμαλώτισεν ψυχὴν αὐτοῦ.

b) by impl. *to subdue, bring into subjection*. Rom. 7: 23. 2 Cor. 10: 5.

Αἰχμάλωτος, ου, ὁ, ἡ, a *prisoner, a captive*, Luke 4: 18. Sept. for שָׁבִי Is. 12: 4. שָׁבִי Is. 61: 1. — 1 Macc. 2: 9. Jos. Ant. 10. 9. 7. Xen. Cyr. 6. 1. 30.

Αἰών, ὄνος, ὁ, (poet. ἡ,) *life*, Hom. 11. 22. 58 αὐτὸς δὲ φίλης αἰῶνος ἄμερθεῖς. *marrow*, Hom. Hymn. in Merc. 42. — Also in classic usage and in N. T.

1. *aevum, age, i. e. an indefinitely long period or lapse of time, perpetuity, ever, forever, eternity*. Sept. everywhere for עוֹלָם.

a) spoken of time future, in the foll. phrases, viz.

(α) εἰς τὸν αἰῶνα, *ever, forever, without end, to the remotest time*; spoken of Christ, Heb. 6: 20. 7: 17. 7: 24, 28. — Spoken of the happiness of the righteous, John 6: 51, 58. 2 Cor. 9: 9. 1 John 2: 17. al. of the punishment of the wicked, 2 Pet. 2: 17. Jude 13. — With a negative, *never*; Matt. 21: 19. Mark 3: 29. John 4: 14. 8: 51, 52. 10: 28. 11: 26. al. So Sept. for עוֹלָם Is. 40: 8. 51: 6, 8. עוֹלָם דָּר Deut. 29: 29. עוֹלָם Is. 28: 28. Jer. 50: 39. — So εἰς ἡμέραν αἰῶνος, 2 Pet. 3: 18, i. q. εἰς τὸν

αἰῶνα χρόνον Sept. Ex. 14: 13 for עוֹלָם עוֹלָם. Ia. 13: 20 for עוֹלָם עוֹלָם — Ecclus. 18: 1. Diod. Sic. 1. 92.

(β) εἰς τοὺς αἰῶνας, in the same sense, ever, forever, to all eternity etc. spoken of God, Rom. 1: 25. 9: 5. 11: 36. 2 Cor. 11: 31. of Christ, Luke 1: 33 where it is explained by οὐκ ἔσται τέλος. Heb. 13: 8. So Sept. for עוֹלָם עוֹלָם Ps. 77: 8. — The plur. is here put for the sing. and in the same sense; comp. οὐρανός and οὐρανοί, σάββατον and σάββατα. See Stuart Ess. on Fut. Pun. p. 31, 68.

(γ) εἰς τοὺς αἰῶνας τῶν αἰώνων, an intensive form, from the Heb. forever and ever, comp. Stuart l. c. spoken of God, Gal. 1: 5. Phil. 4: 20. 1 Tim. 1: 17. 1 Pet. 5: 11. So in the expression εἰς πάρας τὰς γενὰς τοῦ αἰῶνος τῶν αἰώνων, Eph. 3: 21.—Spoken of Christ 2 Pet. 3: 18. Rev. 1: 18. 5: 13. * 11: 15. of the happiness of the saints, Rev. 22: 5. of the punishment of the wicked, Rev. 14: 11. 19: 3. 20: 10. — So Sept. εἰς αἰῶνα αἰῶνος for עוֹלָם Ps. 19: 10. 110: 3, 10.—Tob. 6: 18. — For the intensive form, see Gesen. Lehrgeb. p. 691, 692. Stuart § 455. c. Matth. Gr. Gram. § 450. 5.

b) spoken of time past, as ἀπ' αἰῶνος, of old, from everlasting, etc. Luke 1: 70. Acts 3: 21. 15: 18. So ἀπὸ τῶν αἰώνων, Eph. 3: 9. Col. 1: 26. Also ἐκ τοῦ αἰῶνος οὐ, never, John 9: 32. πρὸ τῶν αἰώνων, i. e. before time began, from eternity, 1 Cor. 2: 7. — Sept. ἀπ' αἰῶνος for עוֹלָם Gen. 6: 4. Ps. 90: 2. Jer. 2: 20. Sept. πρὸ αἰώνων for עוֹלָם Ps. 55: 19.—Diod. Sic. 1. 6 εἰς αἰῶνος.

2. from the Heb. or rather Chald. and Rab. the world, seculum, either present or future, corresponding to the עוֹלָם הַבָּיָה and עוֹלָם הָעוֹלָם of Jewish writers, ὁ αἰὼν οὗτος and ὁ αἰὼν μέλλων v. ἐρχόμενος. Buxtorf. Lex. Ch. Talm. Rab. 1620, "Mundum futurum, sive עוֹלָם הַבָּיָה, quidam intelligunt mundum, qui futurus est post destructum hunc mundum inferiorem, et post resurrectionem hominum mortuorum, quando animae cum corporibus suis rursus conjungentur.— Quidam per עוֹלָם הַבָּיָה intelligunt יְיָ מְבֹרָךְ, dies Messiae, quibus scilicet venturus Messias, quem Judaei adhuc expectant, quod in hoc mundo temporaliter regnaturus sit. Vide Abarbanel

in Pirke Aboth c. 4." In N. T. αἰὼν is used of the future world chiefly in the first of these senses.

a) this world and the next; (α) as implying duration, Matt. 12: 32 οὐτὶς ἐν τούτῳ τῷ αἰῶνι, οὐτὶς ἐν τῷ μέλλοντι, neither in this world nor the next, i. e. never. Mark 10: 30. Luke 18: 30. — 4 Esdr. 7: 43. Wisd. 4: 2 αἰὼν the world to come.

(β) the present world, with its cares, temptations, and desires; the idea of evil, both moral and physical, being every where implied, Matt. 13: 22. Luke 16: 8. 20: 34. Rom. 12: 2. 1 Cor. 1: 20. 2: 8, 9. 2 Tim. 4: 10. Tit. 2: 12. Hence it is called αἰὼν παροῦς, evil world, Gal. 1: 4. and Satan is called the god of this world, 2 Cor. 4: 4.—So Sept. and עוֹלָם הַבָּיָה Ecc. 3: 11. See Gesen. Lex. Heb.

(γ) by meton. the men of this world, wicked generation, etc. Eph. 2: 2 κατὰ τὸν αἰῶνα τοῦ κόσμου τούτου, called elsewhere οἱ οὗτοι τοῦ αἰῶνος τούτου, Luke 16: 8. 20: 34.

(δ) by meton. the world itself, as an object of creation and existence, Heb. 1: 2 δι' οὗ τοὺς αἰῶνας ἐποίησας, cf. Stuart l. c. and no. 1. a. β, above. Heb. 11: 3. Matt. 13: 40. 24: 3. 1 Tim. 1: 17.

b) spoken in reference to the advent of the Messiah, (see above,) seculum, age, viz. (α) the age or world before the Messiah, עוֹלָם הַבָּיָה, i. e. the Jewish dispensation, 1 Cor. 10: 11 τὰ τῆς τῶν αἰώνων.

—(β) the age or world after the Messiah, עוֹלָם הַבָּיָה, i. e. the gospel dispensation, the kingdom of the Messiah, Eph. 2: 7. Heb. 6: 5, coll. 2: 5.—Comp. Κόσμος and Βασιλεία. — This special sense of αἰὼν coincides again with classic usage, aevum, seculum. AL.

Αἰώνιος, λου, ὁ, ἡ, also αἰώνιος, (α, ιον, (αἰών,) perpetual, everlasting, eternal, viz.

a) spoken chiefly of time future, (α) of God, Rom. 16: 26. 1 Tim. 6: 16. So Sept. for עוֹלָם Gen. 21: 33. Ia. 40: 28.—Baruch 4: 8, 10. — (β) of the happiness of the righteous, Matt. 19: 29. 25: 46. Mark 10: 30. John 3: 15, 16. 36. Rom. 2: 7. 2 Cor. 4: 17. al.—2 Macc. 7: 9. Fabr. Cod. Pseud. V. T. Psalter. Salom. Ps. 3: 13, 15, 16. Acta Thom. § 7.

—In some passages this *ζωὴ αἰώνιος* is equivalent to *σικελθεῖν εἰς τὴν βασιλείαν τοῦ Θεοῦ*, John 3: 15, coll. v. 3, 5. Matt. 19: 16. Acts 13: 46. See *αἰών* 2. b.—(γ) of the punishment of the wicked, Matt. 18: 8. 25: 41, 46. Mark 3: 29. 2 Thess. 1: 9. Heb. 6: 2. Jude 7. So Sept. for *ἐξ* Dan. 12: 2.—Fabr. Cod. Pseud. V. T. 1. c. —(δ) *genr.* 2 Cor. 4: 18. 5: 1. Heb. 9: 14. 13: 20. 1 John 1: 2. Rev. 14: 6. —Philem. 15 *αἰώνιον* as an adv. *forever, always*, Buttm. § 123. n. 3. —So Sept. *διαθήκη αἰώνιος* for *ἐξ* Gen. 9: 16. 17: 7. —Ecclus. 45: 15. Jos. Ant. 7. 14. 5 *ἡγμονία αἰώνια*. Diod. Sic. 1. 93 *αἰώνιος*.

b) spoken of time past, Rom. 16: 25 *χρόνοις αἰώνις*, *ancient ages*, i. e. of old. 2 Tim. 1: 9 and Tit. 1: 2 *πρὸ χρόνων αἰώνων*, i. q. *πρὸ αἰώνων*, i. e. before time was, *from eternity*; see *αἰών* 1. b. So Sept. for *ἐξ* Ps. 24: 7, 9. AL.

Ἀκαθαρσία, *ας*, ἡ, (*ἀκάθαρτος* fr. α pr. and *καθός*), *uncleanness, impurity, filth*.

a) pp. in a physical sense, Matt. 23: 27. Sept. for *ἡμέρη* 2 Sam. 11: 4.

b) in a moral sense, *pollution, lewdness*, as opposed to chastity, Rom. 1: 24. 6: 19. 2 Cor. 12: 21. Gal. 5: 19. Eph. 4: 19. 5: 3. Col. 3: 5. 1 Thess. 4: 7, coll. v. 3 sq. So Sept. for *ἡμέρη* Ez. 22: 15. 36: 25. —Spoken of avarice, 1 Thess. 2: 3, coll. v. 5.

Ἀκαθάρτης, *της*, ἡ, (sync. for *ἀκαθάρτης*), *uncleanness, filth*, i. e. *lewdness*; trop. of idolatry, Rev. 17: 4 in text. recept. Others τὰ ἀκάθαρτα. So *ἡμέρη* and Sept. *ἀκαθαρσία* Ez. 36: 25.

Ἀκάθαρτος, *ου*, ὁ, ἡ, adj. (α pr. and *καθαλῶ*), *unclean, impure*.

a) in the Levit. sense, see Lev. 5: 2, and comp. Winer bibl. Realw. p. 570. Spoken of food, Acts 10: 14. 11: 8. of birds, Rev. 18: 2. So Sept. for *ἡμέρη* Deut. 14: 7. Lev. 11: 4.—So of persons who are not Jews, or who do not belong to the christian community, Acts 10: 28. 1 Cor. 7: 14. 2 Cor. 6: 17. See *ἁγιάζω* 1. b. So Sept. and Heb. *ἡμέρη* Is. 52: 1. Amos 7: 17. Cf. *Ἀκαθαρσία*.

b) in the sense of *lewd, lascivious*,

Eph. 5: 5. Spoken of idolatry, Rev. 17: 4 in later editions; comp. *Ἀκαθάρτης*. In this sense, partly, the devils or demons are called *πνεύματα ἀκάθαρτα*, *unclean or foul spirits*, Matt. 10: 1. 12: 43. Mark 1: 23, 26, 27. 3: 11, 30. 5: 2, 8, 13. 6: 7. 7: 25. 9: 25. Luke 4: 33, 36. 6: 18. 8: 29. 9: 42. 11: 24. Acts 5: 16. 8: 7. Rev. 16: 13. 18: 2. So Sept. for *ἡμέρη* Zech. 13: 2. For the origin of the epithet, see Gen. 6: 2. Tob. 3: 8. 6: 14. They are also probably so called as being *impious, wicked, πορνικά*, Tob. 3: 8, 17. 6: 7. and as the authors and objects of idolatry, Sept. Ps. 96: 5. 2 Cor. 4: 4. Baruch 4: 7.

Ἀκαίρεται, *οὔμαι*, (α pr. and *καίρος*), *to lack opportunity*, Phil. 4: 10. It is a word of the later Greek, Lobeck ad Phryn. p. 126.

Ἀκαίρως, adv. (*ἄκαιρος* fr. α pr. and *καίρος*), *out of season*. 2 Tim. 4: 2 *ἐνκαιρῶς ἀκαίρως*, *in season and out of season*, i. e. whether men will listen or not, comp. Ez. 2: 5, 7.—Ecclus. 35: 4 *ἀκαίρως μὴ σοφίζου*. Jos. Ant. 6. 7. 2.

Ἀκακος, *ου*, ὁ, ἡ, adj. (α pr. and *κακός*), *void of evil, harmless, blameless, well disposed*, Heb. 7: 26. Sept. for *ἡμέρη* Job 2: 3. 8: 20. —Diod. Sic. 13. 76. Dem. 1153. 10.—In the sense of *simple-hearted, confiding*, Rom. 16: 18. Sept. for *ἡμέρη* Prov. 1: 4. 14: 15.

Ἀκανθα, *ης*, ἡ, (*ἀκμή* point), *thorn*, Matt. 7: 16. Luke 6: 44. Heb. 6: 8, coll. Gen. 3: 18, where Sept. for Heb. *ἡμέρη* Is. 33: 13.—So *σπέρειν ἐπὶ ἀκάνθας* etc. Matt. 13: 7 bis, 22. Mark 4: 7 bis, 18. Luke 8: 7 bis, 14. Sept. for *ἡμέρη* Jer. 4: 3. *ἡμέρη* Cant. 2: 2.—So *στεφανὸν ἐξ ἀκανθῶν*, *crown of thorns*, Matt. 27: 29. John 19: 2.—Diod. Sic. 5. 41.

Ἀκάνθινος, *ου*, ὁ, ἡ, adj. *made of thorns*, Mark 15: 17. John 19: 5. —Sept. Is. 34: 13.

Ἀκαρπος, *ου*, ὁ, ἡ, adj. (α pr. and *καρπός*), *without fruit, barren, sterile*.

a) pp. Jude 12 *δένδρα ἀκαρπα*.—Sept. Jer. 2: 6 *ἐν γῇ ἀκαρπῶ*. Polyb. 12. 3. 2.

b) metaph. *unfruitful, yielding no good fruit*, sc. of knowledge, virtue, etc. Matt. 13: 22. Mark 4: 19. 1 Cor. 14: 14. Tit. 3: 14. 2 Pet. 1: 8.

c) by impl. *producing bad fruit*, i. e. *noxious*, *wicked*, Eph. 5: 11 ἔργα ἀκαγα τοῦ σκοτούς.—Wisd. 15: 4.

Ἀκατάγνωστος, ου, ὁ, ἡ, adj. (α pr. and καταγινώσκω to condemn,) pp. *not worthy of condemnation* sc. by a judge, 2 Macc. 4: 47. In N. T. metaph. *unrepensible*, Tit. 2: 8.

Ἀκατακάλυπτος, ου, ὁ, ἡ, adj. (α pr. and κατακαλύπτω) *unveiled*, 1 Cor. 11: 5, 13. — Sept. Lev. 13: 45. Polyb. 15. 27. 2.

Ἀκατάκριτος, ου, ὁ, ἡ, adj. (α pr. and κατακρίνω,) *uncondemned*, Acts 16: 37. 22: 25.

Ἀκατάλυτος, ου, ὁ, ἡ, adj. (α pr. and καταλύω,) *indissoluble*; hence, *enduring*, *everlasting*, Heb. 7: 16. — Dion. Hal. Ant. 10. 31 ἀκατάλυτον κράτος τῆς ἐπαρχίας.

Ἀκατάπαυστος, ου, ὁ, ἡ, adj. (α pr. and καταπαύω,) *unable to desist*, which *cannot be restrained*, sc. from any thing; seq. gen. Buttm. § 132. 4. 1. In 2 Pet. 2: 14 ὀφθαλμοὶ ἀκατάπαυστοι ἁμαρτίας, *eyes which cannot be restrained* sc. from lascivious gazing. — Polyb. 4. 17. 4 ἐν ἀκαταπαύστοις στάσεσιν.

Ἀκαταστασία, ας, ἡ, (ἀκατάστατος,) pp. *instability*; hence, *disorder*, *commotion*, *tumult*, *sedition*, Luke 21: 9. 1 Cor. 14: 33. 2 Cor. 12: 20. James 3: 16. So in 2 Cor. 6: 5; where others prefer *uncertainty of residence*, i. e. *exile*. Sept. for נִדְּחָה Prov. 26: 28. — Polyb. 31. 13. 6.

Ἀκατάστατος, ου, ὁ, ἡ, adj. (α pr. and καθίσταμαι,) *unstable*, *inconstant*. James 1: 8. Sept. for נִדְּחָה Is. 54: 11. — Polyb. 7. 4. 6.

Ἀκατάσχετος, ου, ὁ, ἡ, adj. (α pr. and κατέχω to coerce,) *not coercible*, *untameable*, *not to be restrained*, James 3: 8. — Diod. Sic. 14. 53, 54. Jos. B. J. 2. 17. 1.

Ἀκeldαμά, indec. from the Syro-Chaldaic אֶרֶץ הַדָּמָא, *field of blood*, the field purchased with the money for which Judas had betrayed Jesus, and appropriated as a place of burial for strangers. Acts 1: 19.

Ἀκέραιος, ου, ὁ, ἡ, adj. (α pr. and κερᾶν v. κεράννυμι to mix,) pp. *unmixed*, Eurip. Phoen. 950. In N. T. metaph. *artless*, *blameless*, *without guile*. Matt. 10: 16. Rom. 16: 19. Phil. 2: 15. — Jos. Ant. 1. 2. 2 ἀκέραιος βίος. 1. 6. 2. ib. 12. 2. 3. Diod. Sic. 13. 20.

Ἀκλινής, έος, ους, ὁ, ἡ, adj. (α pr. and κλίνω,) *not declining*, *unwavering*, Heb. 10: 23. — Pollux. Onom. 8. 10 δικάστης ἀκλινής. Symmach. Job. 41: 4. Aelian. V. H. 12. 64.

Ἀκμάζω, f. άσας, (ἀκμή,) *to flourish*, *ripen*, *be in one's prime*, intrans. Rev. 14: 18. — Polyb. 1. 17. 9. Jos. Ant. 2. 2. 2.

Ἀκμήν, adv. pp. accus. of ἀκμή; *point*, sc. of a weapon, Hom. Il. 10. 173. of time, *acme*, Xen. Anab. 4. 3. 26. cf. Buttm. § 115. 4. In later writers and in N. T. for κατ' ἀκμήν χρόνου, *at this point of time*, i. e. *yet*, *still*, *even now*, Matt. 15: 16. — Polyb. 1. 13. 12. Strabo 1. 56. — See Lobeck ad Phryn. p. 123. Kypke Obs. I. p. 76.

Ἀκοή, ἡς, ἡ, (ἀκοίω,) 1. *hearing*. a) the *sense* or *faculty of hearing*, 1 Cor. 12: 17. 2 Pet. 2: 8. — Xen. Mem. 1. 4. 6.

b) the *instrument of hearing*, *the ears*, Mark 7: 35 et Luke 7: 1 εἰς τὰς ἀκοάς τοῦ λαοῦ. Acts 17: 20. Heb. 5: 11. 2 Tim. 4: 3 κηθόμενοι τὴν ἀκοήν, cf. κηθῶ and Buttm. § 131. 6. 2 Tim. 4: 4. — Eccclus. 27: 15. 2 Macc. 15: 39. Jos. Ant. 7. 11. 4. Herodian. 4. 15. 3. — So ἀκοῇ ἀκοῖν, *to hear with the ears*, i. e. *attentively*, Matt. 13: 14. Acts 28: 26. This is Hebraism; so Sept. for inf. absol. שָׁמַעְתִּי Ex. 15: 26. 19: 5. al.

2. *that which is heard*, viz. a) *thing announced*, *instruction*, *teaching*, *preaching*. John 12: 38, coll. Is. 53: 1 where Sept. for שָׁמַעְתִּי. Rom. 10: 16, 17 bis. So ἀκοή πίστειως, i. e. *doctrine taught and received with faith*, Gal. 3: 2, 5. λόγος ἀκοῆς i. q. λόγος ἀκουσθεῖς, *the word taught and heard*, 1 Thess. 2: 13. Heb. 4: 2. — Xen. Hiero 1. 14.

b) from the Heb. *rumor*, *report*, Matt. 4: 24. 14: 1. 24: 6. Mark 1: 28. 13: 7. So Sept. for שָׁמַעְתִּי 2 Sam. 13: 30. שָׁמַעְתִּי Jer. 50: 43. — Thuc. 2. 41. Dem. 497. 12.

Ἀκολουθεῖν, ὦ, f. ἴστω, (ἀκόλουθος, fr. α of companionship, and κίλεν-θος way; Buttm. § 120. n. 11,) to go with, to accompany, to follow; constr. c. dat. or c. μετά τινος Luke 9: 49. al. see Lobeck ad Phryn. p. 353 sq.—or c. ὀπίσω τινός Matt. 10: 38. al. from the Heb. יָרַדְתָּ אַחֲרַי and Sept. 1 K. 19: 20, 21. Is. 45: 14.

a) genr. Matt. 4: 25. 8: 1. 9: 19, 27. Mark 5: 24. 10: 32. Luke 22: 54. John 11: 31. 1 Cor. 10: 4. al. Sept. for קָבַץ Ruth 1: 14. יָרַדְתָּ אַחֲרַי 1 Sam. 25: 42. — Xen. H. G. 3. 4. 7. ib. 5. 2. 26. Dem. 608. 14.

b) spec. to follow a teacher, i. e. to be or become the disciple of any one, viz.

(α) to accompany him personally, as was usual with the followers of Jewish doctors and Greek philosophers, Matt. 4: 20, 22. 9: 9. 19: 27, 28. Mark 1: 18. John 1: 41. Sept. for יָרַדְתָּ 1 K. 19: 20, 21.—So Mark 9: 38 οὐκ ἀκολουθεῖ ἡμῖν, i. e. he is not a disciple.

(β) to be or become the disciple of any one as to faith and practice, to follow his teaching etc. Matt. 10: 38. 16: 24. Mark 8: 34. Luke 9: 23. John 8: 12. 12: 26. — 2 Macc. 8: 36. Jos. Ant. 4. 6. 11.

c) to follow in succession, to succeed, Rev. 14: 8, 9.

d) spoken of things, actions, etc. to accompany. Rev. 14: 13 τὰ δὲ ἔργα αὐτῶν ἀκολουθεῖ μετ' αὐτῶν, their good deeds accompany them, sc. to the judgment-seat of God, i. e. they bear them with them and receive an immediate reward. So vice versa Rev. 18: 5 ἠκολούθησαν in the earlier editions; others read ἐκολλήθησαν.—Judith 12: 2 τὰ ἠκολουθηκῆντά μοι, i. e. 'food which I have brought with me.' AL.

Ἀκούω, f. ἀκούσω a later form Matt. 13: 14, 15. al. see H. Plaeck in Bibl. Repos. I. p. 643, 666; better fut. ἀκούσμαι Buttm. § 113. 4 and n. 7; perf. ἀκήκω Buttm. § 85. 2. § 97. n. 5; perf. pass. ἠκουσμαι Buttm. § 98. n. 6; aor. I pass. ἠκούσθην. Comp. Winer § 15.

1. to hear. a) intrans. i. e. to have the faculty of hearing, spoken of the deaf, etc. Matt. 11: 5. Mark 7: 37. al. Rom. 11: 8 ὅτι τοῦ μὴ ἀκούειν, ears unable to

hear. Matt. 13: 14 ἀκοῇ ἀκούετε hearing ye shall hear; for this Hebraism see under ἀκοή, and comp. Buttm. § 133. 3. 1. Acts 28: 26.—Sept. for שָׁמַע Ex. 15: 26. 19: 5. al. — Matt. 13: 15 βαρύνω ἀκούειν, to be dull of hearing.—Xen. Mem. 4. 8. 8.

b) transit. and either absol. or constr. c. acc. or gen. of the thing heard and usually c. gen. of the person from whom, Buttm. § 132. 5. 3 and marg. note. Instead of the gen. of thing, we find περί seq. gen. Mark 5: 27. Acts 9: 13.—Xen. Anab. 2. 5. 26. — Instead of the gen. of person, we have ἀπό seq. gen. Acts 9: 13. 1 John 1: 5.—Thue. 1. 125.—παρά seq. gen. John 8: 26. al. — Xen. Anab. 1. 2. 5. — ἐκ seq. gen. 2 Cor. 12: 6. — Hom. Od. 15. 374. — to hear, to perceive with the ears.

(α) genr. Matt. 2: 9, 18. 9: 12. 10: 27. Mark 7: 25. 10: 41. Luke 7: 3, 9. John 3: 8. al. saep. Sept. for שָׁמַע Gen. 3: 8, 10.—Xen. Anab. 1. 2. 5. Cyr. 3. 1. 8.

(β) in the sense of to give ear, hear with attention, listen, Mark 4: 3. 7: 14. 12: 29. Acts 2: 22. — So in respect to a teacher, Mark 6: 20. Luke 15: 1. 19: 48. Hence οἱ ἀκούοντες, hearers, i. e. disciples, Luke 6: 27. Hence

(γ) by impl. to give heed to, to obey, Matt. 10: 14. 17: 5. 18: 15. Mark 6: 11. Luke 10: 16. John 5: 24. 18: 37. Acts 3: 22, 23. 4: 19. 1 John 4: 5, 6. al. So Sept. and שָׁמַע Gen. 3: 17. Ex. 16: 20. Deut. 11: 27. al. saep. שָׁמַעְתָּ 2 Chr. 20: 14. Is. 48: 18.—Esdr. 5: 69. Xen. Cyr. 8. 6. 1. Aelian. V. H. 3. 16.—Here belongs the phrase, ὁ ἔχων οὖς, ὠτα, ἀκουσάτω, whosoever hath ears, let him hear, i. e. give heed, obey, etc. Rev. 2: 7, 11, 17, 29. 3: 6, 13, 22. 13: 9. Matt. 11: 15. 13: 9, 13. Comp. the phrases ὁ ἔχων νοῦν Rev. 13: 18, and ὁ ἔχων σοφίαν Rev. 17: 9. — In the writings of John spoken of God, to heed, regard, i. e. to hear and answer prayer, John 9: 31. 11: 41, 42. 1 John 5: 15. So שָׁמַע Ps. 10: 17 where Sept. εισακούειν.

2. to hear, i. e. to learn by hearing, to be informed, to know.

a) genr. Matt. 2: 3, 22. 4: 12. 5: 21, 27. 11: 2. Mark 5: 27. 6: 14. Acts 14: 14. 15: 24. al. So Sept. and שָׁמַע Gen. 41: 15. 42: 2. — Spoken of instruction, doctrines etc. John 8: 40. 15: 15. Acts

1: 4. 4: 20. Rom. 10: 14, 18. Heb. 2: 1. 1 John 2: 7, 24, coll. v. 27.—Pass. to be heard of, i. e. to be reported, to be noised abroad, etc. Matt. 28: 14. Mark 2: 1. Luke 12: 3. Acts 11: 22. 1 Cor. 5: 1. Sept. for נשׁ 2 Chr. 26: 15.—Xen. Cyr. 1. 1. 4.

b) in a forensic sense, to hear, sc. as a judge or magistrate, to try, to examine judicially, Acts 25: 22. John 7: 51.

c) in the sense of to understand, comprehend, Mark 4: 33. John 6: 60. 1 Cor. 14: 2. Gal. 4: 21. So Sept. for נשׁ Gen. 11: 7. 42: 23.—Aelian. V. H. 13. 45. Porphy. de Abstin. Anim. 3. p. 248, Ἀκράβης μὲν νοοῦνται ἀκούουσιν· Τυφλοί δὲ ἀκράβη. AL.

Ἀκρασία, ας, ἡ, (ἀκρατής,) incontinence, 1 Cor. 7: 5. So Matt. 23: 25 where later edit. ἀδουλία.—Jos. Ant. 8. 7. 5 τὴν τῶν ἀρροδισίων ἀκρασίαν. Xen. Mem. 4. 5. 6.

Ἀκρατής, έος, οὗς, ὁ, ἡ, adj. (α pr. and κράτος strength,) incontinent, impotens sui, 2 Tim. 3: 3.—Xen. Mem. 1. 2. 12. Clem. Alex. Strom. 3. 7.

Ἀκρατος, ου, ὁ, ἡ, adj. (α pr. and κράννυμι,) unmixed, spoken of wine undiluted, 3 Macc. 5: 2. In N. T. by implic. strong, fiery, intoxicating, Rev. 14: 10. So Sept. for יַיִן הַחַמַּד wine of wrath Jer. 25: 15. for חַמַּד Ps. 75: 9.

Ἀκριβεία, ας, ἡ, (ἀκριβής,) exactness, preciseness, extreme accuracy. Acts 22: 3 πεπαιδευμένος κατὰ τὴν ἀκριβείαν τοῦ πατρὸς νόμου, instructed in all the exactness, the precise discipline and observance, of the traditional law.—Ecclus. 42: 4 ἀκριβεία ζυγοῦ καὶ σταθμῶν, exactness of balance and weights. 16: 25. Wisd. 12: 1. Jos. Ant. 9. 10. 2. Jos. Vit. 38. Xen. Oec. 8. 17. Aelian. V. H. 4. 3.—Others, severity, rigorous discipline.

Ἀκριβής, έος, οὗς, ὁ, ἡ, adj. (ἀκρος, fr. ἀκρ point,) exact, accurate, precise; ἀκριβέστερον as adv. more accurately, more perfectly, Acts 18: 26. 28: 15, 20. 24: 22. See Buttm. § 115. 5. In Acta 28: 5, κατὰ τὴν ἀκριβοσύνην αἰθεῖν, according to the most exact sect, i. e. most exact and subtle in the exposition

and observance of τῶν ἐθνῶν καὶ ζητημάτων in v. 3.—Jos. Ant. 2. 5. 1. Polyb. 15. 13. 2. Herodian. 1. 1. 2.—Others severe, rigorous.

Ἀκριβόω, ὦ, f. ὦσω, (ἀκριβής,) to know or do any thing accurately, Aquila Is. 49: 16. Herodian. 1. 15. 4. In N. T. to inquire accurately, assiduously, absol. and trans. Matt. 2: 7, 16, i. q. ἀκριβῶς ἐξετάζω in v. 8.—Xen. Oec. 20. 10.

Ἀκριβῶς, adv. accurately, assiduously, perfectly, Matt. 2: 8. Luke 1: 3. Acts 18: 25. 1 Thess. 5: 2.—Xen. Oec. 2. 3.—In the sense of circumspectly, Eph. 5: 15. Sept. for יְרֵבִי, well, Deut. 19: 18.

Ἀκρίς, ίδος, ἡ, a locust, Matt. 3: 4. Mark 1: 6. Rev. 9: 3, 7. Sept. for חַרְחָלִים Ex. 10: 4, 12 sq. חַרְחָלִים Is. 33: 4. חַרְחָלִים Lev. 11: 22. חַרְחָלִים Joel 2: 25. חַרְחָלִים Jer. 51: 14, 27. Locusts are one of the most terrific scourges of oriental countries; Ex. 10: 12 sq. See a full description of them in Calmet, Am. edit. John § 23. IV. They are enumerated in Lev. 11: 22 among the living things which are clean, and the use of which for food was permitted to the Israelites; and they are eaten in the East to the present day.

Ἀκροατήριον, ίου, τό, (ἀκροάομαι to hear,) Lat. auditorium, place of hearing, place of trial, Acts 25: 23. Among the Greeks this word denoted the place where authors recited their works publicly, Arrian. Diss. Epict. 3. 23. 8; among the Romans it designated a place where public trials were held.

Ἀκροατής, ου, ὁ, (ἀκροάομαι,) a hearer, e. g. ἀκροατής φωνῆς Jos. Ant. 3. 5. 3. In N. T. ἀκροατής τοῦ νόμου, τοῦ λόγου, a hearer of the law, etc. i. e. one who merely hears, but does not regard; Rom. 2: 13. James 1: 22, 23, 25.—Thuc. 2. 35 ἀκροατής ἐννευδῶς καὶ εἰνους.

Ἀκροβυστία, ας, ἡ, (ἀκρον and βύω to cover,) a word not found in profane writers. In N. T.

1. the prepuce, foreskin. Acts 11: 3 ἀκροβυστίας ἔχοντες, i. e. uncircumcised gentiles. Sept. for עֲרֻלָּה Gen. 17: 11, 14. Lev. 12: 13.—Judith 14: 10.

2. *state of uncircumcision, gentilism, paganism*, comp. Acts 11: 3.

a) pp. Rom. 2: 25, 26 ἡ ἀκροβυστία αὐτοῦ. 1 Cor. 7: 18, 19. Gal. 5: 6. 6: 15. Col. 2: 13. That this refers to the external rite, and to the state of a gentile, is shewn by the addition of σὰρξ, in Eph. 2: 11; and not to the uncircumcision of the heart, Deut. 10: 16.

b) by meton. *preputiati, uncircumcised*, i. e. the *gentiles, pagans*, as opposed to ἡ περιτομή, the Jews; Rom. 2: 26 init. 2: 27. 3: 30. 4: 9, 10 bis, 11 bis, 12. Gal. 2: 7. Col. 3: 11. Eph. 2: 11. The Jews called all other nations in scorn, *uncircumcised*; Judg. 14: 3. 15: 18. Is. 52: 1.

Ἀκρογωνιαίος, α, ον, (ἄκρον and γωνία angle,) spoken of a stone, λίθος, a *corner-stone*, i. e. *foundation-stone*, Eph. 2: 20. 1 Pet. 2: 6, coll. Is. 28: 16. So Sept. for חֲזָקִי חֲזָקִי Is. 28: 16, and λίθος γωνιαίος for the same, Job 38: 6. Sept. has also κεφαλὴ γωνίας for חֲזָקִי חֲזָקִי Ps. 118: 22, coll. Matt. 21: 42, but this is the *top-stone* or *coping*. — Our Lord is compared in N. T. to a *foundation corner-stone*, in two different points of view. First, as this stone lies at the foundation and gives support and strength to the building, so Christ, or the doctrine of a Saviour, is called ἀκρογωνιαίος sc. λίθος, Eph. 2: 20, because this doctrine is the most important feature of the christian religion, and is the foundation of all the precepts given by the apostles and other christian teachers. Further, as the corner-stone occupies an important and honourable place, Jesus is compared to it, 1 Pet. 2: 6, because God has made him distinguished, and has advanced him to a dignity and conspicuousness above all others. — Barnab. Ep. c. 6.

Ἀκροθίνιον, ἰου, τό, used chiefly in plur. ἀκροθίνια, τά, (ἄκρον and θιν, a heap,) pp. *the first fruits* sc. of the earth, which were taken from the top of the pile; Hesych. ἀκροθίνιον ἀπαρχὴ τῶν θινῶν. θίνες δὲ εἰσιν οἱ σπυροὶ τῶν πυρῶν καὶ κριθῶν. Schol. ad Eurip. Phoen. 213. — In N. T. *the best of the spoils*, Heb. 7: 4. The Greeks were accustomed after a battle to collect the

spoils into a heap, from which an offering was first made to the gods; this was the ἀκροθίνιον, Xen. Cyr. 7. 5. 35. Herodot. 8. 121, 122. Pind. Nem. 7. 58. Cf. Potter Gr. Ant. II. p. 108. Elsner Obs. in N. T. II. p. 348.

Ἀκρος, α, ον, (ἀκρί,) *pointed*; hence neut. τὸ ἄκρον as subst. a *point, end, extremity*, Matt. 24: 31. Mark 13: 27. Luke 16: 24. Heb. 11: 21. So Sept. for חֲזָקִי Deut. 4: 32. 28: 64. Is. 13: 5. — Xen. Cyr. 3. 2. 1.

Ἀκύλας, ου, ὁ, Ἀquila, pr. name of a Jew born in Pontus, a tent-maker, who, with his wife Priscilla, joined the christian church at Rome. When the Jews were banished from that city by Claudius, Aquila and his wife retired to Corinth, and afterwards became the companions of Paul, by whom they are mentioned with much commendation. Acts 18: 2, 18, 26. Rom. 16: 3. 1 Cor. 16: 19. 2 Tim. 4: 19.

Ἀκυρώω, ᾧ, f. ὥσω, (α pr. and κύρος,) *to deprive of authority, annul, abrogate*, trans. Matt. 15: 6 ἐντολήν. Mark 7: 13 λόγον. Gal. 3: 17 διαθήκην. Sept. for עָרַב Prov. 1: 26. — Esdr. 6: 32. Di-od. Sic. 16. 24.

Ἀκωλύτως, adv. (α pr. and κωλύω to hinder,) *without hindrance, freely*, Acts 28: 31. — Herodian. 1. 12. 15. ib. 8. 2. 1. Wisd. 7: 22 ἀκώλυτος.

Ἀκων, ἄκουσα, ἄκον, (α pr. and ἐκόν volens,) *unwilling, invitus*, 1 Cor. 9: 17. — Sept. Job 14: 17. Jos. Ant. 1. 18. 9. Xen. Mem. 2. 1. 17.

Ἀλάβαστρον, ου, τό, (also ὁ ἀλάβαστρος,) *alabaster*, a variety of gypsum differing from the alabaster of modern times, Herodian. 3. 15. 16; comp. Rees' Cyclop. Hence, a *box or vase of alabaster for perfumes*, Herodot. 3. 20. Athenaeus 6. 19. ib. 15. 13. coll. Plin. H. N. 13. 2. — In N. T. a *vase for perfumed ointment*, made of any materials, as gold, glass, stone, etc. Matt. 26: 7. Mark 14: 3 bis. Luke 7: 37. — Aelian. V. H. 12. 18. Theoc. Id. 15. 114 χρύσεια ἀλάβαστρα. Etym. Mag. ἀλάβαστρον σκεῦος τι ἐξ ἵαλου, ἢ μυροθήκη. — These vases often had a long narrow neck,

the mouth of which was sealed; so that when the woman is said to break the vase, Mark 14: 3, we are to understand only the extremity of the neck, which was thus closed. Comp. Pollux Onom. 10. 11.

Ἀλαζονεία, ας, ἡ, (ἀλαζών,) ostentation, boasting, and by impl. arrogance, pride, James 4: 16. 1 John 2: 16. — Theodot. for תַּרְנֻחַ Prov. 14: 3. Symmach. for תַּרְנֻחַ Job. 9: 13. Wisd. 5: 8. 2 Macc. 9: 8. Xen. Mem. 1. 7. 1.

Ἀλαζών, όνος, ό, (ἀλῆ, ἀλάομαι rove about,) pp. a vagabond, mountebank, comp. Passow. In N. T. a boaster, braggart, Rom. 1: 30. 2 Tim. 3: 2. Sept. for רִיבִי Hab. 2: 5. צִיפִּי Job 28: 8. — Jos. Ant. 8. 10. 4 ἀλαζών ἀνὴρ καὶ ἀνόητος. Xen. Cyr. 2. 2. 12 where Cyrus defines ἀλαζών.

Ἀλαλάζω, f. άσω, (ἀλαλή or ἀλαλά war-cry,) pp. to raise the cry of battle, Sept. for צָרָרָה Josh. 6: 20. Judg. 15: 14. Jos. Ant. 5. 6. 5. Xen. Cyr. 3. 2. 9. Hence genr. to utter a loud cry, e. g. of rejoicing, to shout, Sept. for צָרָרָה Ps. 47: 2. 66: 1. Judith 14: 9. — In N. T. spoken of mournful cries, to lament aloud, to wail, intrans. Mark 5: 38. So Sept. for לִיבִי Jer. 25: 34. 47: 2. — Spoken of cymbals, to give a clattering, clanging sound; 1 Cor. 13: 1 κύμβαλον ἀλαλάζον, clanging, clattering cymbal.

Ἀλάλητος, ου, ό, ἡ, adj. (α pr. and λαλίω,) unutterable, not to be expressed in words, Rom. 8: 26. — Anthol. Gr. II. p. 74 ed. Jaa.

Ἀλαλος, ου, ό, ἡ, adj. (α pr. and λαλίω,) dumb, Mark 7: 37. So Symmach. for עֵהָה Hab. 2: 18. — In Mark 9: 17, 25, πνεῦμα ἄλαλον, dumb spirit, is a malignant spirit dumb or silent through obstinacy, contrary to their usual character, coll. Mark 1: 24, 34. 5: 7. al. hence Christ says this kind of demons are difficult to be cast out, v. 29. — Plut. de defect. Orac. 51, ἀλάλου καὶ κακοῦ πνεύματος πλήρης.

Ἄλας, ατος, τό, (a form of common life for ἄλε, ἄλός, ό,) salt.

a) pp. Matt. 5: 13. Mark 9: 49, 50 bis.

Luke 14: 34 bis. Sept. for מֶלַח Lev. 2: 13. Judg. 9: 45. al. — Hom. II. 9. 214 ἄλες.

b) metaph. wisdom and prudence, both in words and actions, Mark 9: 50 ult. Col. 4: 6. Matt. 5: 13 ὑμεῖς ἐστε τὸ ἅλας τῆς γῆς, ye are the salt of the earth, i. e. ye are those who, by your instructions and influence, are to render men wiser and better; just as salt imparts to food a more acceptable flavour. — Diog. Laert. 8. 1. 19.

Ἀλείψω, f. ψω, to besmear, Hom. Od. 12. 47, 177. In N. T. to anoint, trans. Matt. 6: 17. Mark 6: 13. 16: 1. Luke 7: 38, 46 bis. John 11: 2. 12: 3. James 5: 14. Sept. for מָחַח Ez. 13: 10, 11, 12. מָחַח Gen. 31: 13. al. מָחַח 2 Sam. 12: 20. — Aelian. V. H. 3. 38. Xen. Oec. 10. 5. — The Jews were accustomed not only to anoint the head at their feasts in token of joy, but also both the head and feet of those whom they wished to distinguish by peculiar honour. In the case of sick persons, and also of the dead, they anointed the whole body. See Ps. 23: 5. 104: 15. Ecc. 9: 8. Judith 16: 8. Gen. 50: 2. John 19: 40. Lightfoot. Hor. Heb. et Tal. ad Matt. 6: 17 et Mark 6: 13. So also the Greeks and Romans; comp. Potter Gr. Ant. II. p. 385. Adam's Rom. Ant. p. 444.

Ἀλεκτοροφωνία, ας, ἡ, (ἀλέκτωρ and φωνή,) cock-crowing; pp. Aesop. Fab. 79, 316. In N. T. put for the third watch of the night, about equidistant from midnight and dawn, Mark 13: 35. See in Φυλακή. cf. Adam's Rom. Ant. p. 333. — Niceph. Greg. 9. 14. 284. C. — On the form, see Lob. ad Phryn. p. 229.

Ἀλέκτωρ, ορος, ό, (ἀλέκτρος sleepless,) a cock, gallus, Matt. 26: 34, 74, 75. Mark 14: 30, 68, 72 bis. Luke 22: 34, 60, 61. John 13: 38. 18: 27. — Aristoph. Vesp. 1490. — For the form, see Lobeck ad Phryn. p. 229.

Ἀλεξανδρεὺς, έως, ό, an Alexandrine, i. e. a Jew of Alexandria, Acts 6: 9. 18: 24. Alexandria was much frequented by the Jews, so that 10,000 of them are said to have been numbered among its inhabitants. Philo in Flacc. p. 971. C. Jos. Ant. 19. 5. 2.

Krebs Obs. in N. T. p. 183. Calmet art. *Alexandria*.

Ἀλεξανδρίνος, ου, ὁ, ἡ, adj. *Alexandrian*, spoken of a ship. Acts 27: 6. 28: 11.

Ἀλέξανδρος, ου, ὁ, *Alexander*, pr. name,

1. of a man whose father Simon was compelled to bear the cross of Jesus, Mark 15: 21.

2. of a man who had been High Priest, Acts 4: 6.

3. of a certain Jew, Acts 19: 33 bis. 4. of a brazier or coppersmith, *χαλκεύς*. 1 Tim. 1: 20. 2 Tim. 4: 14.

Ἀλευρον, ου, τό, (ἀλέω to grind,) *flour, fine meal*. Matt. 13: 33. Luke 13: 21. Sept. for ἡζῆρ Num. 5: 15. Judg. 6: 19. — Jos. Ant. 3. 6. 6. Xen. Cyr. V. 2. 5.

Ἀλήθεια, ας, ἡ, (ἀληθής q. v.) pp. what is not concealed, but open and known. Hence,

1. *truth, i. e. verity, reality, conformity to the nature and reality of things, viz.*

a) as evinced in the relation of facts, etc. Mark 5: 33 εἶπεν αὐτῷ πᾶσαν τὴν ἀλήθειαν. — Jos. B. J. 7. 2 πυνθόμενος πᾶσαν ἀλήθειαν. — John 5: 33. 2 Cor. 6: 7 ἐν λόγῳ ἀληθείας in speaking the truth. So λαλεῖν τὴν ἀλήθειαν, to speak the truth, John 16: 7. Rom. 9: 1. Eph. 4: 25. 1 Tim. 2: 7. Sept. and ἡζῆρ 2 Chr. 18: 15. 1 K. 22: 16. — So ἐπ' ἀληθείας, of a truth, as the fact or event shews, Luke 4: 25. 22: 59. Acts 4: 27. 10: 34. Sept. for ἡζῆρ Job 9: 2. Is. 37: 18. and so ταῖς ἀληθείαις 2 Macc. 3: 9. — Xen. Mem. 2. 6. 36. Plat. Apol. Socr. § 5.

b) spoken of what is true in itself, purity from all error or falsehood. Mark 12: 32. Acts 26: 25. Rom. 2: 20 ἡ μόρφωσις τῆς γνώσεως καὶ τῆς ἀληθείας ἐν τῷ νόμῳ, i. e. τῆς γνώσεως τῆς ἀληθινῆς, the form of true knowledge in the law. 2 Cor. 7: 14 ult. 12: 6. Col. 1: 6. 2 Tim. 2: 18. 3: 7, 8. 4: 4. coll. Eccles. 4: 28, 31. So ἡ ἀλήθεια τοῦ εὐαγγελίου, the truth, verity of the gospel, Gal. 2: 5, 14. — So ὁ λόγος τῆς ἀληθείας, i. e. the true word, true doctrine, etc. Eph. 1: 13. Col. 1: 5. 2 Tim. 2: 15. James 1: 18. So Sept. αἱ ἐντολαὶ σου ἀλήθεια for ἡζῆρ

Ps. 119: 86. ὁ νόμος σου ἀλήθεια for ἡζῆρ Ps. 119: 142. Neh. 9: 13.

2. *truth, i. e. love of truth, both in words, conduct, etc. sincerity, veracity.* Matt. 22: 16. Mark 12: 14. Luke 20: 21. John 4: 23, 24, ἐν πνεύματι καὶ ἀληθείᾳ, with a sincere mind, with sincerity of heart, not with external rites, coll. Sept. and ἡζῆρ 1 Sam. 12: 24. 1 K. 2: 4. 3: 6. — John 8: 44 bis, οὐκ ἔστιν ἀλήθεια ἐν αὐτῷ, i. e. he is a liar and loves not the truth. Rom. 2: 2. 3: 7. 15: 8. 1 Cor. 5: 8. 2 Cor. 7: 14 ἐν ἀληθείᾳ. 11: 10 ἔστιν ἀλήθεια X. ἐν ἐμοί, i. e. as I truly, sincerely, follow Christ. Eph. 4: 24 ἐν ὁσιότητι τῆς ἀληθείας, in true and sincere holiness, cf. Buttm. § 123. n. 4. Eph. 5: 9. 6: 14. Phil. 1: 18. 1 John 1: 6 οὐ ποιοῦμεν τὴν ἀλήθειαν, we do not act in sincerity, i. q. ψευδόμεθα. v. 8. 2: 4. 3: 18, 19. 5: 6 τὸ πνεῦμά ἐστιν ἡ ἀλήθεια, i. e. ἀληθινόν, true, veracious. 2 John 1, 3. 3 John 1. So Sept. for ἡζῆρ 2 Sam. 2: 6. Josh. 2: 6. ἡζῆρ Ps. 36: 5. 2 Chr. 19: 9. — Eccles. 7: 20.

3. In N. T. especially, *divine truth, the faith and practice of the true religion*; and called ἀλήθεια either as being true in itself and derived from the true God; or as declaring the existence and will of the one true God, in opposition to the worship of false idols. Hence *divine truth, gospel truth*, as opposed to heathen and Jewish fables; John 1: 14, 17. 8: 32 bis, γνῶσατε τὴν ἀλήθειαν. 8: 40, 45, 46. 16: 13. 17: 17 bis, 19. 18: 37 bis, πᾶς ὁ ὢν ἐκ τῆς ἀληθείας, every one who loves divine truth. 18: 38. Rom. 1: 18, 25, see in Ἀδυσία. 2 Cor. 4: 2. 13: 8 bis. Gal. [3: 1.] 5: 7. 2 Thess. 2: 10, 12, 13. 1 Tim. 2: 4, 7. 3: 15. 2 Tim. 2: 25. Tit. 1: 1, 14. Heb. 10: 26. James 1: 18. 3: 14. 1 Pet. 1: 22. 2 Pet. 1: 12. 2: 2. 1 John 2: 21 bis. 2 John 2, 4. 3 John 8. — Hence Jesus is called ἡ ἀλήθεια, the truth, i. e. teacher of divine truth, John 14: 6. — Esdr. 4: 33—41 ἡ ἀλήθεια spoken of God. Act. Thom. § 26 πατήρ ἀληθείας. — So τὸ πνεῦμα τῆς ἀληθείας, spirit of truth, i. e. who declares or reveals divine truth, John 14: 17. 15: 26. 16: 13. 1 John 4: 6. — So οἱ ἐργαζόμενοι τὴν ἀλήθειαν, who know the truth, i. e. are disciples of Christ, 2 John 1. 1 Tim. 4: 3. So Heb. ἡζῆρ and Sept. ἀλήθεια,

the true religion, Ps. 25: 5. 26: 3. 86: 11. see Gesen. Lex. Heb. — Clem. Alex. Strom. procem. § 1. ib. 1. 5. Act. Thom. § 1 τοῖς Ἰνδοῖς παρῖξας τὴν ἀλήθειαν.

4. *conduct conformed to the truth, integrity, probity, virtue, a life conformed to the precepts of religion.* John 3: 21 ὁ ποιῶν τὴν ἀλήθειαν *who acts uprightly*, opp. to ὁ φαῦλα πράσσων in v. 20. John 8: 44 ἐν τῇ ἀληθείᾳ οὐκ ἔσται, *he did not remain in his integrity*. Rom. 2: 8 et 1 Cor. 13: 6, opp. to ἀδικία. Eph. 4: 21. 1 Tim. 6: 5. James 5: 19. 3 John 3 bis, 4, 12. So Sept. and ἡγεμονία Ps. 119: 30. ἡγεμονία Is. 26: 10. ἡγεμονία Prov. 28: 6. — Fabr. Pseudepig. V. T. I. p. 604 οἶνος διαστρέφει τὸν νοῦν ἀπὸ τῆς ἀληθείας.

Ἀληθεύω, f. εἶσω, (ἀληθής,) *to act truly, speak the truth, be sincere.* Gal. 4: 16. Eph. 4: 15. So Sept. for ἡγεμονία Gen. 42: 16. Sept. Prov. 21: 3. — Philo de Leg. alleg. II. p. 84. Xen. Cyr. 1. 6. 33.

Ἀληθής, gen. ἑός, οὗς, ὁ, ἡ, adj. (a pr. and λήθω,) pp. *unconcealed, open.* Hence,

1. *true, real, conformed to the nature and reality of things.* John 8: 16. 19: 35. Acts 12: 9. So Sept. for ἡγεμονία Prov. 22: 21. — Wisd. 1: 6. Xen. Venat. 3. 9. — John 4: 18 τοῦτο ἀληθὲς εἰρημίας, i. e. ἀληθῶς, Buttm. § 115. 4. 1 John 2: 8. — Hence also true, sc. as shewn by the result or event, John 10: 41. Tit. 1: 13. 2 Pet. 2: 22. — Hence *credible, not to be rejected*, as μαρτυρία, John 5: 31, 32. 8: 13, 14, 17. 21: 24. 3 John 12. χάρις 1 Pet. 5: 12. a teacher, 2 Cor. 6: 8. 1 John 2: 27. So Sept. for ἡγεμονία Dan. 8: 26. ἡγεμονία Gen. 41: 32. Job 42: 7, 8. — Jos. Ant. 4. 8. 15.

2. *true, i. e. loving truth, sincere, veracious.* Matt. 22: 16. Mark 12: 14. John 3: 33. 8: 26. Rom. 3: 4. — Herodian. 1. 7. 5.

3. *true, sc. in conduct, sincere, upright, honest, just.* John 7: 18. So Phil. 4: 8, which others refer to no. 1. So Sept. in Cod. Alex. for ἡγεμονία 2 Chr. 31: 20. ἡγεμονία Is. 41: 26.

Ἀληθινός, ἡ, ὄν, (ἀληθής.)
1. *true, conformed to truth.* John 4: 37. 19: 35. In the sense of *real, unfeigned,*

not fictitious. John 17: 3 μόνος ἀληθινός θεός, *the only true God*, not feigned like idols. 1 Thess. 1: 9. 1 John 5: 20 ter. Rev. 3: 7. So Sept. for ἡγεμονία ἡγεμονία Is. 65: 16. ἡγεμονία ἡγεμονία 2 Chr. 15: 3. — Spoken of what is true in itself, genuine, real, opp. to that which is false, pretended, etc. John 1: 9. 4: 23. 1 John 2: 8. So ὁ ἄμπελος John 15: 1, coll. Jer. 2: 21. Zech. 8: 3, where Sept. for ἡγεμονία. So ἄριστος ἀπ' οὐρανοῦ John 6: 32, of which the manna was the type. So σπηρὴ ἀληθινῇ Heb. 8: 2, i. e. the heavenly temple, after the model of which the Jews regarded that of Jerusalem as built. Cf. Wisd. 9: 8. Eccles. 24: 8—12, also ὁ ναὸς ὁ ἅγιος in heaven, Test. XII. Patr. in Fabr. Cod. Pseud. V. T. 1. p. 550. So τὰ ἀληθινὰ ἄγια Heb. 9: 24 in the same sense, as opposed to the earthly copy; cf. Rev. 11: 19. 15: 5. — Luke 16: 11 τὸ ἀληθινόν, *real, genuine good*, as opp. to the goods of this world. — Aelian. V. H. 2. 3.

2. *true, i. e. loving truth, veracious,* and hence *worthy of credit.* John 7: 25. Rev. 3: 14. 19: 9, 11. 21: 5. 22: 6. Sept. for ἡγεμονία Prov. 12: 20.

3. *true, i. e. sincere, upright,* e. g. παρ-δία, Heb. 10: 22, coll. Is. 38: 3 where Sept. for ἡγεμονία; and so Sept. for ἡγεμονία Job 2: 3. 8: 6. ἡγεμονία Job 27: 17. — Spoken of a judge or judgment, *upright, just*, Rev. 6: 10. 15: 3. 16: 7. 19: 2. So Sept. for ἡγεμονία Is. 25: 1. 59: 4. ἡγεμονία Deut. 25: 15. ἡγεμονία Ezra 9: 15. — Esdr. 6: 60. Song of 3 Childr. 7.

Ἀλήθω, f. ἡσσω, (a later form for ἀλίσω, Lob. ad Phryn. p. 151,) *to grind*, sc. with a hand-mill, Matt. 24: 41. Luke 17: 36. Sept. for ἡγεμονία Judg. 16: 21. Ecc. 12: 3. — Diod. Sic. 3. 13. — The grinding in the east is mostly done by female slaves; see Jahn § 138, 139. Calmet art. Corn.

Ἀληθῶς, adv. (ἀληθής) *truly, really, i. e. in truth, in very deed, certainly.* Matt. 14: 33. 26: 73. 27: 54. Mark 14: 70. 15: 39. John 1: 48. 4: 18, 42. 6: 14, 55 bis. 7: 26 bis, 40. 8: 31. 17: 8. Acts 12: 11. 1 Thess. 2: 13. 1 John 2: 5. — So ἀληθῶς λέγων, *to speak with certainty, assuredly*, Luke 9: 27. 12: 44.

21: 3.—Sept. for יִרְמְיָהוּ Jer. 28: 6. יִרְמְיָהוּ Gen. 20: 12.—Herodian. 8. 3. 21.

Ἀλιεύς, ἑὸς, ὁ, (ἁλὶς sea, ἄλιος marine,) a fisher, fisherman. Matt. 4: 18, 19. Mark 1: 16, 17. Sept. for יִרְמְיָהוּ Jer. 16: 16. יִרְמְיָהוּ Ez. 47: 11. — Xen. Oec. 16. 7.—The apostles were metaph. fishers of men, because they brought men to become followers of Christ; comp. θηρεῖν ἡδονάς, καύχημα, etc. Sept. Jer. 51: 41. Ecclus. 27: 19. and Lat. *venari*, Hor. Ep. 1. 19. 37. See Loesner Obs. in N. T. p. 8.

Ἀλιεύω, f. εἶσω, (ἄλιεύς,) to fish, absol. John 21: 3. Sept. for יִרְמְיָהוּ Jer. 16: 16.

Ἀλίζω, f. λω, (ἁλὶς salt,) to sprinkle with salt, to preserve by salting. Pass. Mark 9: 49 θυσία πᾶσα ἀλλ' ἁλισθήσεται, every victim offered to God is to be sprinkled with salt; comp. Lev. 2: 13, where Sept. for יִרְמְיָהוּ. — Matt. 5: 13 ἐν τίνι ἁλισθήσεται, spoken of salt which has become insipid, how can it be itself preserved or recovered?—Hence metaph. Mark 9: 49 πᾶς γὰρ πυρὶ ἁλισθήσεται for every one shall be seasoned, tried, with fire, i. e. the wicked with eternal fire (v. 47, 48); while every Christian shall be tried, perfected, by suffering, so as to become acceptable in the sight of God; just as every victim is prepared for sacrifice by being sprinkled with salt. On this loc. vexatiss. see Kuinoel and Ols-hausen.

Ἀλισγῆμα, ατος, τό, (ἁλισγέω to defile, not found in profane writers, but in Sept. for יִרְמְיָהוּ Dan. 1: 8. Mal. 1: 7, 12. and Ecclus. 40: 29. prob. fr. ἁλίω to roll about,) in N. T. defilement, pollution, abomination, spoken of meat sacrificed to idols, Acts 15: 20, coll. v. 29 where it is εἰδωλόθυτα. The apostle here refers to the customs of heathen nations; among whom, after a sacrifice had been completed, and a portion of the victim given to the priests, the remaining part was either exposed by the owner for sale in the market, or became the occasion of a banquet, either in the temple or at his own house; see Schoettgen. Hor. Heb. in loc. et ad 1 Cor. c. 8. Hom. Od. 3. 470. ib. 13.

26, 27. Kuinoel in loc.—Hesych. ἁλισγημάτων τῆς μεταλήψεως τῶν μυσαρῶν θυσιών.

Ἀλλά, an adversative particle fr. ἄλλος, neut. plur. ἄλλα, and hence indicating a reference to something else. It serves therefore to mark opposition or antithesis, and transition. It is less frequent in Sept. than in N. T. as there is no corresponding particle in Hebrew. In N. T. it signifies but, in various modifications, viz.

1. but, as denoting antithesis or transition.

a) in direct antith. after the neg. part. οὐ, μή. Matt. 4: 4 οὐκ ἐπ' ἑρῶ μόνω ζήσεται ὁ ἄνθρωπος, ἀλλ' ἐν παντὶ ῥήματι. Matt. 5: 17 οὐ ἥλθον καταλῦσαι, ἀλλὰ πληρῶσαι. al. saep. So Sept. for יִרְמְיָהוּ Job 38: 11. יִרְמְיָהוּ 1 Sam. 6: 3.—2 Macc. 10: 4.—So οὐ μόνον—ἀλλὰ καὶ, not only—but also, John 5: 18. 11: 52. 12: 9. saep. Phil. 1: 18 ἐν τοιούτῳ [οὐ μόνον] χαίρω, ἀλλὰ καὶ χαρήσομαι.

b) in emphatic antith. after a full negation, but, but rather, but on the contrary. Luke 1: 60 οὐχί· ἀλλὰ κληθήσεται Ἰωάννης. 13: 3. Rom. 3: 31 μὴ γένοιτο· ἀλλὰ νόμον ἰστώμεν. Luke 13: 5. 18: 13. John 7: 12. Acts 16: 37. 19: 2 οἱ δὲ εἰπον πρὸς αὐτόν· [οὐχί·] ἀλλ' οὐδέ κ. τ. λ. Rom. 3: 27. 7: 7. et passim. So in the beginning of a clause which asserts the contrary of what precedes, Luke 14: 10, 13. Acts 2: 16. 1 Cor. 12: 22. 1 Pet. 2: 20. Sept. for יִרְמְיָהוּ Job 32: 8.—So ἀλλ' οὐ, ἀλλ' οὐχί interrogatively, non potius? not rather? Luke 17: 8. Heb. 3: 16.

c) often and chiefly used where the discourse or train of thought is broken off or partially interrupted; comp. Winer § 57. 4. E. g.

(α) by an objection, Rom. 10: 18, 19. 1 Cor. 15: 35. Sept. for יִרְמְיָהוּ Job 11: 5. — Xen. Mem. 1. 2. 9. Cyr. 1. 3. 11. ib. 1. 6. 9.

(β) by a correction or limitation of what precedes. Mark 14: 36 παρένεγκε τὸ ποτήριον ἅπ' ἐμοῦ τοῦτο· ἀλλ' οὐ τί ἐγὼ θάλω. v. 49 ἀλλὰ [τοῦτο ἐγένετο] ἵνα πληρωθῶσιν αἱ γραφαί. John 11: 11, 15, 22. Rom. 11: 4. 1 Cor. 8: 7. Phil. 2: 27. et passim. Sept. for יִרְמְיָהוּ Ezra 10: 13.

(γ) by some phrase modifying or explaining what precedes; especially after *μήν, γάρ, δέ*. Matt. 24: 6 *δεῖ γάρ, πάντα γενέσθαι*· ἄλλ' οὕτω ἐστὶ τὸ τέλος. Mark 9: 13 Ἠλίας μὲν ἐλθὼν πρῶτον, ἀποκαθιστῇ πάντα· — ἄλλα λέγω ὑμῖν. John 16: 20 ὑμεῖς δὲ λυπήσεσθε, ἄλλ' ἡ λύπη ὑμῶν εἰς χαρὰν γενήσεται. John 11: 30. 12: 42. Luke 21: 9. Acts 5: 13. 1 Cor. 4: 4. 7: 7. 14: 17. *saepe*. — Not unfrequently *μήν* is omitted, John 3: 8. 8: 37. 16: 33. Rom. 10: 2. 1 Cor. 3: 6. 6: 12. 2 Cor. 4: 8, 9. et *passim*. So Sept. 1 Sam. 15: 30. 29: 9.

(δ) by an interrogation; as Matt. 11: 8, 9, τί ἐξήλθετε εἰς τὴν ἔρημον θεάσασθαι; κάλαμον κ. τ. λ. — ἄλλα τί ἐξήλθετε ἰδεῖν; ἄνθρωπον κ. τ. λ. — ἄλλα τί ἐξήλθετε ἰδεῖν; Luke 7: 25. Cf. Kypke Obs. I. p. 59.

(ε) by a phrase of incitement, urging, etc. where it is followed by an imperat. Acts 10: 20 ἄλλα ἀναστὰς κατάβηθι καὶ πορεύου σὺν αὐτοῖς, *but arise now and go down and go with them.* 26: 16. Matt. 9: 18. Mark 9: 22. 16: 7. Luke 22: 36. So Sept. Job. 12: 7. 36: 21. 40: 15. — 1 Macc. 10: 56. Jos. Ant. 5. 8. 6. Xen. Cyr. I. 5. 13. ib. 2. 2. 4. ib. 5. 5. 24. — Cf. Palairot Obs. in N. T. p. 128, 298. Krebs Obs. p. 208.

δ) ἄλλα is employed to mark a transition to something else, without direct antithesis, e. g. Mark 14: 28 ἄλλα μετὰ τὸ ἐγερθῆναι με, προῶτω ὑμᾶς εἰς τὴν Γαλιλαίαν. John 16: 7. Acts 20: 24. 1 Cor. 8: 6. 9: 12. 10: 5. 2 Cor. 1: 9. et *saepe*. So Sept. Is. 43: 17. Job. 36: 10. — So after an interrogation implying a negative. John 7: 48 μή τις ἐκ τῶν ἀρχόντων ἐπιστενευσεν εἰς αὐτόν; ἄλλ' ὁ ὄχλος οὗτος κ. τ. λ. Rom. 8: 35—37. 1 Cor. 10: 20. Sept. Job 14: 4.

2. *but*, i. e. as continuative, *but now*, *but indeed*, *but further*, *moreover*.

a) *genr.* as marking a transition in the progress of discourse. Mark 13: 24. Luke 6: 27. 11: 42. John 6: 36, 64. Rom. 10: 16. Gal. 2: 14. Eph. 5: 24. Rev. 10: 7. et *passim*. Sept. for *ἢ* 1 Sam. 16: 6. — Jos. Ant. 5. 10. 4. — Hence ἄλλ' εἰ, *but if*, *but if indeed*, 1 Cor. 7: 21. 1 Pet. 3: 14. — So ἄλλ' οὐ, *neither*, *but neither*, John 10: 8. Gal. 2: 3. Sept. Job 32: 21.

b) *emphatically*, where there is a gradation in the sense, *but still more*, *yea, even*, and with a neg. *nay, not even*. Luke 23: 15 οὐδὲν εὔρον ἐν τῷ ἀνθρώπῳ· — ἄλλ' οὐδὲ Ἡρώδης. John 16: 2 ἀποσυναγωγούς ποιήσουσιν ὑμᾶς· ἄλλ' ἐρχεται ὥρα κ. τ. λ. Luke 12: 7. 16: 21. 2 Cor. 7: 11. Phil. 3: 8 ἄλλα μὲν οὖν καὶ, *yea indeed and therefore I count*, etc.

3. *yet, nevertheless, at least, yet assuredly*, in an apodosis after the conditional particles εἰ, ἐάν, etc. Rom. 6: 5 εἰ σύμφυτοι γεγονάμεν τῷ ὁμοιώματι τοῦ θανάτου αὐτοῦ, ἄλλα καὶ τῆς ἀναστάσεως ἐσόμεθα, *yet assuredly also*. 1 Cor. 4: 15. 9: 2 εἰ ἄλλοις οὐκ εἰμι ἀπόστολος, ἄλλα γὰρ ὑμῖν εἰμί. Mark 14: 29. 2 Cor. 5: 16. 11: 6. Col. 2: 5. — 1 Macc. 2: 20. Lucian. Pisc. 24. Aelian. H. An. 11. 31. Xen. Cyr. 4. 3. 14. cf. Kypke Obs. II. 197. — Sometimes the protasis must be supplied; e. g. Acts 15: 11 ἄλλα — πιστευομεν σωθῆναι, i. e. [although we observe the law only in part] *yet we hope to be saved even as they*. Rom. 5: 14 [although sin is not imputed where there is no law,] *nevertheless, death reigned, etc.*

4. ἄλλ' ἢ, after a negative, *other than, except, unless*, (pp. i. q. τὰ ἄλλα ἢ.) Mark 9: 8 οὐκέτι οὐδένα εἶδον, ἄλλα [ἢ] τὸν Ἰησοῦν μόνον. 1 Cor. 3: 5 τίς οὖν ἐστὶ Παῦλος, τίς δὲ Ἀπολλῶς, ἄλλ' ἢ διάκονοι. Luke 12: 51. 2 Cor. 1: 13. So Sept. ἄλλ' ἢ for *ἢ* Num. 13: 28. 23: 13. 27: 17 Deut. 4: 12. 17: 2 Dan. 10: 7, 21. 2 Chr. 19: 3. 2 Chr. 18: 30. 21: 17. — 1 Macc. 9: 6, 9. Xen. Anab. 7. 7. 53. Cf. Herm. ad Viger. p. 812. A1.

Ἀλλάσσω, or ἀλλάττω, f. ἄξω, (ἄλλος,) *to change, trans.*

a) pp. *to change*, sc. the form or nature of a thing, *to transform*. e. g. τὴν φωνήν, the voice or tone, Gal. 4: 20. So *to change* for the better, Pass. 1 Cor. 15: 51, 52. Sept. for *ἢ* Jer. 13: 23. Wisd. 12: 10. — or for the worse, *to corrupt, cause to decay*, e. g. οἱ οὐρανοὶ Heb. 1: 12, i. e. the heavens shall grow old, lose their splendour, decay; cf. Ps. 102: 27, where Sept. for *ἢ*, coll. Is. 51: 6. — Wisd. 4: 11. — So ἀλλάξας τὰ ἔθνη, *to change the customs*, i. e. do them away, Acts 6: 14. So Sept. for Chald. *נִשְׁתַּחֲוִי*

Ezra 6: 11, 12.—Diod. Sic. 1. 73. Lucian. Dial. Deor. 4. 2.

b) to change, sc. one thing for another, to exchange. Rom. 1: 23 ἡλλαξαν τὴν δόξαν Θεοῦ ἐν ὁμοιωματι, they changed the glory of God for an image, i. e. set up an image in place of the true God. So Sept. ἀλλάσσω ἐν, for רַחֲמֵיךְ Ps. 106: 20. ἄλλ. c. dat. for רַחֲמֵיךְ Lev. 27: 10, 33. of garments, for חֲזֵיךְ Gen. 41: 14. 2 Sam. 12: 20.

Ἀλλαχόθεν, adv. from another place, aliunde, John 10: 1. — Sept. Esth. 4: 14. Jos. Ant. 4. 8. 21. Aelian. V. H. 6. 2.

Ἀλληγορέω, ὦ, f. ἴσω, (ἄλλος and ἀγορεύω,) to allegorize, speak in an allegory. Gal. 4: 24 αὐτὰ ἐστὶν ἀλληγορούμενα, which things are said allegorically, in a mystical sense.—Jos. Ant. proöm. 4. Porphy. Vit. Pythag. p. 185. Clem. Alex. Protr. 11 ὅφεις ἀλληγορεῖται ἡ δόκη ἐπὶ γαστέρα ἐρπονуса. id. Strom. 5. 11. Not found in Sept. — The Jews of the age of our Saviour, as also many of the later fathers, supposed that all the narrations of the O. T. were susceptible of an allegorical interpretation.

Ἀλληλουῖα, Alleluia, Heb. הַלְלוּיָהּ, Hallelujah, praise ye Jehovah. Rev. 19: 1, 3, 4, 6. Cf. Ps. 104: 35. — Tob. 13: 18.

Ἀλλήλων, Gen. Plur. of a recipr. pronoun; Dat. οἰς, αἰς, οἱς; Accus. οὓς, ας, α; each other, one another. Matt. 24: 10. John 15: 12, 17. et saepiss. Buttm. § 74. 4.—Xen. Oec. 8. 13. AL.

Ἀλλογενής, ἑός, ὅ, ἡ, adj. (ἄλλος and γένος,) of another race, or nation, i. e. not a Jew, Luke 17: 18, coll. v. 16. Sept. for רַחֲמֵיךְ Job 15: 19. Ex. 29: 33. רַחֲמֵיךְ Ex. 12: 43. Is. 56: 3, 6.

Ἀλλομαι, f. αἰλούμαι, aor. 1 ἤλαμην (Buttm. p. 266), to leap, jump, spring, intrans. Acts 3: 8. 14: 10. Sept. for רַחֲמֵיךְ Job 6: 10. רַחֲמֵיךְ 1 Sam. 10: 10.—Wisd. 5: 21. Xen. Anab. 5. 9. 5.—Spoken of a fountain, John 4: 14. So Lat. salio, Virg. Ecl. 5. 47.

Ἄλλος, ἡ, ο, other, not the same.

a) without the article, other, another, some other. (α) simply, Matt. 2: 12 δι' ἄλλης ὁδοῦ. 13: 33. 26: 71. 27: 42. Gal. 1: 7. et saepiss.—another, sc. of the same kind, Mark 7: 4, 8. John 21: 25. another besides, Matt. 25: 16, 17. Mark 12: 32. 15: 41. John 6: 22. 14: 16 ἄλλον παράκλητον. al. saep. — So as marking succession, i. e. in the second or third place, Mark 12: 4, 5. Rev. 12: 3. 13: 11. — John 20: 30 πολλὰ μὲν οὖν καὶ ἄλλα, i. e. not only these, but also others; for this καὶ see Herm. ad Viger. p. 838. — Sept. chiefly for רַחֲמֵיךְ, as Gen. 41: 3. Num. 23: 13. 1 K. 13: 10. — Herodian 8. 5. 13. Xen. Cyr. 1. 4. 15. — (β) distributively, when repeated or joined with other pronouns; e. g. οὗτος—ἄλλος, this — that, one — another, Matt. 8: 9. οἱ μὲν — ἄλλοι δέ, some, — others, Matt. 16: 14. ἄλλοι—ἄλλοι, some—others, Matt. 13: 5—8. Mark 4: 7, 8. 6: 15. 8: 28. 1 Cor. 12: 8, 9, 10.—So Acts 2: 12 ἄλλος πρὸς ἄλλον, one to another. Acts 19: 32 et 21: 34 ἄλλοι μὲν οὖν ἄλλο τι ἔκραζον, some cried one thing, and some another.—Xen. Anab. 2. 1. 15. Wisd. 18: 18 ἄλλος ἄλλοχῃ.

b) with the article, ὁ ἄλλος, etc. the other. Matt. 5: 39. 10: 23. 12: 13. John 18: 15, 16. et passim. — Rev. 17: 10 ὁ ἄλλος, the other, the remaining one. So οἱ ἄλλοι, the others, the rest, ceteri, 1 Cor. 14: 29. John 21: 8. al. saep. — Xen. Cyr. 3. 3. 4. Cf. Buttm. § 127. 5. AL.

Ἀλλοτρίως ἐπίσκοπος, ὅπου, ὁ, (ἄλλοτριος, ἐπίσκοπος,) found only in N. T. 1 Pet. 4: 15, where it is spoken of one who suffers, not ὡς Χριστιανός, but as ἄλλοτρίων ἐπίσκοπος, i. e. either an inspector of foreign or strange things, a director of heathenism, etc. or else one who busies himself with what does not concern him, a busy-body, in the sense of seditious, factious. So ἄλλοτριονπραγία, Passow.

Ἀλλότριος, ἱα, ἰων, (ἄλλος,) alien, not one's own.

a) pp. another's, belonging to another, different, Luke 16: 12. John 10: 5 bis, where it may be rendered unknown, as in Eccclus. 8: 18.—Rom. 14: 4. 15: 20. 2 Cor. 10: 15, 16. 1 Tim. 5: 22. Heb. 9: 25. Sept. for רַחֲמֵיךְ Prov. 7: 5. Ps. 109: 10. רַחֲמֵיךְ Hos. 8: 12. — 1 Macc. 15:

33. Herodian. 5. 7. 4. Xen. Cyr. 3. 1. 39.

b) *strange, foreign, not one's own*; e. g. γῆ Acts 7: 6. Heb. 11: 9. So Sept. for נִכְרִי Ex. 2: 22. 18: 3. נִכְרִי Deut. 31: 18, 21. — Wisd. 19: 15. Ecclus. 11: 34. — Spoken of persons *who do not belong to one's own family, strangers*, Matt. 17: 25, 26. So Sept. for נִכְרִי Ps. 49: 11.

c) by impl. *hostile, an enemy*, in N. T. with the idea of impiety, i. e. *heathen enemy, gentile*, Heb. 11: 34. So Sept. for נִכְרִי Ps. 54: 3. נִכְרִי 1 K. 8: 41. Ezra 10: 2. Comp. Ecclus. 21: 25. 29: 21. 1 Macc. 1: 38. — Diod. Sic. 18. 23. Xen. Anab. 3. 5. 5.

Ἀλλόφυλος, ου, ὁ, ἡ, adj. (ἄλλος and φυλή or φύλον,) *of another race or nation*, i. e. not a Jew, Acts 10: 28. Sept. for נִכְרִי Is. 61: 5. נִכְרִי Is. 2: 6. נִכְרִי Syria, 2 K. 8: 28. — 2 Macc. 10: 2, 5. Jos. Ant. 1. 21. 1. ib. 4. 8. 2. Diod. Sic. 1. 35. Thuc. 1. 102.

Ἀλλως, adv. *otherwise*. 1 Tim. 5: 25 τὰ ἄλλως ἔχοντα sc. ἔργα, *which are otherwise*, i. e. οὐ κατὰ ἔργα. — Sept. Job 11: 12. Esth. 1: 19. 9: 27. Dem. 1466. 5.

Ἀλοάω, ὦ, f. ἡσω, *to drive round in a circle*, especially oxen etc. upon grain, in order to thresh it, *to thresh with oxen* etc. τρίτω, absol. 1 Cor. 9: 9, 10. 1 Tim. 5: 18. Sept. for שִׁיר Is. 41: 15. שִׁיר Deut. 25: 4. שִׁיר Jer. 51: 53. — Xen. Oec. 18. 2, 3, 4. — See Calmet art. *Threshing*. Jahn § 64.

Ἀλογος, ου, ὁ, ἡ, adj. (α pr. and λόγος,) *without reason*, i. e.

a) *irrational, brute*. 2 Pet. 2: 12. Jude 10 ἄλογα ζῶα. — Wisd. 11: 16. Xen. Hiero 7. 8.

b) *unreasonable, absurd*, Acts 25: 27 ἄλογον γὰρ μοι δοκεῖ. — Jos. Ant. 3. 1. 5. Diod. Sic. 1. 40. Xen. Agēsi. 11. 1.

Ἀλοή, ἡς, ἡ, vulg. ξυλαλοή, ἀγαλλόχον, *aloe, excoecaria agallochon* Linn. the name of a tree which grows in India and the Moluccas, the wood of which is highly aromatic. It is used by the Orientals as a perfume; and was employed by the Egyptians for the purposes of embalming. The most valuable species are the *calambac* and *garo*.

It is, of course, entirely different from the herb which produces the *aloes* of the shops. John 19: 39. Heb. מִי־הַתֵּן v. מִי־הַתֵּן Num. 24: 6. Ps. 45: 9. Prov. 7: 17. Cant. 4: 4. See Calmet art. *Aloe*.

Ἀλς, ἁλός, τό, salt, Mark 9: 49; see Ἀλας. Sept. for מֶלַח Gen. 14: 5. Lev. 2: 13.

Ἀλυκός, ἡ, ὄν, (ἀλύκη sea, from ἄλς,) *of the sea*; by impl. *salt, bitter*, James 3: 12. Sept. for מֶלַח Num. 34: 3, 12.

Ἀλυπος, ου, ὁ, ἡ, adj. (α pr. and λύπη,) *free from sorrow*. Phil. 2: 28 καὶ ὁ ἀλυπότερος ὧ, *that I may be less sorrowful*. — Xen. Hiero 9. 9.

Ἀλυσίς, εως, ἡ, (pp. ἄλυσις fr. α pr. and λύω, Greg. Cor. p. 523,) *a bond, a chain*.

a) pp. Rev. 20: 1. Acts 21: 33. — Jos. Ant. 3. 7. 5. Xen. Eq. 10. 9. — Spoken espec. of *chains for the hands or feet, manacles, shackles*, Mark 5: 3, 4 bis. Luke 8: 29. Acts 12: 6, 7.

b) trop. *bonds, imprisonment, state of custody*, Eph. 6: 20. 2 Tim. 1: 16. prob. Acts 28: 20. — Trop. Wisd. 17: 17.

Ἀλυσιτελής, έος, ὁ, ἡ, adj. (α pr. and λυσιτελής,) pp. *yielding no gain, unprofitable*; hence by impl. *hurtful, destructive*, Heb. 13: 17. — Xen. de Vect. 4. 6. Diod. Sic. 1. 35.

Ἀλφαῖος, αἰου, ὁ, *Alpheus*, pr. name of two men in N. T.

1. of the father of James the less, Matt. 10: 3. Mark 3: 18. Luke 6: 15. Acts 1: 13; and husband of Mary the sister of our Lord's mother, Mark 15: 40, coll. John 19: 25 where he is called Κλωπᾶς, and comp. Matt. 27: 56. Luke 24: 10. From these passages it appears that the mother of James was the sister of Jesus' mother, and wife of Alpheus or Clopas; these two names being different modes of pronouncing the Heb. name אֶפְרַיִם, which Matt. and Mark give without the aspirate, Ἀλφαῖος, as Sept. Ἀγγαῖος for אֶפְרַיִם Hag. 1: 1; while John exchanges the פ for the Greek Κ, as Sept. in φασκί for אֶפְרַיִם 2 Chr. 30: 1.

2. of the father of Matthew or Levi, Mark 2: 14.

Ἄλων, ωνος, ὁ and ἡ, (also ἄλως, gen. ἄλω, ὁ, ἡ,) a threshing floor, area, Sept. for תְּלָא Gen. 50: 10, 11. Xen. Oec. 18. 6, 7, 8.—In N.T. by meton. the produce of the threshing floor, corn, grain, Matt. 3: 12. Luke 3: 17. So Sept. and תְּלָא Job 39: 12. Sept. Ex. 26: 2. Ruth 3: 2. Judg. 15: 5.—See in Ἀλοάω.

Ἀλώπηξ, ηκος, ἡ, a fox, Matt. 8: 20. Luke 9: 58. Sept. for חֲסִידִים Judg. 15: 4. Ez. 13: 2.—Aelian. V. H. 1. 5. —Metaph. a shrewd, cunning man, Luke 13: 32.—Plut. Sulla 28. Palaeph. de Incred. 8.

Ἀλωσις, εως, ἡ, (ἄλσσω,) capture, 2 Pet. 2: 12. So Aquila for חֲסִידִים Job 24: 5. עֲרִיב Jer. 50: 46.—Jos. Ant. 2. 10. 2. ib. 5. 1. 5 תִּן אֲלוֹסִין תִּשׁ נֹלֵוֹס.

Ἄμα, adv. and prep. (Buttm. § 146. 2,) together, together with, viz.

a) as adv. spoken of time, at the same time, Acts 24: 26. 27: 40. Col. 4: 3. 1 Tim. 5: 13. Philem. 22.—Xen. Mem. 2. 3. 19. —Spoken of persons, etc. together, in company, etc. 1 Thess. 4: 17 ἅμα σὺν αὐτοῖς ἀπαγγελούμεθα ἐν νεφέλαις. 5: 10. Rom. 3: 12 πάντες ἐξέκλιναν, ἅμα ἡχρηώθησαν, they are altogether become unprofitable, coll. Pa. 14: 3 where Sept. for תְּלָא; and so Gen. 13: 6. 22: 6. al.

b) as prep. with, together with, c. dat. Matt. 13: 29 μήποτε ἅμα αὐτοῖς ἐκρίζωσῃτε τὸν σίτον. So Sept. for תְּלָא Deut. 33: 5. תְּלָא Jer 31: 24. —Jos. Ant. 5. 7. 4 ἅμα γυναιξὶ καὶ τέκνοις. ib. 4. 7. 1. —Matt. 20: 1 ἐξῆλθεν ἅμα πρὸς, with the dawn. —Jos. Ant. 6. 3. 5 ἅμα ἔω. So ἅμα τῇ ἡμέρᾳ Mic. 2: 1. 1 Macc. 4: 6. Jos. Ant. 6. 3. 5. ἅμα τῷ ἡλίῳ Neh. 7: 3. Cf. Kypke Obs. I. p. 98.

Ἀμαθής, εός, ὁ, ἡ, adj. (α pr. and μαρδάνω,) unlearned, uninstructed, 2 Pet. 3: 16.—Aelian. V. H. 2. 8. Xen. Mem. 1. 2. 49.

Ἀμαράντινος, ου, ὁ, ἡ, adj. (α pr. and μαρδάνω,) unfading; hence, enduring, 1 Pet. 5: 4.—Philostr. Heroic. 19.

Ἀμαράντιος, ου, ὁ, ἡ, adj. (i. q. ἀμαράντινος,) unfading; hence, enduring, 1 Pet. 1: 4.—Wisd. 6: 12.

Ἀμαρτάνω, f. ἀμαρτήσω (Buttm. § 112. 13), aor. 1 ἡμάρτησα, aor. 2 ἡμαρτον. The forms ἀμαρτήσω and ἡμάρτησα belong to the later Greek; the earlier form was ἀμαρτήσομαι etc. Lobeck ad Phryn. p. 732. Buttm. § 113. n. 7. § 114.—Ἀμαρτάνω is pp. to miss, err from, sc. a mark, the way, etc. Xen. Cyr. 1. 4. 11. Hom. Il. 8. 311. Hence in N. T. metaph.

1. to err, to swerve from the truth, go wrong, absol. 1 Cor. 15: 34 καὶ μὴ ἀμαρτάνετε, i. e. beware lest ye be drawn into errors, sc. of faith, of which the apostle is speaking. Tit. 3: 11.—Jos. B. J. 4. 4. 3 οὐκ ἂν ἀμαρτοῖμι εἰπὼν, I should not be wrong in saying. Ant. 3. 7. 6, 7.

2. to err in action, in respect to a prescribed law, i. e. to commit errors, to do wrong, to sin.

a) genr. to sin, spoken of any sin, absol. Matt. 27: 4. John 5: 14. 8: 11. 9: 2, 3. Rom. 2: 12 bis. 3: 23. 5: 12, 14, 16. 6: 15. 1 Cor. 7: 28 bis, 36. Eph. 4: 26. 1 Tim. 5: 20. Heb. 3: 17. 10: 26. 1 Pet. 2: 20. 2 Pet. 2: 4. 1 John 1: 10. 2: 1 bis. 3: 6 bis, 8, 9. 5: 16, 18. So Sept. for נִשְׁחָתָה Ex. 9: 28, 35. al. saep. — So ἀμαρτάνειν ἀμαρτίαν, to sin a sin, 1 John 5: 16, Buttm. § 131. 3. So Sept. for נִשְׁחָתָה נִשְׁחָתָה Lev. 4: 14, 23, 28. Ex. 32: 29, 30.

b) seq. εἰς, c. acc. to sin against any one, to offend, to wrong; Matt. 18: 15, 21. Luke 15: 18, 21. 17: 3, 4. Acts 25: 8. 1 Cor. 6: 18. 8: 12 bis. So Sept. for הִשְׁחָתָה Gen. 20: 6, 9. 43: 9. 1 Sam. 2: 25.—Xen. H. G. 2. 4. 21.

c) ἀμαρτάνειν ἐνώπιόν τινος, from the Heb. to do evil in the sight of any one, i. e. to sin against, to wrong, as above. Luke 15: 21. So Sept. for הִשְׁחָתָה 1 Sam. 7: 6. 12: 23. and so ἐναντί v. ἐναντίον τινος Deut. 1: 41. 20: 18. Gen. 39: 9. תִּנִּי 1 Sam. 14: 33, 34.—Susan. 23 ἐνώπιον τοῦ κυρίου.

Ἀμάρτισμα, ατος, τό, (ἀμαρτάνω,) pp. a mistake, miss, Polyb. 34. 3. 11. Thuc. 4. 89. In N. T. metaph. an error, sin, transgression. Mark 3: 28, and v. 29 in Mss. 4: 12. Rom. 3: 25. 1 Cor.

6: 18. Sept. for ΓΝΩΤΗ Gen. 31: 36. al. saep. ἦν Ex. 28: 38. al. πῶς Is. 58: 1. al. saep.—Wisd. 2: 12. 17: 3. Jos. Ant. 3. 8. 10. B. J. 4. 5. 5.

Ἀμαρτία, ας, ἡ, (ἀμαρτάνω,) pp. *miss, failure*, etc. In N. T. metaph.

1. *aberration from the truth, error*; John 8: 46 τίς ἐλέγχει με περὶ ἁμαρτίας; where it is opp. to ἡ ἀλήθεια. John 16: 8, 9.—Thuc. 1. 32.

2. *sin*, i. e. aberration from a prescribed law or rule of duty, either in general or spoken of particular sins, etc.

a) *genr.* Matt. 3: 6. 9: 2, 5, 6. Mark 1: 4, 5. 1 Cor. 15: 3. Heb. 4: 15. al. saep. Sept. for ΓΝΩΤΗ Gen. 18: 20. al. saep. πῶς Gen. 15: 16. al. πῶς Is. 53: 5.—John 9: 34 ἐν ἁμαρτίας οὐ ἐγεννήθης ὅλος, *thou art wholly born in sin*, i. e. art a sinner from the womb; cf. Ps. 51: 7. 58: 4. Is. 48: 8, and for the opp. Wisd. 8: 19, 20. Eccclus. 44: 10 sq.—So ποιεῖν ἁμαρτίαν, *to commit sin*, 2 Cor. 11: 7. 1 Pet. 2: 22. 1 John 3: 9. al. and in the same sense, ἐργάζεσθαι ἁμαρτίαν, James 2: 9, coll. Eccclus. 27: 10; and also ἀμαρτάνειν ἁμαρτίαν, *to sin a sin, commit any sin*, 1 John 5: 16; see in Ἀμαρτάνω 2. a. — In the *gen.* after another noun, ἁμαρτία often supplies the place of an *adj.* *sinful, wicked, impious*, see Stuart § 440. Buttm. § 123. n. 4. e. g. 2 Thess. 2: 3 ὁ ἄνθρωπος τῆς ἁμαρτίας, *that impious man*. Rom. 7: 5 παθήματα τῶν ἁμαρτίων, *sinful passions*. al. — Elliptically, περὶ ἁμαρτίας for θυσία περὶ ἁμαρτίας, *sacrifice for sin*, Heb. 10: 6, 8. 13: 11. fully ib. 10: 26, and προσφορά περὶ ἁμ. 10: 18. So Sept. for ΓΝΩΤΗ Ps. 40: 7, coll. Lev. 5: 8.

b) *spoken of particular sins*, which are to be gathered from the context; e. g. of unbelief, ἀπιστία, John 8: 21, 24. of lewdness etc. 2 Pet. 2: 14. of defection from the religion of Christ, Heb. 11: 25. 12: 1. al.

c) *by meton. of abstr. for concrete*, ἁμαρτία for ἁμαρτωλός, *sinful*, i. e. either as *causing sin*, Rom. 7: 7 ὁ νόμος ἁμαρτία; *is the law the cause of sin?* — or as *committing sin*, 2 Cor. 5: 21 τὸν μὴ γνόντα ἁμαρτίαν ὑπὲρ ἡμῶν ἁμαρτίαν ἐποίησεν, *for ἁμαρτωλὸν ἐποίησεν*, i. e. *has treated as if he were a sinner*. Heb. 12: 4

πρὸς τὴν ἁμαρτίαν, *collect. for the adversaries of religion*.

d) *by meton. the practice of sinning, habit of sin*, Rom. 3: 9. 5: 12, 20, 21. Gal. 3: 22. al.—Wisd. 25: 27 ἀπὸ γυναικὸς ἀρχὴ ἁμαρτίας.

e) *by meton. proneness to sin, sinful desire or propensity*, John 8: 34. Rom. 6: 1, 2, 6, 12, 14. 7: 8—17. al. Heb. 3: 13 ἀπάτη τῆς ἁμαρτίας, i. e. the deceitfulness of our sinful propensities, etc.

3. *from the Heb. the imputation or consequences of sin, the guilt and punishment of sin*; as in the phrase ἀφεῖν τὴν ἁμαρτίαν, etc. *to take away or bear sin*, i. e. the imputation of it, John 1: 29. 1 John 3: 5. coll. Rom. 11: 27. Heb. 9: 26. 10: 11. 1 Pet. 2: 24. So ἀφίημι τὰς ἁμαρτίας and ἀφεσις τῶν ἁμαρτιῶν, *to remit sin or the remission of sins*, i. e. the punishment of sins, Matt. 9: 2, 5, 6. 26: 28. Luke 7: 47, 48, 49. John 20: 23. Heb. 10: 4. et saep.—John 9: 41 ἁμαρτία ὑμῶν μένει, i. e. *your guilt and exposure to punishment remain*. So ἔχειν ἁμαρτίαν, *to have sin*, i. e. *to be guilty and liable to punishment*, John 9: 41. 15: 22, 24. 1 John 1: 8. al.—1 Cor. 15: 17 ἔτι ἐστὶ ἐν ταῖς ἁμαρτίαις ὑμῶν, *ye are yet in your sins*, i. e. are still under the guilt and exposed to the punishment of your sins. Heb. 9: 28 χωρὶς ἁμαρτίας, *without sin*, i. e. he shall appear the second time not εἰς ἀθέτησιν ἁμαρτίας, *not for the putting away of the consequences of sin*, as is said in v. 26.—So Sept. and ΓΝΩΤΗ Lev. 22: 9. Num. 9: 13. Lam. 3: 39. ΓΝΩΤΗ Zech. 14: 19. Prov. 10: 16. Ez. 3: 20. ἦν Is. 5: 18. 53: 6, 11. Al.

Ἀμαρτυρός, ου, ὁ, ἡ, *adj.* (α *pr.* and μαρτυρεῖν,) *without testimony, unattested*. Acts 14: 17.—Jos. Ant. 14. 7. 2. Thuc. 2. 41.

Ἀμαρτωλός, οῦ, ὁ, ἡ, *adj.* (ἀμαρτάνω, q. v.) pp. *erring from the way or mark*. In N. T. metaph. as *adject.* and *subst.*

1. as *adj.* *erring from the divine law, sinful, wicked, impious*.

a) *genr.* Mark 8: 38 ἐν τῇ γενεᾷ τῇ μοιχαλίδι καὶ ἁμαρτωλῷ. So ἀνὴρ v. ἀνθρώπος ἁμαρτωλός, *a sinful man, a sinner*, Luke 5: 8. 19: 7. 24: 7. John 9:

* *Ἀμετρος, ου, ὁ, ἡ, adj. (α pr. and μέτρον,) without measure, immoderate. 2 Cor. 10: 13, 15, εἰς τὰ ἄμετρα, adv. for*

ἄμετρος, *beyond measure, immoderately.*—Jos. B. J. 4. 5. 4 ἄμετρος ὁμότης. Anthol. Gr. IV. 170, 206. ed. Jac.

Ἀμήν, *amen*, Heb. אָמֵן, is strictly an adj. *true, certain, faithful*; as אָמֵן יְיָ אֱלֹהֵינוּ, Sept. θεὸς ἀληθινός, Is. 65: 16. The Heb. word אָמֵן occurs often in O. T. as an adverb, *truly, surely, certainly*; usually at the end of a sentence, where it serves to confirm the words which precede, and invoke the fulfilment of them, *so be it, fiat*, Sept. ἀμήν or γένοιτο. So in oaths or imprecations, where the people answer אָמֵן, and thus bind themselves, Neh. 5: 13, Sept. ἀμήν. Deut. 27: 15—26, Sept. γένοιτο. Or in praising God, when the assembly respond to the reader or choir, אָמֵן, as Ps. 41: 14. 72: 19. 89: 53, Sept. ἀμήν, comp. 1 Chr. 16: 36 et Neh. 8: 6, Sept. ἀμήν. Ps. 106: 48, Sept. γένοιτο. Or lastly by individuals after an imprecation, Num. 5: 22, Sept. γένοιτο, or to a command, 1 K. 1: 36, Sept. γένοιτο. More rarely אָמֵן stands in O. T. at the beginning of a sentence, for the sake of emphasis, *assuredly, verily, in truth*, Sept. ἀληθῶς, Jer. 28: 6, and also אָמֵן, Sept. ἀληθῶς, Josh. 7: 20, coll. Job 19: 5. — Hence in N. T.

1. from the Heb. as an adj. *true, faithful*. Rev. [1: 18.] 3: 14 ὁ ἀμήν, ὁ μάρτυς ὁ πιστός καὶ ἀληθινός, *the true, viz. the faithful and true witness*, where the last words explain the first. See Is. 65: 16 above.

2. as an adv. at the end of a sentence, *viz. after ascriptions of praise, hymns, etc. amen, so be it*, Matt. 6: 13. Rom. 1: 25. 9: 5. Rev. 1: 6. 5: 14. 19: 4. al. saep. cf. Ps. 106: 48. 1 Chr. 16: 36. Neh. 8: 6. Hence λέγειν τὸ ἀμήν, *to respond amen*, 1 Cor. 14: 16.—Also after benedictions, invocations, etc. Rom. 15: 33. 16: 24. 1 Cor. 16: 24. Heb. 13: 25.

3. as an adv. at the beginning of a sentence, by way of asseveration, *truly, assuredly, certainly, verily*, Matt. 5: 18. 16: 28 coll. Luke 9: 27 ἀληθῶς. Matt. 25: 40. Luke 4: 24 coll. v. 25.—In John it is repeated, ἀμήν, ἀμήν, John 3: 3, 5, 11. 5: 19. 8: 51. al. saep.—Very rarely in this sense in the end or middle of a clause; Rev. 1: 7 *vai, ἀμήν, yea verily!* 2 Cor. 1: 20 τὸ νῦν καὶ τὸ ἀμήν, *are yea*

and amen, i. e. are most true and faithful. AL.

Ἀμήτωρ, ὁρος, ὁ, ἡ, adj. (*a pr. and μήτηρ*,) *without mother, motherless*; i. e. in classic writers, *not born of a mother*, as the gods, etc. Lactant. div. Instit. IV. 13. Eurip. Phoeniss. 750. or *early deprived of a mother*, Herodot. 4. 154. or *having an unkind mother*, Soph. Electr. 1158. Eurip. Ion. 837.—In N. T. spoken of Melchisedec, *whose mother is not mentioned in the genealogies*, Heb. 7: 3, i. e. he is a priest, though not in the regular genealogical descent from Aaron; his priesthood therefore is of a higher and more ancient order than that of Aaron; see in Ἀγενεαλόγητος. — Philo de Temulent. p. 248, 290. de Monarch. lib. 2.

Ἀμίαντος, ου, ὁ, ἡ, adj. (*a pr. and μαινω*,) *unstained, unsoiled*; in N. T. metaph. *undefiled sc. by sin*, Heb. 7: 26.—Wisd. 8: 20. Clem. Alex. Strom. 7. 7 ἀμιαντον τὴν ψυχὴν ἔχειν χρῆ. — Spoken of marriage, *chaste*, Heb. 13: 4. — Wisd. 3: 13.—Of the worship of God, *pure, sincere*, James 1: 27; of the heavenly inheritance, *inviolable*, 1 Pet. 1: 4.—2 Macc. 14: 36. 15: 34.

Ἀμιναδάβ, ὁ, indec. *Aminadab*, *pr. name of one of the ancestors of Christ*, Matt. 1: 4. Luke 3: 33. Heb. עֲמִינָדָב (kindred of the prince), Ruth 4: 19, 20.

Ἄμμος, ου, ὁ, (i. q. ψάμμος,) *sand*, Matt. 7: 26. Rom. 9: 27. Heb. 11: 12. Rev. 12: 18. 20: 8. Sept. for עָמָר Gen. 13: 16. חֲמִי Gen. 22: 17. Ex. 2: 12. Is. 10: 8. — Diod. Sic. 5. 7. Plato Phaedo. § 58.

Ἀμνός, οῦ, ὁ, *a lamb*, spoken in N. T. metaph. of Christ delivered over to death, as a lamb to the sacrifice, John 1: 29, 36. 1 Pet. 1: 19. Acts 8: 32, coll. Is. 53: 7 where Sept. ἀμνός for לֵךְ. Sept. ἀμνός for עֶזְרָא Ex. 12: 5. Lev. 14: 10, 12, 13. כֶּזֶר Is. 16: 1.—So ἀμνός θεοῦ, *the Messiah*, Test. XII Patr. Fabr. Cod. Pseud. V. T. p. 724, 725, 730.

Ἀμοιβή, ἧς, ὁ, (ἀμείβω, *to change*,) *change, exchange*, Hom. Od. 14. 521. *requital, sc. for evil, indemnity*, Hom. Od. 12. 382. In N. T. *requital, sc.*

for good, kind offices, etc. 1 Tim. 5: 4 ἀμοιβὰς ἀποδίδοναι, *to requite*.—Symm. for מְזִבֵּן 1 Sam. 24: 19. Jos. Ant. 1. 16. 2. Diod. Sic. 1. 90. Herodian. 7. 1. 24.

Ἀμπελος, ου, ἡ, *a vine*, Matt. 26: 29. Mark 14: 25. Luke 22: 18. James 3: 12.—Xen. Oec. 19. 12.—Metaph. Jesus calls himself *the true vine*, John 15: 1, 4, 5, since a spreading and fruitful vine is the emblem of prosperity and blessings; cf. Ez. 17: 6. 19: 10. Ps. 80: 9, 10. 128: 3. Eccclus. 24: 17.—In Rev. 14: 18, 19, ἡ ἄμπελος τῆς γῆς, denotes the now prosperous enemies of the Messiah, who are to be cut off as grapes are gathered and cast into the wine press; comp. Is. 63: 2, 3. Lam. 1: 15.

Ἀμπελουργός, οὔ, ὁ, ἡ, (contr. for ἀμπελοεργός, fr. ἄμπελος and ἔργον,) *a vine-dresser*, Luke 13: 7. Sept. for מְזִבֵּן 2 Chr. 26: 10. Is. 61: 5.

Ἀμπελιών, ὄνος, ὁ, *a vineyard*. Matt. 20: 1, 2, 4, 7, 8. 21: 28, 33, 39, 40, 41. Mark 12: 1, 2, 8, 9 bis. Luke 13: 6. 20: 9, 10, 13, 15 bis, 16. 1 Cor. 9: 7. Sept. for מְזִבֵּן Gen. 9: 20. Is. 5: 1—7. q. v. — Plut. pro Nobil. c. 3.

Ἀμπλίας, ἱου, ὁ, *Amplias*, pr. name of a Christian at Rome. Rom. 16: 8.

Ἀμύνω, f. νῶ, (μύνη,) pp. *to avert, to repel*, Hom. Il. 1. 456; then *to aid, fight for, avenge*, Thuc. 3. 67. Jos. Ant. 4. 8. 45. — Mid. ἀμύνομαι, *to avert from one's self, to resist, repel*, Xen. Cyr. 4. 4. 6. Jos. Ant. 9. 1. 2. 2 Macc. 10: 17. — In N. T. Mid. ἀμύνομαι, *to aid, assist, defend*. Acts 7: 24 ἡμύνετο, *he defended* sc. him. So Sept. c. accus. for מְצַדֵּק, *deliver*, Is. 59: 16.

Ἀμφιβάλλω, f. βαλῶ, (ἀμφι and βάλλω,) pp. *to throw around*, e. g. a garment, Hom. Od. 14. 342. In N. T. spoken of a net, *to cast*, sc. around, here and there, trans. Mark 1: 16 in later editions. Sept. Hab. 1: 17.

Ἀμφιβληστρον, ου, τό, *what is thrown around*, e. g. a garment, Eurip. Helen. v. 1085. In N. T. *a fish-net, drag*, Matt. 4: 18. Mark 1: 16. Sept. for מְצַדֵּק Ps. 141: 10. מְצַדֵּק Hab. 1: 16.

מְצַדֵּק Hab. 1: 15, 17. מְצַדֵּק Ecc. 9: 12. —Herodot. 1. 141. ib. 2. 95.

Ἀμφιέννυμι, f. ἀμφίσσω, (Buttm. § 108. III,) *to clothe*, pass. seq. ἐν c. dat. Matt. 11: 8. Luke 7: 25. Sept. Job 31: 19. — Jos. Ant. 3. 8. 7 τὴν στολήν. ib. 8. 7. 3. cf. Buttm. § 131. 5.—In the sense of *to decorate*, Matt. 6: 30 et Luke 12: 28, τὸν χόρτον. Sept. ἀμφ. δόξαν καὶ τιμὴν for מְצַדֵּק Job 40: 5, coll. 29: 14.—With double accus. Xen. Cyr. 1. 3. 17. c. accus. et dat. Plato Protag. p. 321. A. Cf. Buttm. l. c.

Ἀμφίπολις, εως, ἡ, *Amphipolis*, pr. name of the metropolis of the southern region of Macedonia. It was situated near the mouth of the river Strymon; which, indeed, flowed around it, and gave occasion for its name. It is now called *Empoli* or *Yamboli*. Acts 17: 1. See Calmet.

Ἀμφοδον, ου, τό, (also ἄμφοδος, fr. ἄμφω and ὁδός,) pp. *binivium, an open place where two or more ways meet*, Xen. Anab. 4. 2. 11. ib. 5. 2. 7. In N. T. *a street or open place* in a village or city, Mark 11: 4. Sept. Jer. 17: 27. 49: 26. — Hesych. ἄμφοδα· αἱ εἶμαι, ἀγνιαὶ, διόδοι.

Ἀμφοτέρως, ἕρα, ερον, *each of two*, and Plur. ἀμφοτέροισι, αἱ, α, *both*, spoken only of two, Matt. 9: 17. 13: 30. 15: 14. Luke 1: 6, 7. 5: 7, 38. 6: 39. 7: 42. Acts 8: 38. Eph. 2: 14, 16, 18, τοὺς ἀμφοτέρους, etc. *both*, i. e. Jews and Gentiles. Acts 23: 8 τὰ ἀμφοτέρω, *both*, i. e. the resurrection, and the existence of angels and spirits; the μήτε being copulative and combining the two, ἄγγελοι and πνεῦμα, into one generic idea; see Buttm. § 149. p. 427. Winer § 59. p. 411. — Sept. for מְצַדֵּק Gen. 21: 27. Ex. 12: 22.—Eccclus. 10: 7. Xen. Mem. 1. 1. 5.

Ἀμώμητος, ου, ὁ, ἡ, adj. (*a pr. and μωμάομαι to blame*), *blameless, irreprehensible*, Phil. 2: 15. 2 Pet. 3: 14. —Cyrill. Alex. in Is. 53, ἀμώμητος παντελῶς ἐν ἡμῖν οὐδεὶς. id. in Is. 54. Hom. Il. 12. 109.

Ἀμωμον, ου, τό, *amomum*, an odoriferous plant or seed, used in pre-

paring precious ointment. It differed from the modern *amomum* of the shops, but the exact species is not known; see Rees' Cyclop.—Rev. 18: 13 in the later editions.

ἄμωμος, ου, ὁ, ἡ, adj. (α pr. and μωμος,) *spotless, without blemish*.

a) pp. 1 Pet. 1: 19 ἀμωμὸν ἀμώμου, spoken metaph. of Christ, *a lamb without blemish*, as was required by the Levitical law in regard to all victims; see Lev. 1: 10. 22: 19—22, where Sept. for תמים. So Heb. 9: 14.—Test. XII Patr. Fabr. Cod. Pseud. I. p. 724.

b) metaph. *sceleris purus, blameless*. Eph. 1: 4. 5: 27. Col. 1: 22. Heb. 9: 14. Jude 24. Rev. 14: 5. — Wied. 2: 22. Ecclus. 34: 8. 40: 19.

Ἀμών, ὁ, indec. *Amon*, Heb. אֲמֹן (opifex), pr. name of a king of the Jews; see 2 K. 21: 18 sq. 2 Chr. 33: 20 sq.—Matt. 1: 10 bis.

Ἀμώς, ὁ, indec. *Amos*, Heb. אֲמֹשׁ (strong), pr. name of a man, Luke 3: 25.

I. Ἄν, a particle used with the Opt. Subj. and Indic. moods; sometimes properly rendered by *perhaps*; more commonly not to be expressed in English by any corresponding particle, but only giving to a proposition or sentence a stamp of *uncertainty*, and mere *possibility*, and indicating a *dependence on circumstances*. In this way it serves to modify or strengthen the intrinsic force of the Opt. and Subj. while it can also, in like manner, affect the signification of the Indicative (the pres. and perf. excepted) and other verbal forms. This particle stands after one or more words in a clause, and is thus distinguished from ἄν for εἰς; see the next article. For the general use and power of ἄν in classic writers and in N. T. see Buttm. § 139. 5 sq. Matth. § 596—600. Hermann de Part. ἄν, and ad Viger. p. 812—822. Winer Gr. § 43.—In N. T. the use of ἄν is generally conformed to that of classic writers, but sometimes not.

1. As conformed to classic usage.

1. With the *Optative*, in a clause not dependent, it indicates that the suppo-

sition or possibility expressed by the simple Opt. will, under the circumstances implied by ἄν, be realized. Hence it is found

a) in *vows*, wishes, etc. once, Acts 26: 29 εὐχόμενος ἄν τῷ θεῷ, *I could pray to God*, and under the circumstances do pray to him. — So βουλομένη ἄν Xen. Mem. 3. 5. 1. Plato Lys. p. 228. See Matth. § 514. c.

b) in interrogations, direct or indirect, where the thing inquired about is possible, or certain, but the inquirer is uncertain when or how it is to take place. Luke 1: 62 τί ἄν εἶποι καλεῖσθαι αὐτόν; *how he might wish him to be called?* i. e. since he was to have a name, what that name should be. Luke 9: 46. John 13: 24. Acts 2: 12. 5: 24. 17: 18. 21: 33. al.—Jos. Ant. 8. 14. 2. Xen. Mem. 2. 1. 24. Anab. 7. 6. 6.

2. With the *Subjunctive* in relative clauses and connected with relative words, which thus are rendered more *general* and indicate mere possibility; Buttm. § 139. 8. For ἄν thus used, the sacred writers often put εἰς, q. v.

a) with relative pronouns or particles, where ἄν implies some condition, or uncertainty whether or where the thing will take place, etc. Lat. *cunque, ever, soever*, etc. Thus (α) ὅς ἄν, *whoever, whosoever*, Matt. 5: 21, 31, 32. 10: 11. 12: 32. Mark 3: 29. John 1: 33. et saep.—Sept. Dan. 3: 5, 6. — (β) ὅστις ἄν, *whosoever*, Matt. 10: 33. Luke 10: 35. John 2: 5. Acts 3: 23. saep. — (γ) ὅσος ἄν, *whosoever*, Matt. 7: 12. 21: 22. Mark 3: 28. John 11: 22. Acts 2: 39. saep. see also II. 1, below.—Esd. 8: 24. 9: 4.—(δ) ὅπου ἄν, *wheresoever*, Mark 9: 18. 14: 9. Luke 9: 57. Rev. 14: 4. See also in II. 1.—(ε) ὅς ἄν, *as, in whatever manner*, etc. 1 Thess. 2: 7 ὅς ἄν τροπὸς θάληται τὰ τέρατα.—Soph. Ajax. 1096.

b) with particles of time, conjunctions, etc. — (α) ἕως ἄν, *until, the time when being indefinite*, Matt. 2: 13 ἕως ἕως ἄν σῶσω σοι. 5: 18, 26. 10: 11, 23. Mark 6: 10. Luke 20: 43. Acts 2: 35. saep.—Diod. Sic. 3. 9. Xen. Anab. 5. 1. 11.—So ἄχρῃς ὡς ἄν, 1 Cor. 11: 26. 15: 25.—(β) ὥσπου ἄν, *whenever, as soon as*, indefinite, 2 Cor. 3: 16.—Sept. Deut. 7: 12. Judith 14: 2. Jos. Ant. 5. 1. 2. Xen.

Cyr. 1. 2. 4. — (γ) *ὥς ἄν*, when, as soon as, indefinite, 1 Cor. 11: 34 *ὥς ἄν ἔλθῃ*, when I shall come, i. e. but I know not when this will be. Phil. 2: 23. — (δ) *ὡς ἄν*, so often as, however often, 1 Cor. 11: 25.

e) with the illative particle *ὥτως*, that, in order that; and *ὥτως ἄν*, that at some time or other, that sooner or later, etc. Luke 2: 35. Acts 3: 19. 15: 17. Rom. 3: 4. Sept. for *ἵνα* Ps. 51: 6.

3. With the *Indicative*, in the historical tenses, (but not in the primary ones,) *ἄν* is used in the apodosis of a conditional sentence in which *εἰ* precedes, and indicates that the thing in question would have taken place, if that which is the subject of the protasis, had also taken place; but that in fact neither the one nor the other has taken place. Matt. 11: 21 *εἰ ἐν Τύρῳ ἐγένοντο αἱ δυνάμεις—οὐκ αὖ ἐν σάκκῳ καὶ σποδῇ μετάνοιαν*, if these miracles had been done in Tyre, they would have repented; but the miracles were not done, and they did not repent. Luke 19: 23. John 4: 10. 9: 41. Heb. 4: 8. John 8: 42 *εἰ ὁ θεὸς πατὴρ ὑμῶν ἦν, ἡγαπᾶς ἄν ἐμὲ*, if God were your father, ye would love me; but neither is true. So Matt. 11: 23. 12: 7. 28: 30. 22: 43. Mark 13: 30. John 11: 21. Rom. 9: 29. 1 Cor. 2: 8. 11: 31. Gal. 1: 10. 1 John 2: 19. al. saep. — Wisd. 11: 25. Jos. Ant. 7. 4. 2. Xen. Mem. 4. 2. 24. ib. 1. 1. 5. Apol. 8.

II. The following are departures from classic usage, viz.

1. When in relative clauses a relative pronoun with *ἄν* is followed by the *Indicative*; here classic writers employ the Subj. or Opt. This occurs in N. T. when a thing is spoken of as actually taking place, not at a definite time or in a definite manner, but as often as opportunity presents, etc. It is thus found only with a preterite. Mark 6: 56 *καὶ ὅσοι ἄν ἤπτοντο αὐτοῦ*, and as many as, however many, touched him. *ἢ ὅπου ἄν εἰσπορεύετο εἰς κώμην*, and wheresoever he entered, etc. Acts 2: 45. 4: 35. 1 Cor. 12: 2 *πρὸς τὰ ἰδῶτα, ὥς ἄν ἤνωθα, ἀπαγόμενοι*, led away to idol-worship, just as ye happened to be led, i. e. I do not say by whom or how. — Sept. Gen. 2: 19. Lev. 5: 2 and in later

Greek writers, e. g. Agath. 32. 12. 117. 12. 287. 13.—Once with the pres. Indic. Mark 11: 24 *πάντα ὅσα ἄν πρὸς αὐτοὺς αἰτήσῃτε*, where Mss. read *αἰτήσῃτε* in the Subjunct. So Luke 8: 18. 10: 8, in earlier editions. Winer § 43. 3.

2. As an adv. or rather in a false construction, perhaps, possibly. So once before an Infin. 2 Cor. 10: 9 *ἵνα μὴ δόξω, ὥς ἄν ἐκφοβῆν ὑμᾶς*, which is probably to be resolved by *ὥς ἄν ἐκφοβῆμι ὑμᾶς*, as if I wished to terrify you; comp. Plat. Crit. p. 44. B, πολλοὺς δόξας, ὥς—ἀμελήσαιμι. Winer § 43. 6.—Once also without any mood, 1 Cor. 7: 5 *μὴ ἀποσταθεῖτε ἀλλήλοις, εἰ ᾗ τι ἄν [γίνου-το] ἐκ συμφώνου πρὸς καιρὸν*, unless perhaps by mutual consent. Winer § 43. 1. AL.

II. *Av*, conjunction, contr. fr. *ἐάν*, if, and distinguished from the radical *ἄν* of the preceding article, by being put at the beginning of a proposition or clause; Butt. § 139. 8. Herm. ad Viger. p. 822. In N. T. John 20: 23 bis. — Jos. Ant. 4. 4. 4. ib. 4. 8. 15. Xen. Cyr. 3. 1. 42.

Avá, prep. governing in Greek poets the Dat. on, upon, in, Hom. Il. 1. 15; but in prose writers the Accus. on, in, as *ἀνὰ στόμα ἔχει*, to have always in the mouth. See Butt. § 147. n. 2. Vigerus p. 574 sq. and Herm. ib. p. 855. In N. T. only with an accus. in two significations, viz.

1. with its accus. it forms a periphrase for an adverb; e. g. *ἀνὰ μίτρος*, by turns, alternately, 1 Cor. 14: 27.—*ἀνὰ μέσον* seq. gen. in the midst of, through the midst of, between; spoken of place Matt. 13: 25. Mark 7: 31. Rev. 7: 17 coll. 5: 6. Sept. Is. 57: 5. for *ἵνα* 2 K. 16: 14. — Hom. Il. 1. 570. Diod. Sic. 2. 4. Xen. An. 7. 4. 2. — Spoken of persons, 1 Cor. 6: 5. — 1 Macc. 7: 28. Diod. Sic. 3. 13.—So Matt. 20: 9, 10, *ἀνὰ δηνάριον*, denarius-wise, i. e. each a denarius; better perhaps under no. 2.

2. with numeral words it marks distribution, e. g. Mark 6: 40 *ἀνὰ ἑκατὸν καὶ ἀνὰ πενήκοντα*, by hundreds and by fifties. Luke 9: 14. — Luke 9: 3 *ἀνὰ δύο*, two and two. 10: 1. John 2: 6. Rev. 4: 8, coll. Is. 6: 2.—Jos. Ant. 3. 6. 1. ib. 6.

2. 5. Xen. An. 3. 4. 21. Herodot. 2. 132.—By a peculiar anomaly we find ἀνά once in this sense before the Nom. Rev. 21: 21 ἀνά εἰς ἑκατοὺς τῶν πυλῶνων, *each one of the gates*; see Vigerus p. 576.

NOTE. In composition ἀνά denotes 1. *up, upward*, as ἀναβαίνειν. 2. *back, again*, Lat. *re-* implying repetition, increase, intensity, etc. as ἀνακαινίζω, ἀναχωρεῖν, ἀναγνώσκω.

Ἀναβαθμός, οὐ, ὅ, (ἀναβαίνειν), *act of ascending*, Pausan. 10. 5. 9. In N. T. by meton. *means of ascent*, i. e. *steps, stairs*. Acts 21: 35, 40, spoken of the stairs leading from the fortress Antonia to the temple. Sept. for אֲנָבֶת 1 K. 10: 19, 20.—Dio Cass. 58. 11. Jos. Ant. 8. 5. 2.—The Attic form is ἀναβαθμός, Paus. 10. 5. Lobeck ad Phryn. p. 324.

Ἀναβαίνω, f. βήσομαι, aor. 2 ἀνέβην, aor. 2 imper. ἀνάβηθι and ἀνάβα Rev. 4: 1, cf. Buttin. p. 223, 269, (ἀνά and βαίνειν,) *to cause to ascend*, Herodot. 1. 80. In N. T. *to go up, to ascend*, sc. from a lower to a higher place; constr. with ἀπό et seq. gen. of place whence, and with εἰς, ἐπὶ, πρὸς, seq. accus. of place whither, or ὧδε Rev. 4: 1.

a) spoken of persons, animals, etc. Matt. 5: 1 et Mark 3: 13 εἰς τὸ ὄρος. Luke 5: 19 ἐπὶ τὸ δῶμα, comp. for ἐπὶ Gen. 49: 4 where Sept. for אֲנָבֶת.—Jos. Ant. 3. 1. 5. Xen. Cyr. 6. 4. 9.—Luke 19: 4 ἐπὶ σκυροποιῶν, i. e. *to climb*. Mark 6: 51 εἰς τὸ πλοῖον, i. e. *to embark*, coll. Jon. 1: 3 where Sept. for יָרַד.—John 10: 1 ἀναβαίνειν ἄλλοχόθεν, *climbing up or entering some other way*. Acts 8: 31 ἀναβάντα sc. εἰς τὸ ἄγμα v. 29, i. e. *to get up into*, etc.—Matt. 3: 16 ἀπὸ τοῦ ὕδατος, and Acts 8: 39 ἐκ τοῦ ὕδατος, *from the water*, sc. upon the land, cf. v. 38 and Gen. 41: 3, 18, 27, where Sept. ἀναβ. ἐκ τοῦ ποταμοῦ for אֲנָבֶת.—Spoken of fishes, Matt. 17: 27 τὸν ἀναβάντα πρῶτον ἰχθύν, *the fish that first comes up, or is brought up*.—Spoken of those who go from a lower to a higher region of country; e. g. from Galilee or Caesarea to Judea, Luke 24: 48. Acts 18: 22; and especially to Jerusalem, Matt. 20: 17, 18. John 7: 8 bis, 10 bis. 12: 20. So Sept.

and אֲנָבֶת 1 K. 12: 27, 28. Ezra 2: 1. 7: 6, 7. Neh. 7: 6.—Esdr. 2: 18. Jos. Ant. 12. 7. 6. Xen. Anab. 1. 1. 2.—Spoken of those who ascend into heaven, εἰς τὸν οὐρανόν, εἰς τὸ ὕψος, etc. either to have intercourse with God or to dwell there, John 3: 13. 6: 62. 20: 17 bis. Rom. 10: 6. Eph. 4: 8, 9, 10. Rev. 4: 1. 11: 12 bis. For the phrase ἀναβ. εἰς τὸν οὐρανόν, etc. and the meaning of it, comp. Deut. 30: 12. Prov. 30: 4. Is. 14: 13, 14. Jer. 51: 53. Ps. 139: 8. cf. Job 38: 19—38. Bar. 3: 29. Tob. 12: 20.—Spoken of angels, who are said, ἀναβαίνειν καὶ καταβαίνειν ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου, John 1: 52, coll. Gen. 28: 12, i. e. they minister continually unto him; comp. Matt. 4: 11. Mark 1: 13.

b) spoken also of inanimate things, which are said to *go up, ascend, rise*; e. g. smoke, καπνός, Rev. 8: 4. 9: 2. 14: 11. 19: 3. So Sept. and אֲנָבֶת Ex. 19: 18. Is. 34: 10.—1 Macc. 5: 31.—Spoken of plants, fruit, etc. *to spring up, grow*, Matt. 13: 7. Mark 4: 8, 32. So Sept. and אֲנָבֶת Is. 5: 24. 32: 13. 55: 13.—Theophr. Hist. Pl. 8. 3.—Spoken of a rumor, Acts 21: 31 ἀνέβη φάσις τῷ χιλιάρχῳ, i. e. word was brought up to the chiliarch in the fortress Antonia; see Jos. B. J. 5. 5. 8.—Of thoughts, actions, etc. *which come up into one's mind, to spring up, arise*, ἐν τῇ καρδίᾳ Luke 24: 38. ἐπὶ τὴν καρδίαν Acts 7: 23. 1 Cor. 2: 9. εἰς μνημοσύνην Acts 10: 4. This corresponds to the Heb. בָּהֶן לֵב אֲנָבֶת, Sept. ἀνέχεσθαι or ἀναβαίνειν ἐπὶ τὴν καρδίαν, Is. 65: 17. Jer. 3: 16. 32: 35. 44: 21. AL.

Ἀναβάλλω, f. βαλῶ, *to put back*, i. e. *to put off, defer, ἀσθεῖον*, Hom. Od. 19. 584. *to take up, lift up*, Sept. for אָנַף Jer. 13: 20.—In N. T. Mid. ἀναβάλλομαι, in a forensic sense, *to defer, to put off or over*, trans. Acts 24: 22. Sept. οὐκ ἀναβάλετο for אָנַף Jer. Pa. 78: 21.—Jos. Ant. 4. 8. 38. Xen. Mem. 3. 6. 6.

Ἀναβιβάζω, f. ἀνα, *to cause to ascend or mount*, Xen. Cyr. 4. 2. 23. Herodot. 1. 63.—In N. T. *to draw up, to drag or haul in*, sc. to the shore or land; spoken of a net, Matt. 13: 48. So Sept. in the sense *to draw up*, sc. out of a pit, for אֲנָבֶת Gen. 37: 26, coll. Ex. 3: 17.

Lam. 2: 10. — Spoken of ships, *to haul to land*, Xen. H. G. 1. 1. 2 πρὸς τὴν γῆν ἀνέβριζα τὰς ἐαυτοῦ τριήρεις.

Ἀναβλέπω, f. ψα. 1. *to look up, or upwards, to look upon*, absol. or c. c. εἰς. Matt. 14: 19 ἀναβλέψας εἰς τὸν οὐρανόν. Mark 6: 41. 7: 34. Luke 9: 16. 19: 5. Acts 22: 13 ἀνέβλεψα εἰς αὐτόν. So *to look up, to raise the eyes*, sc. from the ground etc. Mark 8: 24. Luke 21: 1. Sept. ἀναβλέπειν τοῖς ὀφθαλμοῖς for עֲיִן אֵין Gen. 13: 14. 18: 2. Deut. 4: 19.—2 Macc. 7: 28. Xen. Cyr. 1. 4. 12.

2. *to look again*, see ἀνά note. a) in the sense of *to see again, recover sight*, spoken of the blind, Matt. 11: 5. 20: 34. Mark 8: 25. 10: 51, 52. coll. Matt. 20: 33. — Luke 7: 22. 18: 41, 42, 43. Acts 9: 12, 17, 18. 22: 13 ἀνάβλεπον. Of one blind from his birth, John 9: 11, 15, 18 bis. Sept. for עֲיִן אֵין Is. 42: 18, coll. 61: 1.—Aristoph. Plut. 95.

b) in the sense of *to look more closely, examine*, Mark 16: 4.

Ἀναβλέψις, εως, ῆ, (ἀναβλέπω.) *recovery of sight*, Luke 4: 18, coll. Is. 61: 1. — Aelian. H. An. 17. 13.

Ἀναβοᾶω, ᾶ, f. ῖσω, *to lift up the voice, exclaim, cry aloud*; absol. Matt. 27: 46. Mark 15: 8. Luke 9: 38. Sept. for עָרַץ Ez. 11: 13. עָרַץ Num. 20: 16. עָרַץ Is. 36: 13.—Jos. Ant. 9. 1. 2. Herodian. 1. 4. 17. Xen. Anab. 5. 4. 31.

Ἀναβολή, ῆς, ῆ, (ἀναβάλλω q. v.) *earth thrown up*, Xen. Anab. 5. 2. 5. In N. T. *delay, putting over*, in a forensic sense, Acts 25: 17. — Jos. Ant. 3. 2. 3. Dionys. Hal. 11. 33. Thuc. 2. 42.

Ἀνάγαυον, ου, τό, (ἀνά and γαῖα i. q. γῆ.) i. q. ἀνώγειον, for which it is substituted in the later editions; written also ἀνώγαυον, ἀνάγειον, Lob. ad Phryn. p. 297; *a room above the ground, upper room, chamber*, over the porch, on or connected with the roof; where meals were taken, and whither the Jews retired for prayer, meditation, etc. Mark 14: 15. Luke 22: 12. coll. Acts 20: 8. — Xen. An. 5. 4. 29 ἀνάγαυον. — See Calmet, art. *House*, p. 509. Comp. Τραπεζών.

Ἀναγγέλλω, f. γελῶ, aor. 1 ἀνήγγελα, aor. 2 pass. ἀνηγγέλην Rom. 15:

21. Sept. Is. 52: 15. cf. Butt. § 101. n. 4. marg. *to announce, to make known, to declare, to tell*; trans. and absol. In various connexions, e. g. spoken of things done, events, etc. *to relate, to tell*, Mark [5: 14.] 5: 19. Acts 14: 27. 15: 4. 16: 38. 2 Cor. 7: 7. *to bring word, to inform*, John 5: 15. — Xen. Anab. 1. 3. 21. — Spoken of things future, *to shew beforehand, foretell*, John 16: 13. Sept. for עֲיִן אֵין Is. 41: 22, 23. 46: 10.—Spoken of the christian doctrine, etc. *to declare, shew forth, teach*, John 4: 25. 16: 14, 15, 25. Acts 20: 20, 27. Rom. 15: 21. 1 Pet. 1: 12. 1 John 1: 5. So Sept. for עֲיִן אֵין Deut. 8: 3. Dan. 2: 9. עֲיִן אֵין Deut. 24: 8.—Spoken of evil deeds, *to declare, confess*, Acts 19: 18. So Sept. and עֲיִן אֵין Is. 3: 8. Job 33: 23. Ps. 38: 19.

Ἀναγεννάω, ᾶ, f. ῖσω, pp. *to beget again*; metaph. *to regenerate, to renew*, sc. by a change of carnal nature to a christian life; trans. 1 Pet. 1: 3, 23. It is the same as νῖον τοῦ θεοῦ εἶναι Gal. 3: 26; or τέκνον θεοῦ γενέσθαι v. ἐκ θεοῦ γεννηθῆναι John 1: 12, 13. 1 John 3: 9; or εἰσθε γεννηθέντες John 3: 3.—So the fathers speak of regeneration as a renewal, a change from a lower to a higher, from a carnal to a better and holy life. Justin. Mart. Apol. 2. p. 93. Clem. Alex. Protrept. 11 ὁ λόγος, ὁ ἀναγεννῶν τὸν ἄνθρωπον, εἰς ἀλήθειαν αὐτὸν ἀναφέρειν. For the Rabbinic עֲיִן אֵין בְּרִיָּה, *new creature*, see Schoettg. Hor. Heb. ad 2 Cor. 5: 17.

Ἀναγινώσκω, f. ὥσμαι, aor. 2 ἀνέγνω, perf. pass. ἀνέγνωσμαι, aor. 1 pass. ἀνεγνώσθην, (ἀνά intens. and γινώσκω to know,) *to know accurately*, Il. 13. 734. *to distinguish*, Herodian. 7. 6, where others read διαγινώσκω. In N. T. *to know by reading*, i. e. simply to read, trans. and absol.

a) *to read*, sc. for one's self, *to learn by reading*, Matt. 12: 3, 5. 19: 4. 21: 16, 42. 22: 31. 24: 15. Mark 2: 25. 12: 10, 26. 13: 14. Luke 6: 3. 10: 26. John 19: 20. Acts 8: 28, 30 bis, 32. 15: 31. 23: 34. 2 Cor. 1: 13. Eph. 3: 4. Rev. 1: 3. 5: 4. Sept. for עָרַץ Deut. 17: 19. 2 K. 5: 7. Is. 29: 11, 12.—Ael. V.H. 14. 43. Xen. An. 1. 6. 4. — Metaph.

2 Cor. 3: 2 ἡ ἐπιστολή ἡμῶν — ἀναγινωσκόμενη ἐπὶ πάντων, *read of all men*, i. e. open, manifest.

b) *to read aloud before others, praelego*, Luke 4: 16. Acts 13: 27. 15: 21. 2 Cor. 3: 15. Col. 4: 16 ter. 1 Thess. 5: 27. So Sept. and אָרָב Deut. 31: 11. 2 K. 22: 11. Neh. 13: 1.—1 Macc. 10: 7. Jos. Ant. 4. 8. 12.

Ἀναγκάζω, f. ἀνω, (ἀνάγω,) *to necessitate, to compel, to constrain*, trans.

a) *to compel*, sc. by force, threats, circumstances, etc. Acts 26: 11. 28: 19. 2 Cor. 12: 11. Gal. 2: 3, 14.—Esdr. 4: 6. Bel and Drag. 30. 1 Macc. 2: 25. Xen. Mem. 1. 2. 44.

b) *to constrain*, sc. by entreaty, invitations, etc. *to persuade*, Matt. 14: 22. Mark 6: 45. Luke 14: 23. Gal. 6: 12.—Diog. Laert. 1. 1. 4. Xen. Symp. 3. 5.

Ἀναγκαῖος, α, ον, (ἀνάγω,) *compulsive*, Od. 17. 399. *compelled*, Od. 24. 498. In N. T. *necessary*, viz.

a) spoken of things required by nature, etc. 1 Cor. 12: 22. or for the support of life, Tit. 3: 14 ἀναγκαῖαι χρεῖαι, *necessary wants*. — 2 Macc. 4: 23. Jos. Ant. 2. 5. 6. Xen. Mem. 4. 5. 9.

b) *necessary* from custom and habit, e. g. Acts 10: 24 ἀναγκαῖους φίλους, *necessary or near friends*.—Jos. Ant. 10. 1. 2. ib. 7. 6. 1. Polyb. 5. 71. 2. Xen. Mem. 2. 1. 4. Comp. Kypke Obs. in N. T. II. p. 49.

c) neut. ἀναγκαῖον, *impers. necessary, right, proper*. Acts 13: 46 ὑμῖν ἦν ἀναγκαῖον, *it was necessary*, i. e. it was matter of duty. Heb. 8: 3 ὅθεν ἀναγκαῖον [ἐστὶ], *whence it is necessary*, i. e. it necessarily follows. Phil. 1: 24 ἀναγκαῖότερον [ἐστὶ], *de ὑμῶν, is more necessary, more profitable, for you*.—Ignat. ad Trallian. § 2. Xen. Oec. 2. 14. Dem. 462. 25.—So ἀναγκαῖον ἡγριόμαί, *to regard as necessary, to think necessary or proper*, 2 Cor. 9: 5. Phil. 2: 25.—2 Macc. 9: 21. Jos. Ant. 5. 9. 4.

Ἀναγκαστός, adv. (ἀναγκαστός fr. ἀνάγω,) *by constraint, unwillingly*; opp. to ἐκούτως. 1 Pet. 5: 2.

Ἀνάγκη, ης, ἡ, 1. *necessity, need*.

a) as arising from the influence of other persons, *constraint, compulsion*,

1 Cor. 7: 37. 2 Cor. 9: 7. Philem. 14.—Xen. Cyr. 8. 1. 20.

b) as arising from the good or bad disposition of a person or persons, or from the nature and circumstances of the case, Matt. 18: 7. Heb. 7: 12, 27. 9: 16, 23.—Jos. Ant. 16. 9. 3. Xen. Cyr. 2. 1. 15.

c) spoken of the obligation of duty; ἀνάγκην ἔχειν, *to be right, proper, just, I have need, I must needs*, Luke 14: 18. 23: 17. Jude 3. Rom. 13: 5. 1 Cor. 9: 16.—Xen. Cyr. 2. 4. 12.

2. *unavoidable distress, calamity*. Luke 21: 23. 1 Cor. 7: 26. 2 Cor. 6: 4. 12: 10. 1 Thess. 3: 7. So Sept. for מַצָּרִים Ps. 25: 17. 107: 6. מַצָּרִים Pa. 119: 143. צָרָה Job 27: 9.—Tob. 3: 7, 11. Jos. Ant. 2. 5. 2. ib. 2. 9. 3. Diod. Sic. 4. 43.

Ἀναγνωρίζω, f. ὶνω, pp. *to recognise*; in N. T. only in the aor. 1 pass. ἀναγνωρίσθην, with reflexive meaning, *to make one's self known*, Acts 7: 13. So Sept. for אָרָב Gen. 45: 1. — See Buttm. § 136. 2.

Ἀνάγνωσις, εως, ἡ, (ἀναγνώσκω q. v.) *reading*, whether public or private, Acts 13: 15. 2 Cor. 3: 14. 1 Tim. 4: 13. Sept. for אָרָב Neh. 8: 3. — Esdr. 9: 48. Polyb. 9. 1. 5.

Ἀνάγω, f. ἀγω, aor. 2 ἀνήγαγον, aor. 1 pass. ἀνήχθην in Mid. sense, Buttm. § 136. 2, (ἀνά and ἄγω,) *to lead up, to conduct or bring up*, sc. from a lower to a higher place; trans. with a dat. of person, or εἰς c. accus. of place whither, etc.

a) gen. Matt. 4: 1 ἀνήχθη εἰς τὴν ἔρημον, i. e. from the banks of the Jordan into the hilly desert region, coll. Luke 4: 1.—Luke 4: 5 εἰς ὄρος ὑψηλόν. 2: 22 εἰς Ἱεροσόλυμα, see in ἀναβαίνει. 22: 66 εἰς τὸ συνέδριον, *to the Sanhedrim*, which sat in or near the temple. Acts 9: 39. 16: 34 εἰς τὸν οἶκον αὐτοῦ, i. e. from the dungeon into his own house. So Sept. for אָרָב Gen. 50: 24. Ex. 8: 5.—Od. 14. 272.—Acts 7: 41 ἀνήγαγον θύσιας ἐπὶ εἰδώλῳ, *offered sacrifice*, i. e. led the victim up to the altar, or laid the sacrifice upon the altar; so Sept. and Heb. אָרָב, *to offer sacrifice*, 1 K. 3: 15, and so אָרָב Lev. 14: 20. Is. 57: 6.

Job 1: 5, where Sept. ἀναφέρει and προσφέρει. — Philo de Agric. p. 205. Herodot. 2. 60. — Acts 12: 4 ἀναγαγεῖν αὐτὸν τῷ λαῷ, to bring up from the prison before the tribunal sc. in the presence of the people; coll. v. 6. — 2 Macc. 6: 10. — So ἀνάγειν ἐκ νεκρῶν, to bring up from the dead, to raise from the dead, Rom. 10: 7. Heb. 13: 20. So Sept. and חַיָּיִת Ps. 30: 4. 71: 20.

b) as a nautical term, ἀνάγειν ναῦν, to lead a ship up or out, sc. upon the sea, since the sea, as seen from the shore, appears to rise, Herodot. 8. 57, 70, 83; and without ναῦν, ib. 8. 76. Hence in N. T. Mid. ἀνάγομαι, sc. τῇ νηϊ, or fully ἐν πλοίῳ Acts 28: 11, to put to sea, to set sail from any place, seq. ἀπό. Luke 8: 22. Acts 13: 13. 16: 11. 18: 21. 20: 3, 13. 21: 1, 2. 27: 2, 4, 12, 21. 28: 10, 11. — Xen. Anab. 5. 7. 17. Aelian. V. H. 1. 5. Hesych. ἀνάγοντο· ἀνέπλεον.

Ἀναδείκνυμι, aor. 1 ἀνέδειξα, pp. to shew by raising aloft, as a torch, Polyb. 8. 30. 10. In N. T. to shew plainly, to point out, to declare, trans. Acts 1: 24. — 2 Macc. 2: 8, coll. v. 6. Polyb. 1. 80. 12. — In the sense of to appoint, Luke 10: 1. — Esdr. 1: 34 βασιλεῦ. 2 Macc. 14: 12 στρατηγόν. Diod. Sic. 1. 66. Polyb. 4. 48. 3.

Ἀναδείξεις, εως, ἡ, (ἀναδείκνυμι,) manifestation, sign, Diod. Sic. 1. 85. In N. T. manifestation, public appearance, Luke 1: 80 ἕως ἡμέρας ἀναδείξεως αὐτοῦ, i. e. until he came forth publicly as a prophet. — Ecclus. 43: 6. Plut. Mar. c. 8.

Ἀναδέχομαι, aor. 1 ἀνεδέξαμην, to take upon one's self, 2 Macc. 8: 36. Xen. Cyr. 1. 6. 18. In N. T. to receive, i. e. in the sense of to embrace, confide in, as promises, ἐπαγγελίας Heb. 11: 17. — Clem. Alex. Strom. 6. 12 τὴν ἀρετήν. — Or as a guest, to entertain, Acts 28: 7. — So ὑποδέχομαι Aelian. V. H. 4. 9. δέχομαι Diod. Sic. 13. 4.

Ἀνατίδωμι, f. δώσω, to give, to hand up, Xen. Conv. 2. 8. to shoot up, to yield, spoken of the earth yielding plants etc. Jos. Ant. 1. 11. 1. In N. T. to give up or over, to deliver, trans. Acts 23: 33 τὴν ἐπιστολήν. — Polyb. 6. 29. 10. 7. Diod. Sic. 11. 45. Jos. Ant. 1. 16. 2.

Ἀναζάω, ᾧ, f. ἤσω, aor. 1 ἀνέζησα, to revive, in the sense of to rouse up, become vigorous, Rom. 7: 9 ἡ ἁμαρτία ἀνέζησεν. In the sense of to live again, Rom. 14: 9 et Rev. 20: 5 ἀνέζησεν, in the earlier editions; later ones ἐζήσεν. — Artemid. 4. 82. — Metaph. to adopt a better life, to reform, Luke 15: 24, 32.

Ἀναζητέω, ᾧ, f. ἤσω, (ἀνά intens. and ζητέω,) to seek diligently, inquire after, look for, trans. Luke 2: 44. Acts 11: 25. — Sept. for צָרַךְ Job 3: 4. צָרַךְ Job 10: 6. — 2 Macc. 13: 21. Jos. Ant. 5. 1. 14. Aelian. V. H. 3. 28.

Ἀναζώννυμι, f. ζώσω, to gird up, sc. with a belt or girdle. Mid. ἀναζώννυμαι, to gird up one's self or to be girded, trans. The orientals dress in loose robes flowing down around the feet; so that when they wish to run, or fight, or apply themselves to any business, they are obliged to bind their garments close around them. Hence metaph. 1 Pet. 1: 13, ἀναζωσάμενοι τὰς ὀσφύας τῆς διανοίας, who hold their minds in constant preparation. So ἱγῖ Job 38: 3. Prov. 31: 17. Jer. 1: 17.

Ἀναζωπυρέω, ᾧ, f. ἤσω, (ἀνά and ζωπυρέω, from ζῶπυρον live coals or embers, a bellows, compo. of ζῶος and πῦρ,) to kindle up, rouse, sc. a fire, etc. In N. T. metaph. spoken of spiritual gifts, to cultivate, trans. 2 Tim. 1: 6. So Sept. for צִיָּה Gen. 45: 27. — 1 Macc. 13: 7 τὸ πνεῦμα. Jos. Ant. 8. 8. 5. ib. 9. 8. 6. Xen. Eq. 10. 8, 16.

Ἀναθάλλω, f. αἰῶ, to grow green again, to flourish again, Ecclus. 46: 12. Wisd. 4: 4. Hom. Il. 1. 236. trans. to cause to flourish, to produce, e. g. fruit etc. Ecclus. 50: 10. and metaph. as εὐφρόνην, εὐλογίαν, Ecclus. 1: 18. 11: 22. — In N. T. metaph. and intrans. to flourish again, be again prosperous. Phil. 4: 10 ὅτι ἀνεθάλετε τὸ ἐπὶ ἐμοῦ φρονεῖν, that ye are again prospered in respect to your care of me. Others less well, trans. 'that ye have renewed, augmented, your care of me.'

Ἀνάθεμα, ατος, τό, (ἀνατίδωμι to place or lay up,) a later form instead of ἀνάθημα. Moeris ἀνάθημα, ἀτινῶς.

ἀνάθημα, ἱλλωνισμός. Lobeck ad Phryn. p. 249.—*any thing laid up or suspended as an offering in the temple of a god, any thing consecrated to God, τὸ ἀνατιθίμενον τῷ θεῷ*, Suid. Plut. Pelop. c. 25. Sept. and Heb. חֲרָמִים Josh. 7: 11, coll. v. 23 and 6: 19, 24. So חֲרָמִים and Sept. ἀνάθημα spoken in like manner of animals, persons, etc. Lev. 27: 28, coll. v. 29; and since every living thing thus consecrated, to God, could not be redeemed, but was to be put to death, hence חֲרָמִים and Sept. ἀνάθημα denote *any thing irrevocably devoted to death, to destruction, etc. any thing on which a curse is laid, as cities and their inhabitants, etc.* Josh. 6: 17, 18. 7: 1. al. and therefore *any thing abominable and detestable*, Deut. 7: 26. Comp. Jahn § 394.—Hence

In N. T. *an accursed thing*, spoken of persons, *one accursed, one excluded from the favour of God and devoted to destruction.* 1 Cor. 12: 13 λέγουσ' Ἱησοῦν ἀνάθημα, *to call Jesus accursed.* 16: 22. Gal. 1: 8, 9. Acts 23: 14 ἀνατίματι ἀνατίματι, *intena. we have bound ourselves with a heavy curse*; for the dat. see Winer § 58. 3. Matth. § 408, note. Buttm. § 133. 3.—Rom. 9: 3 ἡχόμην γὰρ αὐτὸς ἐγὼ ἀνάθημα εἶναι ἀπὸ τοῦ Χριστοῦ ὑπὲρ τῶν ἀδελφῶν μου, *put by constr. praegnans for ἡχόμην — ἀνάθημα εἶναι καὶ χαριζόμενος ἀπὸ τοῦ Χ. accursed from Christ, i. e. excluded from God's favour, separated from Christ and the benefits of his death, and devoted to eternal destruction, as an expiatory victim in behalf of my people.* For the expression ἀπὸ τοῦ Χ. comp. 2 Thess. 1: 9.

Ἀναθεματίζω, ἑ. ἴσω, (ἀνάθημα q. v.) to declare one to be ἀνάθημα i. e. accursed, to curse, to bind by a curse, trans. Mark 14: 71 ἀναθεματίζω sc. ἑαυτόν. Acts 23: 12, 14, 21, see in ἀνάθημα. So Heb. חֲרָמִים Num. 18: 14. Deut. 13: 15. Josh. 6: 21. — 1 Macc. 5: 5.

Ἀναθεωρῶ, ὤ, ἑ. ἴσω, (ἀνά intena. and θεωρέω,) to behold, contemplate, trans. Acts 17: 23. Metaph. *to consider*, Heb. 13: 7.—Diod. Sic. 14. 109. ib. 12. 15.

Ἀνάθημα, αἶος, τό, (ἀνάθημα)

any thing consecrated to God and laid up or suspended in the temple, a gift, offering, Luke 21: 5. For the form of the word, see in ἀνάθημα.—Votive offerings, such as shields, chaplets, golden chains and candlesticks, etc. were common in the temples of the heathen; Potter's Gr. Ant. I. p. 235. Adam's Rom. Ant. p. 322. The same custom was imitated in the Jewish temple; see ἀνάθημα Jos. Ant. 15. 11. 3 ult. B. J. 2. 17. 3. Judith 6: 19. 2 Macc. 2: 13. 5: 16. 9: 16. 3 Macc. 3: 17. — Polyb. 11. 4. 1. Xen. H. G. 7. 3. 8.

Ἀναίδεια, ας, ἡ, (ἀναίδης, fr. a pr. and αἰδώς,) want of modesty, shamelessness, in the sense of importunity, without regard to time, place, or person, Luke 11: 8.—Eccles. 25: 22. So ἀναίδης Eccles. 23: 6. Sept. Deut. 28: 50.

Ἀναίρεσις, εως, ἡ, (ἀναίρεω,) a taking up or away, sc. of dead bodies for burial, Thuc. 3. 113. In N. T. a taking away, sc. from life, i. e. death, a putting to death, Acts 8: 1. [22: 20 in text. receipt.] Sept. for נָחַם Num. 11: 15.—Judith 15: 3. 2 Macc. 5: 18. Jos. Ant. 2. 3. 1. ib. 8. 12. 2. Herodian. 2. 13. 1.

Ἀναίρεω, ὤ, ἑ. ἴσω, (ἀνά and αἰρέω,) aor. 2 ἀνῆλόν, whence in later editions the forms ἀνέλλατο, ἀνέλλατο, Acts 2: 23. 7: 21. Sept. Is. 38: 14; for which see Winer Gr. § 13. 1. Buttm. § 96. n. 1. marg. to take up, lift up, trans. sc. from the ground, Ael. V. H. 5. 16. Sept. for נָחַם Ex. 2: 10. חָרַם Num. 16: 37. or for burial, Dem. 1069. 2. — In N. T.

1. Mid. *to take up*, trop. spoken of children, *to take to one's self, to adopt, to bring up*; Acts 7: 21 αὐτὸν ἀνέλλατο, i. e. Pharaoh's daughter took him up, adopted him, etc. — Diod. Sic. 3. 57. Arrian. Diss. Epict. 1. 23. 7. Hesych. ἀναίρειν τὸ τεχθεῖν ἀνατρέφειν. So Lat. tollō, Cic. Div. 1. 21. al.

2. *to take away*, i. e. *to remove, put out of the way*, viz.

a) spoken of things, *to destroy, to abolish*, Heb. 10: 9.—Test. XII Patr. in Fabric. Cod. Pseud. V. T. I. p. 661 ἡ

ταπεινώσεις ἀναίτις τὸ μῆτος, ἢ μετάνοια ἀναίτις τὴν ἀπίθειαν. p. 691. Xen. Cyr. 1: 1. 1.

b) spoken of persons, to *put to death*, to *kill*, to *slay*. Matt. 2: 16. Luke 22: 2. Acts 5: 33, 36. 7: 28 bis. 9: 23, 24, 29. 16: 27 ἐαυτὸν ἀναιρέειν. 23: 15, 21, 27. 25: 3. Spoken of a public execution, Luke 23: 32. Acts 2: 23. 10: 39. 12: 2. 13: 28. 22: 20. 26: 10. So Sept. for יָרַדָּה Ex. 21: 29. יָרַדָּה 2 Sam. 10: 18. יָרַדָּה Is. 37: 36. יָרַדָּה Dan. 2: 13, 14.—Herodian. 2. 1. 1. Aelian. V. H. 4. 1.

Ἀναίτιος, *ίου*, ὁ, ἡ, adj. (α pr. and αἰτία), *guiltless*, *innocent*, Matt. 12: 5, 7. Sept. for יָרַדָּה Deut. 19: 10, 13. 21: 8, 9. —Aelian. V. H. 5. 18. Xen. Cyr. 1. 6. 10.

Ἀνακαθίζω, f. *ισα*, (ἀνά and καθίζω to set, to place,) pp. trans. to *set up*; in N. T. intrans. or with ἐαυτὸν implied, to *sit up*, Luke 7: 15. Acts 9: 40. Comp. in Ἀγῶ no. 3. —Plut. Philop. c. 20 μόλις ἐαυτὸν ἐκ ἀσθενείας ἀνακάθισα. Plat. Phaedon. § 3.

Ἀνακαινίζω, f. *ισα*, to *renew*, to *restore to its former state*, trans. pp. Sept. τὸ πρόσωπον τῆς γῆς for שְׁחַרְחַרְתָּ Ps. 104: 30. Jos. Ant. 9. 8. 2.—In N. T. metaph. to *renew eis μετάνοιαν*, spoken of those who have fallen from the true faith, to *bring back to repentance and their former faith*, Heb. 6: 6. Sept. trop. for שְׁחַרְחַרְתָּ Ps. 103: 5.—1 Macc. 6: 9. Barnab. Ep. ἀνακαινίσας ἡμᾶς ἐν τῇ ἀφίσει τῶν ἁμαρτιῶν.

Ἀνακαινίσω, ὦ, f. ὥσω, found only in Paul and in ecclesiastical writers; see H. Planck in Bibl. Repos. I. p. 677; to *renew*, to *renovate*, in the sense of to *emend*, to *change from a carnal to a christian life*, to *increase in faith, hope, virtue*, etc. 2 Cor. 4: 16. Col. 3: 10. Comp. Eph. 4: 23, and see in Ἀναγεννάω.

Ἀνακαίνωσις, εως, ἡ, (ἀνακαινίσω q. v. for this later word,) *renewal*, *renovation*, i. e. metaph. *emendation of the heart and life*, *change from a carnal to a christian life*, Rom. 12: 2. Tit. 3: 5. Comp. John 3: 5.

Ἀνακαλύπτω, f. *ψα*, to *unveil*, *uncover*, Sept. for פָּתַח Deut. 22: 30.

Is. 47: 3. Xen. Conv. 1. 16. In N. T. metaph. to *remove a veil from the mind*, i. e. ignorance, any impediment to knowledge, to *cause to understand*. 2 Cor. 3: 14 τὸ καλυμμα μένει—μὴ ἀνακαλυπτόμενον, the veil is not removed from their hearts, i. e. the blindness of their minds, their prejudices, etc. will not permit them to understand. v. 18 ἀνακαλυπτομένη προσώπου, with *unveiled face*, i. e. all impediments to knowledge being removed, coll. v. 13. So Sept. and פָּתַח Job 23: 16. Is. 22: 14. Prov. 20: 22. פָּתַח Is. 3: 17. —Tob. 12: 7. Polyb. 4. 85. 6.

Ἀνακάμπτω, f. *ψα*, pp. trans. to *bend or turn up or back*; intrans. to *turn back*, to *return*, Matt. 2: 12. Acts 18: 21. Heb. 11: 15. Sept. for שָׁבָה Ex. 32: 27. —Diod. Sic. 3. 54. —Hence metaph. Luke 10: 6 (ἡ εἰρήνη ὑμῶν) ἐφ' ἧμας ἀνακάμψει, your *salutation shall return to you*, i. e. the peace, prosperity, בְּרָכָה, which you have wished them, shall not happen to them. Comp. Is. 45: 23 et 55: 11, where Heb. בָּרַח, Sept. ἀναστρέφομαι.

Ἀνάκειμαι, f. *καίσομαι*, to *be laid up or deposited*, as offerings in the temples of the gods, Thuc. 3. 114. Ced. Tab. 1. and so in the Jewish temple, Jos. Ant. 3. 1. 7. Comp. in ἀνάδημα. In this sense ἀνάκειμαι serves as the neut. or pass. of the act. ἀνατίδημα. In N. T.

1. to *be laid out*, as a dead body, Mark 5: 40 in text. receipt.

2. in later usage, to *recline*, sc. at table upon a triclinium, in the ancient manner of eating; Matt. 26: 7, 20. Mark 14: 18. 16: 14. John 13: 23 ἀνακείμενος ἐν τῷ κόλπῳ τοῦ Ἰησοῦ, *reclining in the bosom of Jesus*, i. e. next to him on the triclinium; so Lat. in sinu recumbo, Plin. Ep. 4. 22. See Calmet 8vo. Bost. art. *Eating*. Camph. Prel. Diss. VIII. iii. § 6. —Esdr. 4: 10. Athenaeus 7. 35. Polyb. 13. 6. 8. —Hence genr. to *take a meal*, to *eat*, to *dine*, sup. etc. Matt. 9: 10. Luke 7: 37. and ὁ ἀνακείμενος, one at table, a guest, Matt. 22: 10: 11. Luke 22: 27 bis. John 6: 11. 13: 28.—Instead of ἀνάκειμαι, earlier Greek writers used καίμαι in this sense, Lobeck ad Phryn. p. 216, 217.

Ἀνακεφαλαίω, ὥ, f. ὤσω, (ἀνά and κεφάλαιον sum, summary,) to sum up, recapitulate, as an orator at the close of his discourse; Quinct. 6. 1, "rerum repetitio et congregatio, quae Graecis ἀνακεφαλαίωσις dicitur." In N. T. ἀνακεφαλαίωμαι, οἶμαι, to comprehend several things under one, to reduce under one head. Rom. 13: 9 all the commandments ἀνακεφαλαίονται are comprehended i. e. summed up in this one precept, sc. of love. Eph. 1: 10 ἀνακεφαλαίωσασθαι τὰ πάντα ἐν τῷ Χριστῷ, to bring all things into one in Christ, i. e. to introduce a unity of feeling and of expectation among all beings both in heaven and on earth, by means of the christian dispensation, especially between Jews and Gentiles; cf. Eph. 2: 14, 15.—Eph. adv. Haeres. I. 31. 30 τὴν ἐκ τῶν οὐρανῶν παρουσίαν αὐτοῦ [Χριστοῦ] ἐπὶ τὸ ἀνακεφαλαίωσας τὰ πάντα κ. τ. λ.

Ἀνακλίνω, f. λῶ, trans. to cause to lie upon, i. e.

a) pp. to lay down, spoken of an infant, Luke 2: 7.—II. 4. 113.

b) in later usage, to cause to recline, sc. in order to take a meal, at table, upon a triclinium, etc. see in Ἀνάκειμαι 2; and for this later signification see Lobeck ad Phryn. p. 216.—Mark 6: 39. Luke 9: 15. 12: 37.—Mid. ἀνακλίνομαι, to recline, sc. at table etc. i. q. ἀνάκειμαι q. v. Matt. 14: 19. Luke 7: 36.—Polyb. 31. 4. 5. Acta Thom. § 4.—In Matt. 8: 11 et Luke 13: 29, spoken of the feast or banquet in the kingdom of heaven, under which image the later Jews were accustomed to describe the happiness of the righteous in the Messiah's kingdom; see Schoettgen Hor. Heb. ad h. l. Lightfoot Hor. Heb. in Luc. 16: 22. Jahn § 148. 4 Esdr. 2: 38. 6: 49 sq. Comp. Matt. 22: 1 sq. 25: 1 sq. 26: 29. Mark 14: 25. Luke 14: 15 sq. 22: 16, 18, 30.

Ἀνακόπτω, f. ψω, to beat or drive back, Jos. Ant. 2. 16. 2. In N. T. trop. to check, impede, hinder, trans. Gal. 5: 7 τίς ὑμᾶς ἀνέκοψε; where later editions read ἐνέκοψε.—Wisd. 18: 23 τὴν ἀρετὴν. Philo de Monarch. p. 821.

Ἀνακραίω, f. ξω, to cry aloud, to

acclaim, intrans. Mark 1: 20. 6: 49. Luke 4: 33. 8: 28, 23: 18. Sept. for אָרָב Judg. 7: 20. אָרָב Josh. 6: 5. אָרָב 1 K. 22: 32. אָרָב Joel 4: 16.—Jos. Ant. 2. 9. 7. Polyb. 28. 5. 3.

Ἀνακρίνω, f. νῶ, (ἀνά intrans. and κρίνω,) trans. and absol. pp. to separate or divide up; in N. T. trop.

1. to examine carefully, to investigate, to inquire.

a) genr. Acts 17: 11 τὰς γραφάς. 1 Cor. 10: 25, 27 μηδὲν ἀνακρίνοντες, not anxiously inquiring, sc. whether the meat had been offered to idols; see in Ἀλλογῆμα. — Sept. for אָרָב 1 Sam. 20: 12. — Jos. Ant. 5. 9. 3 ἀνέκρινε τίς αὐτῶν. 4. 6. 2. Xen. Cyr. 1. 6. 13.

b) in a forensic sense, spoken of a judge, Luke 23: 14. Acts 4: 9. 12: 19. 24: 8. 28: 18.—Susann. 48, 51. Xen. H.G. 5. 3. 25. Spoken in Greek writers of an antecedent private hearing, to determine whether a cause should be brought at all before the judge in public, Dem. 1066. 9.

2. to judge of, to estimate, trans. 1 Cor. 2: 14, 15 bis. So to judge favourably, to approve, 1 Cor. 4: 3 bis, 4. or to judge unfavourably, to condemn, 1 Cor. 9: 3. 14: 24 ἀνακρίνεται, where it is parallel with ἐλέγχεται, i. e. convinced of his error and condemned, coll. v. 25.—Phavorin. ἀνακρίνω· τὸ πρᾶξθαι ἐξετάζω, εἰ καλῶς ἢ κακῶς ἐπράχθη.

Ἀνάκρισις, εως, ἡ, (ἀνακρίνω,) examination, sc. before a judge, Acts 25: 26.—3 Macc. 7: 5. Polyb. 12. 27. 3. Phavorin. ἀνάκρισις· ἐξέτασις. Spoken of an antecedent private hearing, see Ἀνακρίνω, Dem. 1142. 10.

Ἀνακύντω, f. ψω, (ἀνά and κύνω to bend forwards,) to raise one's self up, to rise up, sc. from a stooping posture, Luke 13: 11 coll. v. 13. John 8: 7, 10. Sept. for אָרָב אָרָב Job 10: 15.—Jos. Ant. 19. 8. 2. Xen. Eq. 7. 10.—Metaph. to be elated, sc. with joy, Luke 21: 28.—Jos. B. J. 1. 8. 5. Xen. Oec. 11. 5.

Ἀναλαμβάνω, f. λήφομαι, aor. 2 ἀνέλαβον, aor. 1 pass. ἀνιλήφην, to take up, trans.

a) *genr. sc. from the ground*, Sept. for $\eta\pi\lambda$ Judg. 19: 28. $\eta\pi\lambda$ Josh. 4: 8. In N. T. only in the phrase *ἀνελήφθη εἰς οὐρανόν*, *he was taken up, received up, into heaven*, Mark 16: 19. Acts 1: 11. 10: 16. or *ἀνελήφθη* simply, where *εἰς τὸν οὐρ.* is implied, Acts 1: 2, 22. 1 Tim. 3: 16 *ἐν δόξῃ*. So Sept. for $\eta\pi\lambda$ 2 K. 2: 9, 10. $\eta\pi\lambda$ ib. 2: 11.—1 Macc. 2: 58. Ecclus. 48: 9. 49: 14. Philo Vit. Mos. II. p. 179. 5.—With the accessory idea of *bearing*, Acts 7: 43 *ἀνελάβετε τὴν σκηρὴν τοῦ Μολόχ*, coll. Amos 5: 26 where Sept. for $\eta\pi\lambda$, alluding probably to the manner in which the statues of heathen gods were carried about in processions; see Kuinoel in loc. Rosenm. ad Amos 5: 26.—Spoken of arms etc. *to take up arms, to take one's weapons*, Eph. 6: 13, 16. So Sept. for $\eta\pi\lambda$ Deut. 1: 41. $\eta\pi\lambda$ Num. 25: 7.—2 Macc. 10: 27. Herodian. 2. 6. 19. Xen. Cyr. 2. 1. 19.

b) *to take up or with, take along*, sc. as a companion or fellow-traveller, Acts 20: 13, 14. 23: 31. 2 Tim. 4: 11. So Sept. for $\eta\pi\lambda$ Gen. 24: 61. 45: 18. 48: 1.—Xen. Cyr. 1. 4. 19. ib. 1. 5. 14. Jos. Ant. 2. 10. 2 *τὸν στρατόν*. 4. 5. 1.

Ἀνάληψις, *εως, ἡ*, (ἀναλαμβάνω q. v.) *a taking up*, sc. into heaven, Luke 9: 51.—Test. XII Patr. Fabr. Cod. Pseud. V. T. I. p. 585. Clem. Alex. Strom. 6. 15.

Ἀναλίσκω, *φ. λίσσω*, aor. 1 *ἀνέλωσα*, see Buttm. § 114. p. 267; *to consume*, i. e. *to spend*, Wisd. 13: 2. Jos. Ant. 3. 4. 9. Xen. Mem. 2. 7. 11.—In N. T. *to consume*, i. e. *to destroy*, trans. Luke 9: 54. Gal. 5: 15. 2 Thess. 2: 8. Sept. for $\eta\pi\lambda$ Jer. 50: 7. Ez. 15: 4, 5. $\eta\pi\lambda$ Ia. 32: 10. Gen. 41: 30. $\eta\pi\lambda$ Prov. 23: 28.—2 Macc. 2: 10. Jos. Ant. 2. 5. 6. Act. Thom. § 21 *πολὴ θανάτῳ αὐτοῦς ἀναλώσει*. Xen. Cyr. 2. 1. 8.

Ἀναλογία, *ας, ἡ*, (ἀνάλογος fr. *ἀνά* and *λόγος*), *ratio, proportion*. Rom. 12: 6 *κατὰ τὴν ἀναλογίαν πίστει*, i. e. according to the measure of the gifts and faculties with which we hold to and manifest our faith, comp. v. 3 where it is *μέτρον*.—Polyb. 9. 20. 1. Dem. de Coron. c. 30 *κατ' οὐσίαν ἀναλογίαν*.

Hesych. κατ' ἀναλογίαν· κατὰ μέτρον ἢ κανόνα.

Ἀναλογίζομαι, *φ. ἰσομαι*, *to reckon up, compute*, as in arithmetic, geometry, etc. Pollux. Onom. 4. 163. In N. T. *to consider attentively, to reflect upon*, Heb. 12: 2.—3 Macc. 7: 7. Jos. Ant. 4. 8. 46. Diod. Sic. 20. 8.

Ἀναλος, *ου, ὁ, ἡ*, adj. (α pr. and *ἄλς* salt,) *not salt, insipid*. Mark 9: 50 *ὅταν τὸ ἅλας ἀναλον γίνηται*, *if the salt become not salt*, i. e. lose its savour and pungency.—Plut. Symp. 4. 10. 2. Tom. VIII. p. 728. ed. Reisk. *ἄρτον ἀναλον*.

Ἀνάλυσις, *εως, ἡ*, (ἀναλύω), pp. *resolution, dissolving*; also *departure*, e. g. from a banquet, *ἐκ τοῦ συμποσίου*, Jos. Ant. 19. 4. 1. Philo in Flacc. II. p. 534, 6. p. 981.—In N. T. *departure* sc. from life, 2 Tim. 4: 6, coll. Phil. 1: 23.—So in full, *ἀνάλυσις ἐκ τοῦ βίου* Philo in Flacc. p. 991.

Ἀναλύω, *φ. ὥσω*, *to loosen again, to undo*, e. g. the web of Penelope, Od. 2. 105; *to unfasten* sc. the fastenings of a ship and thus prepare for departure. Od. 15. 548; Sept. *to dissolve*, metaph. spoken of sins, *to be forgiven*, Ecclus. 3: 15.—In N. T. *to depart*, sc. from life, Phil. 1: 23; see Ἀνάλυσις and Schoettg. Hor. Heb. in loc.—So ἀπολύω Aelian. V. H. 5. 6.—With the accessory idea of *going home or back*; hence, *to return*, e. g. *ἐκ τῶν γάμων*, Luke 12: 36.—Wisd. 2: 1. 2 Macc. 9: 1. Jos. Ant. 6. 4. 1, Aelian. V. H. 4. 23.

Ἀναμάρτητος, *ου, ὁ, ἡ*, adj. (α pr. and ἀμαρτάνω,) *without sin, faultless*, John 8: 7.—Sept. Deut. 29: 18. 2 Macc. 8: 4. Xen. Mem. 4. 2. 26.

Ἀναμένω, *φ. μένω*, *to wait out*, i. e. *to remain*, Judith 7: 12. Herodot. 7. 42. In N. T. *to await, to expect*, sc. with patience and confidence, trans. 1 Thess. 1: 10. So Sept. for $\eta\pi\lambda$ Joh 7: 2. Ia. 59: 11.—Judith 8: 16. Clem. Alex. Strom. 6. 13. Xen. Mem. 4. 3. 13.

Ἀναμνηστικόν, *φ. μνήσκω*, aor. 1 pass. *ἀνμνησθῆναι* with mid. signif. Buttm. § 136. 2; *to call up to mind, to remind, cause to remember*.

a) *genr. and constr. with doub. accus.*

1 Cor. 4: 17 ὅς ἐστις ἀναμνήσου τὰς ὁδοὺς μου, see Winer § 30. 7. Matth. § 347. n. 2. Buttm. § 131. 5. Sept. for זָכַר Gen. 41: 9. 1 K. 17: 18. Ez. 23: 19. — With doub. accus. Diod. Sic. 17: 10. Xen. An. 3. 2. 11. Herodot. 6. 140. With gen. of the thing, Jos. Ant. 9. 6. 3. — In the sense of *to admonish, to exhort*, 2 Tim. 1: 6.

b) Mid. ἀναμνησέσθαι, *to call to mind, to recollect, to remember*, absol. Mark 11: 21. — With a gen. of thing, Mark 14: 72 ἀμνησθή τοῦ ῥήματος, Buttm. § 132. 5. 3. So Sept. for זָכַר Gen. 8: 1. Num. 15: 39. — Ecclus. 3: 14. Jos. Ant. 2. 7. 8. — Constr. c. accus. 2 Cor. 7: 15 τὴν ὑπακοήν. Heb. 10: 32. — Xen. An. 7. 1. 26.

Ἀνάμνησις, εὼς, ἡ, (ἀναμνήσκειν q. v.) *remembrance*, Luke 22: 19. 1 Cor. 11: 24, 25, coll. v. 26. Heb. 10: 3. Sept. for זָכַר Num. 10: 10. זָכַר Ps. 38: 1. — Wisd. 16: 6. Plato Phileb. § 67. ed. Stallb.

Ἀνανεύω, ᾧ, f. ἄνω, (ἀνά and νέω,) *to renew*; Mid. ἀνανεύομαι, οὔμαι, *to renew for one's self*, etc. e. g. τὴν ψυχάν 1 Macc. 14: 18, 22. τὸν ὄφρον Thuc. 5. 18. In N. T. *to renew one's self, to be renewed*, sc. in spirit, τῷ πνεύματι, Eph. 4: 23, i. e. to be changed from a carnal to a christian spirit and life. Comp. ψῆψη Ps. 51: 12. — Marc. Antonin. 4. 3 ἀνανέου σαυτὸν.

Ἀνανήψω, f. ψα, *to become sober again*, sc. ἐκ μέθης Lucian. Hermot. § 83. In N. T. metaph. *to recover sobriety of mind, to recover one's self*, sc. ἐκ τῆς τοῦ διαβόλου πλάνης, intrans. 2 Tim. 2: 26. — Jos. Ant. 6. 11. 10 ἐκ θρήνων. Philo de Alleg. 3, p. 1098. Ceb. Tab. 9.

Ἀνανίας, α, ὁ, Ananias, Heb. יְהוָה (Jehovah hath given), pr. name of three persons in N. T.

1. of a Jew at Jerusalem, who was struck dead on being convicted of falsehood by Peter, Acts 5: 1, 3, 5.

2. of a Christian at Damascus, who restored the sight of Paul, Acts 9: 10 bis, 12, 13, 17. 22: 12.

3. of a high priest of the Jews, about A. D. 47, the son of Nebedaeus. He was sent as a prisoner to Rome by Quadratus governor of Syria, and Jonathan

athan appointed in his place; but being discharged by Claudius, he returned to Palestine, and Jonathan being murdered through the treachery of Felix the successor of Quadratus, Ananias appears to have performed the functions of the high priest, as a ἱερεὺς or substitute, until Ismael the son Phabeus was appointed to that office by Agrippa, about A. D. 63. Ananias was afterwards killed in a tumult. Acts 23: 2. 24: 1. — See Jos. Ant. 20. 6. 2. ib. 20. 8. 5, 8. B. J. 2. 17. 9. On the ἱερεὺς or vicar of the high priest, see Buxi. Lex. Ch. Rab. Tal. 1435 sq. Krebs Obs. in N. T. e Joseph. p. 3 sq. 114, 175. Comp. 2 K. 25: 18.

Ἀνανιζόμενος, ου, ὁ, ἡ, adj. (α pr. ἀντὶ and ἐπεί,) *not to be contradicted, indisputable*, Acts 19: 36. — Symmach. Job 11: 2. Polyb. 6. 7. 7. ib. 28. 11. 4.

Ἀνανιζότης, adv. pp. *without contradiction*; hence *without hesitation, promptly*, Acts 10: 29. — Polyb. 23. 8. 11.

Ἀνάξιος, ου, ὁ, ἡ, adj. (α pr. and ἀξιος) *unworthy*, not adequate, seq. gen. 1 Cor. 6: 2. — Sept. Jer. 15: 29. Ecclus. 25: 8. Jos. Ant. 6. 1. 4. Herodian. 2. 7. 6.

Ἀναξίως, adv. *unworthily*, i. e. *in an improper manner, irreverently*, 1 Cor. 11: 27, 29. — 2 Macc. 14: 42. Herodian. 2. 7. 6.

Ἀνάπαυσις, εὼς, ἡ, (ἀναπαύω) *rest, quiet*, sc. from occupation, oppression, or torment. Rev. 4: 8 ἀνάπαυσιν οὐκ ἔχουσι — λέγοντες, *exclaiming without intermission*, etc. for the constr. see Buttm. § 144. n. 3. — Matt. 11: 29 εὐρήσετε ἀνάπαυσιν τὰς ψυχὰς ὑμῶν. Rev. 14: 11. Sept. for יְהוָה Jer. 45: 3. יְהוָה Lev. 25: 8. יְהוָה Ex. 16: 23. al. — Wisd. 4: 7. Ecclus. 6: 29. Jos. Ant. 3. 12. 3. Dion. Halic. 4. 43. — Meton. *place of rest, fixed habitation*, Matt. 12: 43. Luke 11: 24. So Sept. for יְהוָה Gen. 8: 9. Ruth 3: 1. יְהוָה 1 Chr. 28: 2. — Ecclus. 24: 7.

Ἀναπαύω, f. αἶμα, *to cause to cease or desist from*, Il. 17. 550. *to cause to rest, to give rest to*, trans. Jos. Ant. 3. 2. 5. Xen. Cyr. 7. 1. 4. — In N. T.

a) metaph. *to give rest*, sc. to the mind, *to free from sorrow or care, to refresh*, re-

create, trans. Matt. 11: 28. 1 Cor. 16: 18. 2 Cor. 7: 13. Philem. 7, 20. So Sept. for הָרַחֵם Prov. 29: 17. Is. 14: 3. וַיְרַחֵם Ez. 34: 15.—Eclus. 3: 6.

b) Mid. ἀναπαύομαι, *to rest*, i. e. *to take rest, to enjoy repose*, the idea of previous exertion, anxiety, or suffering being included. Spoken of those who are fatigued, Mark 6: 81. of those who sleep, Matt. 26: 45. Mark 14: 41. of those who enjoy a tranquil life, Luke 12: 19. of those who quietly wait for any thing, Rev. 6: 11. of those who die, Rev. 14: 13. So Sept. for הָרַחֵם Deut. 5: 4. Esth. 9: 16. וַיְרַחֵם Mic. 4: 4. וַיְרַחֵם Job 10: 20.—Act. Thom. § 4. Plut. Symp. 8. 7. 4.—For the constr. with *ἐν*, Rev. 14: 13, see Matth. § 355. n. 1. So with ἀπό Jos. Ant. 3. 5. 5.

c) from the Heb. ἀναπαύομαι, *to have a place of rest, to abide, to dwell*. 1 Pet. 4: 14 τὸ πνεῦμα ἐφ' ὁμᾶς ἀναπαύεται, coll. Rom. 8: 11. So Sept. for הָרַחֵם Deut. 33: 30. Is. 13: 21. 32: 16. וַיְרַחֵם Is. 13: 20. 27: 10. הָרַחֵם Prov. 21: 16.

Ἀναπεῖθε, *f. elow, to persuade over*, in N. T. in a bad sense, i. e. *to seduce*, trans. Acts 18: 13. Sept. for הָרַחֵם Jer. 29: 8.—1 Macc. 1: 11. Xen. Mem. 3. 11. 10.

Ἀναπέμνω, *f. ψω, trans.* 1. *to send up*, sc. before a judge, a tribunal, etc. *to refer, to remit*, Luke 23: 7, 11, 15.—Jos. Ant. 4. 8. 14 τὴν δίκην εἰς ἑρᾶν πόλιν. Xen. Cyr. 7. 5. 34. Herodian. 2. 12. 11.

2. *to send back*, trans. Philem. 12.—Plut. Pomp. c. 36.

Ἀνάπηρος, ου, ὁ, ἡ, adj. (ἀνά and πηρός), *maimed*, i. e. *deprived of some member or of the use of it*, Luke 14: 13, 21.—2 Macc. 8: 24. Aelian. V. H. 11. 9. Hesych. ἀνάπηρος· πηρός, τυφλός, νοσώδης.

Ἀναπίπτω, *f. πεισῶμαι, aor. 2 ἀνέπεσον, aor. 1 mid. ἀνέπεσάμην* Luke 14: 10 et 17: 7 in later editions; see Buttm. § 96. n. 9. § 114. p. 298. Lobeck ad Phryn. p. 724; pp. *to fall upon or towards*, i. e. *to fall down, to lie down*, Sept. for הָרַחֵם Gen. 49: 9. Susann. 36. Xen. Oec. 8. 8. Diod. Sic. 4. 59.—In N. T. *to recline*, sc. at table, at meals, etc. in the

ancient manner; see in Ἀνάκειμαι 2. —Matt. 15: 35. Mark 6: 40. & 6. John 6: 10 bis. 13: 12. 21: 20 ἐπὶ τὸ στήθος Ἰησοῦ, *reclined upon the breast of Jesus*, i. e. next to him on the triclinium; see in Ἀνάκειμαι 2, and comp. John 13: 23, 25.—Tob. 2: 1 ἀνέπεσα τοῦ φαγεῖν. Judith 12: 15. Eclus. 35: 2. Lucian. Asin. § 23.—By impl. *to take a place at table etc. to eat*, Luke 11: 37. 22: 14.—In the same sense, aor. 1 mid. imperat. ἀνάπεσαι, Luke 14: 10 et 17: 7 in later edit. for ἀνάπεσον or -σε in text. rec.—This sense of the word belongs only to the later Greek; see Phryn. and Lobeck p. 216.

Ἀναπληρώω, ὦ, *f. ὥσω, to fill up, to complete*, e. g. a chasm, χάσμα, Jos. Ant. 7. 10. 2. time, Sept. for הָרַחֵם Gen. 29: 28. Ex. 7: 25. number, Xen. Vect. 4. 24.—In N. T. also *to fill up, to fulfil, to complete*, trans.

a) spoken of measure, 1 Thess. 2: 16 ἀναπληρώσαι αὐτῶν τὰς ἀμαρτίας, i. q. τὸ μέτρον τῶν ἀμαρτιῶν in Matt. 23: 32; for the sentiment comp. Matt. 1. c. and Gen. 15: 16. Dan. 8: 23. 2 Macc. 6: 13—15.

b) spoken of prophecy etc. *to fulfil*, Matt. 13: 14.—So ἀναπλήρωσις Esdr. 1: 57.

c) spoken of a work or duty, *to fulfil, to perform*. Gal. 6: 2 τὸν νόμον τοῦ Χρ. the precept of Christ, coll. John 13: 14, 34.—Barnab. Ep. § 21 πᾶσαν ἐντολήν. Jos. Ant. 6. 13. 4 τὴν τῶν νομιζομένων ἀναπλήρωσιν.

d) spoken of persons, ἀναπληροῦν τὸν τόπον τινός, *to fill the place of any one*, i. e. *to sustain his character*. 1 Cor. 14: 16 ὁ ἀναπληρῶν τὸν τόπον τοῦ ἰδιώτου, i. e. he who sustains the character of an unlearned person, or who is such.—Jos. B. J. 5. 2. 5 στρατιώτου τάζειν ἀναπληροῦν. So Lat. implere vicem Plin. Ep. 6. 6. 6. and Rabb. וַיְרַחֵם Buxt. Lex. Ch. Rab. Tal. 2001.

e) in the sense of *to supply, make good*, sc. a deficiency, ὑστέρημα, 1 Cor. 16: 17. Phil. 2: 30.—Jos. Ant. 5. 6. 2 τὸ λείπον. Diod. Sic. 3. (p. 148.) τὴν τῆς φύσεως ἔνδειαν. Plut. de Puer. Educ. c. 13. See Elsner Obs. in N. T. II. p. 250.

Ἀναπολόγητος, ου, ὁ, ἡ, adj. (α

pr. and ἀπολογία,) without apology, inexcusable, Rom. 1: 20. 2: 1. — Polyb. 12. 21. 10. Just. Mart. Apol. 2. p. 71. Clem. Alex. Strom. 7. 2 ἀναπολόγητος ἐστὶ ὁ μὴ πιστεύων.

Ἀναγράφω, v. ττω, f. ξω, to make up, i. e. to call in, to exact, e. g. a debt, in some Mss. Luke 19: 23, instead of ἐν ἑξαρίσιν.—Xen. Anab. 7. 7. 31.

Ἀναπτύσσω, f. ξω, (ἀνά and πύσσω to fold,) to fold back, to unfold, Xen. Eq. 12. 6. Sept. for פָּרַח Deut. 22: 17. — In N. T. to unroll, e. g. τὸ βιβλίον, a roll or volume, Luke 4: 17. See βιβλίον. Sept. for פָּרַח 2 K. 19: 14. — Herodot. 1. 125.

Ἀνίστημι, f. ψω, to light up, to kindle, trans. Luke 12: 49. Acts 26: 2. James 3: 5. Sept. for הִנֵּחַ Jer. 9: 12. פָּרַח 2 Chr. 13: 11. מָלַח Mal. 4: 1. — Polyb. 14. 5. 1. Xen. Anab. 5. 2. 24.

Ἀναρίθμητος, ου, ὁ, ἡ, adj. (a pr. and ἀριθμός,) innumerable, Heb. 11: 12. Sept. for צָרוּר Prov. 7: 26. יָצַח Job 21: 33. פָּרַח Job 22: 5. — Wisd. 7: 11. Xen. Cyr. 7. 4. 8.

Ἀνασείω, f. ἄσω, to shake up or backwards and forwards, e. g. the hands, Thuc. 4. 38. — In N. T. metaph. to stir up, instigate, sc. τὸν ὄχλον, Mark 15: 11. Luke 23: 5. — Aquila for הִנֵּחַ Job 2: 3. Diod. Sic. 13. 91. Dion. Halic. 8. 83 τὸ πλῆθος.

Ἀνασκευάζω, f. ἄσω, (ἀνά and σκεύω fr. σκεύος,) to pack up baggage, etc. in order to remove, Xen. Cyr. 8. 5. 4. to lay waste, sc. by collecting and carrying off every thing, Jos. Ant. 14. 15. 3, 4. Xen. Cyr. 6. 2. 25. to destroy, Thuc. 4. 116 τὴν δεινὴν κατελὼν καὶ ἀνασκευάζας. — Hence, in N. T. metaph. to destroy, e. g. τὰς ψυχὰς, to pervert, sc. from the truth, fatally, Acts 15: 24. — Polyb. 9. 31. 6 ὁρεῖς καὶ συνδύνας. 12. 25. 4 τὴν κενὴν φημί.

Ἀνασπάω, ὦ, f. ἄσω, to draw up or out, Luke 14: 5. Acts 11: 10. Sept. for הִנֵּחַ Hab. 1: 15. — Jos. Ant. 2. 11. 1. Xen. Mem. 3. 10. 7.

Ἀνάστασις, εως, ἡ, (ἀνάστημα,) a rising up, e. g. from a seat, Sept. for

ἐκ Lam. 3: 63. Thuc. 1. 133. from ambush, Polyb. 5. 70. 8. in order to do any thing, Sept. for ἐκ Zeph. 3: 8. a rising, i. e. an insurrection, Dem. Olynth. 1. 1. — Hence in N. T.

1. a rising up, as opp. to ἡ πτώσις, fall; by meton. the author or cause of rising up, i. e. metaph. the author of a better state, of higher prosperity, of eternal happiness, Luke 2: 34. — Others here take ἀνάστασις in the sense of breaking up, removal, as in Jos. Ant. 10. 9. 7; and as referred to the mind, disturbance, agitation, perturbation; comp. Is. 8: 14, 15. But see Olshausen in loc.

2. resurrection, sc. of the body from death, return to life, viz.

a) spoken of individuals who have returned to life. Heb. 11: 35 women received their dead ἐκ ἀναστάσεως, lit. from resurrection, i. e. raised again to life; comp. 1 K. 17: 17 sq. 2 K. 4: 20 sq. — So of the resurrection of Jesus, Acts 1: 22. 2: 31. 4: 33. 17: 18. Rom. 1: 4. 6: 5. Phil. 3: 10. 1 Pet. 1: 3. 3: 21.

b) spoken of the future and general resurrection at the end of all things, ἐν τῇ ἐσχάτῃ ἡμέρᾳ, John 11: 24; either simply ἀνάστασις, or ἀνάστασις τῶν νεκρῶν or ἐκ νεκρῶν, Acts 17: 32. 24: 15, 21. 26: 23. 1 Cor. 15: 12, 13, 21, 42. Heb. 6: 2. John 5: 29 bis, εἰς ἀνάστασιν ζωῆς — εἰς ἀνάστασιν κτελεως, resurrection unto life, i. e. eternal happiness; resurrection unto condemnation, i. e. eternal misery. Heb. 11: 35 ἵνα κρείττονος ἀναστάσεως τύχωσιν, that they might obtain a better resurrection, sc. than that just before spoken of, i. e. that they might obtain the resurrection unto life. — This general resurrection the Sadducees denied, Matt. 22: 23, 28, 30, 31. Mark 12: 18, 23. Luke 20: 27, 33. Acts 4: 2. 23: 6, 8. and also certain Christians, 2 Tim. 2: 18.

c) spoken of the resurrection of the righteous, τῶν δικαίων, Luke 14: 14, coll. v. 15. 20: 35, 36. Matt. 22: 30. called also the first resurrection, Rev. 20: 5, 6. Comp. 1 Cor. 15: 23, 24. 1 Thess. 4: 16. See also 2 Macc. 7: 9, 14. 12: 43—45, whence it would seem that the later Jews believed only the true worshippers of God would rise, and not the Gentiles; see espec. 2 Macc. 7: 14, coll. Is. 26: 14.

d) by meton. *the author of resurrection*, John 11: 25.

Ἀνασταίω, ᾧ, f. ὦσω, (ἀνάστατος fr. ἀνίστημι,) found only in later Greek, and equivalent to ἀνάστατον ποιῶν in earlier writers; see Sturz de Dial. Alex. p. 146. H. Planck de Indole, in Bibl. Repos. I. p. 684; *to drive out, expel*, Aquil. and Symm. intrans. for ἔβη Ps. 11: 1. 77: 12. *to devastate, destroy*, as cities, Jos. Ant. 8. 12. 2. ib. 10. 6. 2. and so ἀνάστατον ποιῶν Thuc. 6. 76. — Hence in N. T. *to disturb, to agitate, to put in commotion*, trans. spoken of cities, Acts 17: 6. 21: 38. of the minds of Christians, Gal. 5: 12, coll. v. 10.

Ἀνασταυρόω, ᾧ, f. ὦσω, (ἀνάσταυρός,) *to raise up and fix upon the cross, to crucify*, trans. Jos. Ant. 11. 6. 10. B. J. 2. 14. 9. Diod. Sic. 2. 1. Xen. An. 3. 1. 17. — In N. T. metaph. Heb. 6: 6 [πάλιν] ἀνασταυροῦντας ἑαυτοῖς τὸν υἱὸν τοῦ θείου. — See Tittm. de Syn. N. T. p. 235, and in Bibl. Repos. III. p. 63.

Ἀναστενάζω, f. ξω, (ἀνά and στενάζω,) *to fetch up a deep-drawn sigh, i. e. to sigh deeply*, Mark 8: 12. See Tittm. de Syn. N. T. p. 228 sq. and in Bibl. Repos. III. p. 56. So Sept. for πένθω Lam. 1: 4. — 2 Macc. 6: 30. Eccles. 25: 18. 22. Xen. Conv. 1. 15.

Ἀναστρέφω, f. φω, aor. 2 pass. ἀνιστρέφην.

1. *to turn up, to overturn*, trans. e. g. τὰς τραπέζας John 2: 15. — Eccles. 36: 12, coll. 12: 12. Judith 1: 13 τὴν δύναμιν, i. e. the host of the enemy. Philo de Nom. mutat. p. 1062. Xen. Venat. 9. 18.

2. *to turn back again*, and intrans. and Mid. *to return*, comp. in ἄγω no. 3. Acts 5: 22. So Sept. for ἐβη Gen. 8: 7, 9. 14: 7. al. saep. — Wisd. 16: 14. Xen. Anab. 4. 3. 29. — By Hebraism, Acts 15: 16, ἀναστρέψω καὶ ἀνοικοδομήσω τὴν σπηρὴν Δαβὶδ, put adverbially for *again*, like ἔβη Gen. 30: 31. 2 K. 1: 13. 20: 5. al. see Gesen. Lehrs. p. 828. Stuart § 593. Buttm. § 144. n. 8. Comp. Amos 9: 11 where the Heb. is בִּרְכֵנָה, of which ἀναστρέψω καὶ ἀνοικοδομήσω is a lax translation. Others, *I will restore, set up again*.

3. Mid. ἀναστρέφομαι, and aor. 2 pass. (Buttm. § 136. 2,) *to turn one's self around, to be turned around, etc.* i. q. Lat. *versari*, or as in comm. English, *to turn one's self or one's hand to any thing*; c. c. ἐν seq. dat.

a) spoken of place, *to move about in a place, i. e. to sojourn, to dwell in*, Matt. 17: 22. 2 Cor. 1: 12. So Sept. and ἔβη Josh. 5: 5. Ez. 19: 6. — Jos. Ant. 1. 2. 1. Heysch. ἀναστρέφομενος: *περιερχόμενος*. — Spoken of a state, a thing, etc. *to be occupied with, to be in, live in*, e. g. ἐν πλάνῃ, 2 Pet. 2: 18. — Eccles. 8: 8 ἐν παροίμαις. 39: 3. 50: 28. Wisd. 13: 7. Jos. Ant. 2. 7. 5 παρὶ νομάς, i. e. to be employed in pasturing flocks, etc. Xen. Ag. 9. 4.

b) spoken of persons, etc. lit. *to move about among, i. e. to live with, be conversant with*, and hence genr. *to live, to pass one's time, to conduct one's self, etc.* Eph. 2: 3 ἐν οἷς καὶ ἡμεῖς πάντες ἀναστρέφομεν ποτὶ [ὄντας] ἐν ταῖς ἐπιθυμίαις. Heb. 10: 33. 13: 18. 1 Tim. 3: 15. 1 Pet. 1: 17. So Sept. for ἔβη Prov. 20: 7. πῶς Ez. 22: 7. — Xen. Anab. 2. 5. 14.

Ἀναστροφή, ῆς, ἡ, (ἀναστρέφω q. v.) *a turning about*, Xen. Cyr. 5. 4. 8. In N. T. *mode of life, conduct, deportment*, Gal. 1: 13. Eph. 4: 22. 1 Tim. 4: 12. James 3: 13. 1 Pet. 1: 18. 2: 12. 3: 1, 2, 16. 2 Pet. 2: 7. 3: 11. — 2 Macc. 5: 8. Tob. 4: 14. Arrian. Diss. Epict. 1. 9. 11. — Hence, genr. *life, as made up of actions etc.* Heb. 13: 7. 1 Pet. 1: 15.

Ἀνατάσσομαι, f. τάσσομαι, (ἀνά and τάσσω,) *to set up in order, to arrange*, trans. Luke 1: 1. — Plut. de Solert. Anim. c. 12.

Ἀνατέλλω, f. τελλῶ, aor. 1 ἀνέτειλα, perf. ἀνατέταλκα.

1. trans. *to cause to rise up*, e. g. τὸν ἥλιον, Matt. 5: 45. So Sept. for ἔβη Gen. 3: 18. Ia. 61: 11. — Philo de Nom. mutat. p. 1063. Diod. Sic. 17. 7. Hom. II. 5. 777.

2. intrans. *to rise up*; a) pp. spoken of light, Matt. 4: 16. Sept. for ἔβη Ia. 58: 10. — of a cloud, Luke 12: 54. of the morning star, 2 Pet. 1: 19. Sept. Job 3: 9. Ia. 14: 12. — of the sun, Matt. 13: 6.

Mark 4:6. 16:2. James 1:11. So Sept. for נָתַן Gen. 32:31. Ex. 22:3. Judg. 9:33. et saep.—Paus. 2. 23. Xen. Cyr. 8. 3. 2.—The earlier Greek writers use ἀνατίλλειν of the sun, and ἐπιτίλλειν of the stars; Lobeck ad Phryn. p. 124 sq. b) trop. of the Messiah's descent from the tribe of Judah, *to spring*, Heb. 7:14, coll. Luke 1:78. Sept. Num. 24:17.—Test. XII Patr. in Fabr. l. p. 686.

Ἀνατίθημι, f. ἀναθήσομαι, *to place upon*, Polyb. 1. 86. 6. *to lay up, suspend*, as a gift in a temple, Judith 16:17. Sept. for נָתַן Lev. 27:28. נָתַן 1 Sam. 31:10. Xen. Anab. 5. 3. 5. 6.—In N. T. Mid. aor. 2 ἀντιθέμην , *to place before*, i. e. *to declare to any one, to make known*, trans. Acts 25:14. Gal. 2:2.—Sept. Mic. 7:5. 2 Macc. 3:9. Artemid. Oneiroc. 2. 64 $\text{ἀνατιθέμινός τινι τὸ ὄναρ}$. Diog. Laert. 2. 18. 16.

Ἀνατολή, ἥς, ἡ (ἀνατίλλω q. v.) *a rising*, sc. of the sun and moon, Sept. Judg. 5:31. Is. 60:19. of the stars, Aelian. H. An. 3. 30. Aristot. H. An. 9. 17, 377. See Lobeck ad Phryn. p. 125. Hence in N. T.

1. by meton. the *day-spring, dawn, or the rising sun*. Luke 1:78 ἀνατολή ἐξ ὕψους , i. e. the rising of the celestial sun from on high, the Messiah; comp. Is. 9:2. 60:1, 3.—Others, *a shoot*, as Sept. ἀνατολή for נֶצֶם Jer. 23:5. Zech. 3:8. 6:12.

2. put in Sing. and Plur. for *the east*, spoken both of the heavens and the earth, Matt. 2:1, 2, 9. 8:11. 24:27. Luke 13:29. Rev. 7:2. 16:12. 21:13. So Sept. ἀνατολαί for נֶצְחָן Num. 32:19. Deut. 3:27. al. נֶצְחָן Gen. 2:8. Josh. 7:2.

Ἀνατρέπω, f. ἄνω , *to overturn, overthrow*, trans. pp. Xen. Cyr. 2. 2. 5. Sept. Ps. 118:13. In N. T. metaph. *to subvert, destroy*, 2 Tim. 2:18. Tit. 1:11. Sept. for הָרַץ Prov. 10:3.—Diod. Sic. 1. 77 τὴν πίστιν .

Ἀνατρέφω, f. θρέψω , lit. *to nourish up*, i. e. *to bring up*, as a child, trans. Acts 7:20, 21.—Wisd. 7:4. Jos. Ant. 4. 8. 24. Xen. Mem. 4. 3. 10.—Metaph.

spoken of mental culture, *to educate*, Acts 22:3.—Herodian. 1. 4. 8.

Ἀναφαίνω, f. φανῶ , pp. *to light up*, as lamps, Od. 18. 310. *to make appear, to show*, Xen. Conv. 4. 12 $\text{ὅτι μοι Κλεῖσαν ἀναφαίνουσιν}$.—In N. T. Mid. ἀναφαίνομαι , *to show one's self, to appear*, Luke 19:11. So Sept. Job 11:18 $\text{ἀναφανίσαι σοι σιγήν}$.—Pass. *to be shewn*, i. e. *to have pointed out to one's self*; Acts 21:3 $\text{ἀναφανέντες τὴν Κύπρον}$, *being shewn Cyprus*, i. e. having it pointed out to them as visible in the distance. In the Act. ἀναφαίνω governs the acc. of the thing and dat. of pers. as in Xen. Conv. 4. 12 above; while here in the Pass. the dat. becomes the subject, and the accus. is retained; Buttm. § 134. 5, 6, 7. Matth. § 424. 2. Winer § 40. 1.—Theophan. p. 392 $\text{ἀναφανέντων δὲ αὐτῶν τὴν γῆν εἶδον αὐτοὺς οἱ στρατηγοί}$.

Ἀναφέρω, f. ἀνολῶ , aor. 1 ἀνήνεγα , aor. 2 ἀνήνεγκον .

1. *to bear upwards, to carry up, to lead up*, sc. from a lower to a higher place, trans. seq. $\text{εἰς c. accus. of place whither}$, Matt. 17:1. Mark 9:2. Luke 24:51. Sept. for נָתַן 1 Sam. 17:54. 2 Chr. 29:31. נָתַן 1 Chr. 15:3, 12, 14. 2 Chr. 5:1, 3, 4.—Lucian. Dial. Deor. 20. 9 τινά .—Spoken of sacrifices, *to offer up*, i. e. place upon the altar, $\text{ἐπὶ τὸ θυσιαστήριον}$, James 2:21. So Sept. for נָתַן Gen. 8:20. Num. 23:2. 2 Chr. 1:6. Hence also without ἐπὶ τὸ θυσ . Heb. 7:27 bis. 13:15. 1 Pet. 2:5. So Sept. for נָתַן Lev. 14:19. Judg. 11:31. Sept. $\text{ὁ ἱερεὺς ἀναφέρειν for נָתַן}$ Lev. 6:19.

2. *to take up and bear*, sc. in the place of another, *to take from another upon one's self, to take away*; in N. T. spoken metaph. of sins, τὰς ἁμαρτίας , *to bear the punishment of sin, to expiate*, Heb. 9:28. 1 Pet. 2:24 $\text{ὃς τὰς ἁμαρτίας ἡμῶν αὐτὸς ἀνήνεγκεν ἐν τῇ σωματί αὐτοῦ ἐπὶ τὸ ξύλον}$, *who bore our sins in his own body upon the cross*, i. e. himself bore the punishment due to our sins; comp. Is. 53:12, where Sept. $\text{ἀναφέρειν for נָתַן}$. So Num. 14:33 $\text{ἀνολίσσουσι τὴν πορείαν ὑμῶν}$ for Heb. ἀνῆλθον .

Ἀναφωνέω, ᾠ , f. ῥῶ , *to lift up the voice*, i. e. *to exclaim, cry out*. Luke

1: 42 φωνὴ μεγάλη, for which construction see in Ἀγαλλίσω b. Sept. for מְרַחֵם 1 Chr. 15: 28. 2 Chr. 5: 13. — Plut. Cic. 27. Polyb. 3. 33. 4.

Ἀνάχους, εως, ἡ, (ἀναχέω to pour out upon,) a pouring out, effusion; in N. T. metaph. 1 Pet. 4: 4 εἰς τὴν αὐτὴν τῆς ἀσωτίας ἀνάχουσιν, into the same emptying out, excess, of dissoluteness. — Spoken of the mouth of a river, etc. estuary, Aelian. H. A. 16. 15. Strabo III. p. 206, 374.

Ἀναχωρέω, ὦ, f. ἴσω, to go back, to recede, spoken of those who flee, Sept. for פָּרַח Jer. 4: 29. נָסַח Judg. 4: 17. In N. T. simply to go away, to depart, i. e. to go from one place to another, viz.

a) genr. Matt. 2: 12, 13, 14, 22. 4: 12. 12: 15. 14: 13. 15: 21. 27: 5. Mark 3: 7. John 6: 15.—2 Macc. 5: 27. Jos. B. J. 4. 5. 5. Ant. 4. 6. 8. Herodian. 1. 12. 2.

b) in the sense of to withdraw, to retire, for privacy, etc. Acts 23: 19. 26: 31. —Polyb. 1. 11. 15.—Matt. 9: 24 ἀναχωρεῖτε, withdraw, i. e. give place.

Ἀνάψυξις, εως, ἡ, (ἀναψύχω q.v.) refreshment, recreation, rest. Acts 3: 20 καιροὶ ἀναψύξεως, times of refreshing, i. e. of peaceful enjoyment and bliss in the Messiah's kingdom; cf. v. 20, 21. Sept. for רִיחַת Ex. 8: 11 [15]. — Philo de Abr. p. 371. Strabo XVII. p. 1137. Hesych. ἀνάψυξις ἀνάπαυσις.

Ἀναψύχω, f. ξω, (ἀνά and ψύχω to breathe, to cool,) to draw breath again, to take breath, i. e. to revive, be refreshed, intrans. Sept. for נָשַׁח Ex. 23: 12. רָחַח Judg. 15: 19. רָחַח Ps. 39: 13. רָחַח 1 Sam. 16: 23. to refresh with cooling, trans. Hom. Od. 4. 568. Bion 1. 85.—In N. T. genr. to refresh, recreate, trans. 2 Tim. 1: 16 οὗ πολλὰς με ἀνέψυξε, i. e. has often delighted, gratified me. — Act. Thom. § 19 τοὺς τεθλημμένους. Ignat. ad. Ephes. § 2. Hom. II. 13. 84 φίλον ἦτορ. Herodot. 7. 59.

Ἀνδραποδιστής, οὔ, ὁ, (ἀνδραποδίζω to enslave, fr. ἀνδράποδος slave,) a manstealer, kidnapper, 1 Tim. 1: 10. comp. Ex. 21: 16. Deut. 24: 7.—Philo de Joseph. p. 529. Polyb. 12. 9. 2. Xen. Mem. 1. 2. 6.

Ἀνδρέας, οὔ, ὁ, Andrew, pr. name of one of the Apostles. He was a Galilean, born at Bethsaida, John 1: 45; and was at first a follower of John the Baptist, John 1: 41 coll. v. 35; but afterwards became a disciple of Jesus, along with his brother Simon Peter, Matt. 10: 2. AL.

Ἀνδρίζω, f. ἴσω, (ἀνής,) to render manly or brave, Xen. Oec. 5. 4.—In N. T. Mid. ἀνδρίζομαι to show one's self a man, 1 Cor. 16: 13. Sept. for רָוַח Deut. 31: 6, 7. Josh. 10: 25. רָוַח Josh. 1: 6, 9. —1 Macc. 2: 64. Xen. Anab. 4. 3. 34.

Ἀνδρόνικος, ου, ὁ, Andronicus, a Jewish Christian, the kinsman and fellow-prisoner of Paul, Rom. 16: 7.

Ἀνδροφόνος, ου, ὁ, (ἀνής and φόνος,) a homicide, murderer, 1 Tim. 1: 9.—2 Macc. 9: 28. Plato Eutyphr. c. 2.

Ἀνέγκλητος, ου, ὁ, ἡ, adj. (α pr. and ἐγκαλέω to arraign,) pp. not arraignable; hence in N. T. unblameable, irreprehensible, 1 Cor. 1: 8. Col. 1: 22. 1 Tim. 3: 10. Tit. 1: 6, 7.—3 Macc. 5: 31. Jos. Ant. 5. 8. 8. Xen. Mem. 2. 8. 5.

Ἀνεκδιήγητος, ου, ὁ, ἡ, adj. (α pr. and ἐκδιηγέομαι to relate,) what cannot be related, i. e. unspeakable, unutterable, 2 Cor. 9: 15. — Spoken of God, Athenagor. Apol. p. 10. So ἀδιήγητος Xen. Cyr. 7. 1. 32.

Ἀνεκλάλητος, ου, ὁ, ἡ, adj. (α pr. and ἐκκαλέω to speak out,) unspeakable, ineffable, 1 Pet. 1: 8. — Ignat. ad. Eph. c. 19 τὸ φῶς αὐτοῦ ἀνεκλάλητον ἦν.

Ἀνέκλειπτος, ου, ὁ, ἡ, (α pr. and ἐκλείπω to fail,) unsailing, exhaustless, Luke 12: 33.—Diod. Sic. 1. 36. ib. 4. 84. Clem. Alex. Strom. 4.

Ἀνεκτός, ἡ, ὄν, (ἀνέχομαι, tolerable, supportable; in N. T. only in the compar. Matt. 10: 15. 11: 22, 24. [Mark 6: 11.] Luke 10: 12, 14.—Herodian. 6. 5. 11. Polyb. 12. 9. 5. Thuc. 2. 35.

Ἀνελεήμων, ονος, ὁ, ἡ, adj. (α pr. and ἐλεέω,) uncompassionate, cruel, Rom. 1: 31. Sept. for רַחֲמָן Prov. 5: 9. 11: 17.—Wisd. 12: 5. 19: 1.

Ἀνεμίζω, f. ἰσω, (ἄνεμος,) to agitate by winds, to toss, Pass. spoken of waves, James 1: 6. — Not found in Sept. nor in classic writers.

Ἄνεμος, ου, ὁ, (ἄω or ἄημι to breathe, to blow,) wind, i. e. air in motion.

a) pp. Matt. 11: 7. 14: 24. Mark 4: 41. Luke 7: 24. Rev. 7: 1 μὴ πνέῃ ἄνεμος. Spoken of violent, stormy winds, Matt. 7: 25, 27. 8: 26. 14: 30 τὸν ἄνεμον ἰσχυρόν. v. 32. Mark 4: 37, 39 bis. Mark 6: 48, 51. Luke 8: 23, 24, 25. John 6: 18. Acts 27: 4, 7, 14, 15. James 3: 4 ὑπὸ σκληρῶν ἀνέμων. Jude 12. Rev. 6: 13. Sept. for רוח Job 21: 18. Is. 41: 16. al. — Xen. Mem. 3. 8. 9. — Rev. 7: 1 οἱ τέσσαρες ἄνεμοι, the four cardinal winds. So Sept. for רוחות רב רב Jer. 49: 36.—Jos. Ant. 8. 3. 5 πρὸς τὰ ἀλλοτρία τῶν τεσσάρων ἀνέμων ἀποβλέποντες. Hence

b) by meton. οἱ τέσσαρες ἄνεμοι, the four quarters of the earth or heavens, whence these cardinal winds blow, Matt. 24: 31. Mark 13: 27. comp. Luke 13: 29. So Sept. for רוחות רב רב 1 Chr. 9: 24. Dan. 11: 4.

c) metaph. put as the emblem of instability etc. ἄνεμος τῆς διδασκαλίας, wind of doctrine, i. e. empty doctrine, unstable opinion, etc. Eph. 4: 14.—Ecclus. 5: 9. So רוח Job 15: 2.

Ἀνένδεκτος, ου, ὁ, ἡ, adj. (a pr. and ἐνδέχεται fieri potest,) impossible, what cannot be. Luke 17: 1, coll. Matt. 18: 7.

Ἀνεξερεύνητος, ου, ὁ, ἡ, adj. (a pr. and ἐξευνάω,) inscrutable, Rom. 11: 33. — Symm. for קרר Prov. 25: 3. קרר Jer. 17: 9.

Ἀνεξίκακος, ου, ὁ, ἡ, adj. (ἀνέχομαι to endure, and κακός,) patient under evils and injuries, 2 Tim. 2: 24. — Hierocl. ad Pythag. Carm. Aur. 7. So ἀνέκτατος Wisd. 2: 19. Plut. Pelop. 25.

Ἀνεξεχνιάστος, ου, ὁ, ἡ, adj. (a pr. and ἐξεχνιάω to explore,) which cannot be explored, metaph. inscrutable, incomprehensible, Rom. 11: 33. Eph. 3: 8. Sept. for קרר חק Job 5: 9. 9: 10. 34: 24.—Prayer of Manassa. 6.

Ἀνεπαίσχυντος, ου, ὁ, ἡ, adj. (a pr. and ἐπαισχύνομαι,) without cause of shame, irreproachable, 2 Tim. 2: 15.

Ἀνεπίλητος, ου, ὁ, ἡ, adj. (a pr. and ἐπιλαμβάνω,) pp. not to be apprehended; in N. T. metaph. irreprehensible, unblameable, 1 Tim. 3: 2, coll. Tit. 1: 7 where it is ἀνέγκλητος. 1 Tim. 5: 7. 6: 14. — Clem. Alex. Paed. 1. 2. id. Strom. 6. 14. Xen. Cyr. 1. 2. 15. Plut. Pericl. 10.

Ἀνέρχομαι, f. ἀνελίσσομαι, aor. 2 ἀνῆλθον, to come up, to go up, to ascend, sc. from a lower to a higher place; e. g. εἰς τὸ ὄρος, John 6: 3. εἰς Ἱεροσόλυμα Gal. 1: 17, 18. See in Ἀναβαίνω a. So Sept. for קרר 1 K. 13: 12. בוא Judg. 21: 8.—Act. Thom. § 37. Xen. H. G. 2. 4. 39. seq. ἐπὶ acc. of place Herodian. 7. 8. 5.

Ἄνεσις, εως, ἡ, (ἀνίημι to loose,) a letting loose, remission, relaxation, viz.

a) from bonds, imprisonment, etc. Acts 24: 23 ἔχουσιν ἄνεσιν, i. e. to be freed from bonds, etc. — Sept. ἄνεσιν δοῦναι, to remove bonds, to give liberty, etc. 2 Chr. 23: 15. Esdr. 4: 62. Ecclus. 15: 20.

b) from active exertion, labour, etc. 2 Cor. 8: 13 οὐ ἵνα ἅλλοις [ἡ] ἄνεσις, not that others may be freed, sc. from the duty of contributing. — Jos. Ant. 3. 10. 6 τοῖς ἔργοις ἄνεσιν οὐ διδόναι. 3. 12. 3. Herodian. 8. 5. 19.

c) trop. remission, rest, quiet, either internal 2 Cor. 2: 12. or external 2 Cor. 7: 5. 2 Thess. 1: 7.—Jos. Ant. 1. 21. 1. Act. Thom. § 19. Polyb. 1. 66. 10. Hesych. ἄνεσις ἀνάπαυσις.

Ἀνετάζω, f. ἀσώ, (ἀνά intens. and ἐτάζω,) to examine thoroughly, to inquire strictly, Sept. for קרר Judg. 6: 29. Susann. 13.—In N. T. in a forensic sense, to examine sc. by scourging etc. Acts 22: 24, 29.

Ἄνευ, a prep. governing the gen. (Buttm. § 146. n. 2,) without.

a) spoken of things, e. g. of the instrument, without the help of, 1 Pet. 3: 1 ἄνευ λόγου. So Sept. for קרר Is. 55: 1 קרר Ex. 21: 11. Also Dan. 2: 34 ἄνευ χειρῶν for Chald. קרר ידיו.—Thuc. 7. 65. — Spoken of manner, 1 Pet. 4: 9

ἄνευ γογγυσμῶν. So Sept. 1 Sam. 6: 7 βόας ἄνευ τέκνων, i. e. their calves being left at home.—Diod. Sic. 1. 90.

b) spoken of persons, *without the knowledge or will of*, Matt. 10: 29 ἄνευ τοῦ πατρὸς, *without the Father's knowledge*. So Sept. and יצא Amos 3: 5.—So ἄνευ θεοῦ Hom. Od. 2. 372. Pind. Ol. 9. 156. ἄνευ βασιλέως Xen. H. G. 4. 8. 16.

Ἀνεύθετος, ου, ὁ, ἡ, adj. (a pr. and εὐθετος opportune,) *not opportune, not commodious*, Acts 27: 12.—Hesych. ἀνευθέτου· ἀχρήστου.

Ἀνευρίσκω, f. εἶδω, aor. 2 ἀνεῦρον, *to find out*, sc. by searching, trans. Luke 2: 16. Acts 21: 4. — Clem. Alex. Strom. 7. 16. Xen. Cyr. 1. 6. 40.

Ἀνέχω, f. ἔχω, *to hold up*, e. g. τὰς χεῖρας Jos. Ant. 3. 1. 6. Hom. Od. 18. 69. *to hold up or back*, sc. from falling, e. g. the rain, Sept. for שָׁחַח Amos 4: 7. the heavens, Ecclus. 48: 3. *to hold in or back, restrain, stop*, as horses, Il. 23. 426. — Found in N. T. only in

Mid. ἀνέχουμαι, f. ἀνέχομαι (Winer § 15); imperf. ἀνειχόμεν or with double augm. ἡνειχόμεν in text. receipt 2 Cor. 11: 1, 4; aor. 2 ἡνεσχόμεν Acts 18: 14; for the double augm. see Buttm. § 86. n. 6. § 114, p. 283; pp. *to hold one's self upright*; hence *to bear up, to hold out, endure*; seq. genit. Matth. § 359. note.

a) spoken of things, *to endure, bear patiently*, c. gen. as afflictions, 2 Thess. 1: 4 ταῖς θλίψεσιν αἷς ἀνέχεσθε, where αἷς is by attract. for ὧν, Buttm. § 143. 3. Sept. for קָשָׁתַי Is. 42: 14. — 2 Macc. 9: 12. Hom. Od. 22. 423. Herodian. 8. 5. 9. ib. 2. 10. 19.—Absol. 1 Cor. 4: 12. 2 Cor. 11: 20.

b) spoken of persons, *to bear with, have patience with*, sc. the errors, weakness, of any one. Matt. 17: 17. Mark 9: 19. Luke 9: 41. 2 Cor. 11: 1 bis, 19. Eph. 4: 2. Col. 3: 13. Sept. for קָשָׁתַי Is. 63: 15. Sept. Is. 46: 4.—Polyb. 3. 62. 5.

c) by impl. *to admit, to receive*, i. e. *to listen to*, c. gen. spoken of persons Acts 18: 14. 2 Cor. 11: 4. of doctrine etc. 2 Tim. 4: 8. Heb. 13: 22.—Sept. Job 6: 26. Philo Quod omnia prob. p. 870. ib. p. 673 οὐδὲ παρηγορίας ἀνέχονται. Comp. Kypke II. p. 93.

Ἀνεψιός, οὔ, ὁ, a nephew, Col. 4: 10. Sept. for יָדָא Num. 36: 11. — Tob. 7: 2. Jos. Ant. 1. 19. 4. Xen. An. 7. 8. 9. Hesych. ἀνεψιός· ἀδελφῶν υἱός.

Ἀνῆθον, ου, τό, anethum, dill, an aromatic plant, Matt. 23: 23.—Dioscor. 3. 461. Plin. H. N. 19. 8.

Ἀνήκω, defect. (ἀνά and ἦνω,) *to come up to any thing, to extend to, to reach to*, Herodot. 7. 60, 237. Xen. An. 6. 2. 3, 5. *to pertain or belong to*, 1 Macc. 10: 40, 42. 11: 35. 2 Macc. 14: 8. — In N. T. metaph. *to pertain to any thing*, i. e. *to be fit, proper, becoming*; only impera. ἀνήκεν Col. 3: 18. and particip. neut. τὸ ἀνήκον, *that which is proper, becoming*, Eph. 5: 4. Philem. 8. — Herodot. 6. 109. Suid. ἀνήκον· τὸ πρέπον.

Ἀνήμερος, ου, ὁ, ἡ, (a pr. and ἥμερος gentle,) *ungentle, fierce*, 2 Tim. 3. 3. — Arrian. Diss. Epict. 1. 3. 7. Dion. Halic. 1. 41, 42.

Ἀνὴρ, ὁ, gen. ἀνδρός, Buttm. § 47. § 58. p. 96.

1. a man, i. e. an adult male person, Lat. vir, Heb. זָכָר.

a) pp. Matt. 14: 21. 15: 38. Mark 6: 44. Luke 1: 34. et saepius.—Xen. Conv. 2. 3. id. 4. 17. — Spoken of men in various relations and circumstances, where the context determines the proper meaning; e. g. husband, Matt. 1: 16. Mark 10: 2, 12. Luke 2: 36. Gal. 4: 27. al. So Sept. and זָכָא Gen. 2: 23. 3: 6. — Ecclus. 4: 10. Xen. Mem. 2. 2. 5. — Or a bridegroom, betrothed, Matt. 1: 19. Rev. 21: 2. So Sept. and זָכָא Deut. 22: 23. — So a soldier, as we also speak of an army of men, Luke 22: 63.—1 Macc. 3: 39. 4: 1, 28. Xen. An. 1. 2. 3. — In the voc. in a direct address, ἀνδρες, men! sirs! Acts 14: 15. 19: 25. 27: 10, 21, 25.—Xen. Anab. 1. 4, 14. — It here expresses respect and deference; and hence implies also a man of weight, importance, etc. Luke 24: 19. John 1: 30. James 2: 2. — Ecclus. 10: 23 in antith. with πτωχός. 1 Macc. 2: 25, 31. So Esdr. 8: 27, parallel to Ezra 7: 28 where Heb. זָכָא, Sept. ἀρχοντες, chiefs, leaders.

b) joined with an adjective or noun it forms a periphrase for a subst. Luke 5: 8 ἀνὴρ ἁμαρτωλὸς ἐγώ, i. e. a sinner, Matt. 7: 24, 26. Acts 3: 14. — Xen. Anab. 1. 3. 20. — So with gentile adjectives, as ἀνὴρ Ἰουδαῖος, i. e. a Jew, Acts 10: 28. So Acts 8: 27. 11: 20. 16: 9. Matt. 12: 41. In a direct address, ἄνδρες Ἀθηναῖοι, Athenians, Acts 17: 22. ἄνδρες Ἐφεσίοι, Ephesians, Acts 19: 35. ἄνδρες Ἰσραηλῖταις, Israelites, Acts 2: 22. 3: 12. 5: 35. 13: 16. 21: 28. ἄνδρες Γαλιλαῖοι, Galileans, Acts 1: 11. — Jos. Ant. 3. 8. 1. Xen. An. 1. 8. 1. Ael. V. H. 12. 56. — So ἄνδρες ἀδελφοί, brethren, Acts 1: 16. — Xen. An. 1. 6. 6 ἄνδρες φίλοι.

c) trop. ἀνὴρ, a man, so. of ripe understanding, opp. to a child, 1 Cor. 13: 11. So in Eph. 4: 13 the progress of Christians is likened to the growth of a child into a perfect man, i. e. in understanding and true wisdom. — A man, i. e. one worthy of the name, Herodot. 2. 120. Xen. Hiero 2. 1. Hom. Il. 5. 529.

2. indef. a man, i. e. one of the human race, a person. Luke 11: 31 μὲν τῶν ἀνθρώπων τῆς γενεᾶς ταύτης, the men of this generation, coll. v. 29. — Luke 5: 12, 18. 8: 27. 9: 38. 11: 31. Acts 6: 11. James 1: 8, 20, 23. 3: 2. al. So Sept. and ὧν Prov. 16: 27, 28, 29. Ecclus. 6: 3. Neh. 4: 18. — Xen. Oec. 1. 7. Soph. Ajax 77. — Rom. 4: 8 μακάριος ἀνὴρ, ὃς κ. τ. λ. happy the man, to whom etc. i. e. he, ill. James 1: 12. So Sept. and ὧν Ps. 1: 1. 112: 5. — Xen. An. 1. 3. 12. — So ἄνδρες τοῦ τόπου, inhabitants, Matt. 14: 35. Luke 11: 32. Sept. and ὧν 1 Sam. 5: 7. AL.

Ἀνδίστημι, f. ἀντιστήσω, (ἀντί and ἵστημι,) in N. T. only perf. ἀντίστημι, aor. 2 ἀντίστην, and impf. Mid. ἀνδιστάμην, to stand against, Mid. to set one's self against, Buttm. § 107. II. i. e. to withstand, to oppose, to resist, either in words or deeds or both; c. c. dat. or absol. Matt. 5: 39. Luke 21: 15. Acts 6: 10. 13: 8. Rom. 9: 19. 13: 2 bis. Eph. 6: 13. 2 Tim. 3: 8 bis. 4: 15. James 4: 7. 1 Pet. 5: 9. Sept. for עָמַד Ps. 76: 8. יָעַן Job 9: 19. Jer. 49: 18. יָעַן Dan. 4: 32. — Xen. An. 7. 3. 11. Herodian. 2. 10. 11. — Gal. 2: 11 κατὰ πρόσωπον αὐτῷ ἀντίστημι, I withstood him to the face; so

Sept. for עָמַד 2 Chr. 13: 7, 8. comp. Sept. Josh. 1: 5. 23: 9.

Ἀνθυμολογέω, ᾧ, f. ἵσω, (ἀντί and ὁμολογέω q. v.) Mid. ἀνθυμολογέμεναι, οὐμαί, pp. to mutually utter the same things; hence spoken of two parties, to make an accord, Polyb. 5. 105. 2. Also, alternately or mutually to confess or profess, e. g. τὰς ἁμαρτίας Jos. Ant. 8. 10. 3. Esdr. 8: 91. — In N. T. Mid. to profess publicly, i. e. to praise, to celebrate, pp. alternately, as in the temple worship; seq. dat. Luke 2: 38 καὶ αὐτὴ ἀνθυμολογῆτο τῷ κυρίῳ, and she likewise praised the Lord, i. e. as Simeon had just before done. So Sept. for הָלַל Ps. 79: 13. and ἀνθυμολόγησις for הָלַל Ezra 3: 11. — Ecclus. 20: 2, and ἀνθυμολόγησις ib. 17: 27. Diod. Sic. 1. 70 ἀνθυμολογούν τὰς ἀρετὰς τινος.

Ἀνθος, εὖς, τό, a flower, James 1: 10, 11. 1 Pet. 1: 24 bis. Sept. for פָּחַח Num. 17: 8. פָּחַח Job 15: 33. פָּחַח Is. 5: 24. — Aelian. V. H. 9. 8. Xen. Ven. 5. 5.

Ἀνθρακία, ας, ἡ, (ἄνθραξ,) a bed or mass of live coals, John 18: 18. 21: 9. — Ecc. 11: 32. 4 Macc. 9: 20. Athen. VIII. p. 361. D.

Ἀνθραξ, ακος, ὁ, a coal, a live coal, Rom. 12: 20. So Sept. and חָבַח Prov. 25: 22, whence the proverb is borrowed. "To heap coals of fire on one's head," here signifies to excite in him feelings of painful regret. In a different sense, 4 Esdr. 16: 53.

Ἀνθρωπάρεσκος, ου, ὁ, ἡ, adj. (ἄνθρωπος and ἀρέσκω,) desirous to please men, sc. without regard to God. Eph. 6: 6. Col. 3: 22. — Sept. Ps. 53: 6. Fabr. Cod. Pseud. V. T. I. p. 929. — A word of the later Greek, see Lobeck ad Phryn. p. 621.

Ἀνθρώπινος, ἐν, ινον, (ἄνθρωπος,) human, pertaining to man, e. g. a) in nature or kind, James 3: 7 φύσις ἀνθρωπίνη, human nature, i. e. man. 1 Cor. 2: 4, 13 σοφία ἀνθρωπίνη, human wisdom. Sept. for עֵינָן Job 10: 5. עֵינָן Num. 19: 16. — Wisd. 12: 5. Jos. Ant. 2. 15. 5. Xen. Mem. 1. 1. 12.

b) in respect to origin or adaptation.

1 Cor. 4: 3 ἀνθρωπίνη ἡμέρα, *human day of trial*, i. e. a court-day. 1 Pet. 2: 13 πλείους. 1 Cor. 10: 13 πειρασμός ἀνθρώπινος, i. e. *common to men*, not peculiar. Rom. 6: 19 ἀνθρώπινον λέγω, *I speak in the manner of men*, (Buttm. § 115. 4,) i. e. in a manner adapted to human weakness etc.—Jos. Ant. 7. 7. 1 ἀνθρώπινόν ἐστι τὸ συμβεβηκός.

Ἀνθρωποκτόνος, ου, ὁ, ἡ, adj. (ἀνθρώπος and κτείνω,) in N. T. as subst. a *homicide*, a *murderer*; spoken of Satan, as the author of sin and death, John 8: 44; see Wisd. 2: 23, 24, coll. Eccles. 25: 24. Rom. 5: 12. — Constit. Apost. 8. 5 ὁ ἀνθρωποκτόνος ὄφεις, i. e. Satan.—Hence a *murderer*, sc. in heart, in purpose, 1 John 3: 15 bis.

Ἀνθρώπος, ου, ὁ, ἡ, subst. (belongs prob. to the family ἀνά, ἄνω, ἄνθος, ἀνθία, without composition.)

1. a *man*, *homo*, i. e. an individual of the human race, a *man* or *woman*, a *person*. Sept. everywhere for עֲדָם, שָׂרָא, also שִׂמְלָא.

a) genr. and univers. Matt. 4: 19. 12: 12. Mark 7: 21. Luke 2: 52. 5: 10. John 1: 4. 1 Cor. 4: 9. al. saep. — Herodian. 2. 5. 11. Xen. Mem. 1. 1. 7. — In a direct address, ὦ ἄνθρωπε, but rather implying an inferior or common person, etc. comp. in Ἀνὴρ 1. a. Luke 5: 20. 12: 14. 22: 58, 60. Rom. 2: 1, 8. 9: 20. James 2: 20. So Sept. and עֲדָם Is. 2: 9. 5: 15. See Gesen. Lex. art. עֲדָם. — Xen. Cyr. 2. 2. 7. — So οἱ ἄνθρωποι, *men*, i. e. *the living*, Rev. 9: 10, 15, 18, 20. (Jos. Ant. 9. 2. 2.) or *those with whom we live*, *people*, Matt. 5: 13, 16, 19. 6: 1. 8: 27. 13: 25. Mark 8: 24, 27. al. or *men of this world*, *this generation*, *wicked men*, Matt. 10: 17. 17: 22. Luke 6: 22, 26. al. — Also οἱ ἄνθρωποι, *other men*, *others*, simply, Matt. 6: 5, 14, 15, 16. 7: 12. 19: 12. 23: 4 sq. Luke 6: 31. 11: 46. al. So Sept. and עֲדָם Judg. 16: 7. 18: 28.

b) spoken in reference to his human nature, a *man*, i. e. a *human being*, a *mortal*.

(α) pp. Phil. 2: 7. James 5: 17 ἥλλας ἀνθρώπος ἦν ὁμοιοπαθής ἡμῖν. 1 Tim. 2: 5 ἄνθρωπος Χριστός. Rev. 4: 7. 9: 7. etc. — Here is included the idea

of human infirmity and imperfection, especially when spoken in opp. to God and divine things; 1 Cor. 1: 25. 3: 21. Gal. 1: 11, 12, κατὰ ἄνθρωπον — *parā* ἀνθρώπου, i. e. of human origin.—Xen. Mem. 4. 4. 21. — So λέγειν vel λαλεῖν κατὰ ἄνθρωπον, to *speak after the manner of men*, i. e. in accordance with human views etc. to *illustrate by human examples or institutions*, to use a popular mode of speaking, etc. Rom. 3: 5. 1 Cor. 9: 8. Gal. 3: 15. — 1 Cor. 15: 32 εἰ κατὰ ἄνθρωπον ἐθηριομάχησα, *if according to man's will*, etc. i. e. οὐ κατὰ θεόν, coll. 2 Cor. 7: 9, 11. 11: 17.—For the phrase υἱὸς τοῦ ἀνθρώπου, see no. 4 below. — The gen. ἀνθρώπου stands also instead of the adj. ἀνθρώπινος, as 2 Pet. 2: 16 ἐν ἀνθρώπῳ φωνῇ, *with a human voice*. Rev. 13: 18 ἀριθμὸς ἀνθρώπου, a *man's number*, i. e. an ordinary number. 21: 17 μέτρον ἀνθρώπου, *human measure*, i. e. common. So Sept. and עֲדָם Is. 8: 1.

(β) metaph. spoken of the internal man, ὁ ἔσω ἄνθρωπος, i. e. *the mind*, *the soul*, *the rational man*, Rom. 7: 22. Eph. 3: 16. called 1 Pet. 3: 4 ὁ κρυπτός τῆς καρδίας ἄνθρωπος, *the hidden man of the heart*, to which is opposed ὁ ἔξω ἄνθρωπος, *the external visible man*, 2 Cor. 4: 16. — Philo de Gigant. p. 288 ὁ πρὸς τὴν ἀλήθειαν ἄνθρωπος. — So ὁ παλαιὸς καὶ ὁ καινὸς ἄνθρωπος, i. e. *the old man*, or the former unrenewed disposition of heart, and *the new man*, or the disposition which is created and cherished by the religion of Jesus, Rom. 6: 6. Eph. 2: 15. 4: 22, 24. Col. 3: 9.—Act. Thom. § 55.

c) spoken with reference to the character and condition of a person, and applied in various senses according to the context, viz.

(α) a *man*, *vir*, i. e. a male person of ripe age, Matt. 8: 9. 11: 8. 25: 24. Mark 3: 3. Luke 19: 21. John 1: 6. 3: 1. Acts 4: 13. al. saep. — Ἀνθρώπος τοῦ θεοῦ, *man of God*, i. e. minister or messenger of God, one devoted to his service, 1 Tim. 6: 11. 2 Tim. 3: 17. 2 Pet. 1: 21. So Sept. for עֲדָם שָׂרָא 1 K. 13: 1. 2 K. 1: 9—13. 4: 7, 9, 16, 21 sq. — Esdr. 5: 49. Philo de Gigant. p. 292. Id. de Nom. mut. p. 1048. — Ἀνθρώπος

τῆς ἀμαρτίας, 2 Thess. 2: 3, see in Ἀμαρτία 2. a.

(β) a husband, in opp. to a wife, Matt. 19: 3, 10 ἡ αἰτία τοῦ ἀνθρώπου μετὰ γυναῖκος. 1 Cor. 7: 1. So Sept. for ὡς Deut. 22: 30.—Esd. 9: 40 ἀπὸ ἀνθρώπου ἕως γυναῖκος, coll. Neh. 8: 2 where Sept. ἀπὸ ἀνδρός for ὡς. Test. XII Patr. in Fabr. Pseudep. V. T. I. p. 529, γυναῖκες ἡτῶνται ὑπὲρ τῶν ἀνθρώπων.

(γ) a son, as opp. to a father, Matt. 10: 35, or a male child generally, John 7: 23. 16: 21.—Ecclus. 3: 11. Herodian. 1. 5. 14.

(δ) a master, as opp. to servants etc. Matt. 10: 36.

(ε) a servant, Luke 12: 36, coll. v. 37. So prob. ψυχαὶ ἀνθρώπων, female slaves, Rev. 18: 13. So Sept. and עַבְדֵּי שָׁמַיִם Ez. 27: 13. See in Ψυχή. — 1 Macc. 2: 38. Xen. Vect. 4. 14. So ἡ ἄνθρωπος, a female, Herodot. 1. 60. Philo de Abr. p. 384. coll. Viger. p. 77, 78.

(ζ) οἱ ἄνθρωποι ἐν τῇ πόλει, i. e. citizens, inhabitants. John 4: 28.—Xen. Cyr. 1. 1. 2, 3.

2. indef. ἄνθρωπος, i. q. τις, any man, a certain man, i. e. one, some one, any one.

a) genr. τις ἄνθρωπος, a certain man, Luke 10: 30. 12: 16. 14: 2. John 5: 5. —Without τις, Matt. 9: 9 εἶδεν ἄνθρωπον καθήμενον. 12: 10. 13: 31. 16: 26. 21: 28. Mark 4: 26. 5: 2. 10: 7. 12: 1. Luke 6: 48, 49. John 3: 4, 27. al. saep. So Sept. for עַבְדֵּי Lev. 13: 2, 8. —Xen. Cyr. 6. 3. 9. —Εἷς ἄνθρωπος for εἷς τις, John 11: 50. 18: 4. —So in a general proposition, a man, i. e. any one out of a number. Rom. 3: 28 πιστεῖ δικαιοῦσθαι ἄνθρωπον, a man is justified by faith, i. e. any one who has faith. 1 Cor. 11: 28.—With a negative, no man, no one, Matt. 19: 6. John 5: 7. 7: 46. 2 Cor. 12: 4. So Sept. for עַבְדֵּי אֱלֹהִים Ex. 33: 20.

b) joined with an adjunct. or noun it forms a periphrase for a subst. comp. Ἀνὴρ 1. b. Matt. 11: 19 ἄνθρωπος φάγος καὶ οἰνοπότης, a glutton and winebibber. 13: 24, 45 ἄνθρ. ἔμπωρος, a merchant. 13: 52 ἄνθρ. οἰκοδομητοῦς, a householder. 18: 23. 21: 33. Luke 2: 15. Tit. 3: 10. al.—So with gentile adjectives, as ἄνθρ. Κυρηναῖος, a Cyrenian, Matt. 27: 32. ἄνθρ. Ῥωμαῖος, a Roman, Acts 16: 37. ἄνθρ. Ἰουδαῖος, a Jew, Acts 21: 39. —

So Sept. and ὡς Gen. 9: 5, 20. Ex. 2: 11. —Hom. Il. 16. 263. Od. 13. 123. Xen. Anab. 6. 4. 23.

c.) by impl. ὁ ἄνθρωπος, with the article, every man, every person, whoever. Matt. 4: 4 ἐπ' ἅρτω ζήσεται ὁ ἄνθρωπος, coll. Deut. 8: 3 where Sept. for עַבְדֵּי, as also Gen. 8: 21. Lev. 5: 4. —Matt. 12: 35. 15: 11, 18. Mark 7: 15, 18, 20. Luke 4: 4. 6: 45. Rom. 7: 1. 10: 5. 14: 20. al.

3. ὁ ἄνθρωπος, with the article, i. q. αὐτός or ἐκεῖνος, this, that, he, etc. Matt. 12: 13, 45. 26: 72 οὐκ οἶδα τὸν ἄνθρωπον, i. e. τὸν ἄνθρωπον τοῦτον ὃν λέγετε as in Mark 14: 71. —Mark 3: 3, 5. 14: 21. Luke 6: 10 εἶπεν τῷ ἄνθρώπῳ, where later editions read αὐτῷ. Luke 23: 4, 6. John 4: 50. 19: 5. So Sept. and ὡς Gen. 24: 29, 30, 32.—Xen. An. 2. 4. 16. —Sometimes ἐκεῖνος is added; as Matt. 26: 24 ὁ ἄνθρ. ἐκεῖνος. Mark 14: 21. James 1: 7.

4. υἱὸς τοῦ ἀνθρώπου, son of man, from the Heb.

a) i. q. ἄνθρωπος, a man; and so sons of men are i. q. men. Mark 3: 28 πάντα ἀφεθήσεται τὰ ἁμαρτήματα τοῖς υἱοῖς τῶν ἀνθρώπων coll. Matt. 12: 31, where it is τοῖς ἀνθρώποις. Heb. 2: 6 in the first clause τί ἐστιν ἄνθρωπος, in the second ἡ υἱὸς ἀνθρώπου. Rev. 1: 13 ὁμοιον υἱῷ ἀνθρώπου. So עַבְדֵּי-יְהוָה and Sept. υἱὸς τοῦ ἀνθρώπου Ps. 8: 4.

b) as a proper name for the Messiah, with the art. ὁ υἱὸς τοῦ ἀνθρώπου, drawn from Dan. 7: 13, where Sept. for Chald. עַבְדֵּי יְהוָה. It is used by Jesus of himself; but is applied to him by no other person, except once by Stephen, Acts 7: 56. It would seem to refer not so much to his human nature, as to the fact of his being the Messiah who is described as coming from heaven ὡς υἱὸς τοῦ ἀνθρώπου, in a human form, Dan. 7: 13. 10: 16. Rev. 1: 13. 14: 14. Comp. John 3: 13. 6: 62, coll. v. 58.—John 12: 34, where ὁ υἱὸς τ. ἀνθ. and ὁ Χριστός are interchanged. So in Luke 22: 69, 70 ὁ υἱὸς τοῦ ἀνθ. and ὁ υἱὸς τοῦ θεοῦ. Matt. 16: 13, 16, 20, ὁ υἱὸς τοῦ θεοῦ, ὁ υἱὸς τοῦ ἀνθρώπου, and ὁ Χριστός. By using this name of himself before his judges, Jesus openly professed himself to be the Messiah,

and was so understood by all present, Matt. 26: 64. Mark 14: 62. Luke 22: 69, 70.—John 1: 52. 5: 27. Not found in the epistles. AL.

Ἀνθυπατεύω, f. τίσω, (ἀνθύπατος,) *to be proconsul*, Acts 18: 12.—Herodian. 7. 5. 2.

Ἀνθύπατος, ου, ὁ, (ἀντί and ὑπατος consul,) a *proconsul*, Acts 13: 6, 8, 12. 19: 38.—Polyb. 21. 8. 11. Plut. Gall. c. 3.—For the rank and authority of proconsuls, see under Ἡγεμών. Cyprus was originally a *proetorian* province, *στρωτηριώ*, and not *proconsular*; but was left by Augustus under the senate, and hence was governed by a proconsul; Dio Cass. 54. p. 523. ed. Leuncl. See Adam's Rom. Ant. p. 158, 165. Kuinoel on Acts 13: 7.

Ἀνίστημι, f. ἀνήσω, aor. 2 ἀνῆν, aor. 1 pass. ἀνέστην, (ἀνά and ἵστημι,) *to send up or forth*, Od. 4. 568. In N. T. *to let up, to let go*, trans. i. e.

a) *to relax, to loosen*, e. g. τὰς ζυγῶν φλάς, Acts 27: 40. τὰ δεσμά Acts 16: 26.—Wisd. 16: 24 opp. *to ἐπιτελεῖν*. Xen. Mem. 3. 10. 7 opp. *to ἐπιτελεῖν*. Eunap. Max. p. 106.

b) *to omit, cease from*, as τὴν ἀπειλήν Eph. 6: 9.—Jos. Ant. 6. 11. 8 οὐκ ἀνήσω πρὶν ἤ.—In the sense of *to leave, neglect, not care for*, Heb. 13: 5 οὐ μὴ σε ἀνά. So Sept. for נָחַץ Deut. 31: 6. נָחַץ Is. 5: 6. נָחַץ 1 Sam. 9: 5.—Ecclesi. 30: 8. Xen. Cyr. 7. 5. 75.

Ἀνίλεως, ω, ὁ, ἡ, adj. (α pr. and ἰλεως or ἰλαος,) *uncompassionate, stern*, James 2: 13.

Ἀνίπτω, ου, ὁ, ἡ, adj. (α pr. and νίπτω,) *unwashed*, Matt. 15: 20. Mark 7: 2, 5.—Hom. Il. 6. 266.

Ἀνίστημι, f. ἀναστήσω, (ἀνά and ἵστημι,) aor. 1 ἀνίστησα, aor. 2 ἀνίστην and imper. ἀνάστηθι, by apoc. ἀνάστα Acts 12: 7. Eph. 5: 14; see Buttm. § 107. n. I, 14. This verb is divided between the trans. and intrans. significations; comp. ἵστημι and Buttm. § 107. II.—Sept. usually for נָחַץ Kal and Hiph.

I. *Transitive*, in the present, imperf. fut. and aor. 1, of the Active, *to cause to rise up, to raise up, cause to stand*, viz.

a) pp. spoken of those lying down, Acts 9: 41. So Sept. ἀν. στήλην for נָחַץ Lev. 26: 1. σκηνή Num. 7: 1.—Jos. Ant. 5. 4. 2. ib. 7. 8. 5. Polyb. 13. 7. 8.—Spoken of the dead, *to raise up, recal to life*, John 6: 39, 40, 44, 54. Acts 2: 32. 13: 33. So ἐκ νεκρῶν Acts 13: 34. 17: 31.—Hom. Il. 24. 551, 756. Xen. Ven. 1. 6.

b) metaph. *to raise up*, i. e. *to cause to exist, cause to appear*, e. g. σπέρμα τιμὴ Matt. 22: 24, coll. Gen. 38: 8 where Sept. for נָחַץ. — τὸν Χριστόν Acts 2: 30. προφήτην, Acts 3: 22, 26. 7: 37. So Sept. and נָחַץ Deut. 18: 18.—Pass. ἱερὺς ἀν. Heb. 7: 11, 15.

II. *Intransitive*, in the perf. pluperf. and aor. 2 Act. and in the Mid. *to rise up, to arise*, viz.

a) pp. spoken of those who are sitting or lying down, Matt. 26: 62. Mark 5: 42. 9: 27. 14: 60. Luke 4: 16. 5: 25. 6: 8. 22: 45 ἀναστὰς ἀπὸ τῆς προσευχῆς, *rising up from prayer*, i. e. from a kneeling or recumbent posture. 17: 19. al.—Xen. Anab. 4. 4. 11. Lucian D. M. 27. 7. Hom. Il. 1. 533.—Spoken of rising from bed or from sleep, Luke 11: 7, 8. 22: 46.—Xen. Mem. 2. 1. 3.—So ἀναστῆναι ἐκ νεκρῶν, *to rise from the dead, return to life*, Matt. 17: 9. Mark 9: 9, 10. Luke 16: 31. John 20: 9. Acts 17: 3. al. So without ἐκ νεκρῶν, Matt. 20: 19. Mark 8: 31. 9: 31. 10: 34. Luke 9: 8, 19. 18: 33. 1 Thess. 4: 14, 16. al.—2 Macc. 7: 9 coll. v. 14. 12: 44. Hom. Il. 21. 56. Herodot. 3. 66, 67.—Trop. Eph. 5: 14 ἀνάστα ἐκ τῶν νεκρῶν, i. e. *arise from the death of sin*, put on the new man in Christ. Comp. Clem. Alex. Protr. 8, ἀνιστῶσιν ἀγχομένον ὑπὸ κακίας τὸν ἄνθρωπον.

b) metaph. *to arise*, i. e. *to come into existence, to be*, Acts 7: 18 ἀνάστη βασιλεὺς ἑταρος. 20: 30. So Sept. for נָחַץ Ex. 1: 8. נָחַץ Dan. 8: 22. 11: 2.

c) in the sense of *to stand forth, to come forward, to appear*, Matt. 12: 41. Mark 14: 57. Luke 10: 25. 11: 32. Acts 5: 36, 37. 6: 9. al. So Sept. for נָחַץ 2 Chr. 20: 5.—So ἀναστῆναι ἐπὶ τινα, *to rise up against any one, to assault*, Mark 3: 26. So Sept. for נָחַץ Gen. 4: 8. נָחַץ 2 Chr. 20: 24. 24: 13.

d) by a species of oriental pleonasm

it is often prefixed, espec. in the participle, to verbs of going, of undertaking or doing any thing, etc. like the Heb. *עָרַב*, see Gesen. Lex. *עָרַב* no. 1. Winer § 67. 2. p. 489.—Matt. 9: 9 *ἀναστὰς ἠκολούθησεν*, he arose and followed. Mark 1: 35 *ἀναστὰς ἐξῆλθα*. 2: 14. 7: 24. 10: 1, 50. Luke 1: 39. 5: 28. 15: 18, 20. Acts 8: 26, 27. 9: 6, 11. al. saep. So Sept. and *עָרַב* Gen. 22: 3. Job 1: 20. 1 Sam. 24: 5. 2 Sam. 13: 31.—So also Rom. 15: 12 *ὁ ἀνιστάμενος ἄρχεν ἐθνῶν*, coll. Is. 11: 10 where Sept. for *עָרַב*. 1 Cor. 10: 7 *ἀνίστασθαι παλιν*, coll. Ex. 32: 6 where Sept. for *עָרַב*. AL.

Arva, *ης, ῆ, Anna*, a prophetess mentioned Luke 2: 36.

Arvas, *α, ὁ*, (for the gen. see Buttm. § 34. IV. 4.) *Annas*, a high priest of the Jews, called by Josephus *Ananus*. He was appointed by Quirinus (Cyrenius) proconsul of Syria about A. D. 8; but was deposed 11 years after by Valerius Gratus procurator of Judea. After several changes the office was at length given to Joseph or Caiaphas, the son-in-law of Annas, A. D. 26. As Caiaphas continued high priest until A. D. 35, Annas appears to have acted as his vicar (*נָכָד*), or at least to have had great influence with him. Luke 3: 2. John 18: 13, 24. Acts 4: 6.—See Jos. Ant. 18. 2. 1, 2. Kuinoel on Luke 3: 2. Calmet's Dict. See in *Ἀρχιεπίς* a.

Avóητος, *ου, ὁ, ῆ, adj.* (α pr. and *voia*.) pass. *unthought of, unintelligible*, Hom. Hymn. Merc. 80. In N. T. act. *unintelligent, unwise, foolish*, spoken of those who are slow to understand and receive moral and religious truth. Luke 24: 25. Rom. 1: 14 *σοφοῖς τε καὶ ἀνόητοις*. Gal. 3: 1, 3. Tit. 3: 3.—Spoken of *husts, imprudent, brutal*, 1 Tim. 6: 9. Sept. for *עָרַב* Prov. 17: 28. *עָרַב* Prov. 15: 21. *עָרַב* Prov. 19: 1. *עָרַב* Jer. 10: 8. Sept. *עָרַב* ἀνόητοις for *עָרַב* Ps. 49: 13.—Sept. Deut. 32: 31. Ael. V. H. 2. 8. Xen. Mem. 2. 1. 31.

Avoua, *ας, ῆ, (avous fr. a pr. and voia,)* want of understanding, folly, Sept. for *עָרַב* Prov. 22: 15. Wisd. 15: 18. Ael. V. H. 9. 14.—In N. T. from the

Heb. *madness, wickedness*, i. e. spoken of rage, malignity, Luke 6: 11. or of foolish temerity, 2 Tim. 3: 9.—2 Macc. 14: 5. 15: 33. Jos. Ant. 8. 13. 1 *ἀνοία καὶ πορνεία*.

Avóiyw, f. *avóizw*, (*avá* and *oíyw*.) with irreg. forms, viz. aor. 1 *ἀνέωξα* and later *ἤνοιξα* Matt. 2: 11. John 9: 17, 21. Pausan. 4. 26. 6.—Perf. 2 *ἀνέωγα* intrans. Perf. Pass. *ἀνέωγμαι* and with triple augm. *ἠνέωγμαι* Rev. 4: 1. 10: 8.—Aor. 1 Pass. *ἀνέωχθην*, later *ἠνέωχθην*, and with triple augm. *ἠνέωχθην* Rev. 20: 12.—Aor. 2 Pass. late *ἠνέωχην* Rev. 11: 19. 15: 5.—Fut. 2 Pass. *ἀνοιγήσομαι*.—For all these forms see Buttm. § 114. p. 293. § 84. n. 8. § 86. n. 2, 6. Winer § 12. 6. b.—In N. T. *to open, trans.* and in later usage Perf. 2 *ἀνέωγα* intrans. *to be open, to stand open*, Buttm. § 113. n. 3. Math. § 494. p. 927. Lobeck ad Phryn. p. 157. Herodian. 4. 2. 14. Ael. H. A. 1. 45.

a) spoken of what is closed by a cover, door, etc. Matt. 2: 11 *θησαυρούς, treasures*, i. e. boxes, caskets, etc. So Sept. and *עָרַב* Jer. 50: 26.—Eurip. Ion. 923.—Matt. 27: 52 *τὰ μνημεῖα, sepulchres*, which were closed by large stones, coll. Matt. 27: 60, 66. 28: 2. Mark 16: 3, 4. So Sept. and *עָרַב* Ez. 37: 12, 13.—Trop. the throat of wicked men is called *τῶτος ἀνεωγμένως, an open sepulchre*, Rom. 3: 13, as voiding forth noisome slanders against God and the righteous; coll. Ps. 5: 10 where Sept. for *עָרַב* *עָרַב*.—Most freq. with *θύρα, a door or gate*, as Acts 5: 23. 12: 10, 14, 16. 16: 26, 27. Rev. 4: 1.—Herodian. 4. 2. 14. Xen. An. 5. 5. 20.—So in order that one may enter, Matt. 25: 11. Luke 12: 36. 13: 25. John 10: 3. or go out, Acts 5: 19. or view the interior, as *γυός*, Rev. 11: 19. 15: 5. So *τὸ φάσμα τῆς ἀβύσσου, the pit of the abyss*, Rev. 9: 2, since in the East pits or wells are closed with large stones, cf. Gen. 29: 2. In like manner *θύρα* is implied before *ἀνοιγήσεται*, Matt. 7: 7, 8. Luke 11: 9, 10, i. e. *the door shall be opened to receive thee as a guest*.—Hence, metaph. *to open the door sc. of the heart*, i. e. receive willingly, Rev. 3: 20. *to open the*

door sc. of faith or of the kingdom of heaven etc. i. e. to afford an opportunity of embracing the gospel of Christ, Acts 14: 27. Rev. 3: 7 bis, 8. to open the door sc. for the gospel, for a teacher, etc. i. e. to give opportunity to publish the gospel and gain converts, 1 Cor. 16: 9. 2 Cor. 2: 12. Col. 4: 3. Sept. and פתח Is. 45: 1.—Metaph. Diod. Sic. 1. 67.

b) spoken of the heavens, ἀνοίγειν τὸν οὐρανόν, τοὺς οὐρανοὺς, i. e. to open the heavens, or to have the heavens opened or divided, so that celestial things become manifest, Matt. 3: 16. Luke 3: 21. John 1: 52. Acts 7: 56. 10: 11. Rev. 19: 11. So Sept. and פתח Is. 64: 1. פתח Ez. 1: 1. Ps. 78: 23.—Ecclus. 43: 14.

c) spoken of a book, i. e. a volume, rolled up and sealed, Rev. 5: 2, 3, 4, 5. 10: 2, 8. 20: 12 bis. Spoken of the seals of a book, τὰς σφραγίδας Rev. 5: 9. 6: 1, 3, 5, 7, 9, 12. 8: 1. — Xen. de Rep. Lac. 6. 4 ἀνοίξαντας τὰ σήμαντρα.

d) spoken of the mouth, τὸ στόμα, to open the mouth, e. g. of a fish, Matt. 17: 27. So Sept. and פתח Ps. 22: 14. — In order to speak, i. e. to hold forth, to speak at length, to discourse, Matt. 5: 2. 13: 35. Acts 8: 35. 10: 34. 18: 14. Rev. 13: 6. So Sept. and פתח Dan. 10: 16. פתח Judg. 11: 35, 36. — Ecclus. 15: 5. 39: 6. Lucian. Philops. § 33. — In the sense of to pour out one's mind, to open one's heart, i. e. to speak fully and frankly, 2 Cor. 6: 11. So not to open one's mouth, i. e. not to utter complaints etc. Acts 8: 32, coll. Is. 53: 7 where Sept. for פתח פה. Ps. 38: 14. 39: 10. — Spoken of the dumb, to have the mouth opened, i. e. to recover the power of speech, Luke 1: 64. So Sept. and פתח Num. 22: 28.—Trop. spoken of the earth, to open her mouth, i. e. to open, to form a chasm, Rev. 12: 16. So Sept. and פתח of the earth, Num. 16: 30. Deut. 11: 6. פתח Num. 26: 10. Ps. 106: 17.—Demosth. 777. 9.

e) spoken of the eyes, τοὺς ὀφθαλμούς, to open the eyes, e. g. either one's own eyes, Acts 9: 8, 40. or those of another, i. e. to cause to see, to restore sight, Matt. 9: 30. 20: 33. John 9: 10, 14, 17, 21, 26, 30, 32. 10: 21. 11: 37. So Sept. and פתח Is. 35: 5. 37: 17. 42: 7. — Metaph. to open the eyes sc. of the mind,

i. e. cause to perceive and understand, Acts 26: 18.

Ἀνοικοδομεῖν, ὦν, f. ἦσα, to rebuild, trans. Acts 15: 16 bis. Sept. for בנה Amos 9: 11. — Herodian. 8. 2. 12. Xen. H. G. 4. 4. 49.

Ἀνοίξεις, εως, ἥ, (ἀνοίγω,) the act of opening, Eph. 6: 19, where ἐν ἀνοίξει τοῦ στόματος corresponds to ἐν παθήσει in the subsequent clause. Comp. in Ἀνοίγω d.—Thuc. 4. 67.

Ἀνομία, ας, ἥ, (ἄνομος,) pp. lawlessness, i. e. violation of law, transgression. In N. T. spoken chiefly of the divine law. viz.

a) pp. 1 John 3: 4 bis, πᾶς ὁ ποιῶν τὴν ἁμαρτίαν, καὶ τὴν ἄνομίαν ποιεῖ· καὶ ἡ ἁμαρτία ἐστὶν ἡ ἄνομία. — Xen. Mem. 1. 2. 44.—Hence

b) by impl. and from the Heb. sin, iniquity, unrighteousness, Matt. 23: 28. 24: 12. Rom. 4: 7 ὡς ἀπεδείξαν αἱ ἄνομiai, coll. Ps. 32: 1 where Sept. ἄνομια for פשע, parallel with ἁμαρτία.—Rom. 6: 19 τα μέλη ὑμῶν δοῦλα τῇ ἀνομίᾳ εἰς τὴν ἄνομίαν, i. e. obedient to depraved desires so as to work iniquity. 2 Cor. 6: 14. Tit. 2: 14. Heb. 1: 9 ἐπέστας ἄνομίαν, coll. Ps. 45: 8 where Sept. for פשע. Heb. 8: 12 and 10: 17 τῶν ἁμαρτιῶν καὶ τῶν ἀνομιῶν αὐτῶν, coll. Jer. 31: 34 where Sept. for פשע.—Hence ὁ ἐργαζόμενος or ὁ ποιῶν ἄνομίαν, a worker of iniquity, i. e. wicked, impious, Matt. 7: 23. 13: 41. So Sept. for פשע Job 31: 3. Ps. 5: 6.—Spoken of defection from Christianity to idolatry, i. e. apostasy, 2 Thess. 2: 7. — Sept. for פתח Ex. 34: 7. Is. 6: 7. פתח Ez. 18: 20. 33: 12. פתח Ez. 8: 6. 18: 12. al.—Thuc. 2. 53.

Ἄνομος, ου, ὁ, ἥ, adj. (α pr. and νόμος,) lawless, i. e.

a) without law, not subject to the law, sc. of Moses. 1 Cor. 9: 21 quater, to those not subject to the law (i. e. Gentiles) I was as one not subject to the law, (though not indeed without this law in the sight of God,) that I might win etc. Hence put for gentile, pagan, Acts 2: 23. —Wisd. 15: 17. 1 Macc. 2: 44. 3: 5.

b) by impl. and from the Heb. a violator of the divine law, a transgressor, impious, wicked, 1 Tim. 1: 9. 2 Pet. 2: 8.

In the sense of *malefactor*, Mark 15: 28. Luke 22: 37. — 2 Thess. 2: 8, *that impious one*, i. q. ἄνθρωπος τῆς ἀμαρτίας in v. 3, referring to the guilt of idolatry etc. — Sept. for פִּשְׁעֵי Is. 53: 12. רָשָׁע Ez. 18: 24. 33: 8, 12. אָרָם Is. 55: 7. — Xen. Mem. 4. 4. 13.

Ἀνόμως, adv. (ἄνομος,) *without law*; Rom. 2: 12 bis, *those who have sinned not being subject to the law sc. of Moses, will be condemned, not indeed by the (Mosaic) law, but by the moral law*; comp. v. 14, 15.

Ἀνορθόω, ᾧ, f. ὥσω, (ἀνά and ὀρθόω,) *to set upright, to erect*, trans.

a) pp. Aor. 1 Pass. ἀνωρθώθην with mid. signif. *to stand erect*, Luke 13: 13. cf. Butt. § 136. 2. So Sept. for אָרָם Pa. 20: 9. נָכֹן Ez. 16: 7. — In the sense of *to confirm, to strengthen, to establish*, e. g. τὰ γόνυτα Heb. 12: 12, quoted from Is. 85: 3 where Heb. קָוָה and Sept. ισχύς. — Sept. for דָּבַר 2 Sam. 7: 13, 16, 26. Jer. 10: 11. 33: 2. אָרָם Pa. 145: 14. 146: 8. — Thuc. 6. 68.

b) *to erect again, to rebuild*, Acts 15: 16, quoted from Amos 9: 11 where Heb. בָּנָה and Sept. ἀνοικοδομήσας. — Herodot. 8. 141. Xen. H.G. 4. 8. 12.

Ἀνόσιος, ου, ὁ, ἡ, adj. (α pr. and ὁσιος,) *unholy, ungodly, regardless of duty to God or man*, 1 Tim. 1: 9. 2 Tim. 3: 2. — Jos. Ant. 2. 3. 1. Xen. Mem. 1. 1. 11.

Ἀνοχή, ἡς, ἡ, (ἀνέχω, ἀνέχομαι,) *a holding back, delay*, e. g. a truce, 1 Macc. 12: 25. Jos. Ant. 6. 5. 1. *opportunity, leisure*, Herodian. 3. 6. 21. In N. T. *self-restraint, forbearance, patience*, Rom. 2: 4. 3: 26. — Hesych. ἀνοχή μακροθυμία.

Ἀνταγωνίζομαι, f. ἵσται, (ἀντί and ἀγωνίζομαι,) *to be an antagonist, to contend with, strive against*, c. c. πρὸς τι, Heb. 12: 4. — Aelian. V. H. 2. 8. Xen. Oec. 10. 12.

Ἀντάλλαγμα, ατος, τό, (ἀντί and ἀλλάσσω,) *that which is exchanged against any thing, compensation, equivalent, and hence price*, Matt. 16: 26 and Mark 8: 37, ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ, *the price of his life*, i. e. of deliv-

erance from death; the phrase being borrowed from the redemption of a slave; comp. Elaner I. 83. So Sept. for נִדְּוֶה 1 K. 21: 2. Jer. 15: 3. Job 28: 15. חֲמוּרָה Ruth 4: 7. — Eccclus. 6: 15. 26: 14. Jos. B. J. 1. 18. 3.

Ἀντανάπληρώω, ᾧ, f. ὥσω, (ἀντί and ἀναπληρόω,) *to fill up instead of, to make good*, trans. Col. 1: 24 ἀντανάπληρώ τὰ ὑστερήματα τῶν θλίψεων τοῦ Χριστοῦ ἐν τῇ σαρκί μου, *I fill up, make good, what is yet wanting to me of afflictions for Christ*, i. e. instead of any deficiency (ἀντὶ ὑστερήματος) I endure a fullness (πλήρωμα) of afflictions for Christ. — Dem. 182. 22. Dio Cass. 44. 48. See Tittmann in Bibl. Repos. III. 58.

Ἀνταποδίδωμι, f. δώσω, (ἀντί and ἀποδίδωμι,) *to give back instead of something received, to repay, to requite*, c. dat. or absol.

a) *spoken of good, to recompense, to reward*, Luke 14: 14 bis. Rom. 11: 35. 1 Thess. 3: 9. So Sept. and אָרָם 1 Sam. 24: 18. Is. 63: 7. רָשָׁע 2 Sam. 22: 25. אָרָם Prov. 25: 23. — Eccclus. 3: 31. 10: 6.

b) *spoken of evil, to requite, to avenge*, etc. Rom. 12: 19. 2 Thess. 1: 6. Heb. 10: 30. So Sept. and אָרָם 1 Sam. 24: 18. Ps. 103: 10. רָשָׁע Gen. 50: 15. 1 Sam. 25: 21. אָרָם Gen. 44: 4. Judg. 1: 7. — Judith 7: 15. Eccclus. 17: 23.

Ἀνταπόδομα, ατος, τό, (ἀνταποδίδωμι,) *requital, recompense, retribution*, e. g. of good, Luke 14: 12. of evil, Rom. 11: 9. Sept. for אָרָם Ps. 28: 4. 137: 8. Joel 3: 4. — Eccclus. 11: 2. 14: 6.

Ἀνταπόδοσις, εως, ἡ, (ἀνταποδίδωμι,) *recompense, reward*, Col. 3: 24. Sept. for אָרָם Is. 59: 18. Ps. 94: 2. Jer. 31: 56. — Diód. Sic. X. p. 104, 106. ed. Bip.

Ἀνταποκρίνομαι, (ἀντί, ἀποκρίνομαι,) aor. 1 pass. ἀνταπεκρίθη with mid. signif. Butt. § 136. 2; *to answer again, to reply against*, c. c. dat. and πρὸς τι, Luke 14: 6 coll. v. 4. Rom. 9: 20. So Sept. and אָרָם Judg. 5: 29. Job 16: 8. 32: 12.

Ἀντίπον, aor. 2, (ἀντί, ἔπον,) used as aor. of the verb ἀντιλέγω, Butt.

§ 114. p. 279; to reply, to contradict, to gain-say, c. dat. Luke 21: 15. absol. Acts 4: 14. Sept. for עָנָה Gen. 24: 50. עָנָה Esth. 8: 9. Job 20: 2. עָנָה Job 32: 1. — 1 Macc. 14: 44. Ael. V. H. 3. 26. Xen. H. G. 1. 4. 8.

Ἀντέχω, (ἀντί, ἔχω,) to hold before, and intrans. to resist; Jos. Ant. 5. 8. 6. Mid. ἀντέχομαι, f. ἀντέξομαι, to hold before one's self, Hom. Od. 22. 74. — In N. T. only Mid. to hold fast to, cleave to, i. e. to be faithfully attached to any person or thing; c. c. gen. Matt. 6: 24. Luke 16: 13. Tit. 1: 9. Hence, faithfully to care for, c. gen. 1 Thess. 5: 14 τῶν ἀδελφῶν.—Sept. for עָנָה Jer. 8: 2. Zeph. 1: 6. עָנָה Is. 56: 2, 4, 6. Prov. 3: 18. עָנָה Prov. 4: 6. עָנָה Jer. 2: 8. — 1 Macc. 15: 34. Pol. 5. 1. 8. Diod. S. 2. 12. Xen. Cyr. 2. 2. 27.

Ἀντί, prep. c. gen. pp. simply local, over against, in presence of, as ἀντί τινος στήναι Hom. Il. 21. 481. Hence spoken metaph. either in a hostile sense, against, contra, Il. 15. 415. or by way of comparison, where it implies something of equivalent value, and denotes substitution, exchange, requital, etc. Buttm. § 147. n. 2. So in N. T.

1. by way of substitution, in place of, instead of. Luke 11: 11 ἀντί ἑξήκοντος δολίου. James 4: 15 ἀντί τοῦ λέγειν ὑμᾶς. 1 Cor. 11: 15. As implying succession, Matt. 2: 22 Ἀρχιλαὸς βασιλεὺς ἀντί Ἡρώδου. — 1 Macc. 2: 11. 16: 3. Jos. Ant. 3. 10. 7. Herodot. 3. 59. Xen. An. 1. 1. 4. Mem. 1. 2. 64.—So John 1: 16 ἐλάβομεν χάριν ἀντί χάριτος, one favour in place of, after, another; grace upon grace, i. e. most abundant grace.—Theognid. Sent. 344 ἀντὶ ἀνιῶν ἀνίας. Chrysost. de Sacerdot. 6. 13 ἔταραν ἀντὶ ἐτίρας φροντίδα.

2. by way of exchange, requital, equivalent, etc. in consideration of, on account of, spoken

a) of price, for, Heb. 12: 16 ἀντί βρώσεως μᾶς. Sept. for עָנָה Num. 18: 21, 31.—Jos. Ant. 4. 6. 5.

b) of persons for whom or for the sake of whom, in behalf of, Matt. 17: 27. 20: 28. Mark 10: 45.—Soph. Oed. Col. 1396.

c) of retribution, for. Matt. 5: 38 bis,

ὁφθαλμὸς ἀντί ὁφθαλμοῦ, etc. Rom. 12: 17 καὶ ἀντὶ κακοῦ. 1 Thess. 5: 15. 1 Pet. 3: 9 bis.—Xen. Cyr. 5. 5. 20.

d) of the cause, motive, occasion, etc. on account of, because of. Heb. 12: 2 ἀντὶ τῆς προκειμένης ἀντιᾶ χαρᾶς, on account of the joy. Eph. 5: 31 ἀντὶ τούτου, because of this, i. e. for this cause. Luke 12: 3 ἀντὶ ὧν, on account of which things, i. e. wherefore. Sept. for עָנָה Jer. 11: 17.—Wisd. 18: 3. Xen. An. 1. 3. 4. — But ἀντὶ ὧν is more commonly a causative particle for ἀντὶ τούτου ὅτι, on this account that, because that, or simply because. Luke 1: 20 ἀντὶ ὧν οὐκ ἐπύκνωσας. 19: 44. Acts 12: 23. 2 Thess. 2: 10. See Buttm. § 150. p. 435. So Sept. for עָנָה Gen. 22: 18. 26: 5. 2 Sam. 12: 6. עָנָה Deut. 28: 62. עָנָה Jer. 22: 9.—Jos. Ant. 7. 6. 2. Xen. Cyr. 6. 1. 48.

NOTE. In composition ἀντί denotes 1. over against, as ἀντιτίττω. 2. contrary to, as ἀντιλέγω. 3. reciprocity, as ἀντιποδίδωμι. 4. substitution, as ἀντιβασιλεύς, ἀντιπάρις, proconsul. 5. similarity or correspondence, as ἀντίθεος, ἀντάξιος. Comp. Buttm. § 147. n. 9.

Ἀντιβάλλω, f. βάλλω, to throw in one's turn, as a weapon, Thuc. 7. 25. In N. T. metaph. of words, to cast backwards and forwards, trans. i. e. to converse, Luke 24: 17.—2 Macc. 11: 13.

Ἀντιδιατίθημι, (ἀντί and διατίθημι,) to place or dispose over against. In N. T. Mid. ἀντιδιατίθεμαι, to oppose one's self, to be adverse, 2 Tim. 2: 25.

Ἀντίδικος, ου, ὁ, ἡ, (ἀντί, δίκη,) an opponent, accuser, e. g. the plaintiff in a suit at law, Matt. 5: 25 bis. Luke 12: 58.—Xen. Apol. 10. Demost. 226. 4. —Hence genr. any adversary, enemy, t. q. ἐχθρός, Luke 18: 3. 1 Pet. 5: 8. In this latter passage there is an allusion to the Jewish notion that Satan is the accuser, calumniator, of men before God; comp. Job 1: 6 sq. Rev. 12: 10 sq. coll. Zech. 3: 1.—Sept. for עָנָה Jer. 50: 34. 51: 36. עָנָה 1 Sam. 2: 10. עָנָה Is. 41: 11.

Ἀντίθεσις, εως, ἡ, (ἀντιτίθημι,) antithesis, opposition. 1 Tim. 6: 20 ἀντιθέσεις τῆς ψευδ. γνέσεως, i. e. opposites

opinions, contrary positions or doctrines.

Ἀντικαθίστημι, *f. στήσω*, (ἀντί and καθίστημι,) in the transitive tenses, (Buttm. § 107. II.) *to put in place of another*, Sept. Josh. 5: 7. Polyb. 22. 15. 11. *to oppose*, Sept. Deut. 31: 21. Xen. Cyr. 1. 6. 43.—In N. T. aor. 2 intrans. *to resist, stand firm against*, absol. Heb. 12: 4.—Thuc. 1. 71.

Ἀντικαλέω, *ω̄, f. ἴσω*, *to invite in turn*, sc. to a feast, trans. Luke 14: 12.—Xen. Conv. 1. 15.

Ἀντίκειμαι, *f. κέλομαι*, *to lie opposite*, spoken of a country, Herodian 6. 4. 8. In N. T. *to oppose, be adverse or repugnant to*, seq. dat. Gal. 5: 17. 1 Tim. 1: 10. So ὁ ἀντικείμενος, *an adversary, opposer*, absol. or seq. dat. Luke 13: 17. 21: 15. 1 Cor. 16: 9. Phil. 1: 28. 2 Thess. 2: 4. 1 Tim. 5: 14. Sept. for צוֹרֵר Ex. 23: 22. רָדָה Job 13: 25. אֹיֵב Is. 66: 6. שָׂנֵא Zech. 3: 1.—Sext. Empir. Hypoth. 2. 14.

Ἀντικρύ, *adv. (ἀντί) opposite to, over against*, c. gen. Acts 20: 15.—Jos. Ant. 7. 10. 2. Xen. H. G. 6. 2. 22.

Ἀντιλαμβάνω, *f. λήγωμαι*, *to take in turn*, Xen. Cyr. 5. 3. 12. In N. T. Mid. ἀντιλαμβάνομαι, *to take to one's self, to take part in, to interest one's self for*, seq. gen.

a) spoken of things 1 Tim. 6: 2 οἱ τῆς ἐπιτοχῆς ἀντιλαμβανόμενοι, i. e. who also are *partakers of, devoted to*, the good cause, etc. Sept. ἀντιλαμβάνομενος ἐλεῶντας for תְּחַבֵּד Is. 26: 3. (Others by Hebraism, *firmly attached to*; as Sept. for קָרַב 1 K. 9: 9. 2 Chr. 7: 22.)—1 Macc. 2: 48. Jos. Ant. 5. 4. 3. Philo in Flacc. p. 967. Xen. Cyr. 2. 3. 6.

b) spoken of persons, *to aid, protect, relieve*, Luke 1: 54. Acts 20: 35. So Sept. for Hiph. and Piel of קָרַב Lev. 25: 35. 2 Chr. 28: 15. 29: 34. תְּחַבֵּד Ps. 3: 6. 119: 116. Is. 63: 5. קָרַב 2 Chr. 28: 23.—Diod. Sic. 11. 13. Hesych. ἀντιλαμβάνειν βοηθεῖν.

Ἀντιλέγω, *f. ἔλω*, c. c. dat. or absol. *to speak against*, i. e.

a) *to contradict*, Acts 13: 45 bis. 28: 19, 22.—Eccles. 4: 25. Xen. Mem. 4.

4. 8.—Followed by μή c. infin. *to deny*, Luke 20: 27.

b) *to oppose, to disobey, to condemn or revile*, Luke 2: 34. John 19: 12. Rom. 10: 21. Tit. 1: 9. 2: 9. Sept. for דָּרַשׁ Hos. 4: 4. חָלַג Is. 50: 5. סִרְרָה Is. 65: 2.—Jos. Ant. 4. 6. 2. Lucian. D. Deor. 8. 3.

Ἀντίληψις, *εως, ἡ*, (ἀντιλαμβάνω,) *aid, relief*; in N. T. by meton. of abstr. for concrete, *a helper, reliever*, 1 Cor. 12: 28, where it refers to those appointed to take care of the poor and sick, i. e. the διακονοί, both male and female; comp. Acts c. 6. Rom. 16: 1. See Suicer. Thesaur. s. h. voc.—Sept. for צָרָה Ps. 22: 19. מַצִּיחַ Ps. 108: 9. מִצִּיחַ Ps. 83: 9.

Ἀντιλογία, *ας, ἡ*, (ἀντιλέγω,) *contradiction*, i. e.

a) *controversy, question, strife*. Heb. 6: 16. 7: 7. Spoken of a controversy before a judge, Sept. for דָּרַךְ Ex. 18: 16. רִיב Deut. 25: 1. 2 Sam. 15: 4.—Polyb. 28. 7. 4.

b) *contumely, reproach*, Heb. 12: 3, comp. Matt. 26: 60 sq. 27: 22 sq. 29, 40 sq. 49. et al.—Jude 11, coll. Acts 13: 45. Others *rebellion*.—Sept. for מִרְיָה, *strife*, i. e. *reproach*, Ps. 80: 7. מִרְיָה Num. 20: 13, where it is i. q. τὸ λοιδορεῖν, coll. v. 3. רִיב Deut. 21: 5.

Ἀντιλοιδορέω, *ω̄, f. ἴσω*, *to revile in turn*, 1 Pet. 2: 23.—Lucian. Conv. § 40.

Ἀντίλυτρον, *ου, τό*, (ἀντί, λύτρον,) *ransom, price of redemption*, 1 Tim. 2: 6 ἀντίλυτρον ὑπὲρ πάντων, comp. Matt. 20: 28 λύτρον ἀντὶ πολλῶν.—Anon. Vers. V. T. for קָרַב (read יָקַר) Ps. 49: 9, where Sept. τὴν τιμὴν τῆς λυτρούσεως.

Ἀντιμετρέω, *ω̄, f. ἴσω*, *to measure out again or in turn*, absol. Luke 6: 38. [Matt. 7: 2.] i. e. metaph. put for *to repay, requite*, to render like for like.

Ἀντιμισθία, *ας, ἡ*, (ἀντί, μισθός,) *retribution, recompense, wages*; spoken of punishment, Rom. 1: 27.—Spoken of reward, 2 Cor. 6: 13 τὴν αὐτὴν ἀντιμισθίαν πλατύνετε καὶ ὑμεῖς, i. e. *by way of recompense open ye your hearts towards me in the same manner as I have done to you*; comp. v. 11.—Theophyl. ad Autol. lib. 1. p. 87.

Ἀντιόχεια, ας, ἡ, *Antioch*, the name of two cities in N. T.

1. *Antioch of Syria* was situated on the river Orontes, and was the royal residence and metropolis of all Syria. It was founded by Seleucus Nicanor, and called by him after the name of his father Antiochus. This city is celebrated by Cicero in his oration *pro Archia*, as being opulent and abounding in men of taste and letters. It was also a place of great resort for the Jews, and afterwards for Christians, to all of whom invitations and encouragements were held out by Seleucus Nicanor. The distinctive name of *Christians* was here first applied to the followers of Jesus. It was inhabited by great numbers of Jews, Jos. B. J. 7. 3. 3. The modern name is *Antakia*. Acts 11: 19, 20, 22, 26 bis, 27. 13: 1. 14: 26. 15: 22, 23, 30, 35. 18: 22. Gal. 2: 11.

2. *Antioch of Pisidia* was so called, because it was attached to that province, although situated in Phrygia. It was founded by Seleucus Nicanor. Acts 13: 14. 14: 19, 21. 2 Tim. 3: 11. Comp. Strabo 12. Plin. H. N. 5. 27.

Ἀντιοχεύς, ἑως, ὁ, a citizen of *Antioch*, Acts 6: 5.

Ἀντιπαρέρχομαι, f. αἰνέσσομαι, to pass along over against, i. e. to pass by, sc. without stopping, Luke 10: 31, 32. —Wisd. 16: 10.

Ἀντίπας, α, ὁ, *Antipas*, pr. name of a martyr, Rev. 2: 13.

Ἀντιπατρίς, ἰδος, ἡ, *Antipatris*, pr. name of a city of Palestine, situated two or three miles from the coast, in a fertile and well watered plain between Caesarea and Jerusalem, on the site of a former city Χαφαρζάβα. It was founded by Herod the great, and called Antipatris in honour of his father Antipater. Acts 23: 31. See Jos. Ant. 13. 15. 1. ib. 16. 5. 2. B. J. 1. 21. 9.

Ἀντιπέραν, adv. (ἀντί, πέραν) over against, on the opposite shore, etc. Luke 8: 26. Some Mss. read ἀντιπέρα. —Jos. Ant. 2. 16. 3. Xen. H. G. 6. 2. 9.

Ἀντιπλήτω, f. πεισῶμαι, pp. to fall against or upon, sc. in a hostile

manner, Herodian. 6. 3. 13. In N. T. metaph. to oppose, resist, strive against, c. dat. Acts 7: 51. Sept. infin. for מִתְּרִיבָה Num. 27: 14. —Polyb. 25. 9. 5.

Ἀντιστρατεύομαι, Mid. dep. (ἀντί, στρατεύω,) pp. to lead out an army against, Xen. Cyr. 8. 8. 26. In N. T. metaph. to war against, to oppose, c. dat. Rom. 7: 23. —Aristænet. II. Ep. 1 ἔως ἀντιστρατεύουσιν τοῖς ὑπερηφανοῦσι φιλέω.

Ἀντιτάσσω, f. ἔω, to draw up an army against, to arrange in battle array, Xen. Anab. 4. 8. 5. In N. T. Mid. ἀντιτάσσομαι, metaph. to set one's self against, to oppose, to resist, c. dat. or absol. Acts 18: 6. Rom. 13: 2. James 4: 6. 5: 6. 1 Pet. 5: 5. So Sept. for מִתְּרִיבָה Prov. 3: 34.

Ἀντίτυπος, ου, ὁ, ἡ, adj. (ἀντί, τύπος q. v.) resisting a blow or impression, i. e. hard, solid, Julian. Ep. 54. p. 441. Porphyr. p. 253. See Elsner Obs. Sac. II. p. 407. In N. T. ἀντί in compos. here implies resemblance, correspondence; hence, formed after a type or model, like, corresponding; and neut. ἀντίτυπον, as subst. antitype, that which corresponds to a type, Heb. 9: 24. 1 Pet. 3: 21. —Hesych. ἀντίτυπος ἴδος, ὁμοιος. Gregor. Naz. Orat. 11. Gregor. Damasc. Orth. Fid. 4. 14. Constitut. Apost. 5: 13 τὰ ἀντίτυπα μυστήρια τοῦ σώματος καὶ αἵματος τοῦ Χριστοῦ, spoken of the bread and wine, the symbols of the body and blood of Christ.

Ἀντίχριστος, ου, ὁ, antichrist, lit. an opposer of Christ, found only in John's epistles, and there defined to be, collectively, all who deny that Jesus is the Messiah, and that the Messiah is come in the flesh, 1 John 2: 18 bis, 22. 4: 3. 2 John 7. What class of persons the apostle had in view is unknown; probably Jewish adversaries. See Suicer's Thesaur. s. voc.

Ἀντλήω, οῖ, f. ἔσω, (ἀντλος a hold, sink,) to draw out sc. water, wine, etc. trans. or absol. John 2: 8, 9. 4: 7, 15. Sept. for מִשָּׁה Gen. 24: 13, 20. מִשָּׁה Ex. 2: 16, 19. —Xen. Oec. 7. 40.

Ἀντίλημα, ατος, τό, what is drawn, Dioscor. 4. 64. In N. T. a bucket, i. e.

any vessel for drawing water, John 4: 11. Heb. ^{לִּשְׁכָּת}.

Ἀνιοφθαλμέω, ὦ, ἑ. ἡσω, (ἀντί, ὁφθαλμός,) to look at directly or in the face; Barnab. Ep. c. 5 εἰς ἀκτῖνας τοῦ ἡλίου ἀνιοφθαλμήσαι. Chrysost. in Jes. 6: 2.—In N. T. trop. spoken of a ship, to look the wind in the face, i. e. to bear up against, to resist, to withstand, c. dat. Acts 27: 15. — Wisd. 12: 14. Polyb. 2. 24. 1.

Ἀνυδρος, ου, ὅ, ἡ, adj. (α pr. and ὕδωρ,) waterless, dry, as ἀνυδροὶ τόποι, dry places, i. e. barren, sandy, desert, Matt. 12: 43. Luke 11: 24. The Jews supposed that the abode of evil spirits was in deserts; see Tob. 8: 3. Baruch 4: 35. and comp. Rev. 18: 2. Sept. for ^{יְדִיבִי} Is. 43: 19, 20. ^{יְדִיבִי} Is. 41: 19. ^{יְדִיבִי} Hos. 2: 3. ^{יְדִיבִי} Is. 44: 3. — 2 Macc. 1: 19. Polyb. 5. 80. 2. — Trop. spoken of boastful deceivers and seducers, who are called ^{πηγαὶ ἄνυδροι} 2 Pet. 2: 17, and ^{νεφέλαι ἄνυδροι} Jude 12, i. e. fountains or clouds that promise much water, but deceive those who rely on them.

Ἀνυπόκριτος, ου, ὅ, ἡ, adj. (α pr. and ὑποκρίνομαι,) unfeigned, real, true, sincere, Rom. 12: 9. 2 Cor. 6: 6. 1 Tim. 1: 5. 2 Tim. 1: 5. James 3: 17. 1 Pet. 1: 22.—Wisd. 5: 18. 18: 16.

Ἀνυπότακτος, ου, ὅ, ἡ, adj. (α pr. and ὑποτάσσειν,) unsubjected, i. e. spoken of things, Pass. not made subject, Heb. 2: 8. Spoken of persons, Act. insubordinate, lawless, refractory. 1 Tim. 1: 9. Tit. 1: 6, 10. Symmach. for ^{לֹא־תָחָב} 1 Sam. 2: 12.

Ἄνω, adv. up, above, denoting
a) place where, ἐν τῇ οὐρανῷ ἄνω Acts 2: 19. Rev. 5: 3 in later edit. — Hence ὁ, ἡ, τὸ ἄνω, as an adj. (Buttm. § 125. 6.) what is above, upper, referred to heaven, and therefore heavenly, celestial. So τὰ ἄνω, heaven, John 8: 23, comp. 3: 13, 31. 6: 38. 17: 5. But τὰ ἄνω, things above, heavenly or divine things, Col. 3: 1, 2. — Act. Thom. § 36. — Gal. 4: 26 ἡ ἄνω Ἱερουσαλὴμ, the celestial Jerusalem. Phil. 3: 14 ἡ ἄνωκλησις, the heavenly calling, i. q. ἐπουράνιος in

Heb. 3: 1. — Sept. for ^{לְעֵלְיוֹ} Deut. 4: 39. Josh. 12: 11. Ex. 20: 4. ^{לְעֵלְיוֹ} Is. 7: 3. — Diod. Sic. 4. 55. Xen. An. 7. 4. 11.

b) motion to a higher place, upwards, sursum, John 11: 41. Heb. 12: 15. Sept. for ^{לְעֵלְיוֹ} Is. 8: 21. 37: 21. Ecc. 3. 21. 1 Chr. 22: 5. — Xen. An. 4. 8. 28. — John 2: 7 ἕως ἄνω, to the very top or brim. Sept. for ^{לְעֵלְיוֹ} 2 Chr. 26: 8.

Ἀνώγειον, ου, τό, i. q. Ἀνάγειον q. v.

Ἀνωθεν, adv. (ἄνω.)

1. of place, from above, from a higher place, Matt. 27: 51. Mark 15: 38. John 19: 23.—Jos. Ant. 3. 7. 3. Herodian. 8. 4. 20. Thuc. 3. 21.—Hence spoken of whatever is οὐρανόθεν or ἐκ τοῦ οὐρανοῦ, from heaven, and since God dwells in heaven, it signifies, from God, in a divine manner, John 3: 31. (3: 3, 7.) 19: 11. James 1: 17. So James 3: 17 ἡ ἄνωθεν σοφία, heavenly or divine wisdom, (Buttm. § 125. 6.) i. q. ἡ σοφία ἄνωθεν in v. 15. Sept. for ^{לְעֵלְיוֹ} Ex. 28: 27. Job 3: 4. — Clem. Alex. Protrept. 1. Just. Mart. Cohort. p. 9. Aelian. H. An. 9. 30. Xen. Mem. 4. 3. 14.

2. of time. a) from the first, from the beginning. Luke 1: 3. Acts 26: 5 προ-γινώσκοντές με ἄνωθεν, from the first, i. e. from the earliest age.—Dem. 1125. 24. Herodian. 8. 6. 12 καὶ εὐνοίαν, ἣν εἶχον πρὸς αὐτὸν ἄνωθεν. Just. Mart. Dial. c. Tryph. 24. p. 123. — So Gal. 4: 9 οἷς πάλιν ἄνωθεν δουλεύειν θέλετε, again from the very beginning, i. e. wholly, as if ye had never been Christians.—Wisd. 19: 6.

b) again, another time, John 3: 3, 7, γεννηθῆναι ἄνωθεν, to be born again. Others refer this to no. 1, and so far as the sense is concerned, it is doubtless i. q. ἐκ θεοῦ γεννηθῆναι, in John 1: 13; but Nicodemus in v. 4 takes it as synonymous with δεύτερον, a second time.

Ἀνωτερικός, ἡ, ὄν, (ἄνωτερος fr. ἄνω,) upper, higher. Acts 19: 1 ἀνωτερικὰ μέρη, the higher regions, i. e. the inland parts of Asia Minor, comp. 18: 23.

Ἀνώτερος, α, ον, compar. higher, superior, used in the neut. as the com-

par. of ἀνά, Buttm. §115. 5. Luke 14: 10. Heb. 10: 8 ἀνώτερον λόγων, *having said above, before*, in the former part of the quotation. Sept. for לְעֵלְיוֹ Lev. 11: 21.

Ἀνωφελής, ἑός, ὁ, ἡ, adj. (α pr. and ὠφέλιος) *useless, unprofitable, serving no purpose*.

a) pp. Heb. 7: 18. Sept. for לְעֵלְיוֹ נִבְּאָר spoken of idols, Jer. 2: 8. Is. 44: 10. — Lucian. Tim. § 127. Xen. Oec. 1. 16.

b) by impl. *injurious, noxious*, Tit. 3: 9. — Sept. Prov. 28: 3. Psalt. Salom. 16: 8 ἀμαρτία ἀνωφελής. Test. XII Patr. p. 959.

Ἀξίτη, ης, ἡ, (ἄγνυμι, inf. ἄξαι,) *an axe*, Matt. 3: 10. Luke 3: 9. Sept. for חֶרֶב Deut. 19: 5. חֶרֶב 1 Sam. 13: 20. — Aelian. V. H. 12. 5. Xen. Cyr. 6. 2. 34.

Ἀξιος, ἰα, ἰων, *worth, worthy*, c. c. gen. or absol.

a) *of equal value, of like worth, worthy of comparison, comparable*. Rom. 8: 18 οὐκ ἔστιν τὰ παθήματα τοῦ νῦν καιροῦ πρὸς τὴν μέλλουσαν δόξαν. So Sept. for חֶרֶב Prov. 3: 15. 8: 11. Comp. Gen. 23: 9. 1 Chr. 21: 22, 24. — Hom. Il. 8. 234. ib. 23. 885. Diod. Sic. 1. 51.

b) *genr. worthy of, deserving of, either good or evil, viz.*

(α) *of good, absol. of persons, worthy sc. of benefit*. Matt. 10: 11, 13 bis. 22: 8. Luke 7: 4. Rev. 3: 4. — Seq. gen. of thing, Matt. 10: 10 τῆς τροφῆς. Luke 10: 7 τοῦ μισθοῦ. 1 Tim. 5: 18. Acts 13: 46. 1 Tim. 1: 15. 4: 9. 6: 1. Sept. for חֶרֶב Esth. 7: 4. — Wisd. 6: 16. 9: 12. 2 Macc. 4: 25. Xen. Mem. 1. 2. 62. — Seq. gen. of person, i. e. τοῦ εἶναι τινος, *worthy to be the friend of, or to be cherished by, any one*, Matt. 10: 37, 38. Heb. 11: 38. — Wisd. 3: 5. — Seq. infin. aor. Luke 15: 19, 21, οὐκ ἔστις κληθῆναι υἱός. Acts 13: 25. Rev. 4: 11. 5: 2, 4, 9, 12. see Buttm. §140. 3. and § 137. 5. — Wisd. 1: 16. 18: 1. Xen. Oec. 21. 12. — With ἔνα, John 1: 27. — Dem. Tom. II. p. 222.

(β) *of evil, deserving of, absol.* Rev. 16: 6. Seq. gen. πλεῶν Luke 12: 48. ἄξιος θανάτου, *deserving of death*, Luke 23: 15. Acts 23: 29. 25: 11, 25. 26: 31. Rom. 1: 32. — Wisd. 19: 4. Xen. Mem. 1. 2. 62 θανάτου.

c) by impl. *suitable, congruent, corresponding to*, c. gen. as καρπὸς ἄξιός τῆς μετανοίας, Matt. 3: 8. Luke 3: 8. Acts 26: 20. So Luke 23: 41. — 1 Macc. 10: 54. Xen. Ag. 1. 1. — Hence ἄξιός ἐστι, *it is suitable, proper*, etc. 1 Cor. 16: 4. 2 Thess. 1: 3. — Xen. Mem. 1. 5. 3.

Ἀξιώω, ᾧ, f. ᾠσω, (ἄξιος,) *to regard as deserving, to hold worthy of*.

a) pp. c. accus. et gen. 2 Thess. 1: 11. Pass. c. gen. 1 Tim. 5: 17. Heb. 3: 3. 10: 29. — Jos. Ant. 2. 11. 2. Xen. Anab. 3. 2. 7. — Seq. infin. aor. Luke 7: 7, comp. in Ἀξιος b. α. — Sept. Gen. 31: 28. Xen. Mem. 1. 4. 10.

b) *to regard as suitable, to deem proper, to think good*, seq. infin. aor. Acts 15: 38 ἡξίου, *μη συμπαράλαβειν τοῦτον*. 28: 22. — Act. Thom. § 11. Xen. Mag. Eq. 7. 4. — Others, *to desire, to wish*, etc. as Sept. for חֶרֶב Esth. 4: 7. Dan. 1: 8. for Chald. חֶרֶב Dan. 2: 16, 23. — Xen. An. 1. 7. 8. Diod. Sic. 17. 107.

Ἀξίως, adv. *suitably, properly, in a becoming manner*, seq. gen. Rom. 16: 2. Eph. 4: 1. Phil. 1: 27. Col. 1: 10. 1 Thess. 2: 12. 3 John 6. — Wisd. 7: 16. 16: 1. Xen. Mem. 4. 5. 9.

Ἀόρατος, ου, ὁ, ἡ, adj. (α pr. and ὁράω,) *unseen, invisible*, Rom. 1: 20. Col. 1: 15, 16. 1 Tim. 1: 17. Heb. 11: 27. — Sept. Gen. 1: 2. 2 Macc. 9: 5. Jos. Ant. 14. 4. 4. Xen. Mem. 4. 3. 13.

Ἀπαγγέλλω, f. γελῶ, imperf. ἀπήγγελλον Acts 26: 20 in later edit. aor. 1 ἀπήγγελα, aor. 2 Pass. ἀπηγγέλην Luke 8: 20, doubtful, see Buttm. § 103. n. 4. marg. — c. c. dat. of person and accus. of thing or περί seq. gen. or ὅτι, πῶς, or infin.

1. *to give up intelligence, to bring word from any person or place, concerning any thing*, i. e.

a) *to relate, to inform of, to tell*, sc. what had occurred etc. c. dat. of pers. Matt. 8: 33. 14: 12. 28: 8, 10, 11. Mark 6: 30. 16: 10, 13. Luke 7: 18. 8: 20, 36. 9: 36. 13: 1. 24: 9. John 20: 18. Acts 4: 23. 11: 13. 1 Thess. 1: 9. Sept. for רָאָה Judg. 13: 10. — Xen. Anab. 1. 7. 2. — Seq. eis, Luke 8: 34 ἀπηγγέλλαν εἰς τὴν πόλιν καὶ εἰς τοὺς ἀγρούς. Mark 5: 14

in later edit. So Sept. for לִי אָמֹן Amos 4: 13.—Xen. An. 6. 4. 25.

b) *to announce, to make known, declare, tell, sc. what is done or to be done etc.* Matt. 12: 18. Luke 18: 37. John 4: 51. Acts 5: 25. 12: 14, 17. 15: 27. 16: 36. 23: 16, 17; 19. 28: 21. 1 John 1: 2, 3. Sept. for אָמֵן Josh. 2: 2. אָמֵן Gen. 24: 49. 29: 15. Judg. 13: 6.—So Heb. 2: 12 ἀπαγγέλω τὸ ὄνομα σου τοῖς ἀδελφοῖς μου, i. e. *declare, make known*; so Sept. for אָמֵן Ps. 78: 4, 6; here quoted from Ps. 22: 23, where Heb. אָמֵן and Sept. δηγήσομαι. Others *to praise, celebrate*, as Sept. for אָמֵן Ps. 89: 2. 105: 1.—In the sense of *to exhort, c. infin.* Acts 26: 20 ἀπήγγελλον μετανοεῖν. — So also by impl. *to confess*, Luke 8: 47. 1 Cor. 14: 25. So Sept. and אָמֵן Gen. 12: 18.

2. *to bring back word from any one, to report, c. dat. of pers. with or without accus. of thing*, Matt. 2: 8. 11: 4. Luke 7: 22. 14: 21. Acts 5: 22. 22: 26. Sept. for אָמֵן Gen. 27: 42. 29: 12.—Xen. Mem. 1. 2. 33.

Ἀπαγγέλω, f. ἀγγέω, *to strangle*. In N. T. Mid. ἀπαγγόμεαι, *to strangle one's self, sc. by hanging, to hang one's self*, Matt. 27: 5. Sept. for אָמֵן 2 Sam. 17: 23.—Aelian. V. H. 5. 8. —Xen. Hiero 7. 13.—Comp. Acts 1: 18, where Judas is said *πρηγῆς γερόμενος ἐλάπητος μέσος κ.τ.λ.* i. e. *having hanged himself*, and the cord perhaps breaking, he fell with such violence as to dash out his bowels.

Ἀπάγω, f. ἔω, aor. 2 ἀπήγαγον, aor. 1 Pass. ἀπήχθην, *to lead away, to conduct away, trans.*

a) *genr.* Luke 13: 15. seq. πρὸς Acts 23: 17. Sept. for אָמֵן Gen. 31: 18. Deut. 28: 37. אָמֵן Deut. 28: 36. 1 K. 1: 38. al.—Ael. V. H. 1. 6. —Spoken in N. T. chiefly in a judicial sense, *to lead away, or bring, sc. before a judge or to prison*, seq. πρὸς or εἰς, Matt. 26: 57. 27: 2. Mark 14: 44, 53. 15: 16. John 18: 13. Acts 24: 7. or *to punishment*, Matt. 27: 31. Luke 23: 26. John 19: 16. Hence absol. ἀπαχθῆναι *to be put to death*, Acts 12: 19. —Ep. Jerem. 18. Sept. ἀπηγόμενος, *a prisoner*, for אָמֵן etc. Gen. 39: 22. 42: 16. Hesych. ἀπάγεσθαι εἰς θάνατον ἡλωθῆαι.

b) *spoken of a way, seq. εἰς*, Matt. 7:

13, 14, ἡ ὁδὸς ἣ ἀπάγουσα εἰς τὴν ἀπώλειαν v. εἰς τὴν ζωὴν.—Jos. Ant. 4. 6. 10 εἰς μετανοίας. So ἄγω, Jos. Ant. 8. 7. 4 ὁδοὺς τὰς ἀγούσας εἰς Ἱεροσόλυμα. Philo de Vit. Mos. II. p. 264.

c) Mid. ἀπάγομαι, lit. *to lead one's self away, to go away*, i. e. metaph. *to go astray, be seduced*. 1 Cor. 12: 2 πρὸς τὰ εἰδωλά, i. e. *to the worship of idols*.

Ἀπαίδευτος, ου, ὁ, ἡ, adj. (α πρ. and παιδεύω,) pp. *unltaught*, Xen. Mem. 4. 1. 4; hence, *ignorant, stupid, foolish*, of persons, Sept. for אָמֵן Prov. 17: 22. אָמֵן Prov. 8: 5. 15: 15. Jos. Ant. 2. 13. 3. —In N. T. of things, *inept, trifling, absurd*, 2 Tim. 2: 23 ἀπαιδεύτους ζητήσεις.

Ἀπαίρω, f. ἀρῶ, (ἀπό, αἶρω,) *trans. to take away, to remove*, Herodot. 8. 57. intrans. *to go away, depart*, Xen. H. G. 6. 5. 32. Sept. for אָמֵן Gen. 12: 9. 13: 11. al. saep. Comp. Buttm. § 130. n. 2. —In N. T. only aor. 1 Pass. ἀπῆρθη, in the pass. sense, *to be taken away*, Matt. 9: 15. Mark 2: 20. Luke 5: 35. or perhaps with the mid. intrans. sense, *to depart*; comp. Buttm. § 135. 3. § 136.

Ἀπαιτέω, ὦ, f. ἴσω, (ἀπό, αἰτέω,) *to demand back from any one, sc. what is one's own, to require, trans. c. ἀπό τινος*. Luke 6: 30. 12: 20 τὴν ψυχὴν σου ἀπαιτοῦσιν ἀπὸ σου, lit. *they shall require thy life*, indef. for the Pass. *thy life shall be required* sc. by him who gave it; comp. Buttm. § 129. 11. Stuart § 500. Sept. for אָמֵן Deut. 15: 2, 3.—Ecclus. 20: 15. Jos. Ant. 12. 4. 5. Theophr. Char. 9 or 12.

Ἀπαλγέω, ὦ, f. ἴσω, (ἀπό, ἀλγέω,) pp. *to grieve out*, i. e. *to cease from grieving*, Thuc. 2. 61. In N. T. *to cease to feel, to be unfeeling*, i. e. without sense of decorum, shame, etc. Eph. 4: 19. —Heliodor. 5. p. 213. Hesych. ἀπαλγήμετες ἀναλοθῆναι γερόμενοι, ἀποκάμνοντες.

Ἀπαλλάσσω, v. αἴτω, f. αἴσω, (ἀπό, ἀλλάσσω,) *to remove from, trans. τὸ ἀπὸ τινος*, Xen. Anab. 3. 2. 26. Sept. for אָמֵן Job 9: 34. 27: 5. Jer. 32: 31. Hence in N. T.

a) Mid. ἀπαλλάσσομαι, *to remove one's self from, or intrans. to depart, to*

leave, c. ἀπό, Acts 19: 12.—So Act. intrans. Sept. Ex. 19: 22. Herodot. 1. 16. So Mid. Xen. Anab. 7. 1. 4. seq. *ex* ib. 7. 6. 2.

b) by impl. *to free, to set free, to dismiss*, trans. seq. ἀπό. Luke 12: 58 ἀπηλλάχθαι ἀπ' αὐτοῦ, *to be set free, let go, from thy opponent, creditor, etc.* sc. by private adjustment.—Seq. gen. Wisd. 12: 2, 20. Jos. Ant. 2. 3. 3. Xen. Mem. 2. 9. 6.—So metaph. Heb. 2: 15 ἀπαλλάξῃ τοὺτους ὅσοι φόβῳ θανάτου ἔνοχοι ἦσαν δουλείας.—Seq. gen. Philo de spec. Leg. p. 793 ἀπηλλάχθῶ τῆς ἐπὶ τῷ θανάτῳ τιμωρίας. Jos. Ant. 11. 6. 12. Xen. Cyr. 5. 1. 12.

Ἀπαλλοτριώω, ὦ, f. ὦσω, (ἀπό, ἀλλοτριώω,) *to estrange, to alienate*; Pass. *to be alienated from, to be a stranger to*, seq. gen. Eph. 2: 12. 4: 18. absol. Col. 1: 21. Sept. for קָרַב Ps. 58: 4. קָרַב Job 21: 29.—4 Macc. 1: 3. Diod. Sic. 3. 72. ib. 11. 48.

Ἀπαλός, ἡ, ὄν, *soft, tender*; spoken of a shoot of a tree, Matt. 24: 32. Mark 13: 28. So Aquil. ἀπαλὰ λόχανα Lev. 2: 14. Sept. ἀπαλότης for קִרְיָנִי Ez. 17: 4. So of flesh, Sept. for קָרַב Gen. 18: 7.—Aelian. V. H. 3. 42. Xen. Anab. 1. 5. 2.

Ἀπανιάω, ὦ, f. ἴσω, (ἀπό, ἀντάω,) *so in N. T. and Diod. Sic. 18. 15; but usually f. ἴσομαι, as Xen. H. G. 1. 6. 3; to meet from opposite directions, to fall in with*, c. c. dat. Matt. 28: 9. Mark 5: 2. 14: 13. Luke 17: 12. John 4: 51. Acts 16: 16. So Sept. for פָּגַע 1 Sam. 10: 5.—Xen. Anab. 2. 3. 17.—Spoken of a hostile encounter, Luke 14: 31. So Sept. *to fall upon*, for פָּגַע Judg. 8: 21. 2 Sam. 1: 15.

Ἀπάντησις, εως, ἡ, (ἀπαντάω,) *meeting, encounter*; found in N. T. only in the phrase εἰς ἀπάντησιν, used for the inf. ἀπαντῆν, *to meet*, seq. gen. Matt. 25: 1, 6. 1 Thess. 4: 17. seq. dat. Acts 28: 15. So Sept. for פָּגַע 1 Sam. 9: 14. Jer. 41: 6. saep. פָּגַע 1 Chr. 12: 17.—Diod. Sic. 18. 59. Polyb. 5. 26. 8.

Ἀπαξ, adv. of time, *once*, i. e.

a) pp. *one time, once*, 2 Cor. 11: 25. Heb. 9: 26, 27, 28. 12: 26, 27. 1 Pet. 3: 18, [20.]

Sept. for קָרַב Ex. 30: 11. Lev. 16: 34.—Xen. Oec. 10. 1. Herodian. 1. 10. 8.—So ἀπαξ καὶ δις, *once and again*, i. e. *several times*, Phil. 4: 16. 1 Thess. 2: 18. So Sept. for קָרַב Neh. 13: 20.—1 Macc. 3: 30.

b) trop. *once for all, already, formerly*, Heb. 6: 4. 10: 2. Jude v. 3, 5. So Sept. for קָרַב Ps. 62: 12. 89: 36.—Jos. Ant. 5. 3. 2.

Ἀπαράβατος, ου, ὁ, ἡ, adj. (α pr. and παραβαίνω,) Act. *not passing over*, i. e. *not transgressing* sc. a law, Jos. Ant. 18. 8. 2. Pass. *not violated, inviolate*, e. g. ὁ νόμος, Epict. Enchir. 50. 2. λόγος θεῖος Plut. de Fat. 1. de def. Orac. 3.—In N. T. spoken of Christ's priesthood, Heb. 7: 24, either Act. *not transient, perpetual*; or Pass. *immutable, unchanging*.—Found only in the later Greek, Lob. ad Phryn. p. 313.

Ἀπαρασκευάστος, ου, ὁ, ἡ, adj. (α pr. παρασκευάζω,) *unprepared*, 2 Cor. 9: 4, coll. v. 3.—Jos. Ant. 4. 8. 41. Xen. Cyr. 2. 4. 15.

Ἀπαρνέομαι, οὔμαι, f. ἴσομαι, depon. (ἀπό, ἀρνέομαι,) fut. 1 pass. ἀπαρνηθήσομαι in pass. sense Luke 12: 9, comp. Buttm. § 113. 3. n. 6; *to abnegate, to deny*, seq. infin. Luke 22: 34 πρὶν ἢ τοῖς ἀπαρνήσῃ μὴ εἶδέναι με.—Herodot. 8. 69. See Kypke Obs. Sac. in loc.—Hence spoken of persons, *to deny*, i. e. *to disown, to abjure*, trans.

a) of Christ and his religion, Matt. 26: 34, 35, 75. Mark 14: 30, 31, 72. Luke 22: 61. John 13: 38. Of persons denied by Christ, Luke 12: 9. Sept. for פָּגַע Is. 31: 7.—Dem. 575. 25 τὸ ὄνομα. Diod. Sic. 5. 24 τὸν γάμον.

b) seq. εἰαντόν, *to deny one's self*, i. e. *to disown and renounce self, to disregard all personal interests and enjoyments*, Matt. 16: 24. Mark 8: 34. [Luke 9: 23.] Comp. Phil. 3: 7, 8.

Ἀπαρί, adv. of time, i. q. ἀπ' ἄρτι, for which it is put in the later editions, *from now, from this time*, i. e.

a) *henceforth, hereafter*, Matt. 23: 39. 26: 29, 64. John 1: 52. Comp. ἀπὸ τοῦ νῦν Luke 1: 48.—Whether the Attics used it in this sense, is doubtful; Lob. ad Phryn. p. 20, 21.

b) i. q. *ἄρτι*, but stronger, *at this very time, even now*, Jobu 13: 19. 14: 7. Rev. 14: 13 *μακάριοι οἱ νεκροὶ οἱ ἐν κυρίῳ ἀποθνήσκοντες ἀπαρτί*, *blessed, even now, are the dead, etc.*—Aristoph. Plut. 388.

Ἀπαρτισμός, οὖ, ὁ, (ἀπαρτίξω to complete,—a word of the later Greek, Lob. ad Phryn. p. 447,) *completion*. Luke 14: 28 εἰ ἔχει τὰ [δύοτα] πρὸς ἀπαρτισμόν, *whether he has what is necessary for completion* sc. of the building.—Dionys. Halic. de comp. Verb. 24. p. 370 ed. Schaefer.

Ἀπαρχή, ἥς, ἡ, (ἀπαρχομαι to offer first-fruits, to sacrifice, Sept. 2 Chr. 30: 24. 35: 7, 9,) pp. *an offering of first-fruits*; then, *an offering* genr. Sept. for חֲבִירָה Ex. 25: 2, 3.—In N. T. the *first-fruits, primitiae*, which were usually consecrated to God; so Sept. for חֲבִירָה Ex. 23: 19. Lev. 23: 10.—Jos. Ant. 4. 8. 19. Xen. Oec. 1. 10. — Hence

a) *the first part, earnest*, of any thing. Rom. 11: 16 ἀπαρχή sc. φυράματος, *the first-fruits, first portion*, sc. of the mass, i. e. metaph. spoken of the patriarchs and ancestors of the Jewish nation. Trop. Rom. 8: 23 τὴν ἀπαρχὴν τοῦ πνεύματος, *the first-fruits of the Spirit*, i. e. the first gifts of the Spirit, the earnest, the pledge, ἀγγεῖον, of future and still higher gifts.—Ecclesi. 32: 8 ἀπαρχὴ χειρῶν σου.

b) spoken of persons, *first in time, first in any thing*, i. e. the first of whom any particular thing may be predicated; *a firstling*. Rom. 16: 5 ὃς ἐστὶν ἀπαρχὴ τῆς Ἀσίας εἰς Χριστόν, i. e. the first in Asia Minor who embraced the christian religion. 1 Cor. 16: 15. James 1: 18. Rev. 14: 4. In 1 Cor. 15: 20, 23, Christ is called ἡ ἀπαρχὴ τῶν κοιμημένων, i. e. the first who has risen from the dead.

Ἀπας, ασα, αν, (ἅμα, πᾶς,) i. q. πᾶς, but stronger, *the whole, every, all together*, Matt. 24: 39. Mark 16: 15. Luke 17: 27, 29. Acts 11: 10. al. saep. Sept. for כָּל Ps. 22: 24. Jer. 18: 23.—Herodian. 3. 8. 4. Thuc. 2. 13. — Spoken also indefinitely of a large number, without necessarily including every individual of that number, Mark 8: 25. 11: 32. Luke 3: 21. 8: 37. 19: 48. etc. AL.

Ἀπατάω, ᾧ, f. ἥσω, *to deceive, to delude*, i. e. *to lead into error*, trans. Eph. 5: 6. 1 Tim. 2: 14 bis. James 1: 26. Sept. for חֲרִיבָה 2 K. 18: 32. אֶרְבֵּי Gen. 3: 13. חֲרִיבָה Ex. 22: 15.—Herodian. 2. 1. 22. Xen. Cyr. 5. 4. 20.

Ἀπάτη, ἥς, ἡ, (ἀπατάω,) *deception, delusion*; Act. εἰς ἀπάτην αὐτοῦ Judith 16: 8; in N. T. Pass. spoken of any thing which is deceptive, seducing, etc. Matt. 13: 22. Mark 4: 19. Col. 2: 8. 2 Thess. 2: 10. Heb. 3: 13 coll. Ἀμαρτία no. 2. e. 2 Pet. 2: 13.—Eph. 4: 22 ἐπιθυμίας τῆς ἀπάτης, i. e. *deceitful propensities*, which seduce to sin and lead to disappointment; Buttm. § 123. n. 4. — Judith 9: 10, 13. Jos. Ant. 2. 14. 3. Xen. Cyr. 1. 2. 6.

Ἀπάτωρ, ορος, ὁ, (α pr. and πατήρ,) *without father*, Pollux Onom. 3. 2. 4. *one who has lost his father*, Eurip. Orest. 310. In N. T. *one whose father is not recorded in the Hebrew genealogies*, Heb. 7: 3. See Ἀμήτωρ.

Ἀπαύγασμα, ατος, τό, (ἀπό, αὐγή splendour,) *reflected splendour or brightness*. Heb. 1: 3 ἀπαύγασμα τῆς δόξης τοῦ Θεοῦ, i. e. trop. in whom the divine majesty is conspicuous, i. q. εἰκὼν Col. 1: 15.—Orig. c. Cels. 5. 10 ἀπαυγ. φωτὸς αἰδίου.

Ἀπειδον, aor. 2, subj. ἀπιδῶ, (ἀπό, εἶδω,) used as aor. of ἀποράω, Buttm. § 114 under εἶδω and ὀράω; *to look away from one thing towards another*, seq. πρὸς Thuc. 7. 71. seq. εἰς Act. Thom. § 51. trop. *to look at, to regard*, seq. πρὸς Jos. Ant. 2. 6. 1. Dio Cass. p. 396. ed. Reim. — In N. T. *to see out, to see through*, i. e. *to see to an end, to perceive, to know*, Phil. 2: 23. Sept. Jonah 4: 5 ἕως οὗ ἀπιδῇ τί ἔσται τῇ πόλει, for חֲרִיבָה.

Ἀπειθεία, ας, ἡ, (ἀπειθεῖς,) *unwillingness to be persuaded, wilful unbelief, obstinacy, contumacy*, Rom. 11: 30, 32. Eph. 2: 2. 5: 6. Heb. 4: 6, 11.—Jos. Ant. 3. 15. 2. Clem. Alex. Protrept. § 11. —Col. 3: 6 υἱοὶ τῆς ἀπειθείας, by Hebr. *sons of disobedience, unbelievers*, i. e. heathen, pagans; comp. Gesen. Lehrs. § 164. 1. d. Stuart § 444.

Ἀπειθέω, ὦ, f. ἦσω, (ἀπειθής,) *not to suffer one's self to be persuaded, to refuse belief, i. e. to disbelieve, to be disobedient, etc.*

a) absol. spoken of disbelievers in Christ, Acts 14: 2. [17: 5.] 19: 9. Rom. 15: 31. 2 Pet. 2: 7. Spoken of those who are disobedient to God, Heb. 3: 18. 2 Pet. 3: 20. Rom. 11: 31. 10: 21 coll. Is. 65: 20 where Sept. for כִּרְיָ, as also Hos. 9: 18. Sept. for כִּרְיָ Deut. 9: 7. Is. 50: 5. 63: 10.—Jos. Ant. 6. 7. 4. Hom. Od. 5. 43.—Hence οἱ ἀπειθήσαντες, *unbelievers*, i. e. heathen, pagans, Heb. 11: 31. So Sept. for כִּרְיָ Is. 66: 14. Comp. in Ἀπειθῶ.

b) seq. dat. of person or thing, e. g. τῷ νόμῳ John 3: 36. τῷ θεῷ Rom. 11: 30 coll. Num. 14: 43 τῷ κυρίῳ. So τῇ ἀληθείᾳ Rom. 2: 8. τῷ λόγῳ 2 Pet. 2: 8. 3: 1. τῷ σύγγαλλῳ 2 Pet. 4: 17. Comp. Deut. 1: 26 τῷ φημί. 9: 23. 32: 53.

Ἀπειθής, ἐός, οὗς, ὁ, ἡ, adj. (α pr. and πείθω,) *unwilling to be persuaded, refusing belief and obedience, contumacious*, Luke 1: 17. Tit. 1: 16. 3: 3. Seq. dat. of pers. or thing, Acts 26: 19. Rom. 1: 30. 2 Tim. 3: 2. Sept. for כִּרְיָ Deut. 21: 18. מִן־יְהוָה Num. 20: 10. כִּרְיָ Is. 30: 9. —Ecclesi. 16: 6. 47: 21. Herodian. 2. 4. 10. Xen. Mem. 3. 5. 19.

Ἀπειλέω, ὦ, f. ἦσω, *to threaten, to menace*, seq. dat. Acts 4: 17 ἀπειλή ἀπειλησώμεθα αὐτοῖς *let us strongly threaten*. The use of ἀπειλή here is intensive; see in Ἀγαλλιάω b, and Ἀνάθεμα. —Jos. Ant. 5. 2. 8. Herodian. 6. 8. 13. Xen. Mem. 1. 1. 18.—Hence in the sense of *to reproach, to upbraid*, absol. 1 Pet. 2: 23 πάσχον οὐκ ἠπειλεί. So Sept. for כִּרְיָ Nah. 1: 4. כִּרְיָ Is. 66: 14.

Ἀπειλή, ἦς, ἡ, (ἀπειλέω,) *threat*, Acts 4: 17 see in Ἀπειλέω. 4: 29. 9: 1. —Jos. Ant. 8. 13. 8. Xen. Cyr. 4. 5. 18.—Hence, *reproach, upbraiding*, Eph. 6: 9. So Sept. for כִּרְיָ Prov. 19: 12. כִּרְיָ Prov. 13: 8. 17: 10. כִּרְיָ Hab. 3: 11.

Ἀπειμι, f. ἔσομαι, (ἀπό, εἰμι am,) *to be absent*, 1 Cor. 5: 3. 2 Cor. 10: 1, 11. 13: 2, 10. Phil. 1: 27. Col. 2: 5.—Wisd. 9: 6. Herodian. 2. 7. 8. Xen. Conv. 8. 18.

Ἀπειμι, (ἀπό, εἰμι go,) *impf. ἀπῆμιν*,

Buttm. § 108. V. *to go away, depart*, intrans. Acts 17: 10. —Jos. Ant. 1. 2: 1. Xen. Mem. 2. 6. 11.

Ἀπειῖον, aor. 2, (ἀπό, εἶπον,) *aor.* 1 Mid. ἀπειπάμην, Buttm. § 96. n. 1. § 114 sub εἰπεῖν. Winer § 15 εἰπεῖν. pp. *to speak put or off*, i. e. to the end, Hom. Il. 7. 416; or in the sense of *to refuse, to deny*, ib. 1. 515. Sept. Zech. 11: 12. or *to interdict, forbid*, Sept. 1 K. 11: 2. Jos. Ant. 3. 12. 1.—In N. T. Mid. *to speak one's self off from any thing*, i. e. *to renounce, to disown*, sc. with aversion, trans. 2 Cor. 4: 2. So Sept. for כִּרְיָ Job 10: 3.—Wisd. 11: 15. Max. Tyr. 5. 5 Ἀμασις ἀπειπάτο Πολιρκάτην. Plut. Cor' l. 8. Dio Cass. p. 605 ed. Reim. Herodot. 1. 59.

Ἀπειράστος, ου, ὁ, ἡ, adj. (α pr. and πειράζω,) *untried, untempted*, i. e. incapable of being tempted, seq. gen. James 1: 13. Comp. Buttm. § 132. 6. 1.—Ignat. Ep. ad Philipp. τί πειράζεις τὸν ἀπειράστον. Constitut. Apost. I. 8. *Unattempted*, Jos. B. J. 5. 9. 3. ib. 7. 8. 1.—Others, Act. *not having tried*.

Ἀπειρος, ου, ὁ, ἡ, adj. (α pr. and πείρα,) *inexperienced, ignorant*, seq. gen. Heb. 5: 13 ἀπείρος λόγου, *ignorant of true doctrine*. Comp. Buttm. § 132. 5. 1. Sept. for כִּרְיָ Zech. 11: 15. כִּרְיָ 1 Sam. 17: 39.—Wisd. 13: 18. Jos. Ant. 7. 14. 1. Plut. de glor. Athen. c. 6.

Ἀπεκδέχομαι, f. ἔδομαι, *depon.* (ἀπό, ἐκδέχομαι,) *to wait out, i. e. to wait long for, to await ardently, to expect*, trans. Rom. 8: 19, 23, 25. 1 Cor. 1: 7. Gal. 5: 5. Phil. 3: 20. Heb. 9: 28. 1 Pet. 3: 20 in later editions.

Ἀπεκδύομαι, f. ὕσομαι, (ἀπό, ἐκδύομαι,) *depon.* Mid. *to strip off, to lay aside*. In N. T. trop. Col. 3: 9 τὸν παλαιὸν ἄνθρωπον. So trans. *to despoil*, Col. 2: 15 τὰς ἀρχάς, i. e. *deprive of power*.—Act. Jos. Ant. 6. 14. 2 ἀπεκδύς τὴν βασιλικὴν ἐσθήτη.

Ἀπέκδυσις, εως, ἡ, (ἀπεκδύομαι,) *a putting off, metaph. renunciation*, Col. 2: 11 ἀπέκδυσις τοῦ σώματος τῆς σαρκός.

Ἀπελάνω, aor. 1 ἀπέλασα, (ἀπό, ἐλάνω,) *to drive away from*, seq. ἀπό,

Acts 18: 16. Sept. for לִבְיָדָי Ez. 34: 12. — Wied. 17: 8. Xen. Mem. 2. 6. 12.

Ἀπελεγμός, ου, ὁ, (ἀπελέγω,) *confutation*; by impl. *disesteem*, *contempt*, Acts 19: 27 εἰς ἀπελεγμὸν ἐλθεῖν, i. e. ἀπελέγεσθαι, parallel to εἰς οὐδὲν λογισθῆναι.

Ἀπελεύθερος, ου, ὁ, ἡ, adj. (ἀπό, ἐλεύθερος,) *a freedman*, 1 Cor. 7: 22. — Jos. Ant. 7. 11. 2. Herodian. 4. 8. 11. Xen. Rep. Athen. 1. 10.

Ἀπελλῆς, ου, ὁ, pr. name of a Christian, Rom. 16: 10.

Ἀπελπίζω, f. ἴσω, (ἀπό, ἐλπίζω,) *to hope out*, i. e. *to have done hoping*, *to despair*, *to despair*, Luke 6: 35 δαυέλλετε, [κατὰ] μηδὲν ἀπελπίζοντες, i. e. *lend*, *never despairing nor doubting* of requital, for so your reward will be great from God; comp. v. 34. — Sept. Is. 29: 19. Judith 9: 11. 2 Macc. 9: 18. Diod. Sic. 2. 25. Polyb. 3. 63. 13. — Others, *to hope for something in return*, i. q. ἐλπίζω ἀπὸ τινος, comp. ἀπισθεῖν Athen. 14. c. 17 ed. Casaub. ἀπαιτῶν Theophr. Char. 9 or 12.

Ἀπέναντι, adv. (ἀπό, ἔναντι,) *from over against*, *opposite to*, viz.

a) pp. *before*, *in the presence of*, spoken of persons, Matt. 21: 2. 27: 24 ἀπέναντι τοῦ ὄχλου. Acts 3: 16. So Sept. for לִפְנֵי Ex. 14: 2. Num. 7: 10. יְהוָה Hos. 7: 2. יְהוָה Gen. 21: 16. חֶזְקִי Judg. 19: 10. — Spoken of place, Matt. 27: 61 τοῦ τάφου. Sept. for לִפְנֵי Ez. 40: 49. יְהוָה Neh. 7: 3.

b) by Hebr. trop. of what is *before* the mind, Rom. 3: 18 οὐκ ἔστι φόβος θεοῦ ἀπέναντι τῶν ὀφθαλμῶν αὐτῶν, quoted from Ps. 36: 2, where Sept. for לִפְנֵי יְהוָה.

c) by Hebr. against, *contrary to*, Acts 17: 7 ἀπέναντι τῶν δογματίων Καίσαρος. So Sept. for חֲמִשָּׁה 2 Sam. 10: 17. לִפְנֵי Ez. 26: 9. — Eccius. 37: 4.

Ἀπέπειος, see Ἀπείκον.

Ἀπέραντος, ου, ὁ, ἡ, adj. (α pr. and πέρας limit,) *unlimited*. 1 Tim. 1: 4 γενεαλογίαι ἀπέραντοι interminable genealogies, i. e. which may be extended without limit, worthless. Sept. for

רָחֵק מִלִּי Job 36: 26. — Herodian. 8. 5. 21. Thuc. 4. 36.

Ἀπερισηπάσιως, adv. (α pr. and περισηπάω to distract,) *without distraction*, *without solicitude*, sc. about earthly things, 1 Cor. 7: 35, coll. v. 32—34. — Polyb. 2. 20. 12. Arrian. Diss. Ep. 1. 29. 59.

Ἀπερίτμητος, ου, ὁ, ἡ, adj. (α pr. and περιτμήναι,) *not circumcised*, pp. Sept. for לִבְיָדָי Gen. 17: 14. Ex. 12: 48. 2 Macc. 1: 51. In N. T. metaph. Acts 7: 51 ἀπερίτμητοι τῇ καρδίᾳ καὶ τοῖς ὠσίν, *uncircumcised in heart and ears*, i. e. whose heart and ears are still covered with the ἀκροβυστία of nature, so that they neither listen to nor obey the divine precepts; hence *obdurate*, *perverse*. So Sept. and בְּלִי-יָדָי Ez. 44: 7. בְּלִי-יָדָי Jer. 6: 10.

Ἀπέρχομαι, f. ἀπελεύσομαι, aor. 2 ἀπῆλθον, perf. ἀπελήλυθα; for this fut. instead of the more usual ἔπιμι, see Lob. ad Phryn. p. 37, 38. Buttm. § 108. V. 5. § 114. p. 282; *to go away from one place etc. to another*; hence

a) genr. *to go away*, *to depart*, absol. Matt. 8: 21. 13: 25, 28. 16: 4. 18: 30. Mark 5: 20, 24. 6: 28. al. Seq. ἀπό, Mark 5: 17. Luke 1: 38. 2: 15. 8: 37. al. Sept. for לִפְנֵי Gen. 19: 2. 21: 14. מִבֵּיב Gen. 15: 15. — Herodian. 4. 3. 14. Xen. Mem. 4. 2. 39. — Trop. spoken of things, etc. e. g. of leprosy, Mark 1: 42. Luke 5: 13. of fruits, Rev. 18: 14 ἡ ὁπώρα ἀπῆλθεν ἀπὸ σοῦ, *has passed away*, *perished*, *from thee*, i. q. ἀπαίετο ἀπὸ σοῦ ibid. So Rev. 21: 1 ἡ πρώτη γῆ ἀπῆλθεν *has passed away*, in later edit. 21: 4. Rev. 9: 12 ἡ οὐαὶ ἡ μετὰ ἀπῆλθεν, *is over*, *is past*. 11: 14. So Sept. ὁ ὑπὸς ἀπῆλθεν for הַיָּת Cant. 2: 11.

b) *to go away to a place*, i. e. *to depart for*, *to set off*, *to journey*, etc. c. καὶ Matt. 2: 22. ὅπου 8: 19. — Seq. εἰς Matt. 8: 32, 33. 10: 5. 14: 15. 25: 46. al. — Lucian. D. D. 16. 1. — Seq. πρὸς, Matt. 14: 25. Mark 3: 13. Rev. 10: 9. al. — Xen. An. 1. 9. 29. — Spoken of a passage by water, Matt. 8: 18. Mark 6: 32. John 6: 1, 22. — Metaph. spoken of rumor, *to go forth*, *spread abroad*, Matt. 4: 24, coll. 9: 26

where it is ἐξῆλθον.—Including the idea of arrival, i. e. to go away quite to a place, i. e. to come to, to arrive at, Luke 23: 33 ὅτε ἀπῆλθον ἐπὶ τὸν τόπον. So Sept. ἀπῆλθον ἐφ' ὑμᾶς θλίψις for אֶיבָה Gen. 42: 21.

c) by Hebr. c. c. ὀπίσω τινός, to go away after any one, i. e. to follow, e. g. as companions or disciples, in the Jewish manner, Mark 1: 20. Luke 17: 23. John 12: 19. So ὀπίσω σαρκὸς ἐτίρας Jude 7.—Heb. יָרַדְתָּ אַחֲרַי Judg. 2: 12. 1 Sam. 6: 12, where Sept. πορεύομαι ὀπίσω. — In a similar sense, seq. πρὸς τινα, John 6: 68.

d) in the sense of to withdraw, to go apart, Matt. 26: 36. Acts 4: 15.

e) spoken of those who turn back, to go back, to return, seq. εἰς, Matt. 9: 7. Luke 1: 23. John 4: 3. So Sept. for שָׁבָה Gen. 3: 19. 31: 13. Josh. 1: 15. 6: 14. Job 1: 21. al.—Herodian. 8. 8. 18. Xen. Cyr. 1. 5. 1.—In John c. c. εἰς τὰ ὀπίσω, to turn back, John 18: 6. to return, 6: 66. AL.

Ἀπέχω, f. ἀφίξω, (ἀπό, ἔχω.)

1. to hold off from, as a ship from the shore, Od. 15. 33; and hence to avert, to restrain, etc. II. 1. 97. Herodot. 8. 27. Sept. for שָׁבָה Prov. 3: 27. Hence in N. T.

a) Mid. ἀπέχομαι, to hold back one's self from, i. e. to abstain, to refrain from, c. c. gen. or seq. ἀπό, Acts 15: 20, 29. 1 Thess. 4: 3. 5: 22. 1 Tim. 4: 3. 1 Pet. 2: 11. Sept. for שָׁבָה Job 1: 1, 8. יָרַדְתָּ Prov. 23: 4. — Herodot. 9. 73. Xen. Mem. 4. 8. 4. ih. 4. 4. 13.

b) intrans. to be distant from, to be absent, suppl. ταυτόν etc. comp. Buttm. § 113. n. 2. § 130. n. 2.—Luke 7: 6. 15: 20. 24: 13. So Sept. Is. 55: 9 where Heb. רָחֹק. — 2 Macc. 12: 29. Jos. Ant. 4. 6. 4. Xen. An. 4. 3. 5.—Trop. spoken of the heart etc. Matt. 15: 8 and Mark 7: 6, πόρρω ἀπέχει ἀπ' ἐμοῦ, their heart is far from me, i. e. they do not reverence nor regard me; quoted from Is. 29: 13, where Sept. for קָרַב.

2. to have off or out, i. e. to have all that is one's due, so as to cease from having any more, to have received in full; comp. Tittm. in Bibl. Repos. III. p. 52, 53. Spoken of reward or wages, μισθόν,

Matt. 6: 2, 5, 16. παράκλησιν Luke 6: 24. πάντα Phil. 4: 18. Spoken of a person, to have for good and all, Philem. 15. Sept. Gen. 43: 23 and Num. 32: 19, where Heb. אֶיבָה. — Jos. Ant. 1. 30. 6. Plut. Solon. c. 22. — Hence ἀπέχει impers. sufficit, it is enough, Mark 14: 41, i. e. ye have slept enough; comp. Luke 22: 45, 46, and comp. ἱκανόν ἐστι, Luke 22: 38. — Anacr. Od. 38. v. 33 ἀπέχει· βλέπω γὰρ αὐτήν. Hesych. ἀπέχει· ἀπόχη, ἐξασπεί. — Others, it is gone, it is over, sc. the hour of anguish.

Ἀπιστέω, ᾧ, f. ἴσω, (ἄπιστος,) to withhold belief, to doubt, to distrust, absol. Acts 28: 24. Mark 16: 11. Luke 24: 41. seq. dat. Luke 24: 11.—Wisd. 1: 2. 12: 17. Jos. Ant. 2. 4. 5. Xen. Anab. 2. 5. 6. — Hence, to disbelieve, to be unbelieving, i. e. without faith in God and Christ, Mark 16: 16. Rom. 3: 3.—Wisd. 10: 7. — By impl. to break one's faith, to prove false, 2 Tim. 2: 13.

Ἀπιστία, ας, ῆ, (ἄπιστος,) unbelief, incredulity, distrust, sc. in respect to declarations, doctrines, promises, etc. Matt. 13: 58. 17: 20. Mark 6: 6. 9: 24. 16: 14. Rom. 3: 3. 4: 20. 11: 20, 23. So 1 Tim. 1: 13 ἐν ἀπιστίᾳ, i. e. in a state of unbelief, before embracing the gospel.—Jos. Ant. 2. 4. 3. Diod. Sic. 11. 89. Thuc. 1. 10.—Hence by impl. violation of faith, perfidy, apostasy, Heb. 3: 12, 19.—Wisd. 14: 25. Polyb. 3. 99. 7.

Ἀπιστος, ου, ὁ, ῆ, adj. (α pr. and πίστις.)

1. Pass. spoken of things, incredible, Acts 26: 8 τί ἄπιστον κηρύσσας. — Jos. Ant. 6. 10. 2 ἔργον ἄπιστον. Xen. Conv. 4. 50. Hiero 1. 9.

2. Act. spoken of persons, withholding belief, incredulous, distrustful, Matt. 17: 17. Mark 9: 19. Luke 9: 41. John 20: 27. So οἱ ἄπιστοι, those who have not believed sc. on Christ, 2 Cor. 4: 4.—Herodot. 9. 98. Hesych. ἄπιστος· ἀπαράπιστος, ἀπειθής. — Hence by impl. heathen, pagan, one who does not believe in and worship the true God, 1 Cor. 6: 6. 7: 12, 13, 14 bis, 15. 10: 27. 14: 22 bis, 23, 24. So with the idea of impiety, 2 Cor. 6: 14, 15. 1 Tim. 5: 8. Tit. 1: 15. So Sept. for אֶיבָה Is. 17: 10.—

Further, by impl. *faithless, false, apostate*, Luke 12: 46. Rev. 21: 8.—Xen. Mem. 2. 6. 19.

Ἀπλόος, οὗς ; ὁη, ἥ ; ὄον, οὖν ; *simple*, i. e. *not complex, easy*, Xen. Cyr. 1. 6. 27. In N. T. metaph. spoken of the eye, *sound, perfect*, Matt. 6: 22. Luke 11: 34.

Ἀπλότης, τητος, ἡ, (ἀπλόος,) *simplicity*, i. e.

a) *genr. sincerity, candour, probity*, 2 Cor. 1: 12. So Sept. for עֲרֵב 2 Sam. 15: 11. Prov. 19: 1.—Jos. B. J. 5. 7. 4. Polyb. 1. 78. 8.—So ἐν ἀπλότητι καρδίας, in *simplicity of heart, sincerity*, Eph. 6: 5. Col. 3: 22. So Sept. for כִּבְדִּי רַחֵם 1 Chr. 29: 17.—Wisd. 1: 1.

b) spoken of *christian simplicity, frankness, integrity, fidelity*, etc. 2 Cor. 11: 3.—So *fidelity*, 1 Macc. 2: 37, 60.—As manifesting itself in *liberality*, Rom. 12: 8. 2 Cor. 8: 2. 9: 11, 13.—Jos. Ant. 7. 13. 4.

Ἀπλῶς, adv. (ἀπλόος,) *simply*, i. e. in N. T. in *simplicity, sincerely, in reality*, James 1: 5. Sept. for עֲרֵב Prov. 10: 10.—Polyb. 32. 13. 14.—Others, *liberally*; see in Ἀπλότης b.

Ἀπό, prep. governing the genitive. Like ἐκ, παρά, and ὑπό, it expresses what is strictly the idea of the genitive case itself, (Buttm. § 132. 2.) viz. the *going forth* or *proceeding* of one object from another. Ἀπό is used of such objects as before were *on, by, or with*, another, but are now separated from it; (not in it, for to this ἐκ corresponds;) either in respect of place, time, origin or source, etc. Its general meaning is therefore *from, away from, of*, etc. Sept. for יָמָּ passim.

1. Of place. 1. Implying motion *from, away from*.

a) *genr. and put after words signifying departure from a place, person, etc.* Matt. 8: 34 ὅπως μεταβῇ ἀπὸ τῶν ὄρεων αὐτῶν. 13: 1 ἐξελθὼν ἀπὸ τῆς οἰκίας. 20: 29 ἐκπορευομένων αὐτῶν ἀπὸ Ἱερουσό. 24: 1. Mark 16: 8 ἐργον ἀπὸ τοῦ μνημείου. Luke 4: 1. 9: 33 διαχωρῶνται ἀπ' αὐτοῦ. 24: 31, 51. Acts 1: 4. 12: 19. 13: 13, 14.—Xen. Mem. 2. 6. 11. Anab. 7. 1. 4. — So trop. spoken of diseases,

Mark 1: 42. Acts 19: 12. of goods taken Rev. 18: 14. of error, wandering, 1 Tim. 6: 10. James 5: 19. of aversion Rom. 16: 17. 1 Tim. 6: 5. of desertion Acts 15: 38. 21: 21. and the like often. — Put in like manner after words implying any kind of motion *away from* a place or person. Matt. 5: 29 βάλε ἀπὸ σοῦ. 26: 39. 28: 2. Mark 7: 33. 14: 36. Luke 9: 5. John 18: 28. al. saep.—So trop. in the *constructio praegnans*, Acts 8: 22 ματανόησον [καὶ ἀποστρέφῃ] ἀπὸ τῆς κακίας. Heb. 6: 1. 1 John 3: 17. 2 Thess. 2: 2. — Sometimes with the accessory idea of *down from*, sc. a higher place, after verbs of motion of any kind, Matt. 8: 1 καταβάντι δὲ αὐτῷ ἀπὸ τοῦ ὄρους. Luke 9: 37. 17: 20. Acts 9: 18. 13: 29.

b) as indicating the place *whence* any thing comes, sets off, etc. Acts 12: 20. 15: 33. 28: 21 οὗτοι γράμματα ἰδεάμεθα ἀπὸ τῆς Ἰουδαίας. 1 Thess. 3: 6. Corresponding to μέγχι Rom. 15: 19. to ἔως Matt. 1: 17.—Xen. Anab. 5. 5. 4. — Put after verbs of coming, following, setting off, etc. Matt. 2: 1 μέγχι ἀπὸ ἀνατολῶν παρεγένοντο. 3: 16 ἀνέβη ἀπὸ τοῦ ὕδατος, i. e. *away from*, not *out of*. 4: 25. 8: 11. Mark 1: 9. 6: 33. Luke 12: 54. Acts 13: 31. Rom. 1: 18. So with ἐλθὼν etc. implied, Mark 7: 4. Luke 22: 43.—Herodot. 8. 70, 114. Diod. Sic. 1. 31.—Prefixed to an adverb of the like sense, ἀπὸ ἄνωθεν, Matt. 27: 51; see Lob. ad Phryn. p. 46.—Hom. Il. 8. 365 ἀπ' οὐρανόθεν. 24. 492. — Spoken of *order or succession*, ἀρχομαι ἀπὸ τινος, *to begin from*, etc. Matt. 20: 8. Luke 23: 5. John 8: 9. Acts 8: 35.—Theophr. Char. 2. Xen. Mem. 3. 5. 15.—So with ἀρχόμενος implied, Acts 28: 23. 17: 2. So Matt. 23: 34. Matt. 2: 16 ἀπὸ διετοῦς καὶ κατωτέρω, *from two years old downwards*.

2. Implying the *separation, removal*, of one thing from another; and put after words which denote this in any way. Such verbs are often construed with a simple genitive; but the prep. may also be inserted for the sake of perspicuity; Buttm. § 132. 3.—Thus

a) after verbs implying *separation*, Matt. 26: 32. Rom. 8: 35, 39. 1 Thess. 2: 17.—Wisd. 1: 3. Plat. Phaedo. c. 12. — So in the *constructio praegnans*

Rom. 9: 3, see in ἀνέστη. 2 Cor. 11: 3. 2 Thess. 1: 9. Col. 2: 20.

b) after verbs of *depriving, removing, taking away*, etc. Matt. 9: 15. 13: 12. Luke 10: 42. Luke 6: 29 see in Κάλω. So where this idea is implied in the context; as ἀπώλετο ἀπὸ σοῦ, Rev. 18: 14. So Sept. and מן אברך Jer. 18: 18. — After verbs of *hiding, concealing*, in which removal is implied, Matt. 11: 25. Luke 9: 45. 19: 42. So Sept. and מן חסתר Gen. 4: 14. מן חסתר 2 K. 4: 27. — Ecclus. 17: 15, 20. Hom. Od. 23. 110. — So after ὑστέρω, Heb. 12: 15.

c) after verbs of *demanding, desisting, abstaining, restraining*, etc. as ἀπαυτῶν Luke 6: 30. ἐκτρέψιν 11: 51. ἀφίστημι Acts 5: 38. ἀπέχεσθαι Acts 15: 20. καταπαύειν Heb. 4: 4. 1 Pet. 3: 10. ἐμδύειν Rev. 6: 10. — Xen. Cyr. 1. 3. 11. d) after verbs of *loosing*, i. e. λύειν and ἀπολύειν, Luke 13: 15. 16: 18. 1 Cor. 7: 27. καταγύν, Rom. 7: 2, 6. — In like manner after verbs of *freeing, purifying from, healing*, etc. and also after similar adjectives. So after σώζειν Matt. 1: 21. θεραπεύειν Luke 5: 15. ἰαθῆναι 6: 17. δικαιοῦν Acts 13: 39. ἀνυδαρῶν Rom. 6: 18, 22. εἴσεσθαι 15: 31. καθαρίζειν 2 Cor. 7: 1. 2 Tim. 2: 21. φαντίζεσθαι Heb. 10: 22. λούειν Acts 16: 33. Rev. 1: 5, etc. By implic. Heb. 11: 34. — After ἀθώς Matt. 27: 24. ὑγιής Mark 5: 34. καθαρός Acts 20: 26. ἀνυδαρός Rom. 7: 3. ὑσιώλος James 1: 27. — So with verbs of *redeeming*, Rev. 14: 3, 4, comp. Ἀγοράζω.

e) after verbs implying *fear, caution, avoidance*, etc. e. g. after φοβέσθαι Matt. 10: 28. Luke 12: 4. So Sept. for מן יהיה Jer. 10: 2. — Judith 4: 2. 1 Macc. 8: 12. So φόβος ἀπὸ τινος Xen. Anab. 7. 2. 37. — After φυλάττειν and φυλάττεσθαι, 1 John 5: 21. 2 Thess. 3: 3. Luke 12: 15. Sept. for מן יהיה Ps. 18. 24. — Ecclus. 12: 11. Xen. Cyr. 2. 3. 9. — After προσέχων Matt. 7: 15. 10: 17. Luke 12: 1. 20: 46. Sept. for מן יהיה 2 Chr. 35: 21. — Ecclus. 6: 13. 13: 8. — After βλέπειν in the sense of *to beware*, Mark 8: 15. 12: 38. φύγετε to avoid, 1 Cor. 10: 14.

3. Implying *distance* of one object from another. Rev. 12: 14 τρέπεται—

ἀπὸ προσώπου τοῦ ὄφιδος, i. e. *far from, away from*, the serpent.—Xen. Anab. 3. 3. 9. — Μακρὰν ἀπὸ, *far from*, Matt. 8: 30. al. Sept. for מן הררך Ex. 33: 7. — So after ἀπέχω, Luke 7: 6 ἀπὸ τῆς οἰκίας. 24: 13. — Xen. An. 4. 3. 5. Diod. Sic. 3. 67.—In later Greek writers and in N. T. ἀπὸ is prefixed to the noun of measure, which marks the distance; as John 11: 18 ἦν δὲ ἡ Βηθανία ἐγγὺς τῶν Ἱερουσαλὴμων, ὡς ἀπὸ σταδίων δεκαπέντε. 21: 8 ὡς ἀπὸ πενήτων διακοσίων. Rev. 14: 20. — Jos. Ant. 5. 1. 4 βάλων στρατόπεδον ἀπὸ δεκά σταδίων τῆς Ἱεριχούνης. 18. 3. 2. Diod. Sic. 1. 51. The full form seems to be εἶναι ἀπὸ, *to be distant from*, as Jos. B. J. 1. 3. 5. or γίνεσθαι ἀπὸ; see Kypke Obs. in N. T. I. p. 390. — Before an adv. of distance, ἀπὸ μακρόθεν, Matt. 26: 58. Rev. 18: 10. So Sept. for מן הררך Ps. 138: 6. רחוקך Ezra 3: 13. Comp. Lob. ad Phryg. p. 46, 461.—Polemo Physiogn. 1. 6.

4. Found sometimes instead of ἐκ, where the distinction between the two (see above) is not definitely kept in view; so after verbs comp. with ἐκ, as ἐκβάλω τὸ κάρφος ἀπὸ τοῦ ὀφθαλμοῦ Matt. 7: 4, coll. v. 5 where it is ἐκ τοῦ ὀφθ. Acts 13: 50, coll. John 2: 15. — Luke 9: 5 ἐκχεόμενον ἀπὸ τῆς πόλεως, coll. John 4: 30 ἐκ τῆς πόλεως. Matt. 17: 18 ἐξῆλθεν ἀπ' αὐτοῦ τὸ δαιμόνιον, Mark 1: 25, 26, ἐξ αὐτοῦ. So metaph. of thoughts, purposes, etc. Mark 7: 15 τὰ ἐκπορεύόμενα ἐκ' αὐτοῦ, coll. v. 20 ἐκ τοῦ ἀνθρώπου, and Matt. 15: 11 ἐκ τοῦ στόματος. ib. 18, 19, ἐκ τῆς καρδίας. Matt. 18: 35 εἰ ἀφήτε ἀπὸ τῶν καρδιῶν τὰ παραπτώματα, coll. Mark 12: 30, 33. In many instances such verbs imply external *departure*, and are then properly construed with ἀπὸ, as Luke 5: 8 ἐξῆλθε ἀπ' ἐμοῦ, comp. 1. a. above.—Put also for ἐκ after the verbs ἐγείρω, διαγείρω, etc. Matt. 1: 24 διαγερθεὶς ἀπὸ τοῦ ὕπνου, coll. Rom. 13: 11 ἐξ ὕπνου ἐγερθεῖναι. Matt. 14: 2 ἐγείρεται ἀπὸ τῶν νεκρῶν, and so 27: 64. 28: 7, coll. Mark 6: 14, 16. John 12: 1, 9. Acts 3: 15. 13: 30. etc. where it is ἐκ νεκρῶν. — So ἀπὸ for ἐκ Xen. Mem. 2. 7. 2 λαμβάνομεν οὕτως ἐκ τῆς γῆς οὐδὲν—οὕτως ἀπὸ τῶν αἰσῶν. Hiero l. 38.

II. Of time, i. e. from any time onwards, since any time.

a) before a noun. Matt. 9: 22 ἀπὸ τῆς ἡμέρας ἐκείνης. 11: 12 ἀπὸ τῶν ἡμερῶν Ἰωάννου. Luke 1: 70. 8: 43. Acts 23: 23. 1 John 1: 1. — Xen. Anab. 7. 5. 6. Plut. Lucull. c. 2. — With the names of persons, Matt. 1: 17. Rom. 5: 14. — Herodian. 6. 2. 5. — Before events or circumstances, Matt. 1: 17. 13: 35. Luke 2: 36. Acts 11: 19. — Herodot. 8. 54, 55. Thuc. 7. 43.

b) before a pronoun, as ἀφ' ἧς sc. ἡμέρας, from what day, i. e. from the time when, since, Luke 7: 45. Acts 24: 11. 2 Pet. 3: 4. Fully written Col. 1: 6, 9. comp. Acts 20: 18. 24: 11. — Xen. H. G. 4. 6. 6. — So ἀφ' οὗ sc. χρόνου from what time, since, Luke 13: 25. 24: 21. Rev. 16: 18. Sept. for ἡμέρ. Ex. 5: 23. — Jos. Ant. 4. 4. 6. Xen. Conv. 4. 62. Fully, ἀφ' οὗ χρόνου Xen. Cyr. 1. 2. 13.

c) before adverbs of time, with or without τοῦ, e. g. ἀπὸ τοῦ νῦν, from now, henceforth, Luke 1: 48. Acts 18: 6. ἀπ' αὐτοῦ see in ἄρτι and ἄπαρτι. — ἀπὸ πέρυσι, since a year ago, 2 Cor. 8: 10. 9: 2. ἀπὸ πρωῒ, from morning, Acts 28: 23. ἀπὸ τότε, from that time, Matt. 4: 17. al. see in τότε. — Simplic. in Epict. 166. — See Lob. ad Phryn. p. 47, 461. Sturz de Dial. Alex. p. 210.

III. Of the origin or source of any thing; where ἀπό marks the secondary, indirect, mediate origin; while ἐκ denotes the primary, direct, ultimate source; and ἐκ τοῦ the immediate efficient agent; comp. Herm. ad Soph. Electr. 65. Wiener § 51. p. 313.

1. Spoken of the place or quarter whence any one is derived, or where he belongs; so with the art. Matt. 21: 11 ὁ προφήτης, ὁ ἀπὸ Ναζαρέτ, a Nazarene. Mark 15: 43. Acts 6: 9. Heb. 7: 13. — Xen. Cyr. 2. 1. 5. — Without the art. Luke 9: 38 ἀνὴρ ἀπὸ τοῦ ὄχλου. John 1: 45 ἦν δὲ ὁ Φίλιππος ἀπὸ Βηθσαϊδά. Matt. 15: 1. Acts 2: 5. Gal. 4: 24, the Mount Sinai covenant. Mark 8: 11 σημεῖον ἀπ' οὐρανοῦ. — Xen. H. G. 3. 2. 17.

2. Of the source, i. e. the person or thing from which any thing proceeds, is derived, etc. Matt. 24: 32 ἀπὸ τῆς συνῆς μάστες τὴν παραβολὴν i. e. the

parable drawn from the fig-tree. 2 Tim. 1: 3 ὃ λατρεύω ἀπὸ προγόνων, i. e. whom I worship with a devotion inherited from my ancestors. Others, in the manner of, see no. 3 below. — Thuc. 4. 108. Plut. Fab. Max. c. 2. — So 1 Thessa. 2: 6, δόξαν οὕτως ἀφ' ἡμῶν οὕτως ἀπ' ἄλλων, parallel to εἰς ἀνθρώπων, i. e. human applause. — Palaeoph. Fab. 13, 40. — Spoken of persons from whom one hears, learns, asks any thing. Matt. 11: 29 μάθετε ἀπ' ἐμοῦ. Col. 1: 7. Mark 15: 45 γινούς ἀπὸ τοῦ πεντηκονταρχοῦ. Luke 22: 71 ἠκούσαμεν ἀπὸ τοῦ στόματος αὐτοῦ. Acts 9: 13. So of any source of knowledge, Matt. 7: 16, 20, ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγινώσκουσιν αὐτούς. — Thuc. 1. 25. — Here too we may refer the use of ἀπό to mark that which is the occasion or indirect cause of any thing, e. g.

a) before the incidental cause, from, i. e. by reason of, on account of, because of, in consequence of. Matt. 18: 7 οὐκ ἐφ' ὅσον ἀπὸ τῶν σκανδάλων. Luke 19: 3 οὐκ ἠδύνατο ἀπὸ τοῦ ὄχλου. John 21: 6. Acts 20: 9. 22: 11. 2 Cor. 7: 13. Heb. 5: 7. Rev. 9: 18. So Sept. and ἡ Ex. 6: 9. 2 Chr. 5: 6. 20: 9. — Ecclus. 41: 17 sq. Jos. Ant. 9. 4. 3 ἀχλὺν, ἀφ' ἧς ἀγνοήσαν αὐτὸν ἔμμελλον.

b) before the inciting cause, motive, especially an affection of the mind, e. g. Matt. 13: 44 ἀπὸ τῆς χαρᾶς αὐτοῦ ἔπαυεν. Luke 24: 41. 22: 45 κοιμημένους ἀπὸ τῆς λύπης. Matt. 14: 26 ἀπὸ τοῦ φόβου ἔκραξεν. 28: 4. Luke 21: 26. Acts 12: 14. 2 Cor. 2: 3.

c) before the secondary efficient cause, or that which produces, exhibits, bestows any thing. Matt. 12: 38 θέλομεν ἀπὸ σοῦ σημεῖον ἰδεῖν, i. e. exhibited by thee, but wrought ultimately ὑπὸ τοῦ Θεοῦ. Acts 23: 21 τὴν ἀπὸ σοῦ ἐπαγγελίαν, i. e. to be given, made by thee. 2 Cor. 3: 18 καθάπερ ἀπὸ κυρίου πνεύματος. Gal. 1: 1 ἀπόστολος οὐκ ἀπ' ἀνθρώπων. — So αἰσχύνομαι ἀπ' αὐτοῦ, to be put to shame by him, i. e. to be ashamed at his coming, before him, 1 John 2: 28. Sept. for ἡν ψαβ Jer. 22: 22. — After verbs of having or receiving any thing from the author etc. 1 Cor. 6: 19. 1 Tim. 3: 7. 1 John 2: 20, 27. 4: 21. So ἀπὸ Θεοῦ, ἀπὸ κυρίου, etc. as the author or bestower, Rom. 1: 7.

13: 1. 1 Cor. 1: 3, 30. 4: 5. 2 Cor. 1: 2. Gal. 1: 3. Eph. 1: 2. Phil. 1: 2, 28. al. saep.—So ἀφ' ἑαυτοῦ, *of one's self*, i.e. *of one's own accord, by his own authority*, Luke 12: 57. 21: 30. John 5: 19. 15: 4. al. Ἀπ' ἑμαυτοῦ, *of myself*, etc. John 5: 30. 7: 17. 14: 10. al. Ἀπ' ἑμοῦ, *of myself, by my own authority*, John 7: 28. —Diod. Sic. 17. 56. See Kypke Obs. in N. T. I. p. 391.

d) put after neuter and passive verbs to mark the author and source of the action; but not where the author is to be conceived of as *personally and immediately* active,—this latter idea being expressed by ὑπό and παρά; Winer § 51. p. 318. Matt. 16: 21 πολλὰ παθεῖν ἀπὸ τῶν πρεσβυτέρων. (Lucian D. D. 6. 5.) Acts 2: 22 ἄνδρα ἀπὸ τοῦ θεοῦ ἀποδεδειγμένον, i.e. confirmed from God, from heaven, etc. — Jos. Ant. 7. 14. 5. —So Acts 10: 17, 21, ἀπεσταλμένοι ἀπὸ τοῦ Κορνήλιου, i.e. sent from Cornelius, from his household; comp. 11: 11 where it is ἀπὸ Καισαρείας, and comp. also in a different sense Luke 1: 26 ἀπεσταλ. ὑπό and John 1: 6 παρά. So James 1: 13 ἀπὸ τοῦ θεοῦ πειράζομαι, i.e. tempted from God, from heaven; comp. ὑπὸ τοῦ διαβόλου Matt. 4: 1. Luke 4: 2. al. where Satan is represented as the immediate agent. Rev. 12: 6, coll. Matt. 20: 3. — Matt. 11: 19. Luke 7: 35. Jude 23. — Still ἀπό would seem in a few instances in N. T. to be used less definitely where ὑπό might be expected; Mark 8: 31 ἀποδοκιμασθῆναι ἀπὸ τῶν πρεσβυτέρων. Luke 9: 22. 17: 25. Comp. 1 Pet. 2: 4, where it is ὑπό. Comp. Passow sub ἀπό C. 9.

3. Spoken of the manner or mode in which any thing is done, etc. e. g. Matt. 18: 35 to forgive ἀπὸ καρδιῶν, *from the heart*, i.e. heartily, fully.—So ἀπὸ ψυχῆς Theophr. 19 or 17. ἀπὸ γνῶμης Aeschyl. Eumen. 661. ἀπ' αὐτομάτου voluntarily Xen. An. 1. 2. 17.—Hence ἀπὸ μέρους, *ex parte*, i. e. in part, partly, Rom. 11: 25. 15: 15. 2 Cor. 1: 14. — Diod. Sic. 13. 108. — Luke 14: 18 ἀπὸ μιᾶς παρατείσθαι, *with one accord*; or better, ἀπὸ μιᾶς sc. φωνῆς, *with one voice*. — Herodian. 1. 4. 21 ἐκ μιᾶς φωνῆς. Comp. Sept. Gen. 11: 1. Ex. 24: 3. — 2 Tim. 1: 3 ἀπὸ προγόνων, *in the manner of one's*

ancestors; others from, see in III. 2, above.

4. Of the instrument, or instrumental source, from, by means of, with. Luke 8: 3 διηκόνουν αὐτῷ ἀπὸ τῶν ὑπαρχόντων αὐταῖς. 15: 16 γμίσαι τὴν κούλιαν ἀπὸ τῶν κερατίων. Rev. 18: 15 οἱ πλουτίζοντες ἀπ' αὐτῆς.—Ecclus. 11: 18. Jos. Ant. 4. 8. 9. Hom. II. 24. 605. Xen. Mem. 1. 2. 9.

5. Of the material, i. e. from, of, etc. Matt. 3: 4 ἔσθνμα ἀπὸ τριχῶν. — Esdr. 8: 57. Herodot. 7. 65 εἶματα ἀπὸ ξύλων πεποιημένα.

6. Spoken of dependence from or on any person or thing, i. e. attachment to or connexion with any one. Acts 12: 1 οἱ ἀπὸ τῆς ἐκκλησίας. 15: 5 οἱ ἀπὸ τῆς αἰρέσεως τῶν φαρισαίων. 27: 44 ἐπὶ τῶν τῶν ἀπὸ τοῦ πλοίου.—Herodian. 7. 1. 11. ib. 7. 9. 2. Lucian. Conv. 6. Comp. Lob. ad Phryn. p. 164.

7. Implying a part in relation to a whole, a part from a whole, in the sense of from, of, etc. So after ἐσθίω and πίνω, to eat or drink of any thing, i. e. a part of it, Matt. 15: 27. Mark 7: 28. Luke 16: 21. 22: 18. [Rev. 2: 17.] Mark 7: 4 ἀπὸ ἀγορᾶς, see in Ἀγορά b. The Attic writers employ here the gen. without ἀπό, see Buttm. § 132. 4. 2. b. —Sept. ἐσθίειν ἀπὸ for יִשְׁתֶּה Lev. 11: 40, also ἐσθίειν ἐκ 2 Sam. 12: 3. πίνειν ἀπὸ for יִשְׁתֶּה Jer. 51: 7, also πίνειν ἐκ, Gen. 9: 21. Comp. Luke 22: 16. John 4: 14. 1 John 4: 13. al.—So also after other verbs, where an accus. would imply the whole. Mark 6: 43 ἤραν—ἀπὸ τῶν ἰχθύων. 12: 2 λάβη ἀπὸ τοῦ καρπού. Luke 20: 10. 24: 42. John 21: 10. Acts 2: 17, 18. 5: 2, 3. Rev. 22: 19. Comp. Winer § 30. 5.—Spoken of a class or number of persons etc. from which one is selected, of which he forms part, etc. Matt. 27: 9 ἐτιμήσαντο [τινές] ἀπὸ τῶν υἱῶν Ἰσραὴλ. 27: 21 τίνα θέλετε ἀπὸ τῶν δύο. Luke 16: 30. 19: 39. Heb. 7: 2.—Xen. Cyr. 4. 2. 47. Thuc. 1. 116. Herodot. 6. 27.

NOTE. In composition ἀπό implies 1. separation, from, off, as ἀπολύω, ἀποτέμνω. 2. removal, away, as ἀποβάλλω, ἀπάγω. 3. abatement or cessation, as ἀπαλύω. 4. completion, in full, as ἀπύχω, ἀποθνήσκω. 5. restitution, re-

quital, as ἀποδίδωμι. 6. like a priv. it removes the force of the simple word, as ἀποδοιμαίω, ἀποκαλύπτω.

Ἀποβαίνω, f. ἵσσομαι, aor. 2 ἀπ-
ιβην, pp. to go away, to depart, Xen. de
Mag. Eq. 1. 16. Polyb. 24. 6. 1. In
N. T.

1. to go from, to descend from, sc.
a ship, i.e. to disembark, to land. Luke 5:
2. John 21:9. Supply ἀπὸ τῶν πλοίων,
etc.—Xen. H. G. 1. 1. 18. Pol. 1. 29. 5.

2. metaph. to result, to become, evenire,
seq. dat. c. εἰς. Luke 21: 13 ἀποβήσεται
ὑμῖν εἰς μαρτύριον. Phil. 1: 19. Sept.
for לְךָ מִן הַיָּמִים Job 13: 16. לְךָ מִן הַיָּמִים Job
13: 5. תִּפְסַח Ex. 2: 4. — Wisd. 2: 3.
Xen. Mem. 1. 1. 6. Hesych. ἀποβήσα-
ται γίνεσθαι.

Ἀποβάλλω, aor. 2 ἀπέβαλον, to
cast away, to throw off, and spoken of a
garment, to lay aside, trans. Mark 10: 50.
—Sept. Is. 1: 30. Aelian. V. H. 12. 38.
—Metaph. Heb. 10: 35 τὴν παύσησιν,
to lay aside i. e. to lose confidence, etc. —
Philo de Incorr. mund. p. 951 ἀφθα-
σίαν θεοῦ ἀποβαλεῖν ἀδύνατον. Jos.
Ant. 5. 1. 8. Xen. Oec. 12. 2 τὴν ἐπι-
νομίαν. Comp. Loesner Obs. in N. T. e
Phil. p. 438.

Ἀποβλέπω, f. ψα, pp. to look
away towards any thing, to fix the eyes
intently upon, c. c. εἰς, Polyb. 6. 50. 3.
In N. T. metaph. to regard, have respect
to, c. c. εἰς, Heb. 11: 26. Sept. for תִּתֵּן
Ps. 11: 4. תִּתֵּן Cant. 6: 1. Hos. 3: 11.
—Jos. Ant. 20. 3. 2. Philo de Viet. off.
p. 852. Polyb. 2. 39. 10. Comp. Ἀπ-
εἶδον.

Ἀπόβλητος, ου, ὁ, ἡ, adj. (ἀπο-
βάλλω) pp. what should be cast away, ab-
jiciendus; in N. T. metaph. what is to be
rejected, condemned, spernendus, 1 Tim.
4: 4. — Symmach. for מְרִירָה Hos. 9: 3.
Hom. Il. 3: 65. Lucian. Tim. § 37. p. 83,
οὗτος ἀπόβλητὰ εἰσι δῶρα τὰ παρὰ τοῦ
Διός.

Ἀποβολή, ἡς, ἡ, (ἀποβάλλω,) pp.
a casting off, e. g. τῶν ὀπλῶν Plut. Legg.
12. In N. T. metaph.

a) rejection, Rom. 11: 15.

b) loss, deprivation, e. g. of life, Acts
27: 22. — Philo de Praem. et Poen.

p. 915. Jos. Ant. 2. 6. 9 ἐπὶ παίδων
ἀποβολῇ. Herodian. 4. 14. 8. Plato
Phaedon. c. 20.

Ἀπογίνομαι, aor. 2 ἀπεγενόμην,
to be absent from, e. g. τῆς μάχης, Herodot.
9. 69. to depart, i. e. to die, Jos. Ant. 5.
1. 1. Thuc. 2. 34. — In N. T. metaph.
to die to any thing, i. e. to renounce, seq.
dat. 1 Pet. 2: 24 ταῖς ἁμαρτίαις. Comp.
Rom. 6: 4.

Ἀπογραφή, ἡς, ἡ, (ἀπογράφω,)
registry, enrolment, 3 Macc. 7: 22. a
register, table, catalogue, e. g. of those
capable of military duty, Polyb. 2. 23. 9.
or of citizens, their names, property,
etc. Jos. Ant. 18. 1. 1. — In N. T. en-
rolment in a public register, a census,
Luke 2: 2, Acts 5: 37. The former
passage seems to refer to a mere enu-
meration of persons, capitum descriptio;
see Krebs Obs. p. 101 sq. and partic.
Calmet, art. Cyrenius, p. 326. The
latter was a census of persons and prop-
erty, see Jos. Ant. 18. 1. 1.

Ἀπογράφω, f. ψα, pp. to write off,
i. e. to copy, to delineate, Herodot. 3. 136.
to write down, Sept. for כָּתַב Judg. 8: 14,
coll. 3 Macc. 4: 14. 6: 38. In N. T. to
inscribe, to enrol, sc. in a register etc.
Heb. 12: 23 ἀπογεγραμμένοι ἐν οὐρανοῖς,
in allusion to the book of life, יְיָ הָיָה
Ps. 69: 29.—Herodot. 7. 100. Polyb. 30.
10. 7. — Mid. ἀπογεγραμμαι, to cause
one's self to be enrolled, to give one's
name to the census, Luke 2: 1, 3, 5. —
Polyb. 10. 17. 10. Xen. H. G. 2. 4. 8.

Ἀποδείκνυμι, f. δείξω, to point out,
to shew, Xen. H. G. 4. 4. 8. Sept. Job
33: 21. In N. T.

1. to designate, i. e. to constitute, to
appoint, sc. to any office or station,
trans. 1 Cor. 4: 9 ὁ θεὸς ἡμᾶς τοὺς ἀπο-
στόλους ἰσχύτους ἀπέδειξεν ὡς ἐπιθανα-
τίους.—Susann. 5. Jos. Ant. 2. 11. 2 ult.
7. 3. 2. Herodot. 1. 124. Xen. Anab. 1.
1. 2. — So 2 Thess. 2: 4 ἀποδεικνύτω
ἑαυτὸν ὅτι ἐστὶ θεός, making himself God,
i. e. giving himself out as such. Comp.
Buttm. § 151. I. 6.

2. to shew by argument, to demonstrate,
to prove. Acts 25: 7 ἃ οὐκ ἴσχυον ἀπο-
δεῖξαι. 2: 22 ἀποδεδειγμένος δυνάμει,

approved, confirmed of God by miracles.
—Xen. Conv. 4. 1. Hiero 7. 5.

Ἀποδείξεις, εἰς, ἡ, (ἀποδεικνύειν,) manifestation, demonstration, proof, 1 Cor. 2: 4.—3 Macc. 4: 20. Jos. Ant. 4. 8. 23. Xen. Mem. 4. 6. 13.

Ἀποδεκατώ, ὦ, f. ὦσω, to tithe off, trans. i. e.

a) to tithe, levy tithes, sc. of persons, Heb. 7: 5 coll. v. 8. So ὡς and Sept. 1 Sam. 8: 15, 17.

b) to pay or give tithes of, Matt. 23: 23. Luke 11: 42. 18: 12. So Sept. for ὡς Piel and Hiph. Gen. 28: 22. Deut. 14: 22. —Tost. XII Patr. Fabr. p. 569.

Ἀποδέκτος, ου, ὁ, ἡ, adj. (ἀποδέχομαι,) acceptable, 1 Tim. 2: 3. 5: 4. —Hesych. ἀποδέκτον ἐπαινετον.

Ἀποδέχομαι, f. δέξομαι, Mid. depon. pp. to take from another for one's self; hence genr. to receive, trans.

a) spoken of persons, to receive as a friend or guest, to bid welcome, trans. Luke 8: 40. Acts 15: 4. 18: 27. 28: 30. —2 Macc. 3: 9. 13: 24. Diod. Sic. 1. 18. Polyb. 3. 66. 8. —Trop. of doctrine etc. to admit, to embrace, Acts 2: 41. —1 Macc. 9: 71. Jos. Ant. 9. 8. 5. Polyb. 2. 39. 5.

b) to accept with joy, to welcome, and by impl. to applaud, to extol, Acts 24: 3. —Jos. Ant. 6. 14. 4. ib. 7. 1. 1 ἐπαινῶν καὶ ἀποδεχόμενος τὸ ἔργον. Diod. S. 4. 46.

Ἀποδημέω, ὦ, f. ἦσω, (ἀπόδημος,) pp. to be absent from one's people or country, Xen. Mem. 2. 3. 12. Hence in N. T. to go abroad, to travel into foreign countries, Matt. 21: 33. 25: 14 coll. Luke 19: 12. —Matt. 25: 15. Mark 12: 1. Luke 15: 13. 20: 9. —Jos. Ant. 8. 13. 5. Xen. Cyr. 8. 5. 1.

Ἀπόδημος, ου, ὁ, ἡ, adj. (ἀπό, δῆμος people,) gone abroad, absent in foreign countries, Mark 13: 34. —Artemid. 2. 8.

Ἀποδίδωμι, f. δώσω, aor. 1 ἀπέδωκα Luke 9: 42, see Buttm. § 106. 10. § 107. n. I. 8. —aor. 2 ἀπείδων, Opt. ἀποδῶν 2 Tim. 4: 14, a later form, Buttm. § 107. n. I. 3. Lob. ad Phryn. p. 345.

1. to give away from one's self, i. e.

to deliver over, to give up, to bestow, trans. or absol.

a) genr. Matt. 27: 58 ἀποδοδῆναι τὸ σῶμα. 2 Tim. 4: 8. So Sept. for נתן 2 Sam. 3: 14. Gen. 30: 26. —Xen. Cyr. 4. 5. 26. —Metaph. of evidence, Acts 4: 33. So ἀποδιδόναι λόγον, to give account, to render account, Matt. 12: 36. Luke 16: 2. Acts 19: 40. Heb. 13: 17. 1 Pet. 4: 5. Sept. for Chald. דָּן Dan. 6: 2. דָּן 2 Chr. 34: 28. —Eccclus. 29: 6.

b) spoken in reference to obligation of any kind, to give in full, to render, to pay over or off; e. g. wages, μισθόν, Matt. 20: 8. So Sept. for נתן Deut. 24: 15. —Tobit 4: 14. Xen. An. 1. 2. 12. —So of rent, tribute, expenses, etc. Matt. 21: 41. 22: 21. Mark 12: 17. Luke 10: 35. 20: 25. Rom. 13: 7. —Xen. Cyr. 2. 4. 14. —Of vows or oaths, Matt. 5: 33. So Sept. for נתן Deut. 23: 22. Job 22: 27. —Eccclus. 18: 22. Jos. Ant. 11. 1. 3. Xen. Mem. 2. 2. 10. —Of duties in general, 1 Cor. 7: 3, comp. Rom. 13: 7.

c) spoken of trees, fruits, etc. to yield, Rev. 22: 2. So Sept. for נתן Lev. 26: 4. —Xen. Cyr. 8. 3. 38. —Metaph. Heb. 12: 11.

d) Mid. to deliver over for one's self, i. e. to dispose of sc. by sale, to sell, trans. Acts 5: 8. 7: 9. Heb. 12: 16. Sept. for נתן Deut. 2: 8. מָכַר Gen. 25: 33. 37: 27, 35. Amos 2: 6. —Philo de Joseph. p. 560. Herodot. 1. 70. ib. 2. 56. Xen. Mem. 2. 5. 5.

2. to give back again, to restore, trans. or absol.

a) genr. Luke 4: 20. 9: 42. Sept. for נתן Gen. 20: 7. 37: 22. Ex. 22: 26. —Xen. H. G. 2. 2. 9. Polyb. 1. 7. 13. —Spoken of debts, obligations, etc. to repay, to refund, Matt. 5: 26. 18: 25 bis, 26, 28, 29, 30, 34. Luke 7: 42. 12: 59. 19: 8. Sept. for נתן Lev. 25: 27, 52. Num. 5: 7, 8. —Herodian. 5. 1. 16.

b) in the sense of to render back, requite, retaliate, either good or evil. Matt. 6: 4, 6, 18. 16: 27. Rom. 2: 6. 12: 17. 1 Thess. 5: 15. 1 Tim. 5: 4. 2 Tim. 4: 14. 1 Pet. 3: 9. Rev. 18: 6. 22: 12. So Sept. for נתן Prov. 24: 12. 17: 13. Ps. 94: 23. מָדָר Is. 65: 6. —Eccclus. 11: 26. 12: 6.

Ἀποδορίζω, f. ἴσω, (ἀπό, διορίζω

to set bounds,) pp. to set off by meles and bounds; in N. T. metaph. to divide off, to separate, ἱαντούς Jude 19, i. e. to create schisms, i. q. ἀφορίζω Gal. 2: 12.

Ἀποδοκιμάζω, f. ἄσω, (ἀπό i. q. α pr. δοκιμάζω,) to disapprove, to reject, trans. Spoken of a stone rejected or worthless, Matt. 21: 42. Mark 12: 10. Luke 20: 17. 1 Pet. 2: 4, 7. So Sept. and ⲓⲁⲛⲧⲱⲓ Pa. 118: 22. Jer. 6: 30. — Xen. Oec. 19. 12. — Spoken of Jesus rejected as the Messiah by the Jews, etc. Mark 8: 31. Luke 9: 22. 17: 25. Of Esau, Heb. 12: 17. So Sept. and ⲓⲁⲛⲧⲱⲓ Jer. 6: 30. 7: 28. 14: 19. 31: 36. — Polyb. 3. 86. 8. Xen. Cyr. 6. 2. 36.

Ἀποδοχή, ἡς, ἡ (ἀποδέχομαι) reception, pp. of a guest, etc. Diod. Sic. 4. 51. In N. T. metaph. assent, approbation, praise, 1 Tim. 1: 15. 4: 9. — Diod. Sic. 4. 84. Jos. Ant. 6. 14. 4.

Ἀπόθεσις, εως, ἡ (ἀποτίθημι) a putting off, laying aside, trop. 1 Pet. 3: 21. 2 Pet. 1: 14. — Clem. Alex. Strom. 4. 25.

Ἀποθήκη, ης, ἡ (ἀποτίθημι) a place where any thing is laid up, repository, e. g. of arms, an arsenal, Herodian. 7. 11. 14. Thuc. 6. 97. a treasury, Sept. 1 Chr. 29: 8. — In N. T. spoken of grain etc. a granary, storehouse, barn, Matt. 3: 12. 6: 26. 13: 30. Luke 3: 17. 12: 18, 24. So Sept. for ⲓⲁⲛⲧⲱⲓ Jer. 50: 26. Aquil. for ⲓⲁⲛⲧⲱⲓ Prov. 3: 10 where Sept. ταμίαια. — Jos. Ant. 9. 13. 3.

Ἀποθησαυρίζω, f. ἱσσω, to treasure away, to lay up in store, Ecclus. 3: 4. Diod. Sic. 5. 40. In N. T. trop. 1 Tim. 6: 19, comp. Matt. 6: 20. Rom. 2: 5.

Ἀποθλίβω, f. ψω, to press from every side, to crowd, absol. Luke 8: 45. Sept. for ⲓⲁⲛⲧⲱⲓ Num. 22: 25. — Jos. Ant. 2. 5. 2 βότρυν ἀποθλίβειν εἰς φιάλην. Cf. Tittmann in Bibl. Repos. III. p. 65.

Ἀποθνήσκω, f. ἀποθανοῦμαι, aor. 2 ἀπέθανον, to die, intrans. i. e. through the force of ἀπό, to die out, to expire, to become quite dead; hence it is stronger than θνήσκω, though generally used synonymously with it and instead

of it; see Tittmann in Bibl. Repos. III. p. 65.

a) spoken of persons, etc. Matt. 9: 24. Mark 5: 35, 39. 9: 26. Luke 8: 42, 52, 53. John 21: 23. Acts 9: 37. Rom. 7: 2, 3. Heb. 11: 4. Rev. 14: 13 οἱ ἐν κυρίῳ ἀποθνήσκοντες, who die in the Lord, i. e. in devoted fidelity to him. Rom. 14: 7, 8, ἑαυτῷ, τῷ κυρίῳ ἀποθνήσκω, to die to or for one's self, to or for the Lord, i. e. both in life and in death we belong not to ourselves, but to the Lord, and are bound to glorify him. Rom. 6: 10 ἀπέθανε τῇ ἁμαρτίᾳ, he died for sin, i. e. on account of it; Buttm. § 133. 3. 2. Sept. for ⲓⲁⲛⲧⲱⲓ Gen. 2: 17. 3: 3, 4. al. saep. — Herodot. 2. 63. Xen. Mem. 4. 8. 3. — Spoken of a violent death, to be put to death, to be killed, to perish, etc. Matt. 26: 35. Acts 21: 13. 25: 11. Rom. 5: 6, 7, 8. Heb. 11: 37. Rev. 8: 9, 11. So of animals, to perish, Matt. 8: 32. Rev. 16: 3. Spoken of the punishment of death, John 19: 7. Heb. 10: 28. So Sept. and ⲓⲁⲛⲧⲱⲓ Ex. 21: 12, 18. 22: 2. Deut. 17: 6, 12. — Susann. 41, 43. Jos. Ant. 4. 8. 2, 3. Herodian. 3. 15. 8. Xen. Mem. 4. 8. 9.

b) of vegetable life, e. g. seeds, to rot, John 12: 24. 1 Cor. 15: 36. of trees, to wither, to die, trop. Jude 12.

c) in an inchoative sense, Buttm. § 112. 10. n. 6; to be dying, i. e. to be near to death, Luke 8: 42. or, to be exposed to death, to be in danger of death, 1 Cor. 15: 31. 2 Cor. 6: 9. also, to be subject to death, to be mortal, Rom. 5: 15 coll. v. 17. 1 Cor. 15: 22. Heb. 7: 8 mortal men. — So Sept. and ⲓⲁⲛⲧⲱⲓ Gen. 48: 21.

d) metaph. Rev. 3: 2 στήρισον τα λωπὰ ἃ ἔμελλον ἀποθανεῖν, which are ready to expire, i. e. become extinct, where it refers to religious faith, works, etc. — Ἀποθνήσκω τινί or ἀπό τινος, to die to or from any thing, i. e. to renounce, to forsake, Col. 2: 20 ἀπὸ τῶν στοιχείων. Gal. 2: 19 τῷ νόμῳ, i. e. the Mosaic law. Rom. 6: 2 τῇ ἁμαρτίᾳ, which supply also in v. 7, 8. Col. 3: 3 ἀπεθάνετε γὰρ sc. τοῖς ἐπὶ τῆς γῆς, to earthly things.

e) trop. to die forever, to come under condemnation of eternal death, i. e. exclusion from the Messiah's kingdom, and subjection to eternal punishment for

sin, i. q. the 'second death' in Rev. 20:14. — John 6: 50, where ἀποθνήσκει is contrasted with ζήσεται εἰς τὸν αἰῶνα in v. 51, 58. John 8: 21, 24. 11: 26 coll. v. 25, where physical and eternal death are distinguished. Rom. 7: 10. 8: 13. AL.

Ἀποκαθίστημι, also ἀποκαθιστάω and -άνω, f. ἀποκαταστήσω, to put back into a former state, to restore, trans. — For the form in -άω, Mark 9: 12, comp. Sept. Dan. 2: 21. Herodot. 4. 103. and see Buttm. § 106. n. 5. § 107. n. 1. 2. For that in -άνω, Acts 1: 6, which is found only in late writers, see Buttm. § 112. 12. Passow sub voc. — Spoken

a) of restoration to health, etc. Matt. 12: 13. Mark 3: 5. 8: 25. Luke 6: 10. So Sept. and עֲשֵׂה Ex. 4: 7. Lev. 13: 16. — Test. XII Patr. p. 535. Hippocr. Opp. § 6. p. 12. ed. Foes. Xen. Lac. 6. 3. b) of the Jewish kingdom, government, etc. which the Messiah was expected to restore and enlarge, Matt. 17: 11. Mark 9: 12. Acts 1: 6. So Sept. and עֲשֵׂה Ez. 16: 55. — 1 Macc. 15: 3. Diod. Sic. 20. 32. Polyb. 4. 25. 7.

c) of restoration to one's friends and country, e. g. from prison, Heb. 13: 19. So Sept. and עֲשֵׂה Jer. 16: 15. 24: 6. — Esdr. 1: 31. Jos. Ant. 11. 1. 1. Polyb. 3. 5. 4.

Ἀποκαλύπτω, f. φω, to uncover, Sept. for פָּתַח Ruth 3: 4, 7. Herodian. 7. 4. 10. In N. T. metaph. to reveal, to disclose, to bring to light, trans.

a) genr. Matt. 10: 26. Luke 12: 2. Sept. for פָּתַח Josh. 2: 20. — So in the Passiv. of things which become known or manifest by their effects; e. g. διαλογισμοί Luke 2: 35. βραχίων κυρίου John 12: 38, coll. Sept. Is. 53: 1 for פָּתַח Is. 52: 10 for פָּתַח. — δικαιωσίνην Θεοῦ Rom. 1: 17, coll. Sept. for פָּתַח Ps. 98: 2. Jer. 11: 20. — δόξα τοῦ Θεοῦ Rom. 1: 18, comp. Is. 56: 1. — δόξα Rom. 8: 18. 1 Pet. 5: 1. σωτηρία 1 Pet. 1: 5. — 1 Cor. 3: 13 ἐν πυρὶ ἀποκαλύπτεται, be revealed by fire, i. e. be tried, proved, made known. Gal. 3: 23 τὴν μύλονσαν πιστὶν ἀποκαλύφθηναι, i. e. until Christ, the object of faith, should be revealed. — Plato Gorg. p. 311. D.

b) spoken of things revealed from

God, i. e. taught, communicated, made known, by his Spirit and influences, Matt. 11: 25. 16: 17. Luke 10: 21. 1 Cor. 2: 10. 14: 30 supply τὶ ἀπὸ τοῦ Θεοῦ. Eph. 3: 5. Phil. 3: 15. 1 Pet. 1: 12. So Sept. and פָּתַח Dan. 10: 1. Chald. מְבָרַר Dan. 2: 19, 22, 28, 30. — Lib. Henoch. Fabric. p. 189 ἐδίδαξε τὰ μυστήρια καὶ ἀπεκάλυψε τῷ αἰῶνι τὰ ἐν οὐρανῷ. Act. Thom. § 10 κύριε, ὁ ἀποκαλύπτων μυστήρια. — Spoken of things revealed from God through Christ, Matt. 11: 27. Luke 10: 22. through Paul, Gal. 1: 16.

c) spoken of persons, in the Pass. to, be revealed, i. e. to appear; spoken of Christ's appearing from heaven, Luke 17: 30. So Sept. and פָּתַח 1 Sam. 3: 21. — 4 Esdr. 13: 32. — Spoken of antichrist, 2 Thessa. 2: 3, 6, 8.

Ἀποκάλυψις, εως, ἡ (ἀποκαλύπτω,) an uncovering, i. e. nakedness, Sept. for פָּתַח 1 Sam. 20: 30. Plut. Cato Maj. c. 20. ib. Aem. Paul. c. 14. — In N. T. only metaph.

a) of the removal of the veil of ignorance and darkness by the communication of light and knowledge, illumination, instruction. Luke 2: 32 φῶς εἰς ἀποκάλυψιν ἐθνῶν. Comp. מְבָרַר Sept φῶς ἐθνῶν, Is. 42: 6.

b) in the sense of revelation, disclosure, manifestation, e. g. of that which becomes manifest by the event, Rom. 2: 5 ἡμέρα ἀποκαλύψεως, day of manifestation of God's wrath, i. e. when it will be manifested. Rom. 8: 19 ἀποκάλυψις τῶν υἱῶν τοῦ Θεοῦ i. q. ἀποκ. τῆς δόξης τῶν υἱῶν τ. Θεοῦ, comp. v. 18, 21, i. e. the manifestation, disclosure, of the glorious liberty, bliss, of the sons of God. — Ecclus. 11: 27. — So of that which before was unknown and concealed, especially the divine mysteries, purposes, doctrines, etc. Rom. 16: 25. 1 Cor. 14: 6, 26. — Ecclus. 22: 22. 43: 1. — Of revelations from God or Christ, 2 Cor. 12: 1, 7. Gal. 1: 12. 2: 2. Eph. 3: 3. — Eph. 1: 17 πνεῦμα ἀποκαλύψεως, a spirit of revelation, i. e. which can fathom and unfold the deep things of God. — Spoken of future events, Rev. 1: 1, where it makes part of the title of the book.

c) in the sense of appearance, and spoken of Christ's appearance from

heaven, 2 Thess. 1: 7. 1 Cor. 1: 7. 1 Pet. 1: 7, 13. 4: 13.

Ἀποκαρδοκία, ας, ἡ, from the verb ἀποκαρδοκίω, (ἀπό, κάρα head, δοκίω to look,) i. q. τῇ κεφαλῇ προβλέπειν Etym. Magn. i. e. 'to look away towards any thing with the head bent forward,' and hence to await, to expect earnestly; so Aquil. for ἡ ἡμετέρι Ps. 37: 7. Polyb. 16. 2. 8. ib. 18. 31. 4. Jos. B. J. 3. 7. 26. — Hence the subst. ἀποκαρδοκία in N. T. earnest expectation, Rom. 8: 19. Phil. 1: 20. See Bibl. Repos. I. p. 373.

Ἀποκαταλλάσσω v. αἰτώ, f. ξω (ἀπό, κατά, ἀλλάσσω,) lit. to change from one state of feeling etc. to another, i. e. to reconcile, trans. and seq. dat. or eis. Eph. 2: 16 ἀπ. τοῖς ἀμφοτέρους τῷ θεῷ. Col. 1: 20, 21, εἰς ἑαυτὸν, comp. Eph. 1: 10. — Hesych. ἀποκαταλλάξαι· φίλον ποιῆσαι.

Ἀποκατάστασις, εως, ἡ, (ἀποκαθίστημι q. v.) restoration, restitution, sc. to a former state. Acts 3: 21 χρόνοι ἀποκαταστάσεως πάντων, the time of the restoration of all things, i. e. the Messiah's future kingdom, i. q. καιροὶ ἀναψύξεως in v. 19, coll. Heb. 9: 10. See in Ἀνάψυξις, and comp. Olshausen's Comm. in loc. — Spoken of the restoration of a state, city, etc. Jos. Ant. 11. 3. 8. ib. 11. 4. 6. Polyb. 4. 23. 1.

Ἀπόκειμαι, f. εἰσμαι, to be laid away, to be laid up, sc. for preservation, Luke 19: 20. So Symm. for ἡψ Is. 10: 17. — Xen. Cyr. 2. 2. 15. Anab. 2. 3. 15. — Metaph. to be in store for, to await any one, c. c. dat. of pers. Spoken of rewards, Col. 1: 5 τὴν ἐλπίδα τὴν ἀποκειμένην ὅμιν ἐν τοῖς οὐρανοῖς. 2 Tim. 4: 8 στέφανος. — 2 Macc. 12: 45. Heliodor. I. p. 33 μισθός. Jos. Ant. 6. 14. 7. — Spoken of death, Heb. 9: 27 ἀπόκειται τοῖς ἀνθρώποις ἅπαξ ἀποθανεῖν. — 4 Macc. 8: 10. Dion. Hal. Ant. 5. 8 τοῖς παύεσθαι ἀπόκειται παθεῖν.

Ἀποκεφαλίζω, f. ἴσω, (ἀπό, κεφαλῇ,) to behead, trans. Matt. 14: 10. Mark 6: 16, 27. Luke 9: 9. — Arrian. Diss. Epict. 1. 1. 29 ὑπὸ τοῦ Νέρωνος ἀποκεφαλίσθηναι. 4. 1. 121. Artemidor. 1. 37.

Dio Cass. 71. 28. Not found in Attic usage, Lob. ad Phryn. p. 341.

Ἀποκλείω, f. εἰσω, to close up, i. e. to shut to, to make fast; e. g. τὴν θύραν, Luke 13: 25. Sept. for ἡψ Gen. 19: 10. Judg. 3: 23. ἡψ 2 Sam. 13: 17, 18. — Herodian. 5. 3. 26. Xen. Mem. 2. 1. 16.

Ἀποκόπτω, f. ψω, to cut off, to amputate, trans. Mark 9: 43, 45. John 18: 10, 26. Acts 27: 32. Sept. for ἡψ 1 Sam. 31: 9. ἡψ Deut. 25: 12. — Aelian. V. H. 2. 9. Xen. Cyr. 7. 3. 8. — Mid. Gal. 5: 12 ὄφελον καὶ ἀποκόψονται, spoken of Judaizing teachers, I could wish that in their own case they would not only circumcise, but even cut off sc. the parts usually circumcised, i. e. emasculate themselves. So Chrysostom, εἰ βούλονται, μὴ περιτομνίσθωσαν μόνον, ἀλλὰ καὶ περιτοπνίσθωσαν. So Sept. and ἡψ Deut. 23: 1. — Arrian. Diss. Epict. 2. 20. 19. Lucian. Eunuch. § 8. See Raphael. Obs. in N. T. in loc. — Others, separate themselves, sc. from the christian community; comp. Kypke and Elmer in loc.

Ἀπόκριμα, ατος, τό, (ἀποκρίνομαι,) an answer, judicial response, sentence, genr. Aelian. H. A. 9. 15. Jos. Ant. 14. 10. 6. In N. T. ἀπόκριμα τοῦ θανάτου, sentence of death, 2 Cor. 1: 9, i. e. constant exposure to death, despair of life, comp. v. 8.

Ἀποκρίνομαι, aor. 1 ἀπεκρίναμην, aor. 1 pass. ἀπεκρίθην, fut. 1 pass. ἀποκριθήσομαι, Middle form from Act. ἀποκρίνω, to judge off, i. e. to separate out, to separate, genr. and so in Pass. Theophr. de caus. Plant. 1. 6 οἶνος ὁσμὴν λαμβάνει, ὅταν ἀπεκρίθῃ τι ὑδάτωδες αὐτοῦ. Thuc. 2. 49. Jos. Ant. 3. 11. 3. Herodot. 1. 60. Hom. Il. 5. 12. — But Mid. ἀποκρίνομαι is every where to answer, to respond, and so also the aor. 1 pass. and fut. 1 pass. in later writers (Diod. Sic. 4. 31. Lucian. Demon. § 26.) which the grammarians censure; see Lob. ad Phryn. p. 106. — C. c. dat. of pers. or also in Luke and Acts c. πρὸς seq. accus. Luke 4: 4. 6: 3. al. Acts 3: 12. al. so Sept. Gen. 23: 5. Hab. 2: 2. viz.

a) pp. to answer, to reply, sc. to a question, Matt. 11: 4. 13: 11. 19: 4. Mark 12: 34. al. saep. Sept. for עֲנֵה 1 Sam. 26: 14. 2 Sam. 14: 19. — Xen. Oec. 19. 4. Lucian. D. Mort. 29. 2.—To a judicial interrogation or accusation, Matt. 26: 62. 27: 12, 14. Mark 14: 61.—Herodian. 4. 7. 2. — To an entreaty, exhortation, proposition, etc. Matt. 4: 4. 12: 39. 13: 37. 25: 9. Luke 22: 68. al. saep. Sept. and עֲנֵה Gen. 23: 5. 24: 50. —Xen. An. 1. 4. 14. ib. 2. 1. 9, 10, 15. H. G. 2. 2. 18.—By way of contradiction, denial, etc. Matt. 3: 15. 8: 8. 12: 48. Mark 7: 28. 10: 20. John 2: 18. 3: 9. Acts 25: 4. al. saep.

b) by Hebraism, to proceed to speak, i.e. either, to continue the discourse, Matt. 11: 25. 12: 38. 15: 15. 22: 1. 26: 63. Mark 9: 19. 10: 24. al. Sept. and עֲנֵה Gen. 18: 27. 27: 37, 39. al. or more frequently, to begin to speak, prob. with reference to what another had already said. So ἀποκριθεὶς εἶπε, or καὶ ἀπεκρίθη καὶ εἶπε, Matt. 17: 4, 17. 28: 5. Mark 9: 5. 10: 51. 11: 14. 12: 35. Acts 3: 12. al. So Sept. and עֲנֵה in later Heb. Cant. 2: 10. Is. 14: 10. Zech. 1: 10. 3: 4. 4: 11. al.—1 Macc. 18: 19.—So of an interrogation, Matt. 27: 21, coll. Mark 14: 61 where it is ἐρωτάω. Rev. 7: 13. So Sept. and עֲנֵה Dan. 3: 14. — So ἀποκρίσεις Act. Thom. § 40. AL.

Ἀποκρίσεις, εἰς, ἡ, (ἀποκριθῆναι) an answer, a reply, Luke 2: 47. 20: 26. John 1: 22. 19: 9. Sept. for עֲנֵה Job 32: 5. Prov. 15: 1. עֲנֵה Deut. 1: 22.—Jos. Ant. 7. 6. 1. Diod. Sic. 14. 25. Xen. Hiero 1. 35.

Ἀποκρύπτω, f. ψω, to hide away, to conceal, trans. τὸ ἀγρόμιον, Matt. 25: 18. — Wisd. 7: 14. Jos. Ant. 3. 6. 5. Xen. Anab. 4. 4. 11. — Metaph. to hide, i. e. not to reveal, seq. ἀπό c. gen. of pers. Matt. 11: 25. Luke 10: 21. absol. 1 Cor. 2: 7. Eph. 3: 9. Col. 1: 26. So Sept. and עֲנֵה 2 K. 4: 27. עֲנֵה Ps. 119: 19. — Jos. Ant. 3. 4. 2. Xen. Mem. 2. 6. 29.

Ἀποκρυφός, ου, ὁ, ἡ, adj. (ἀποκρύπτω) hidden away, concealed.

a) trop. Mark 4: 22. Luke 8: 17. So

Sept. for Chald. part. מְסִתָּהּ Dan. 2: 22.—Xen. Conv. 8. 11.

b) by impl. laid up in store, trop. Col. 2: 3. So Sept. and מְסִתָּהּ Is. 45: 3. pp. Sept. for מְסִתָּהּ Dan. 11: 43.—pp. 1 Macc. 1: 23.

Ἀποκτείνω, also ἀποκτείνω and ἀποκτείνω, f. ἀποκτενῶ, aor. 1 ἀπέκτεινα, aor. 1 pass. ἀπεκτάθη, to kill outright, to put to death, trans.—The form ἀποκτείνω, occurs in later edit. Matt. 10: 28. Luke 12: 4, but is doubtful, and can belong only to the later Greek. For ἀποκτείνω, in later edit. Rev. 6: 11. Sept. Hab. 1: 17. Dan. 2: 13. Eedr. 4: 7. Wisd. 16: 14. also as a form of the later Greek, Nicarch. Ann. Br. XX, see Gregor. Cor. p. 588, 597, ed. Schäfer. Sturz de Dial. Mac. et Alex. p. 119, 128. Winer § 15. p. 76. marg.—The aor. 1 pass. ἀπεκτάθη, Matt. 16: 21. Mark 8: 31. al. though poetic, occurs mostly only in later prose, e.g. Dio Cass. 65. 4; see Winer § 15. p. 76. Lob. ad Phryn. p. 36, 757. Buttm. § 101. n. 6. § 114 sub κτείνω.—Spoken

a) pp. to kill, to put to death, in any way, Matt. 14: 5. 16: 21. 21: 35, 38, 39. Mark 6: 19. John 18: 31. Rev. 6: 8. al. saep. Sept. for עֲנֵה Gen. 4: 8. Judg. 9: 5. al. saep. עֲנֵה Gen. 18: 25. Ex. 4: 24. עֲנֵה Josh. 11: 10. 1 Sam. 17: 46.—Herodian. 2. 12. 1. Xen. Anab. 1. 1. 3. ib. 2. 1. 11.—So ἀποκτείνω ἑαυτόν, to kill one's self, John 8: 22, coll. Wisd. 16: 14.—Passive, to be slain, i. e. to die, to perish, Rev. 9: 18, 20. al.

b) trop. to kill eternally, to bring under condemnation of eternal death; see in Ἀποθνήσκω e. Matt. 10: 28 τὴν ψυχὴν ἀποκτείνω, to kill the soul, there i. q. ψυχὴν ἀπολέσαι ἐν γέννη, comp. Luke 12: 5.—Rom. 7: 11. 2 Cor. 3: 6.

c) trop. to destroy, to abolish, τὴν ἐξουσίαν Eph. 2: 16. Comp. Sept. and עֲנֵה Ps. 78: 47. AL.

Ἀποκνέω, ὤ, f. ἦσω, (ἀπό of complet. and κνέω to be pregnant with, Il. 19. 117. Jos. Ant. 1. 18. 1.) lit. to finish being pregnant with, i. e. to bring forth, to bear, trans. 4 Macc. 15: 17. Herodian. 1. 5. 14. In N. T. metaph. to beget, to bring forth, James 1: 15, 18.

Ἀποκυλίνδω, also **ἀποκυλίω**, f. **ισω**, to roll away, trans. Matt. 28: 2. Mark 16: 3, 4. Luke 24: 2. Sept. for **כָּלַף** Gen. 29: 3, 8, 10. — Judith 13: 9. Jos. Ant. 4. 8. 37. Apollod. Bibl. 3. 14. 7.

Ἀπολαμβάνω, f. **απολήγομαι**, aor. 2 **ἀπέλαβον**, to take or have from any one, i. e. to receive, trans.

a) strictly with the idea of completeness, to receive in full, see in **Ἀπέρω** no. 2. Luke 16: 25 **ἀπέλαβες τὰ ἀγαθά σου**. So genr. to obtain, Gal. 4: 5 **τὴν νόθευσιν**. Sept. for **קָבַץ** Num. 34: 14.

b) to receive back, to obtain again, e. g. debts etc. Luke 6: 34 bis. 15: 27. — Herodian. 4. 15. 20. Xen. An. 1. 2. 27. — Spoken of retribution, requital, etc. Luke 18: 30. 23: 41. Rom. 1: 27. Col. 3. 24. 2 John 8. — Xen. de re Eq. 2. 2. Diad. Sic. 12. 45.

c) to take to one's self from another place or person, i. e. either to receive as a friend or guest, 3 John 8. or, to take aside with one's self, Mark 7: 33 **ἀπολαβόμενος αὐτὸν ἀπὸ τοῦ ὄχλου κατ' ἰδίαν**. — So **ἀπολαβὼν** v. **ἀπολαβόμενος** **πρὸς κατ' ἰδίαν** 2 Macc. 6: 21, coll. 4: 46. Jos. B. J. 2. 7. 2. Appian. de Bell. Civ. lib. 5. p. 18. Philostrat. Vit. Apollon. 7. 18.

Ἀπόλαυσις, εως, ἡ, (ἀπολαύω), fruition, enjoyment, i. e.

a) the act of enjoying, **εἰς ἀπόλαυσιν**, for enjoyment, i. e. to enjoy, 1 Tim. 6: 17. — 3 Macc. 7: 16. Jos. 2. 4. 4. Herodian. 2. 3. 18.

b) the source of enjoyment, advantage, profit, pleasure, Heb. 11: 25. So Symm. for **עֲנָוָה** Ps. 119: 143. — Jos. Ant. 2. 7. 3. Polyb. 10. 19. 5. Xen. Mem. 2. 1. 33.

Ἀπολείω, f. **πω**, aor. 2 **ἀπέλειπον**, to leave away from one's self, i. e.

a) to leave behind, trans. 2 Tim. 4: 13 **ὄν ἀπέλειπον ἐν Τρωάδι**. 4: 20. — Jos. Ant. 4. 8. 21. Herodot. 3. 48. Xen. An. 6. 3. 4. — Pass. to be left behind, to remain, Sept. for **נָשָׁא** Ex. 14: 28. trop. **ἀπολείπειαι**, there remains, Heb. 4: 6, 9. 10: 26. — Polyb. 3. 39. 12. coll. Wisd. 14: 6.

b) to desert, to renounce, Jude 6 **ἀπολείποντας τὸ ἴδιον οἰκήσιον**. Sept. for **כָּלַף** Prov. 2: 17. 9: 6. — Eccles. 17: 19. Xen. Ag. 2. 29. Lucian. D. Deor. 5. 1.

Ἀπολείχω, f. **εἰχω**, to lick off, trans. Luke 16: 21 **οἱ κύνες ἀπέλειχον τὰ ἕλη αὐτοῦ**, i. e. they licked his sores clean. — Aristoph. Vesp. 27. See Tittmann in Bibl. Repos. III. p. 65.

Ἀπόλλυμι, f. **ἀπολλίσσω**, perf. 1 **ἀπόλωκα**, perf. 2 **ἀπόλωκα**, Mid. fut. **ἀπολούμαι**, aor. 2 **ἀπαλόμην**. The force of **ἀπό** is here away, wholly, and the verb is therefore stronger than the simple **ἔλλυμι**.

I. Active form. 1. to destroy, to cause to perish, trans.

a) spoken of things, trop. 1 Cor. 1: 19 **ἀπολῶ τὴν σοφίαν τῶν σοφῶν**, i. e. bring to nought, render void, quoted from Is. 29: 14, where Sept. for **כָּבַד**. — pp. Xen. Mem. 2. 6. 38.

b) of persons, to destroy, put to death, cause to perish. (a) spoken of physical death, Matt. 2: 13. 12: 14. 21: 41. 22: 7. Mark 3: 6. 9: 22. 11: 18. 12: 9. Luke [6: 9.] 17: 27, 29. 19: 47. 20: 16. John 10: 10. Jude 5. So Sept. for **כָּבַד** Gen. 20: 4. Esth. 9: 16. **כָּבַד** Deut. 11: 4. Esth. 4: 9. — 1 Macc. 2: 37. Jos. Ant. 1. 2. 1. Xen. Cyr. 3. 2. 12. Anab. 2. 5. 39. — In a judicial sense, Matt. 27: 20. James 4: 12.

(β) spoken of eternal death, i. e. future punishment, exclusion from the Messiah's kingdom, etc. see in **Ἀποθνήσκω** e. Matt. 10: 28. Mark 1: 24. Luke 4: 34. 9: 56. Rom. 14: 15. Luke 9: 25 **ἐαυτὸν ἀπολείπει**, to destroy himself, i. e. subject himself to eternal death. — Comp. Eccles. 10: 3. 20: 22.

2. to lose, to be deprived of, trans. e. g. **μισθόν** Matt. 10: 42. Mark 9: 41. **πρόβατον** Luke 15: 4. **δράχμην** Luke 15: 8, 9. — John 6: 39. 2 John 8. Sept. for **כָּבַד** Prov. 29: 3. — Eccles. 6: 4. 8: 15. Xen. H. G. 1. 1. 25. — So **τὴν ψυχὴν ἀπολείπει**, i. e. to lose one's life or soul, Matt. 10: 39 bis. 16: 25 bis. Mark 8: 35 bis. Luke 9: 24 bis. 17: 33 bis. John 12: 25.

II. Middle and Passive forms, as also perf. 2 **ἀπώλωκα**.

1. to be destroyed, to perish, intrans.

a) spoken of things, Matt. 5: 29, 30. οἱ ἄσχοι ἀπολούνται, Matt. 9: 17. Mark 2: 22. Luke 5: 37.—John 6: 27. James 1: 11. 1 Pet. 1: 7. Rev. 18: 4 in later edit. Heb. 1: 11 αὐτοῖ [οἱ οὐρανοὶ] ἀπολούνται, quoted from Ps. 102: 27 where Sept. for עָלָם, as also Jer. 9: 11. 48: 8. Ez. 29: 8. 35: 7.—Xen. H.G. 1. 1. 36.

b) of persons, to be put to death, to die, to perish. (α) spoken of physical death, Matt. 8: 25. 18: 14. 26: 52. Mark 4: 38. Luke 8: 24. 11: 51. 13: 33. 15: 17. John 11: 50. 18: 9, 14. Acts 5: 37. 1 Cor. 10: 9, 10. 2 Cor. 4: 9. 2 Pet. 3: 6. Jude 11. So Sept. and עָלָם Lev. 23: 30. Esth. 9: 12. al.—Jos. Ant. 7. 11. 8. Ael. V. H. 5. 10 ult.

(β) spoken of eternal death, see I. 1. b. β, above; to perish eternally, i. e. to be deprived of eternal life, etc. Luke 13: 3, 5. John 3: 15, 16. 10: 28. 17: 12. Rom. 2: 12. 1 Cor. 8: 11. 15: 18. 2 Pet. 3: 9.—So οἱ ἀπολλύμενοι, those who perish, who are exposed to eternal death, 1 Cor. 1: 18. 2 Cor. 2: 15. 4: 3. 2 Thess. 2: 10.

2. to be lost, e. g. ὅρις Luke 21: 18. τὶ John 6: 12. — Spoken of those who wander away and are lost, e. g. the prodigal son, Luke 15: 24. sheep straying in the desert etc. Luke 15: 4, 6. trop. Matt. 10: 6. 15: 24. 18: 11. Luke 19: 10. So Sept. and עָלָם Ps. 119: 176. Jer. 50: 6. Ez. 34: 4.

Ἀπολλύων, ὄντος, ὅ, (particip. of ἀπολλύναι,) Ἀπολλύων, i. e. the destroyer, i. q. Ἀβδὸν q. v. Rev. 9: 11.

Ἀπολλωνία, ας, ἡ, Apollonia, a city of Macedonia, situated between Amphipolis and Thessalonica, about a day's journey from the former place. Acts 17: 1.

Ἀπολλῶς, ὧ, ὁ, Apollōs, pr. name of a Jewish Christian, born at Alexandria, distinguished for his eloquence and success in propagating the christian religion. His history and character are given Acts 18: 24 sq. — Acts 19: 1. 1 Cor. 1: 12. 3: 4, 5, 6, 22. 4: 6. 16: 12. Tit. 3: 13.

Ἀπολογέομαι, οὔμαι, ἑ. ἡ. ἵσται, depon. Mid. (ἀπό and λόγος,) to speak

one's self off, i. e. to plead for one's self, to defend one's self, before a tribunal or elsewhere; absol. Luke 21: 14. Acts 25: 8. 26: 1. Rom. 2: 15. — 2 Macc. 13: 26. Jos. Ant. 4. 7. 3. — Seq. dat. of pers. to or against whom, Acts 19: 33. 2 Cor. 12: 19. So Sept. πρὸς τινα for עָלָיָה Jer. 12: 1. — Seq. περί c. gen. Acts 26: 2. — Jos. B. J. 4. 5. 5. Xen. Cyr. 2. 2. 13. — With an accus. implying manner, Buttm. § 131. 6. Luke 12: 11 τὸ ἀπολογήσασθαι. Acts 24: 10. 26: 24. — Diod. Sic. 13. 69. Demosth. 1052. 25.

Ἀπολογία, ας, ἡ, (ἀπολογίαμαι,) a plea, defence, before a tribunal or elsewhere; Acts 22: 1. 2 Tim. 4: 16. So genr. 2 Cor. 7: 11. Phil. 1: 7, 17, τοῦ εὐαγγελίου.—Wisd. 6: 10. Polyb. 4. 16. 4. Xen. Apol. Socr. 4. — Seq. dat. of pers. against whom, 1 Cor. 9: 3. 1 Pet. 3: 15. περί τινος Acts 25: 16. πρὸς τινα Acts 22: 1.—Xen. Mem. 4. 8. 5.

Ἀπολούω, ῖ, οὔσω, to wash off, trans. 11. 18. 345. Lucian. Lexiph. § 2. 4. In N. T. Mid. ἀπολούομαι, to wash one's self clean from, i. e. to wash away, to be freed from; metaph. τὰς ἁμαρτίας, i. e. the consequences of sins, Acts 22: 16. 1 Cor. 6: 11. So Sept. for עָלָיָה Job 9: 30. Comp. Ps. 51: 4, 9. Is. 1: 16. Jer. 4: 14.—Philo de Nom. Mut. p. 1051 τὰ καταρρέπαινοντα τὴν ψυχὴν ἀπολούσασθαι.

Ἀπολύτρωσις, εως, ἡ, (ἀπολύτρωω to let go free for a ransom, Sept. for עָלָיָה Ex. 21: 8. Diod. Sic. 13. 24,) redemption, i. e.

a) deliverance sc. on account of a ransom paid; spoken of the deliverance from the power and consequences of sin which Christ procured for his followers by laying down his life as a ransom, λύτρον, cf. Matt. 20: 28. So Rom. 3: 24. Eph. 1: 7, 14. Col. 1: 14. Heb. 9: 15. By meton. 1 Cor. 1: 30.—Comp. Acts 20: 28. Col. 1: 13. Heb. 2: 14. John 12: 31. — Clem. Alex. Strom. 7. 10.

b) deliverance, simply, the idea of a ransom being dropped; e. g. from calamities and death, Luke 21: 28. Heb. 11: 35. So of the soul from the body

as its prison, Rom. 8: 23. Eph. 4: 30. Comp. Rom. 7: 24. Wisd. 9: 15.

Ἀπολύω, f. ὕσω, to let loose from, to loosen, to unbind, etc. trans. and seq. gen. of person or thing, pp. Hom. Od. 21. 46. Jos. Ant. 5. 1. 25. In N. T. trop.

a) to free from, to relieve from, seq. gen. τῆς ἀσθενείας Luke 13: 12. — Jos. Ant. 2. 5. 2. Tob. 3: 6 ἀπὸ τῆς ἀνάγκης. Diod. Sic. 4. 11. Xen. Mem. 2. 1. 5.

b) to release, to let go free, to set at liberty, trans. e. g. a debtor, Matt. 18: 27. or persons accused or in prison etc. Matt. 27: 15. Mark 15: 6. Luke 22: 68. John 19: 10. Acts 4: 21. 26: 32. 28: 18. al. saep. — 2 Macc. 4: 47. 6: 22. Xen. Mem. 4. 8. 5. — Metaph. to overlook, to forgive, Luke 6: 37.

c) spoken of a wife, to let go free, i. e. to put away, to divorce, trans. Matt. 1: 19. 5: 31, 32. 19: 3. al. So of a husband, Mark 10: 12. — Diod. Sic. 12. 18 νόμος ὁ διδοὺς ἐξουσίαν τῇ γυναίκὶ ἀπολύειν τὸν ἄνδρα.

d) to dismiss, simply, i. e. to let go, to send away, trans. e. g. τὸν ὄχλον, τοὺς ὄχλους, Matt. 14: 15, 22, 23. 15: 32, 39. Luke 9: 12. al. or of other persons, Matt. 15: 23. Luke 8: 38. 14: 4. Acts 13: 3. 15: 30. 23: 22. al. τὴν ἐκκλησίαν, to dismiss the assembly, Acts 19: 40. So Sept. for שָׁלַח Ps. 34: 1. — Jos. Ant. 2. 14. 6. ib. 5. 2. 8. Xen. H. G. 6. 5. 21. — So Mid. ἀπολύομαι, to depart, to go away, Acts 28: 25. also 15: 33. So Sept. for שָׁלַח Ex. 33: 11. — Polyb. 2. 34. 12.

e) to dismiss sc. from life, to let depart or die, trans. Luke 2: 29 νῦν ἀπολύεις τὸν δούλόν σου ἐν εὐερίῃ. So Sept. for שָׁלַח Num. 20: 29. — Tob. 3: 13. 2 Macc. 7: 9. Ael. V. H. 5. 6. So ἀπολύομαι to die, ib. 13. 19. AL.

Ἀπομάσσω, γ. μᾶττω, f. ξω, to wipe off, sc. τὰ δάκρυα Polyb. 15. 26. 3. In N. T. Mid. to wipe off from one's self, sc. τὸν πονηρισμόν, Luke 10: 11.

Ἀπονέμω, f. μᾶ, to divide out, to apportion, to assign, Sept. for פָּתַח Deut. 4: 19. Jos. Ant. 5. 1. 24. Polyb. 14. 4. 2. In N. T. simply, to assign, to bestow, trans. 1 Pet. 3: 7 ἀπονέμοντας τιμὴν. — Jos. Ant. 1. 7. 1 τιμὴν. Clem. Alex. Strom. 7. 2. Herodian. 1. 8. 1.

Ἀπονίπτω, f. ψω, to wash off, Sept. for שָׁטַח Prov. 30: 12. שָׁטַח 1 K. 22: 38. In N. T. Mid. ἀπονίπτομαι, to wash off for one's self sc. the hands, to wash one's own hands, τὰς χεῖρας, Matt. 27: 24. This among the ancients was a symbolical action to signify one's innocence; see Deut. 21: 6, 7. Jos. Ant. 4. 8. 16. Scholiast. ad Soph. Ajax. 663. — Theuphr. Char. 25 or 16.

Ἀποπίπτω, aor. 2 ἀπέπεσον, to fall from, intrans. seq. ἀπὸ c. gen. Acts 9: 18. Sept. for שָׁטַח Job 29: 24. — Xen. H. G. 1. 6. 33.

Ἀποπλανᾶω, ὦ, f. ἴσω, to cause to wander from, to lead astray from, sc. the right way, Sept. for שָׁטַח Jer. 50: 6. In N. T. metaph. to seduce, to deceive, trans. Mark 13: 22. Pass. metaph. to go astray from, i. e. to swerve from, to apostatise, 1 Tim. 6: 10 ἀπὸ τῆς πίστεως. Sept. for שָׁטַח Prov. 7: 21. שָׁטַח Hiph. 2 Chr. 21: 11. — Ecclesi. 4: 19. Lib. Henoch. Fabric. p. 180. Polyb. 3. 57. 4.

Ἀποπλέω, f. πλεύσω, to sail away, to depart by ship, intrans. Acts 13: 4. 14: 26. 20: 15. 27: 1. — Xen. Anab. 5. 4. 12. H. G. 5. 1. 6.

Ἀποπλύνω, f. νῶ, to wash off or out, to rinse, trans. spoken of nets, Luke 5: 2. Sept. for שָׁטַח 1 Sam. 19: 24. שָׁטַח Ez. 16: 9. — Hom. Od. 6. 95. Jos. Ant. 3. 6. 2. ib. 8. 15. 6.

Ἀποπνίγω, f. ξω, to strangle, as by drowning, trans. Luke 8: 33. Metaph. spoken of plants, to choke, overpower, Matt. 13: 7. Luke 8: 7. — Tob. 3: 9. Herodian. 1. 17. 24. Xen. Cyr. 8. 2. 21.

Ἀπορέω, ὦ, f. ἴσω, (ἀπορος without resource, fr. a pr. and πόρος way, exit,) and in N. T. Mid. ἀπορέομαι, οὔμαι, to be without resource, i. e. to know not what to do, to hesitate, to be in doubt and uncertainty; seq. περὶ c. gen. John 13: 22. εἰ τι Acts 25: 20. — So ἀπορέω, Jos. Ant. 1. 21. 1. ib. 2. 12. 2. ἀποροῦμαι Ael. V. H. 8. 5. Xen. Anab. 5. 9. 22. ib. 7. 3. 22. — By impl. to be perplexed, anxious, 2 Cor. 4: 8. Gal. 4: 20. So Sept. for שָׁטַח Jer. 8: 18. שָׁטַח Gen. 32: 8. — Wisd. 11. 6. 1 Macc. 3: 31.

Ἀπορία, ας, ἡ, (ἀπορίω q. v.) the state of one who knows not what to do; doubt, perplexity. Luke 21: 25 συνοχή ἐθνῶν ἐν ἀπορίᾳ, *disquiet of nations, with uncertainty, perplexity*, sc. as to the event, etc. Sept. for יְהוָה Lev. 26: 16. צָרָה Is. 8: 22. — Herodian. 4. 14. 1. Xen. Anab. 1. 3. 13.

Ἀπορρίπτω, f. ψω, to cast off, throw aside, τὰ ὄπλα etc. Herodian. 8. 4. 27. In N. T. with a reflex. pron. implied, Acts 27: 43 ἀπορρίψαντες sc. ἑαυτοὺς, *throwing or letting themselves off or down* sc. from the ship into the water. Sept. for יָרְדוּ Ex. 22: 31. — Lucian. Ver. Hist. I. § 38, ὁλοῦται ἑμαντόν. Arrian. Indic. c. 24. § 5, 7.

Ἀπορφανίζω, f. ἰσω, (ἀπό, ὄρφαρος q. v.) to bereave of, sc. parents, Aesch. Choeph. 246. In N. T. Pass. to be bereaved of, seq. ἀπό, i. e. metaph. to be separated from, spoken of a teacher separated from his disciples, 1 Thess. 2: 17.

Ἀποσκευάζω, f. ἄσω, and Mid. ἀποσκευάζομαι, lit. to divest one's self of baggage, etc. hence genr. to remove, to put out of the way, Sept. for יָצָא Lev. 14: 36. Jos. Ant. 1. 13. 5. ib. 14. 16. 2. B. J. 1. 31. 1. Polyb. 2. 26. 6. Herodian. 1. 9. 1. — In N. T. Acts 21: 15 ἀποσκευασάμενοι ἀναβαίνομεν εἰς Ἱερουσαλήμ, *divesting ourselves of baggage*, i. e. perhaps leaving part of it behind; see Olshausen's Comm. in loc. — Dion. Halic. Ant. 9. 23. — Or ἀποσκευασάμενοι sc. τὰ πάντα may mean, *putting aside or disregarding all impediments*, comp. v. 12—14. — Later editions read ἐπισκευασάμενοι.

Ἀπουκίασμα, ατος, τό, (ἀπό and σιάζω,) a shade, shadow; metaph. the slightest trace or vestige, James 1: 17.

Ἀποσπᾶω, ῶ, f. ἄσω, to draw from, to draw away, trans. e. g. τὴν μάχαιραν, sc. from the scabbard, Matt. 26: 51. — Herodot. 3. 159 τὰς πύλας, i. e. to tear away. — Spoken of persons, to draw away disciples from another to one's self, Acts 20: 30. — Ael. V. H. 13. 31. Jos. Ant. 13. 4. 7. — Aor. 1 pass. in mid. sense, (Buttm. § 136. 2,) to withdraw one's self, to depart, to go away, c. c. ἐπὶ,

Luke 22: 41. Acts 21: 1. — 2 Macc. 12: 10, 17. Diod. Sic. 20. 39. Clem. Alex. Strom. 1. 1.

Ἀποστασία, ας, ἡ, (ἀφίστημι,) apostasy, defection, a later word instead of ἀπόστασις, Lob. ad Phryn. p. 528. — Acts 21: 21. 2 Thess. 2: 3. Sept. for סָרָה Jer. 29: 32. סָרָה 1 K. 21: 13. סָרָה 2 Chr. 29: 19. Plut. Galb. c. 1.

Ἀποστᾶσιον, ἰου, τό, (ἀφίστημι,) defection, desertion, as of a freedman from his patron, etc. Demosth. 940. 15. In N. T. divorce, repudiation; and βιβλὸν ἀποστασίον, a bill of divorce, Matt. 19: 7. Mark 10: 4. So Sept. and כְּרִיתָהוּ Deut. 24: 1, 3. Is. 50: 1. Jer. 3: 8. — By meton. ἀποστάσιον, bill of divorce, Matt. 5: 31. So Lat. repudium, Suet. Calig. 36. et Tib. 11. Pandect. 24. 2, 3.

Ἀποστεγάω, f. ἄσω, to remove the roof, to unroof, trans. Mark 2: 4, where it is not improbably spoken of the awning drawn over the court of oriental houses; see Calmet, art. House, p. 506, 507. — Strabo IV. p. 304. V. p. 542.

Ἀποστέλλω, f. στείλω, aor. 1 ἀπέσταια, perf. ἀπέσταλα, Pass. perf. ἀπέσταλμαι, aor. 2 ἀπεστάλην, to send away, to send off, forth, out, trans. or absol. — Construed as to the person to whom, c. dat. Matt. 22: 16. al. c. πρὸς seq. acc. Matt. 21: 37. al. c. εἰς Matt. 15: 24. al. — as to the place whither, c. εἰς Matt. 14: 35. al. c. ἐν Matt. 10: 16. al. ὧς Mark 11: 3. — as to the person or place whence, c. ἀπὸ, Acts 10: 21. 11: 11. al. παρὰ c. gen. of pers. John 1: 6. — Sept. for יָרָחָה passim.

a) spoken of persons sent as agents, messengers, etc. Matt. 10: 5, 16. 11: 10. 21: 1. Mark 1: 2. 6: 7. Luke 14: 32. al. saep. So of persons, i. e. prophets, teachers, angels, sent from God, Matt. 10: 40. 13: 41. 15: 24. 23: 37. Luke 1: 26. John 1: 6. 3: 17. Acts 3: 26. Heb. 1: 14. Rev. 1: 1. Sept. for יָרָחָה Gen. 32: 3. 37: 12. al. saep. — Xen. Cyr. 7. 4. 8. Polyb. 4. 66. 2. — In this sense the accus. of the person sent is often omitted; John 5: 33. ὑμεῖς ἀποστέλλετε πρὸς Ἰωάννην. 11: 3. Acts 13: 15. 16: 36 coll. v. 35. So ἀποστάλας before an

active verb; as Matt. 2: 16 ἀποστείλλας ἀντὶς πάντας, *he sent out and slew* etc. Mark 6: 17. Acts 7: 14. So Sept. and ἡζψ Gen. 31: 4. 41: 8, 14. Ex. 9: 28. Josh. 24: 9. al. — So πίμψας Plut. de Educ. Pueror. c. 14. Xen. Cyr. 3. 1. 6. coll. Jos. B. J. 1. 12. 7. — In the sense of *to expel, to drive away*, Mark 5: 10. 12: 3, 4.

b) trop. spoken of things, *to send forth* etc. i. e. *to proclaim, bestow*, e. g. τὸν λόγον Acts 10: 36. 13: 26. τὸ σωτήριον Acts 28: 28. τὴν ἐπαγγελίαν, *the promise*, i. e. the thing promised, the Comforter, Luke 24: 49. So Sept. and ἡζψ Ex. 4: 28. 15: 7. 23: 27. ἡζψ Lev. 25: 21. Deut. 28: 8. — Ecclesi. 15: 9. 34: 6. Herodot. 9. 4. Aelian. V. H. 12. 57 σημῖα καὶ τέρατα. — So of physical things; Acts 11: 30 ἀποστούλλαντες αὐτὴν διακονίαν, *sending off the present*, etc. — Ael. V. H. 12. 51 τὴν ἐπιστολήν. Xen. H. G. 5. 1. 23. — Mark 4: 29 ἀποστέλλει τὸ δρέπανον, *send forth*, i. e. *thrust in the sickle*. So Heb. לָקַח הַדְּבָרִים and Sept. ἀποστέλλει δρέπανα, Joel 4: 9. [3: 13.] Sept. ἀποστέλλει τὴν χεῖρα for Heb. יָד הַזֶּה Ex. 9: 15. — John 9: 7 Σίλωα, ὃ ἱερωνύμους ἀποσταλμένος, Heb. הַיָּד, i. e. *the sent forth*, as typical perhaps of the fountain of spiritual blessings which was to flow forth from the temple as the symbolical seat of the Messiah's reign; comp. Olshausen's Comm. in loc.

c) in the sense of *to dismiss, to let go*. Mark 8: 26 ἀπέστειλε αὐτὸν εἰς τὸν οἶκον αὐτοῦ. Matt. [8: 31.] 21: 3. Mark 11: 3. Luke 4: 18 ἀποστέλλας τεθραυσμένους ἐν ἀφῆσει, *to let the oppressed go free*. — Plut. Moral. II. p. 24 ed. Tauchn. Xen. Anab. 2. 1. 5. AL.

Ἀποστερέω, ὦ, f. ἦσα, *to deprive of, to defraud of*, construed strictly with an accus. of pers. and an accus. or gen. of thing. Xen. An. 6. 4. 28. Mem. 1. 2. 63. Comp. Buttm. § 131. 5. § 132. 5. Hence in N. T.

a) spoken of persons, seq. accus. 1 Cor. 6: 8. absol. Mark 10: 19. — Jos. Ant. 4. 8. 38. — In respect to conjugal intercourse, 1 Cor. 7: 5, comp. Sept. for ἡζψ Ex. 21: 10. — So Mid. *to suffer one's self to be defrauded*, 1 Cor. 6: 7. Comp. Ecclesi. 20: 7.

b) spoken of things, seq. accus. τὸν μισθόν, and in the pass. construction (Buttm. § 134. 5) nom. ὁ μισθός, James 5: 4 ὁ μισθός ὁ ἀποστερημένος, i. e. *wages held back by fraud*. So Sept. and ἡζψ Deut. 24: 14. Mal. 3: 5. — Ecclesi. 31: 22 Philo Vita Mos. I. p. 624. Plut. Demosth. c. 14. Xen. Anab. 7. 6. 9. — Seq. gen. 1 Tim. 6: 5 τῶν ἀποστερημένων τῆς ἀληθείας, *defrauding themselves*, i. e. *destitute of, the truth*. — Jos. Ant. 2. 14. 3. Thuc. 1. 40.

Ἀποστολή, ἡς, ἡ, (ἀποστέλλω), *a sending off, expedition*, e. g. of ships Thuc. 8. 9. Polyb. 26. 7. 1. of persons Plut. Timol. c. 1. *the thing sent, a present*, Sept. for ἡζψ 1 K. 9: 16. 1 Macc. 2: 18. — In N. T. *the office of an apostle, apostleship*, Acts 1: 25. Rom. 1: 5. 1 Cor. 9: 2. Gal. 2: 8.

Ἀπόστολος, ου, ὁ, (ἀποστέλλω), *one sent forth, i. e. a messenger, ambassador, apostle, viz.*

a) genr. *a messenger*, John 13: 16. Phil. 2: 25, coll. 4: 18. So Sept. and ἡζψ 1 K. 14: 6. — Herodot. 1. 21. ib. 5. 38.

b) spoken of messengers or ambassadors sent from God, and joined with προφήται, Luke 11: 49. Eph. 3: 5. Rev. 2: 2. 18: 20. In this sense spoken of the Messiah, Heb. 3: 1.

c) of the apostles of Christ, viz. (α) *of the twelve apostles*, chosen by Christ as the chief agents in propagating the gospel, Matt. 10: 2. Luke 6: 13. 9: 10. 22: 14. Acts 1: 26. Jude 17. Rev. 21: 14. al. saep. These are called by Paul οἱ ἐπεστέλλαν ἀπόστολοι, 2 Cor. 11: 5. 12: 11. So of Paul, who was afterwards reckoned to them, as being κατ' ἐξοχήν the apostle of the gentiles, 1 Tim. 2: 7. 2 Tim. 1: 11. — (β) in a wider sense, spoken of the *helpers and companions* of the twelve, as aiding to gather churches, 2 Cor. 8: 23. So of Paul and Barnabas, Acts 14: 4, 14. of Andronicus and Junias, Rom. 16: 7. — So Clem. Alex. Strom. 3. 6. ib. 4. 17. AL.

Ἀποστοματίζω, f. ἴσα, (ἀπό, στόμα,) i. e. *ἀπό στόματος* v. *ἀπό μνήμης λέγω*, *to repeat from the mouth or memory*; so Suidas and Tim. in Lex. Plat. also

Athen. 9. or, *to repeat to pupils* sc. in order that they may learn by heart, Plato Euthydem. p. 216. G. p. 217. A. (this was the common practice of Athenian schoolmasters; see Ruhnke ad Plat. Tim. p. 43, 44.) also, *to cause pupils to repeat by heart*; Suidas, ἀποστοματίζω φασὶ τὸν διδάσκαλον, ὅταν κλειύει τὸν παῖδα λέγειν ἅπαντα ἀπὸ στόματος. Hence in N. T. *to prepare questions to be answered off-hand, to ensnare by questions*, trans. Luke 11: 53. See Kuinoel and Olshausen in loc.

Ἀποστρέφω, f. ψα, *to turn away from, to turn aside, to avert*, trans. seq. ἀπὸ c. gen.

a) pp. τὴν ἀσὴν ἀπὸ τῆς ἀληθείας, *the ears from the truth*, 2 Tim. 4: 4. So Sept. and חֲרִיר Prov. 4: 27. 2 Chr. 30: 9.—Ecclus. 4: 5. Diod. Sic. 4. 35. Xen. Cyr. 2. 4. 25.—Trop. Acts 3: 26. Luke 23: 14 ἀποστρέφοντα τὸν λαὸν sc. ἀπὸ τοῦ Καίσαρος (v. 2) *turning away the people from Caesar*, i. e. exciting to rebellion. Sept. for חֲרִיר Job 33: 17. and Mid. for שָׁדָב Josh. 22: 16, 18.—Ecclus. 46: 11. Mid. Xen. H. G. 4. 8. 4. — In the sense of *to put away from, to remove*, Rom. 11: 26 ἀποστρέψει ἀδικίας ἀπὸ Ἰσραὴλ, quoted from Is. 59: 20, where Sept. for שָׁדָב חֲרִיר. Sept. also for חֲרִיר Ex. 23: 25. — Ecclus. 23: 4. 1 Macc. 3: 8.

b) Mid. ἀποστρέφωμαι, *to turn one's self away from*, seq. accus. Buttm. § 135. 4. i. e. either *to forsake, to desert*, 2 Tim. 1: 15. Sept. for שָׁדָב Jer. 15: 6. or *to refuse, to reject*, Matt. 5: 42. Tit. 1: 14. Heb. 12: 25. So Sept. for חֲרִיר Hos. 8: 3. Zech. 10: 6.—3 Macc. 3: 23. Jos. Ant. 2. 4. 3. ib. 5. 1. 25. Polyb. 9. 39. 6.

c) *to turn back*, i. e. *to return, to restore*; Matt. 27: 3 τὰ ἀγρόδια τοῖς ἱερῶσι. So Sept. for חֲרִיר Gen. 24: 5, 6. 28: 15. — Spoken of a sword, *to put back, to replace*, etc. Matt. 26: 52 ἀποστρέψον σου τὴν μάχαιραν εἰς τὸν τόπον αὐτῆς, comp. Heb. and Sept. 1 Chr. 21: 27.

Ἀποστνύεω, ὦ, f. ἦσα, lit. *to hate off*, i. e. *to avoid with hatred, to abhor, to detest*, trans. Rom. 12: 9. — Parthen. Erot. 8. Eurip. Ion. 488. Herodot. 2. 47.

Ἀποσυνάγωγος, ου, ὁ, ἡ, adj. (ἀπὸ and συναγωγή,) *excluded from the synagogue*, i. e. *excommunicated*, John 9: 22. 12: 42. 16: 2. There were three species of this excommunication, viz. כְּדָרִי, כְּרָרִי, כְּחֶמֶץ. The first continued for one month, and prohibited a person from bathing, from shaving his head, or from approaching any person nearer than four cubits; but if he submitted to this, he was not debarred the privilege of attending the sacred rites. The second involved an exclusion from the sacred assemblies, was accompanied with heavy maledictions, and prohibited all intercourse with the person subjected to it. The last species was a perpetual exclusion from all the rights and privileges of the Jewish people, both civil and religious. See Lightfoot Hor. Heb. and Kuinoel on John 9: 22. Buxtorf. Lex. Rab. Tal. 827, 1303, 2466.

Ἀποιάσσω, v. τάτω, f. ἔω, *to arrange off*, i. e. *to assign to different places, to separate*, 1 Macc. 11: 3. Jos. B. J. 3. 4. 2. Xen. H. G. 5. 2. 40. In N. T. Mid. ἀποιάσσωμαι, *to arrange one's self off, to separate one's self from*, i. e. *to take leave of, to bid farewell to*, c. c. dat. — In this sense the word occurs only in the Alexandrine Greek, especially in Josephus and Philo; comp. Lob. ad Phryn. p. 23, 24.

a) pp. Luke 9: 61. Acts 18: 18, 21. 2 Cor. 2: 13.—Jos. Ant. 8. 13. 7. Charit. 2. 1. — In the sense of *to dismiss, send away*, Mark 6: 46, comp. ἀπολύω Matt. 14: 23.—Jos. Ant. 11. 8. 6.

b) trop. *to renounce, to forsake*, Luke 14: 33. — Jos. Ant. 11. 6. 8. Jamblich. Vit. Pythag. c. 28. p. 145.

Ἀποτελέω, ὦ, f. ἔω, *to finish off, to perfect*, 2 Macc. 15: 39. Xen. H. G. 3. 2. 10. Pass. *to be perfected, completed*, Eadr. 5: 73. Polyb. 6. 29. 2.—In N. T. Pass. *to be perfected*, i. e. *to be grown up, to be of full stature*, James 1: 15.—Trop. Xen. de Mag. Eq. 7. 4 ἀνήρ ἀποτεταμένος.

Ἀποτίθημι, f. θήσω, *to put off, to lay aside*, Sept. for חֲרִיר Ex. 16: 33, 34. Lev. 16: 23. In N. T. and more comm. in Greek, Mid. ἀποτίθεμαι, *to put off*

from one's self, to lay aside, trans. e. g. τὰ ἱμάτια, Acts 7: 58. — 2 Macc. 8: 35. Aelian. V. H. 3. 3. Xen. Cyr. 4. 4. 11. — Metaph. to renounce, to abjure, Rom. 13: 12 τὰ ἔργα τοῦ σκότους. Eph. 4: 22, 25. Col. 3: 8. Heb. 12: 1. James 1: 21. 1 Pet. 2: 1. — Dion. Hal. Ant. 9. 33 τὴν ὀργήν. Themist. Orat. 6 τὴν ἀπέχθειαν. Aristaen. I. Ep. 2 τὴν ἐριν.

Ἀποινάσσω, f. ἔω, to shake off, trans. Luke 9: 5 τὸν κοινοῦτόν. Acts 28: 5 τὸ θηρίον. Sept. for שָׁרַף 1 Sam. 10: 2. שָׁרַף Lam. 2: 7. — Eurip. Bacch. v. 253 ἀποινάσσειν κίσσον.

Ἀποίνω v. τίω, f. ἴω, to pay off, i. e. to repay, to make good, Philem. 19. Sept. for שָׁלַח Lev. 24: 18. שָׁלַח Ex. 21: 19. שָׁלַח Ex. 22: 17. — Herodian. 4. 15. 19. Xen. Anab. 7. 6. 16.

Ἀποτολμάω, ὦ, f. ἴσω, lit. to dare off, i. e. to come out boldly, Rom. 10: 20 ἀποτολμᾷ καὶ λέγει, comes out boldly and says, or, boldly declares; see Gesen. Lehrgeb. p. 823. Stuart § 533. Buttm. § 144. n. 8. — Acta Thom. § 33. Diod. Sic. 12. 17. Polyb. 2. 45. 2.

Ἀποτομία, ας, ἡ, (ἀποτίνω,) pp. a cutting off; metaph. cutting severity, sharpness, rigour, Rom. 11: 22 bia. — Diod. Sic. 12. 16. Plut. de Puero. Educ. c. 18 τὴν ἀποτομίαν τῇ πραότητι μὴ γνῖναι.

Ἀποτόμως, adv. (ἀποτίνω,) metaph. sharply, severely, 2 Cor. 13: 10. Tit. 1: 13. — Wisd. 5: 23. Polyb. 17. 11. 2.

Ἀποτρέπω, f. ψω, to turn away from, to avert, trans. Eccclus. 20: 29. Xen. Conv. 4. 47. In N. T. Mid. ἀποτρέπομαι, to turn one's self away from, i. e. to avoid, to shun, trans. 2 Tim. 3: 5. See Buttm. § 135. 4. — Plut. Fab. c. 16. Eurip. Orest. 410 ἀπαίδευτον δ' ἀποτρέπον λίγυν.

Ἀπουσία, ας, ἡ, (ἄπειμι,) absence, Phil. 2: 12. — Jos. Ant. 2. 4. 5. Xen. Vect. 9. 10.

Ἀποφέρω, aor. 1 ἀπήνεγα, aor. 2 ἀπήνεγεν, aor. 1 pass. ἀπήνχθη, to bear or carry away from one person or place to another, trans. Mark 15: 1.

Luke 16: 22. 1 Cor. 16: 3. Rev. 17: 3. 21: 10. Sept. for נָחַר 2 Chr. 36: 7. נָחַר Job 21: 32. Hos. 10: 6. — Esdr. 1: 13. Xen. Cyr. 2. 4. 19.

Ἀποφεύγω, f. ἔω, to flee from, to escape, trans. in N. T. metaph. 2 Pet. 2: 18, 20. seq. gen. 2 Pet. 1: 4. — Eccclus. 22: 22. Xen. Mem. 3. 11. 8.

Ἀποφθέγγομαι, f. ἔξομαι, to speak out, to utter aloud, to declare, absol. Acts 2: 4. trans. 26: 25. seq. dat. 2: 14. Sept. for נָחַר 1 Chr. 25: 1. שָׁרַף Ez. 13: 9. — Diog. Laert. 1. 63. Jamblic. de Myster. 3. 12.

Ἀποφορτίζομαι, f. ἴσμαι, (ἀπό and φόρτος load,) to unlade, trans. Acts 21: 3; spoken only of the unlading of a ship, either in port or in a storm at sea. — Dion. Halic. Ant. 3. 44. Athen. II. p. 37. C. Philo de Praem. p. 915.

Ἀπόχρησις, εως, ἡ, (ἀποχράομαι to use up, Polyb. 1. 45. 2.) a using up, consumption by use; hence genr. use. Col. 2: 22 ἃ ἔστι πάντα εἰς φθορὰν τῇ ἀποχρήσει κατὰ τὰ ἐντάλματα ἀνθρώπων, all which, i. e. the touching, tasting, handling, if indulged in (τῇ ἀποχρήσει in the use), are causes of destruction, condemnation, according to these men, etc. — Dion. Halic. I. p. 97 ἀπόχρησις γῆς, the use of land. — Others take ἀπόχρησις as meaning abuse; so ἀποχράομαι Herodian. 1. 8. 2; but this gives here a weaker sense.

Ἀποχωρέω, ὦ, f. ἴσω, to depart from, to go away, intrans. seq. ἀπό e. gen. Matt. 7: 23. (coll. Ps. 6: 8.) Luke 9: 39. Acts 13: 13. Sept. for נָחַר Jer. 46: 5. — 2 Macc. 4: 33. Jos. Ant. 1. 18. 2. Thuc. 7. 73. Xen. Ag. 2. 25.

Ἀποχωρίζω, f. ἴω, to separate off, i. e. to designate, to appoint, Sept. particip. for שָׁרַף Ez. 43: 21. In N. T. to separate, to disjoin, Pass. Rev. 6: 14 ὁ οὐρανὸς ἀπεχωρίσθη, the heavens, i. e. the firmament (שָׁרַף Gen. 1: 6), were separated, rent, and the parts rolled away as a scroll; comp. Is. 34: 4, where Heb. שָׁרַף and Sept. ἀπὸ ἑαυτῶν. — Mid. to separate one's self, Acts 15: 39 ὥστε ἀποχωρισθῆναι αὐτοὺς ἀπ' ἀλλήλων, so that they separated from one another.

Ἀπονήχω, f. ἐκ, to breathe out, to expire; spoken of the dying, Philo de Mund. inc. p. 961. Soph. Aj. Flag. 1656. of those who faint away, Jos. Ant. 19. 1. 15. In N. T. to be faint at heart, sc. from fear or terror, Luke 21: 26 ἀπονεύοντων ἀνθρώπων ἀπὸ φόβου, coll. Matt. 28: 4 ὡσεὶ νεκροί.—Hom. Od. 24. 347. Arrian. Diss. Epict. 4. 1. 145. Akiph. III. Ep. 72. So Lat. *expiro*, Senec. Nat. Quaest. 2. 59. *exanimor*, Terent. Andr. 1. 5. 17.

Ἀππίος, ου, ὁ, Appius, i. e. Appianus Claudius Caesar, a celebrated censor of Rome, who built the Appian way from Rome to Brundisium. Hence in N. T. Ἀππίου φόρον, *Forum Appii*, a small town situated on the Appian way a few miles from Rome, Acts 28: 15.—Comp. Hor. Sat. 1. 5. 3. Cic. ad Attic. 2. 10, 13.

Ἀπρόσιτος, ου, ὁ, ἥ, adj. (α pr. and πρόσκειμι to approach,) *unapproached, unapproachable, inaccessible*. 1 Tim. 6: 16 ὥς ἀπρόσιτος, i. e. excessive. Comp. Ps. 104: 1—3. Ez. 1: 4, 13, 26—28.—Diod. Sic. 19. 96 καταφυγή. Polyb. 3. 49. 7 ὄρη. Philo Vita Mos. p. 146.

Ἀπρόσκοπος, ου, ὁ, ἥ, adj. (α pr. and προσκύνω,) *not stumbling*, i. e.

a) Act. *not causing to stumble*; pp. spoken of a way, level, smooth, Eccles. 35: 21. Metaph. giving no offence, *not causing to sin*, 1 Cor. 10: 32.

b) Pass. *not stumbling*, i. e. metaph. *not falling into sin, pure*; Acts 24: 16 ἀπρόσκοπον συνειδήσεων. Phil. 1: 10.

Ἀπροσωπολήπτως, adv. (α pr. and προσωπολήπτιω,) *without respect of persons, impartially*, 1 Pet. 1: 17. For the Hebraism, see in Λαμβάνω and Πρόσωπον.—So ἀπροσωπόληπτος spoken of God, Clem. Alex. Strom. 6. 6. Theophyl. in Gal. 6: 2.

Ἀπταιστος, ου, ὁ, ἥ, adj. (α pr. and πταίομαι,) *not stumbling*, pp. of a horse, Xen. de re Equest. 1. 6. In N. T. metaph. *without falling into sin, blameless*, 1 q. ἁμωμος, Jude 24.—3 Macc. 6: 29. Lucian. Amor. T. II. p. 449 ed. Reiz. δι' ἀπταιστον καὶ ἀκλονὺς βίου ἀπότης εἰς γῆρας ὁδεύσαι.

Ἄπτω, f. ψα, to put one thing to another, to adjoin, to apply, Hom. Od. 21. 408. Hence in N. T.

1. spoken of fire as applied to things, to set fire to, to kindle, to light, trans. λύγνον. Luke 8: 16. 11: 33. 15: 8. τὸ πῦρ Luke 22: 55.—Jos. Ant. 4. 3. 4. Theophr. Char. 18 or 28. Thuc. 4. 100. τὸ πῦρ Judith 13: 13.

2. Mid. depon. ἄπτομαι, to apply one's self to, i. e. to touch, c. c. gen. Buttm. § 132. 5, 3 and 6, 3.

a) genr. Matt. 8: 3, 15. 9: 20. Mark 1: 41. 5: 27. Luke 7: 14. 22: 51. al. saep. On John 20: 17 see Olshausen in loc. So Sept. for 22 Ex. 19: 12. 2 K. 13: 21.—Aelian. V. H. 3. 33. Xen. Mem. 2. 1. 24.

b) in the Levitical sense, comp. Lev. 5: 2, 3, where Sept. for 22, and Lev. 7: 18—21. al. So Col. 2: 21 μὴ ἄψη, μηδὲ γέσση, μηδὲ θίγῃς; or perhaps here by implic. in the sense to eat, which would make the climax stronger, viz. eat not, taste not, touch not.—So Philo de Spec. Leg. p. 794 ὅσα σαρκῶν ἀνθρώπων ἀπτεται θηρία. Id. de Exsecr. p. 931. Hom. Od. 4. 60. Xen. Mem. 2. 1. 2 στίον ἀπτεσθαι.—2 Cor. 6: 17 ἀκαθάρτου μὴ ἄπτεσθαι, touch no unclean one, i. e. have no intercourse with the heathen; comp. Is. 52: 11, where Sept. for 22 and see Gesen. Com. in loc.

c) trop. ἀπτεσθαι γυναῖκος, to touch a woman, i. e. to have carnal intercourse with her, 1 Cor. 7: 1. So Sept. for 22 Gen. 20: 6. 22 Gen. 20: 4.—Jos. Ant. 1. 8. 1. Plut. Vit. Alex. Mag. c. 21. Xen. Mem. 1. 3. 8.

d) by impl. to harm, to injure. 1 John 5: 18 ὁ ποιεῖς οὕτως ἀπτεται αὐτοῦ. So Sept. and 22 1 Chr. 16: 22. Job 5: 19.—Xen. H. G. 1. 4. 19. Arrian. Exped. Alex. M. 4. 4. 1. Al.

Ἀπφία, ας, ἥ, Apphia, pr. name of a woman, Philem. 2. Chrysostom and Theodoret suppose her to have been the wife of Philemon.

Ἀποδέω, ᾶ, f. ἀπέσω, (Buttm. § 114,) to thrust away, to cast off, Sept. for 22 Ps. 43: 2. Herodot. 1. 173. In N. T. Mid. ἀπωθέσθαι, aor. 1 ἀπώσαμην, to thrust away from one's self, to cast off, to repulse, trans. Acts 7: 27 ἀπέσωτο

αἰών. Sept. for עוֹלָם Ez. 11: 16. עוֹלָם Jon. 2: 5.—Jos. Ant. 5: 3. 3 ἀπεσώμενοι αἰνούς, i. e. the enemy. Herodian. 4. 14. 18.—In the sense of to reject, to refuse, etc. Acts 7: 39. 13: 46. Rom. 11: 1, 2. 1 Tim. 1: 19. So Sept. for עוֹלָם Ez. 5: 11. חוֹץ Ps. 60: 11. 108: 12. חוֹץ Hos. 9: 17. 2 K. 17: 15, 20. Jer. 6: 19.—Jos. Ant. 4. 6. 4. Xen. Cyr. 6. 1. 26.

Ἀπώλεια, ας, ἡ, (ἀπόλλυμι,) loss, destruction, viz.

a) spoken of things, waste; Matt. 26: 8. Mark 14: 4. Sept. for עוֹלָם, something lost, Lev. 6: 3, 4.

b) spoken of persons, destruction, death. Acts 25: 16 χαλῖσθαι τινα εἰς ἀπώλειαν, to deliver up any one to death, i. e. to be put to death. Sept. for עוֹלָם Prov. 6: 15. עוֹלָם Deut. 4: 26. Esth. 7: 4. עוֹלָם Is. 34: 5.—Herodian. 8. 8. 9. Esop. Fab. 48.—Spoken of the second death, perdition, i. e. eternal exclusion from the Messiah's kingdom; see in Ἀποθνήσκω e. Matt. 7: 13. Acts 8: 20. Rom. 9: 22. Phil. 1: 28. 3: 19. 1 Tim. 6: 9. Heb. 10: 39. 2 Pet. 2: 1, 3. 3: 7, 16. Rev. 17: 8, 11. 2 Pet. 2: 1 αἰρεσις ἀπωλείας, i. e. fatally destructive heresies, Buttm. § 123. n. 4. So in v. 2 by meton. where later editions read αἰρεσεις.—In John 17: 12 and 2 Thess. 2: 3 ὁ υἱὸς τῆς ἀπωλείας, the son of perdition, i. e. from the Heb. one devoted to perdition, see in Τίος. So Sept. טַעַם תְּשׁוּבָה for טַעַם תְּשׁוּבָה Is. 57: 4.

Ἀρά, ας, ἡ, prayer, i. e. supplication, Rom. 11. 15. 596. In N. T. imprecation, curse, Rom. 3: 14. So Sept. for עוֹלָם Num. 5: 23. Is. 24: 6. Zech. 5: 3. עוֹלָם Prov. 26: 2.—Jos. Ant. 1. 6. 3. ib. 4. 6. 2, 5. Polyb. 9. 40. 6. Diod. Sic. 13. 69.

Ἄρα or ἄρα, a particle illative and interrogative. As illative, it stands in classic writers after other words in a clause, and is always written ἄρα. As interrogative, it stands first in a clause, and in prose and the epic poets is written ἄρα; in other poets if the first syllable be long it is written ἄρα, if short, ἄρα. See Hermann ad Viger. p. 823. Buttm. § 149. 2 p. 431. Passow sub ἄρα.

Winer p. 372, 425, 460. edit. 1830.—In N. T.

I. As illative, ἄρα, therefore, then, now, consequently, marking a transition to what naturally follows from the words preceding.

a) pp. Rom. 7: 21 εὕρισκω ἄρα τὸν νόμον, I find therefore a law. 8: 1. 1 Cor. 15: 14. Gal. 3: 7.—Wisd. 6: 20. Jos. Ant. 2. 2. 1. Lucian. D. M. 13. 1. Xen. Anab. 1. 7. 18.—So εἰπεῖ ἄρα, since then, since in that case, 1 Cor. 5: 10. 7: 14.

b) where it does not directly refer to any thing expressed, but still the idea 'according to nature or custom' etc. lies at the basis; then, now, indeed, perhaps, etc. but often not to be expressed in English. So τίς ἄρα, who now? who then? i. e. simply who? Matt. 18: 1. 19: 25. 24: 45. Mark 4: 41. Luke 8: 25. 12: 42. 22: 23. τί ἄρα, what then? what? Matt. 19: 27. Luke 1: 66. Acts 12: 18.—Soph. Ajac. 1164. Lucian. Amor. § 20.—So εἰ ἄρα, if perhaps, Mark 11: 13. Acts 7: 1. 8: 22. εἴπαρ ἄρα, if indeed, 1 Cor. 15: 15.—Sept. Gen. 18: 3. Num. 22: 11. Ps. 58: 11. Jos. Ant. 6. 11. 6. Xen. Mem. 2. 2. 2. εἰν ἄρα 1 Macc. 9: 8.—So οὖν ἄρα, Acts 21: 38 οὖν ἄρα σὺ εἶ ὁ Αἰγύπτιος, art not thou then that Egyptian? also πῶς ἄρα 2 Cor. 1: 17.

c) contrary to classic usage (see above) ἄρα is used in N. T. as illative at the beginning of a clause, and without interrogation, therefore, consequently, etc. Luke 11: 48. Rom. 10: 17. 2 Cor. 7: 12. Gal. 4: 31. Heb. 4: 9. See Winer p. 460.—Sept. Ps. 139: 11. Xen. Ephes. 1. 11.—When εἰ precedes, ἄρα in the apodosis may be rendered it follows that, etc. Matt. 12: 28. Luke 11: 20. 1 Cor. 15: 18. 2 Cor. 5: 14. Gal. 2: 21. 3: 29. 5: 11. Heb. 12: 8.—Ps. 58. 11.—In this use, ἄρα is sometimes strengthened by other particles; e. g. ἄρα οὖν, therefore then, so then, wherefore, a favourite expression of Paul, Rom. 5: 18. 7: 3, 25. 8: 12. 9: 16, 18. 14: 12, 19. Gal. 6: 10. Eph. 2: 19. 1 Thess. 5: 6. 2 Thess. 2: 15. Comp. Buttm. § 149. p. 431 marg.—Also ἄρα γε, therefore then, so then, etc. Matt. 7: 20. 17: 26. Acts 11: 18. Once after εἰ, as

εἰ ἄρα γε, *if perhaps, if haply*, Acts 17: 27.

II. As interrogative, ἄρα, at the beginning of a clause, serves merely to denote a question, like the Lat. *num*, and cannot be expressed in English. It requires the answer to be negative. Luke 18: 8. Gal. 2: 17. Comp. Winer p. 425. So Sept. for ἤ Gen. 18: 3. Neh. 3: 34. [4: 2.] — Jos. Ant. 6. 10. 2. Xen. Mem. 2. 5. 2. Cyr. 1. 4. 11. — Strengthened by γε, as ἄρα γε, *num, whether indeed?* Acts 8: 30. — Sept. Gen. 26: 9. Jer. 4: 10. Xen. Mem. 3. 2. 2. Cyr. 1. 6. 12.

Ἀρα, see above in Ἀρα. — Ἀρα γε, Ἀρα οὐν, see in Ἀρα I. c. — Ἀρά γε, see in Ἀρα II.

Ἀραβία, ας, ἡ, *Arabia*, the name of a large region including the desert and peninsula which lies between Syria, Palestine, the Arabian and Persian gulfs, and the Indian ocean or sea of Arabia. It is usually divided into *Arabia Felix* in the S. E. *Arabia Deserta*, in the N. E. and *Arabia Petraea* on the W. and S. W. See Calmet. In N. T. the Arabia mentioned in Gal. 1: 17 is probably the northern portion, not far from Damascus; in Gal. 4: 25 *Arabia Petraea* is meant.

Ἀραμ, indec. *Aram*, Heb. אֲרָם (high, 1 Chr. 2: 10), pr. name of a man, Matt. 1: 3, 4. Luke 3: 33.

Ἀραμ, αβος, ὁ, *an Arabian*, Acts 2: 11.

Ἀργεῖο, ὦ, f. ἡσθε, (ἀργός,) *not to labour*, Xen. Cyr. 1. 2. 15. In N. T. *to be inactive, idle*, i. e. metaph. *to be still, to linger*, intrans. 2 Pet. 2: 3 τὸ κλίμα οὐκ ἀργεῖ, *whose condemnation lingers not*, i. e. will not be delayed. Sept. for בְּרַבִּי Ecc. 12: 3. Ezra 4: 24. — Esdr. 2: 30. Eccus. 30: 27. Polyb. 3. 5. 8. Spoken of things, *to be useless*, Xen. Cyr. 6. 2. 32.

Ἀργός, ἡ, ὄν, (contr. for ἀργός fr. a pr. and ἔργον,) for which earlier writers use ὁ, ἡ, ἀργός, e. g. Xen. Cyr. 1. 2. 17 σιγαρία ἀργός; for the later usage see Artemidor. 1. 32. Aristot. Hist. An. 10. 27. Nicet. Ann. 8. 4.

Lob. ad Phryn. p. 105. — In N. T. *not labouring, unemployed, inactive*.

a) pp. Matt. 20: 3, 6 bis. With the idea of choice, *idle*, 1 Tim. 5: 13 bis. — Eccus. 37: 11. Herodot. 5. 6. Xen. Mem. 1. 2. 57. coll. Ael. V. H. 10. 14. Spoken of land, Herodian. 2. 4. 12.

b) by impl. *indolent, slothful, slow*; metaph. 2 Pet. 1: 8, *slothful in christian duty*. Tit. 1: 12 γαστήρες ἀργαί, *slow bellies*, i. e. lazy gormandizers. — Wisd. 15: 15 πόδες ἀργοί. So Sept. ἀργός Prov. 19: 15. 15: 9.

c) by impl. *vain, empty, without effect*, in the sense of *false, insincere*; e. g. πᾶν ῥῆμα ἀργόν, Matt. 12: 36, i. e. the language of a man who speaks one thing and means another; see Olshausen in loc. Tittmann in Bibl. Repos. I. p. 481 sq. — Stobaeus Serm. c. 34 λόγος ἀργός. So the sophism λόγος ἀργός, Cic. de Fat. c. 12. Chrysostom Homil. 43 in Matt. ἀργόν δὲ τὸ μὴ κατὰ πράγματος κείμενον, τὸ ψευδές. — Others, *useless*, and then *wicked, injurious*, like Chald. ܐܪܓܐ Buxtorf. Lex. Chald. Rab. Talm. 291. Symmach. for בְּרַבִּי Lev. 19: 7, where Sept. ἄδυντον.

Ἀργύρεος, οὐς; ἑα, ᾧ; εον, οὐν; (ἀργυρος,) *silver*, i. e. *made of silver*, Acts 19: 24. 2 Tim. 2: 20. Rev. 9: 20. Sept. for אֲרָגָא Gen. 24: 53. Ex. 3: 22. — Xen. Anab. 4. 7. 27.

Ἀργύριον, ἰον, τό, (ἀργυρος,) *silver*, i. e.

a) pp. Acts 3: 6. 7: 16. 20: 33. 1 Pet. 1: 18. — Ael. V. H. 1. 23. Xen. Mem. 3. 1. 9.

b) meton. for *money* in general, Matt. 25: 18, 27. 28: 12, 15. Mark 14: 11. Luke 9: 3. 19: 15, 23. 22: 5. Acts 8: 20. — Herodian. 2. 13. 12. Xen. Mem. 1. 6. 5.

c) meton. for a *silvering, a piece of silver*, i. e. a silver coin, the Jewish shekel, σίκλος, *siclus*, Matt. 26: 15. 27: 5, 3, 6, 9. Acts 19: 19. Till the captivity the Jews had no coins; the shekel being properly a weight, and all the money being reckoned by weight and not by tale; Gen. 23: 15, 16. Ex. 21: 32. Josh. 7: 21. Comp. Calmet art. *Money*. In the time of the Maccabees silver coins were first struck, 1 Macc. 15: 6, with the inscrip-

tion לַשֶּׁקֶל *shekel of Israel*, which were equal to four Attic *drachmae* or one *stater*, Jos. Ant. 3. 8. 2; with which agrees the weight of the specimens still preserved, Eckhel Doctr. Numm. Vet. III. p. 464. The Attic *drachma* was equivalent to 15½ cents nearly, Boeckh Ath. Staatshaush. I. 17. II. 349, which would make the shekel to be worth 62 cents; but Josephus probably refers to the value of the drachma as current among the Romans, where it was equivalent to the *denarius* and worth about 14 cents; which makes the value of the shekel to be about 56 cents. The Sept. translate לַשֶּׁקֶל by διδραχμον, a double *drachma*; which may be reconciled with Josephus by supposing either that the drachma of Alexandria was equal to 2 Attic drachmae, or that the Jewish shekel before the captivity was less than it was afterwards. Comp. Gesen. Lex. Heb. art. לַשֶּׁקֶל. Jahn § 117. — In Acts 19: 19 it is matter of question whether ἀργύρια means the Jewish *sidus*, which would make the sum about \$28,000; or whether it stands for the drachma or denarius, which would reduce the sum to about \$7,000. In either case we must take into account the very high price of ancient books in general; and especially of those prepared by the γοῖται or magicians.

Ἀργυροκόπος, ου, ὁ, (ἄργυρος, κόπτω,) a *silver-smith*, Acts 19: 24. Sept. for inf. הַכֹּרֵץ Jer. 6: 29. — Plut. de vitand. Aer. alien. c. 7.

Ἀργυρος, ου, ὁ, (ἄργεος white,) *silver*, by meton. *silver work*, e.g. images, plate, vessels, etc. Acts 17: 29. 1 Cor. 3: 12. James 5: 3. Rev. 18: 12. — Xen. Cyr. 8. 7. 25. — Put for *silver money*, Matt. 10: 9. — Jos. Ant. 9. 4. 4. Herodot. 2. 6, 11.

Ἀρειος πάγος, G. ἀρείου πάγου, ὁ, *Areopagus*, i. e. *Mars' hill*, *campus Martius*, a hill in Athens with an open place, where sat the court of the *Areopagus*, the supreme tribunal of justice instituted by Solon; see Potter's Gr. Antiq. B. I. c. 19. Calmet in voc. Acts 17: 19, 22. — Herodot. 8. 52. Ael. V. H. 5. 15. Xen. Mem. 3. 5. 20.

Ἀρεοπαγίτης, ου, ὁ, an *Areopagite*, a judge of the court of the *Areopagus*, Acts 17: 34. On the form of the word see Lob. ad Phryn. p. 599, 698. — Aeschin. c. Timarch. 104. Lucian. Hermot. 64.

Ἀρέσκεια, ας, ἡ, (ἀρέσκω,) *desire of pleasing*. Col. 1: 10 εἰς πᾶσαν ἀρέσκειαν, i. e. so that ye may please God. Sept. for יָדָה spoken of personal beauty etc. Prov. 31: 30. — Philo de Opif. Mundi p. 33. Id. de Profug. p. 463. Polyb. 6. 2. 12. In the sense of *flattery*, *blandishment*, Diod. Sic. 13. 53. Theophr. Char. 3 or 5.

Ἀρέσκω, f. ἀρέσκω, aor. 1 ἤρεσα, (ἄρω to adapt, cf. Butt. § 114,) to *please*, intrans. and c. c. dat.

a) in the sense of *to be pleasing*, *acceptable to*, Matt. 14: 6. Mark 6: 22. 1 Cor. 7: 33, 34. Gal. 1: 10 ζητῶ ἀνθρώποις ἀρέσκειν; 2 Tim. 2: 4. So τῷ θεῷ, Rom. 8: 8. 1 Cor. 7: 32. 1 Thess. 2: 15. 4: 1. Sept. for יָדָה Josh. 22: 30, 33. Esth. 2: 4. 5: 15. — Ael. V. H. 2. 6. Xen. Mem. 1. 2. 47. — By Hebr. ἀρέσκω ἐνώπιόν τινος, to *please in the sight of any one*, i. e. to be acceptable to him, Acts 6: 5. So Sept. for יָדָה Josh. 22: 30, 33. Deut. 1: 23. 2 Sam. 3: 36. 2 K. 3: 10. — 1 Macc. 8: 21.

b) in the sense of *to seek to please or gratify*, *to accommodate one's self to*, etc. e. g. τῷ πληστον Rom. 15: 2. τῷ ἑαυτῷ 15: 1, 3. πᾶσιν 1 Cor. 10: 33. ἀνθρώποις Gal. 1: 10, where it is i. q. ζητῶ ἀρέσκειν. 1 Thess. 2: 4.

Ἀρεστός, ἡ, ὄν, (ἀρέσκω,) *pleasing*, *acceptable*, *grateful*, seq. dat. John 8: 29 τὰ ἀρεστά τῷ θεῷ. Sept. for כֹּחַ Deut. 12: 28. — Eccles. 48: 25. Xen. Cyr. 2. 3. 7. Plut. de def. Orac. c. 8. — By Hebr. τὰ ἀρεστά ἐνώπιον τοῦ θεοῦ, 1 John 3: 22. So Sept. for כֹּחַ Is. 38: 3. יִשְׂרָאֵל Ex. 15: 26. Deut. 6: 18. 12: 25. יִצְחָק Ezra 10: 11. — Hence ἀρεστόν ἔστιν, it is *good*, *placet*, Acts 6: 2. Seq. dat. of pers. it is *pleasing to*, ἡ *gratifies*, Acts 12: 3. Sept. for כֹּחַ Gen. 16: 6.

Ἀρέτας, α, ὁ, *Aretas*, a king of Arabia Petraea, whose daughter was for a time the wife of Herod Antipas.

For a short time Aretas had possession of Damascus, about A. D. 39 or 40. 2 Cor. 11: 32. See Jos. Ant. 18. c. 5. Bibl. Repos. III. p. 264 sq. Calmet.

Ἀρετή, ἡς, ἡ, *virtue*, i. e. *good quality, excellence* of any kind, e. g. ἀρετὴ γῆς Jos. Ant. 4. 5. 3. ἀρετὸς Xen. Hiero 2. 2. *manliness, valour*, Jos. Ant. 3. 2. 4. Xen. Ag. 10. 2. *fortitude*, 2 Macc. 6: 31. *moral excellence*, Diod. Sic. 5. 71. — In N. T. spoken

a) of the divine *efficiency, power*, etc. 2 Pet. 1: 3 διὰ δόξης καὶ ἀρετῆς, i. e. through a glorious display of his efficiency. — Jos. Ant. 17. 5. 6 ἀρετὴ τοῦ θεοῦ.

b) meton. *virtue*, i. e. *goodness of action, virtuous deeds*. Phil. 4: 8. 2 Pet. 1: 5 bis.—Wisd. 4: 1. 8: 7.—Spoken of God, *wondrous deeds*, as displays of the divine power and goodness, 1 Pet. 2: 9. So Sept. for הִרְרָה Hab. 3: 3. הִרְרָה Is. 42: 12. 43: 21. 63: 7.

Ἀρην obsol. G. ἀρνός by sync. for ἀρνός, Buttm. § 58, *a lamb*, trop. Luke 10: 3. Sept. for כֶּבֶד Is. 40: 11. 65: 25. כֶּבֶד Jer. 51: 40. כֶּבֶד Gen. 30: 32. Lev. 1: 10.—Xen. Mem. 2. 7. 13.

Ἀριθμία, ὧ, f. ἡσω, (ἀριθμός,) *to number*, trans. Rev. 7: 9. Pass. Matt. 10: 30. Luke 12: 7. Sept. for ספר Gen. 15: 5. Job 14: 16. — Xen. Conv. 4. 43.

Ἀριθμός, οὗ, ὁ, *number*, i. e. spoken of a definite number, Luke 22: 3. John 6: 10 οἱ ἄνδρες τὸν ἀριθμὸν ὡσεὶ πεντακισχίλιοι, for which accus. see Buttm. § 131. 6. n. 3. (Sept. dat. ἀριθμῶ 2 Sam. 21: 20.) Acts 4: 4. 5: 36. Rev. 7: 4. 9: 16. 13: 17 τὸν ἀριθμὸν τοῦ ὀνόματος, i. e. the number which the letters of the name make out. Rev. 13: 18 ter, ἀριθμὸς ἀνθρώπου ἐστὶ, i. e. a number which is made out by the letters of a man's name. 15: 2. So Sept. for מִסְפָּר 1 Sam. 6: 4. 1 K. 18: 31. 1 Chr. 7: 2. Xen. Mag. Eq. 1. 2. Anab. 1. 7. 10. — Spoken of an indefinite number, *a multitude*, Acts 6: 7. 11: 21. 16: 5. Rom. 9: 27. Rev. 20: 8. So Sept. for מִסְפָּר Hos. 1: 10. מִסְפָּר Num. 1: 49.—Ecclesi. 51: 36. Xen. Cyr. 8. 2. 15.

Ἀριμαθαία, ας, ἡ, *Arimathea*, a city or village of Palestine, Heb. אֲרִימָתָיָה. There were two or three places of this name; but that mentioned in N. T. was probably the Ramah situated on the borders of Ephraim and Benjamin; called also אֲרִימָתָיָה, *Haramathaim*, 1 Sam. 1: 1, whence the Greek Ἀριμαθαία is readily derived; as also Παμαθίμ 1 Macc. 11: 34. Παμαθά Jos. Ant. 6. 11. 4, 5. It was the birth place of Samuel, and lay five or six miles north of Jerusalem. See Calmet. Rosenm. Bibl. Geogr. II. ii. p. 186.—Matt. 27: 57. Mark 15: 43. Luke 23: 51. John 19: 38.

Ἀρίσταρχος, ου, ὁ, *Aristarchus*, a native of Thessalonica who became the companion of Paul, was seized in the tumult at Ephesus, and was afterwards carried with Paul, as a prisoner, to Rome. Acts 19: 29. 20: 4. 27: 2. Col. 4: 10. Philem. 24.

Ἀριστάω, ὧ, f. ἡσω, (ἄριστον q.v.) *to breakfast*, i. e. to take any meal before the principal one or supper, intrans. John 21: 12, 15, coll. v. 4. So Luke 11: 37, where others genr. *to dine*, but unnecessarily. Sept. for מִסְפָּר Gen. 43: 25. — So the Greeks, of food taken early, Xen. Cyr. 6. 3. 21. ib. 6. 4. 1. or in the course of the day before the supper, ib. 1. 2. 11. Ael. V. H. 9. 19.

Ἀριστερός, ὁ, ὄν, *left, laevus*. Matt. 6: 3 ἀριστερά sc. χεὶρ, *the left hand*. So plur. Luke 23: 33 ἐξ ἀριστερῶν sc. μέγαν. 2 Cor. 6: 7.—Xen. Cyr. 8. 4. 3.

Ἀριστόβουλος, ου, ὁ, *Aristobulus*, pr. name of a Christian, Rom. 16: 10.

Ἀριστον, ου, τό, *breakfast*, i. e. a meal which among the Jews corresponded sometimes to our breakfast, and sometimes to our dinner. Their principal meal was the δείπνον, supper, in the early part of the evening, when the heat of the day was gone. The ἄριστον was a slight refreshment, taken sometimes in the morning, or a little before noon, or just after noon, as circumstances might vary. Luke 11: 38. 14: 12. So Matt. 22: 4, where others unnecessarily make it i. q. δείπνον. — In Homer the ἄριστον is taken about

sunrise; in later times it corresponded to the Lat. *prandium*, and was taken about mid-day; see Potter's Gr. Antiq. II. p. 352, 353. Adam's Rom. Ant. p. 433. — Sept. for מִנְחָה 1 K. 5: 2. [4: 22.] מִנְחָה 2 Sam. 24: 15. — Susann. 12. Tob. 2: 1. Thuc. 7. 81. Xen. Cyr. 4. 2. 38. ib. 1. 2. 11.

Ἀρκιός, ἡ, ὄν, (ἀρκίω,) sufficient, enough. Matt. 6: 34 ἀρκούν τῇ ἡμῶν ἡ καρτὰ αὐτῆς, for the neut. see Buttm. § 129. 6. Matt. 10: 25. 1 Pet. 4: 3. — Aquila for τῇ Deut. 25: 2. Anthol. Gr. II. p. 402. ed. Jacoba.

Ἀρκεῖν, ὤ, f. ἴσω, to hold back from, to ward off, trans. Hom. II. 6. 16. Hence in N. T.

a) to aid, to assist, seq. dat. 2 Cor. 12 9 ἀρκέει σοι ἡ χάρις μου, which however is better referred to no. 2. — Eurip. Hecub. 1164. Hom. II. 21. 131. Od. 16. 261. See Kypke in loc.

b) by impl. to be strong and able sc. to assist any one; hence, to suffice, to be enough, seq. dat. of person, Matt. 25: 9. John 6: 7. Sept. 1 K. 8: 27. Num. 11: 22 bis. — Wisd. 14: 22. Herodian. 4. 7. 9. Xen. An. 5. 1. 13. — Hence impers. ἀρκεῖ τι, it is enough, John 14: 8. So Sept. for דָּוָן Prov. 30: 16. — Jos. Ant. 9. 13. 2. — Mid. ἀρκεῖν, to suffice one's self with, i. e. to be satisfied, to be content with, c. c. dat. of thing etc. Luke 3: 14. 1 Tim. 6: 8. Heb. 13: 5. — 2 Macc. 5: 15. Jos. Ant. 12. 7. 2 οὐκ ἠρκέειτο τοῖς οὐνοῖς. Stob. Serm. 95. Polyb. 1. 20. 1. — So c. c. ἐπὶ τοῖς, 3 John 10.

Ἄρκος in later edit. or **Ἄρκτος**, ου, ὅ, ἡ, a bear, Rev. 13: 2. — So ἄρκος Ael. H. An. 1. 31. Jos. Ant. 6. 9. 3. ἄρκτος Ael. V. H. 13. 1. Xen. Cyr. 1. 4. 7.

Ἄρμα, ατος, τό, (ἄρω,) a chariot, Acts 8: 28, 29, 38. Sept. for מִרְכָּבָה Gen. 41: 43. — Jos. Ant. 2. 5. 6. Aelian. V. H. 2. 27. — Spoken of chariots of war, Rev. 9: 9. So Sept. and מִרְכָּבָה Joel 2: 5. — Jos. Ant. 5. 1. 18. Xen. Cyr. 6. 3. 8.

Ἀρμαγεδδών v. Ἀρμαγεδών, indec. *Armageddon*, pr. name of a place,

Rev. 16: 16. It seems to be formed from the Heb. מְגִדּוֹ, *mountain of Megiddo*; comp. 2 Chr. 35: 22, *field of Megiddo*. The name Megiddo, Sept. *Μεγιδδὸς* v. *Μαγεδδών*, occurs in O. T. as a city situated in the great plain, but pertaining to the tribe of Manasseh; Bibl. Repos. I. p. 602. It was remarkable as having been the scene of a double slaughter, first of the Canaanites, Judg. 5: 19; and again of the Israelites, 2 K. 23: 29. Hence in Rev. it would seem to be put symbolically for *place of slaughter*.

Ἀρμόζω, f. ὄσω, (ἀρμός,) to adapt, to fit, to join together, c. c. accus. et dat. Hom. Od. 5. 247. Jos. Ant. 6. 9. 5. intrans. to fit, to be adapted, Sept. for נִתְּנָה Prov. 17: 7. 3 Macc. 1: 19. Jos. Ant. 2. 4. 1. Xen. Mem. 3. 10. 10. — 15. Hence, to join in wedlock, to marry sc. to another, trans. Sept. Prov. 19: 14. Jos. Ant. 20. 8. 1. Herodot. 9. 108. and Mid. to marry to one's self, to take as a wife, Herodot. 5. 32, 47. — In N. T. Mid. ἀρμόζομαι, to marry, sc. to another in one's own behalf, seq. accus. et dat. trop. 2 Cor. 11: 2. — Philo de Abr. p. 364. p. 384. — In the trans. sense to fit, the Attic form was ἀρμόττω, Greg. Cor. p. 154. Lob. ad Phryn. p. 241.

Ἀρμός, ου, ὅ, (ἄρω,) a joint, Heb. 4: 12. — Eccles. 27: 2. Test. XII Patr. p. 633 οἱ ἄρμοι τοῦ σώματος. Xen. Ven. 5. 29.

Ἀρνεομαι, οὔμαι, f. ἴσομαι, depon. to deny, i. e.

a) to contradict, to affirm not to be, opp. to ὁμολογεῖν, absol. Luke 8: 45. John 1: 20. Acts 4: 16. Sept. for שָׁחַד Gen. 18: 15. — Ael. V. H. 14. 28. Xen. Mem. 4. 2. 10. — Spoken of Peter's denying himself to be Christ's disciple, Matt. 26: 70, 72. Mark 14: 68, 70. John 18: 25, 27. Seq. accus. Luke 22: 57 αὐτόν sc. Ἰησοῦν, i. e. denying that he had any connexion with him. — Seq. accus. Tit. 1: 16 ἀρν. τὸν θεὸν τοῖς ἔργοις, i. e. to deny by actions that there is a God. 1 John 2: 22 bis, ὁ ἀρνούμενος ὅτι, and ὁ ἀρνούμενος τὸν πατέρα καὶ τὸν υἱόν, denying God to be the father of Christ, and Christ to be the son of God. v. 23 ὁ ἀρν. τὸν υἱόν, denying Christ to be the son of God. — Dem. 955. 10.

b) to refuse, seq. infin. Heb. 11: 24.—Wisd. 12: 27. 16: 16. 17: 10. Jos. Ant. 4. 5. 1. ib. 5. 7. 2. Herodot. 6. 13.

c) in the sense of to renounce, to reject, trans. e. g. to reject Christ, Matt. 10: 33. Luke 12: 9. Acts 3: 13, 14. 7: 35. 2 Tim. 2: 12. 2 Pet. 2: 1. Jude 4. So τὴν πίστιν, i. e. to desert the christian faith, to apostatize, 1 Tim. 5: 8. Rev. 2: 13. So Rev. 3: 8 τὸ ὄνομα Χριστοῦ. Spoken of Christ as rejecting men, Matt. 10: 33. 2 Tim. 2: 12. — Trop. Luke 9: 23 ἀρν. ἑαυτὸν (text. recept. ἀπαρν.) to deny one's self, i. e. to disregard one's personal interests and enjoyments. But 2 Tim. 2: 13 ἀρν. ἑαυτὸν, to deny one's self, i. e. to renounce one's own character, to be inconsistent with one's self. Tit. 2: 12 τὴν ἀσέβειαν. 2 Tim. 3: 5.

Ἀρνίον, ου, τό, (dimin. fr. ἀρνῆν, gen. ἀρνός,) a lamb, agnellus, Sept. for כֶּבֶד Jer. 11: 19. צֶמֶחַן Ps. 114: 4, 6. צֶמֶחַן Jer. 50: 45.—Jos. Ant. 3.8.10. —In N. T. trop. of the followers of Christ, John 21: 15. of Christ himself, Rev. 5: 6, 8, 12, 13. 6: 1, 16. 7: 9, 10, 14, 17. 12: 11. 13: 8, 11. 14: 1, 4, 10. 15: 3. 17: 14 bis. 19: 7, 9. 21: 9, 14, 22, 23, 27. 22: 1, 3.

Ἀρνός, see Ἀρνῆν.

Ἀροτριάω, ῶ, f. ἄσω, (ἄροτρον,) to plough, intrans. Luke 17: 7. 1 Cor. 9: 10 bis. Sept. for עָרַךְ Deut. 22: 10. Is. 28: 24.—Ecclus. 6: 19. Theophr. de Caus. Pl. 4. 14.—The Attics used ἀρόω, Lob. ad Phryn. p. 254 sq.

Ἀροτρον, ου, τό, (ἀρόω,) a plough, Luke 9: 62, in a proverbial expression, comp. Jahn § 59. Sept. for עָרַךְ Is. 2: 4. Joel 3: 10. — Jos. Ant. 2. 5. 6. Xen. Cyr. 8. 2. 5.

Ἀρπαγή, ῆς, ἡ, (ἀρπάζω,) plundering, pillage, i. e. the act of spoiling, Heb. 10: 34. So Sept. for גָּזַל Ecc. 5: 7.—1 Macc. 13: 34. Herodian. 1. 11. 6. Xen. Ag. 1. 30, 33.—Metaph. of a disposition to plunder, rapacity, ravaging, Matt. 23: 25. Luke 11: 39.—Xen. Cyr. 5. 2. 17. — Others, spoil, prey, as Sept. for גָּזַל Is. 3: 14, and Herodian. 1. 10. 4. Xen. H. G. 3. 2. 26.

Ἀρπαγμός, οὔ, ὁ, (ἀρπάζω,) pp. i. q. ἀρπαγή, robbery, the act of rapine, Plut. de Puer. educ. c. 15. Tom. VI. 39. 11. ed. Reiske.—In N. T. trop. object of rapine, something to be eagerly coveted, Phil. 2: 6. — Others, plunder, spoil, i. e. something to be acquired by force, not merit.

Ἀρπάζω, f. ἄσω, aor. 1 pass. ἡρπάσθην, but aor. 2 pass. ἡρπάγην, a later form, Buttm. § 114. Winer § 15; to seize upon, to snatch away, trans.

a) spoken of beasts of prey, ὁ λύκος ἀρπάζει τὰ πρόβατα, John 10: 12. So Sept. for עָרַךְ Gen. 37: 33. Ez. 22: 25, 27.—Xen. Mem. 2. 7. 14. — Metaph. to seize with avidity, Matt. 11: 12 αὐτὴν sc. τὴν βασιλ. τῶν οὐρανῶν, implying the eagerness with which the gospel was received in the agitated state of men's minds; comp. Luke 16: 16, and see Olshausen in loc. — Herodian. 2. 6. 10. ib. 2. 9. 3. Xen. Anab. 6. 5. 18.

b) spoken of what is snatched suddenly away; Matt. 13: 19. Jude 23 ἐκ τοῦ πνεύματος ἀρπάζοντες, coll. Amos 4: 11. Zech. 3: 2. So Sept. for גָּזַל 2 Sam. 23: 21.—Xen. Cyr. 4. 6. 4.—In the sense of to rob, to plunder, John 10: 28, 29. Sept. for גָּזַל Ez. 18: 7, 12, 16, 18. — Xen. Anab. 1. 2. 25.

c) to carry away, to hurry off, sc. by force and involuntarily; spoken of persons, John 6: 15. Acts 8: 39. 23: 10. 2 Cor. 12: 2, 4. 1 Thess. 4: 17. Rev. 12: 5. Sept. for עָרַךְ Judg. 21: 21. — Xen. Anab. 4. 3. 6.

Ἀρπαξ, αγος, ὁ, ἡ, adj. (ἀρπάζω,) ravenous, spoken of wild beasts, λύκος ἄρπαξ, as the symbol of wicked men, Matt. 7: 15. Sept. for עָרַךְ Gen. 49: 27. —Oppian. de Venat. 3. 293. —Metaph. rapacious, extortionate, a robber, Luke 18: 11. 1 Cor. 5: 10, 11. 6: 10. — Act. Thom. § 12. Xen. Mem. 3. 1. 6.

Ἀρραβών, ὄνος, ὁ, (Heb. עֲרָבֹן,) an earnest, a pledge, sc. given to ratify a contract; Sept. and Heb. Gen. 38: 17, 18, 20. Stobaei Serm. 42. Plut. Galba c. 14.—In N. T. metaph. spoken of the privileges of Christians in this life, especially the gift of the Holy Spirit, as being an earnest, a pledge, of future

blies in the Messiah's kingdom. 2 Cor. 1: 22. 5: 5. Eph. 1: 14.—Stobaei Serm. 59 ἡμεῖς ἔχοντες ἀράβωσιν τὴν τέχνην τοῦ ζῆν. Act. Thom. § 51 παύων τῆς πλοῦτως σου τὸν ἀράβωσιν.

Ἀράφος, ου, ὁ, ἡ, adj. (α pr. and ῥάπτω,) *not sewed, having no seam*, John 19: 23 ὁ χιτὼν ἀράφος, i. e. not made of two pieces, but woven whole, and having no seams on the sides or shoulders; comp. Josephus' description of the tunic of the high priest, Ant. 3. 7. 4. Jahn § 120.

Ἀρσῆν, ενος, ὁ, and ἄρσεν, τό, adj. (Att. for the old or Ion. ἄρσην, Buttm. § 16. n. 4,) *male*, i. e. of the male sex, Rom. 1: 27. Rev. 12: 5, 13. Sept. for אִשָּׁר Lev. 27: 7. — Ecclus. 36: 21. Jos. Ant. 7. 7. 2. Xen. Oec. 7. 18.

Ἀρρήτος, ου, ὁ, ἡ, (α pr. and ῥητός fr. ῥεῖν,) *unspeaken*, Hom. Od. 14. 466. *wrong to be spoken*, Eurip. Herc. Fur. 174. Hecub. 198. Heliodor. IX. p. 424. *secret, private*, Diod. Sic. 2. 18. — In N.T. *unspeakable, ineffable*, 2 Cor. 12: 4.—Clem. Alex. Strom. 2. 2 θαῦμα ἀρρήτον.

Ἀρρώστος, ου, ὁ, ἡ, adj. (α pr. and ῥώννυμι,) *infirm, feeble*, spoken of the sick, Matt. 14: 14. Mark 6: 5, 13. 16: 18. 1 Cor. 11: 30. So Sept. for particip. אֲרָוֹט 1 K. 14: 5. Mal. 1: 8.—Ecclus. 7: 37. Xen. Oec. 4. 2.

Ἀρσενοχόλης, ου, ὁ, (ἄρσην, κολή bed,) *a sodomite*, i. e. one who lies with a male as with a female, 1 Cor. 6: 9. 1 Tim. 1: 10. coll. Rom. 1: 27.—Diog. Laert. 6. 65.

Ἀρσῆν, ενος, ὁ, and ἄρσεν, τό, (old or Ion. form for the later Attic ἀρσῆν, Buttm. § 16. n. 4,) *male*, i. e. of the male sex, Matt. 19: 4. Mark 10: 6. Luke 2: 23. Rom. 1: 27 bis. Gal. 3: 28. Sept. for אִשָּׁר Gen. 1: 27. Lev. 1: 3. 3: 1.—Hom. II. 8. 7. Od. 13. 16. Anacr. 52. 5. Soph. Trachin. 1213.

Ἀρτεμᾶς, ᾶ, ὁ, Artemas, pr. name of a christian friend of Paul, Tit. 3: 12.

Ἀρτεμης, εδος or ιος, ἡ, Artemis, the Greek name of Diana, the goddess of hunting, etc. among the heathen. She

had a splendid temple at Ephesus; see Ἐφεσος. Acts 19: 24, 27, 28, 34, 35.

Ἀρτέμων, ονος, ὁ, (ἀρτάω to hoist,) *a top-sail, supparum*, Acts 27: 40.—Others, *a jib, dolon*.

Ἄρτι, adv. of time, (ἄρτι,) *now*, i. e. a) *just now, even now*, spoken of a time just elapsed, Matt. 9: 18. Rev. 12: 10. This is the prevailing usage among Attic writers; see Lob. ad Phryn. p. 18, 20. Herm. ad Viger. p. 386 sq.—2 Macc. 3: 28. Diod. Sic. 19. 102. Xen. Cyr. 4. 1. 5. Mem. 3. 6. 10.

b) *now*, i. e. *at present, at this moment*. Matt. 3: 15 ἄρτι ἄρτι, *suffer it now*, i. e. for the present. 26: 53. John 9: 19, 25. 13: 7 opp. to μετὰ ταῦτα. 13: 33, 37 opp. to ὕστερον. 16: 12, 31. 1 Cor. 13: 12 bis, ἄρτι — τότε. 16: 7. Gal. 1: 9, 10. 4: 20. 1 Thess. 3: 6. 2 Thess. 2: 7. 1 Pet. 1: 6, 8.—Jos. Ant. 2. 12. 2 ἀφέντες ἦν ἄρτι κατοικονοῦσι γῆν. 1. 6. 1 Κατπαδόμαι μὲν ἄρτι κεύληται. Theocr. Id. 2. 104. Id. 23. 26. Xen. An. 7. 4. 7. — Hence ἡ ἄρτι ἔρα, *the present time*, 1 Cor. 4: 11. comp. Buttm. § 125. 6.—So ἕως ἄρτι, *until now*, i. e. up to the present moment, Matt. 11: 12. John 2: 10. 5: 17. 16: 24. 1 Cor. 4: 13. 8: 7. 15: 6. 1 John 2: 9. — For ἀπ' ἄρτι, *from now, henceforth*, see Ἀπάρτι.

Ἀρτιγέννητος, ου, ὁ, ἡ, adj. (ἄρτι and γεννητός fr. γεννάω,) *just born, new born*; metaph. those who have just embraced the christian faith, 1 Pet. 2: 2. — pp. Lucian. D. Deor. Mar. 12. 1.

Ἄρτιος, ου, ὁ, ἡ, adj. (ἄρτι, ἄρτι,) *perfect, complete*, spoken of a religious teacher, who should be wanting in nothing, 2 Tim. 3: 17.—Theophr. H. Pl. 2. 7. Hesych. ἄρτια· ἀπηρτισμένα, τέλεια, προσηρμοσμένα.

Ἄρτος, ου, ὁ, bread, Heb. עֵלֶךְ, viz.

a) genr. *bread, a loaf*, plur. ἄρτοι, loaves. See Calmet, art. Bread. Matt. 4: 3, 4. 7: 9. 14: 17, 19. 15: 34, 36. Mark 6: 41. John 21: 9, 13. al. saep. Sept. for עֵלֶךְ Gen. 14: 18. 1 Sam. 17: 17. al. — Xen. Mem. 2. 7. 5. — Spoken of the shew bread, Matt. 12: 4. Heb. 9: 2. So Sept. and עֵלֶךְ Lev. 24: 7. 1 Sam. 21: 4, 6. — Of the bread in the

sacred supper, Matt. 26: 26. Mark 14: 22. Luke 22: 19. 1 Cor. 10: 16, 17. 11: 23, 26, 27, 28. — Metaph. ὁ ἄρτος ἐκ τοῦ οὐρανοῦ, heavenly bread, i. e. that divine and spiritual aliment presented to the life and soul of Christians in the person of the Son of God, John 6: 31—58, see v. 51—56; hence compared with manna v. 49, 58, coll. Ps. 78: 24, 25. Wisd. 16: 20. Others understand here intellectual aliment, doctrine, wisdom, etc. comp. Prov. 9: 5. Ecclus. 15: 3. 24: 21.

b) from the Heb. food, i. e. any thing for the sustenance of the body. Matt. 6: 11. Mark 6: 8, 36. Luke 11: 3. 2 Cor. 9: 10. al. So Sept. and חֶמֶד Ex. 16: 4, 15, 29. Is. 58: 7. al. — Ecclus. 34: 23, 24. — So ἄρτος τῶν τέκνων, i. e. food destined for the children, Matt. 15: 26. Mark 7: 27. — So in the phrases φαγεῖν ἄρτον Mark 3: 20. Luke 14: 1, 15; and ἄρτον ἐσθίειν Matt. 15: 2. Mark 7: 5, to eat bread, i. e. to take food, to take a meal, to eat, generally. Comp. Sept. and חָמַד Gen. 37: 24. 39: 6. 1 Sam. 20: 33. 1 K. 13: 8—23. — John 13: 18 τρώγων μετ' ἐμοῦ ἄρτον, who eateth bread with me, i. e. who is my familiar friend; quoted from Ps. 41: 10, where Sept. ὁ ἐσθίων ἄρτους μου for חֶמֶד לִי. — Hence ἄρτον φαγεῖν παρὰ τίνος, to eat the bread of any one, i. e. to be supported by any one, 2 Thess. 3: 8. Compare Sept. and Heb. 2 Sam. 9: 7, 10. So τὸν ἑαυτῶν ἄρτον ἐσθίειν, to eat one's own bread, i. e. to support one's self, 2 Thess. 3: 12. AL.

Ἀρτύω, f. ἴσω, (ἄρω,) to prepare fully, to set in order, trans. e. g. an army for battle, Hom. Il. 15. 303. In N. T. and later writers, to prepare food etc. by seasoning, to season, Mark 9: 50 and Luke 14: 34, where it is spoken of restoring to salt its pungency; comp. Matt. 5: 13. — Symmach. ἡρτυμένον for חֶמֶד Cant. 8: 2. Athen. II. p. 67. — Metaph. Col. 4: 6 λόγος ἡρτυμένος ἅλατι, discourse seasoned with salt, i. e. appropriate, salutary.

Ἀρφαξάδ, ὁ, indec. Arphaxad, Heb. אֲרַפְּחָאֵד, a son of Shem, Luke 3: 36. Comp. Gen. 10: 22, 24. 11: 10, 12.

Ἀρχάγγελος, ου, ὁ, (ἄρχων and ἄγγελος,) an archangel, 1 Thess. 4: 16. Jude 9. i. e. a chief angel, εἰς τῶν ἀρχόντων, Heb. אֶחָד מֵאֲנֹשֵׁי הַשָּׁמַיִם, Dan. 10: 13; or a great angel, ὁ ἄρχων ὁ μέγας, Heb. הַגָּדוֹל מֵאֲנֹשֵׁי הַשָּׁמַיִם, Dan. 12: 1. Of these there are said to be seven, who stand immediately before the throne of God, Luke 1: 19. Rev. 8: 2. Tob. 12: 15; who have authority over other angels, Rev. 12: 7; and are the patrons of particular nations, Dan. 10: 13. 12: 1. The names of three only are found in the Jewish writings; Michael, the patron of the Jewish nation, Dan. 10: 13, 21. 12: 1. Jude 9. Rev. 12: 7. Gabriel, Dan. 8: 16. 9: 21. Luke 1: 19, 26. Raphael, Tob. 3: 17. 5: 4. 8: 2. 9: 1, 5. 12: 15. The book of Enoch adds that of Uriel, Lib. Henoch. p. 187, 190, 191, 193.

Ἀρχαῖος, αἰᾶ, αἰὼν, (ἀρχή,) ancient, old, of former days, of old time. Matt. 5: 21, 27, 33, where Christ is speaking of Jewish traditions. Luke 9: 8, 19. Acts 15: 7, 21. 21: 16. 2 Cor. 5: 17. 2 Pet. 2: 5. Rev. 12: 9. 20: 2. Sept. for קֶדֶם 1 K. 4: 30. Is. 37: 26. Lam. 1: 8. קֶדֶם לִי Is. 43: 18. — Ecclus. 9: 12. 2 Macc. 6: 22. Diod. Sic. 1. 6, 31. Xen. Mem. 2. 8. 1.

Ἀρχέλαος, ου, ὁ, Archelaus, a son of Herod the Great, by Malthace his Samaritan wife, Jos. Ant. 17. 1. 3. Herod bequeathed to him his kingdom, ib. 17. 8. 1, 2, 4. B. J. 1. 33. 8. but Augustus confirmed him in the possession of only the half of it, viz. Idumea, Judea, and Samaria, with the title of ethnarch, ἐθνάρχης, ib. 17. 11. 4. B. J. 2. 6. 3. After about ten years, he was banished, on account of his cruelties, to Vienne in Gaul, Jos. B. J. 2. 7. 3; and his territories were reduced to the form of a Roman province under the procurator Coponius. ib. 2. 7. 3, and 2. 8. 1. In N. T. he is said βασιλεύειν, to be king, Matt. 2: 22, referring to the interval immediately after the death of Herod, when he assumed the title of king.

Ἀρχή, ἥς, ἡ, beginning, viz.
a) spoken of time, the beginning, commencement, Matt. 24: 8. Mark 1: 1. 13: 9. Heb. 7: 3. Sept. for חֵתְּלָא Job 40:

14. ἡ ἀρχὴ Hos. 1: 2. — Polyb. 3. 1. 1. Xen. Cyr. 5. 5. 16. Mem. 2. 1. 1. — Hence ἀρχὴν λαβεῖν, to begin, Heb. 2: 3. So Philo de Vit. Mos. I. p. 614. Ael. V. H. 2. 28. Polyb. 1. 12. 9. — John 2: 11 τὴν ἀρχὴν τῶν σημείων, i.e. the first miracle. Heb. 3: 14 τὴν ἀρχὴν τῆς ὑποστάσεως, for τὴν ὑπόστασιν τὴν πρώτην, i. e. our first confidence, our faith as at the first; Buttm. § 123. n. 4. So Heb. 5: 12 τὰ στοιχεῖα τῆς ἀρχῆς, i. e. τὰ στοιχ. τὰ πρώτα, first principles, elements; Buttm. l. c. Heb. 6. 1. — With prepositions etc. viz.

(α) ἀπ' ἀρχῆς, from the beginning, viz. (1) of all things, from everlasting; Matt. 19: 4, 8. John 8: 44. 1 John 3: 8. or more fully ἀπ' ἀρχῆς τοῦ κόσμου v. τῆς κτίσεως, Matt. 24: 21. Mark 10: 6. 13: 19. 2 Pet. 3: 4. So Sept. for עַד מֵרֵאשִׁית Hab. 1: 12. עַד מֵרֵאשִׁית Ecc. 3: 11. מֵרֵאשִׁית Ia. 43: 13. — Herodot. 2. 104, 113. — (2) of any particular thing, e. g. of the gospel dispensation, or of christian experience, from the first; Luke 1: 2. John 15: 27. 2 Thess. 2: 13. 1 John 1: 1. 2: 7 bis, 13, 14, 24 bis. 3: 11. 2 John 5, 6. of life, Acts 26: 4.

(β) ἐν ἀρχῇ, in the beginning, sc. of all things, of the world, John 1: 1, 2. So Sept. and עַד מֵרֵאשִׁית Gen. 1: 1. — So of any particular thing, e. g. of the gospel dispensation or of christian experience, at the first, Acts 11: 15. Phil. 4: 15. — Diod. Sic. 19. 110. Polyb. 4. 76. 8.

(γ) ἐξ ἀρχῆς, from the beginning, from the first, e. g. of Christ's ministry, John 6: 64. 16: 4. — Xen. Mem. 1. 4. 5.

(δ) κατ' ἀρχάς, at the beginning, sc. of all things, of old, Heb. 1: 10. So Sept. for עַד מֵרֵאשִׁית Ps. 102: 26. עַד מֵרֵאשִׁית Ps. 119: 151. — Plut. Solon. c. 3. Plato Theaet. p. 185. B. Polyb. 4. 52. 7.

(ε) accus. τὴν ἀρχὴν, adverbially, at the beginning, at first, Sept. for עַד מֵרֵאשִׁית Gen. 43: 18, 20. Dan. 8: 1. Jos. B. J. 1. 3. 1. Herodian. 3. 1. 15. — Hence in N. T. from the very beginning on, i. e. throughout, wholly. John 8: 25 τὴν ἀρχὴν ὅτι καὶ λαλῶ ὑμῖν, wholly that which I also say unto you. See Olshausen and Kuinoel in loc. — Philo de Spec. Leg. p. 796. Herodot. 4. 25, 28. So ἀρχὴν Herodot. 1. 9, 193. Comp. Herm. ad Vig. p. 80,

723, 882. — Others, that which I said to you from the beginning; but then it should read, ὅτι καὶ τὴν ἀρχὴν λαλῶ ὑμῖν.

b) spoken by meton. of abstr. for concr. spoken of persons etc. the first, primus. Col. 1: 18 ὅς ἐστιν ἀρχή, πρωτοτόκος ἐκ τῶν νεκρῶν. So Sept. ἀρχὴ τέκνων, first-born, for עִרְשֵׁתָּא Gen. 49: 3. Deut. 21: 17. — So ἀρχὴ καὶ τέλος, the beginning and the end, i. e. the first and the last, Rev. [1: 8.] 21: 6. 22: 13; comp. under Ἀ. — Rev. 3: 14 ἡ ἀρχὴ τῆς κτίσεως, coll. Prov. 8: 22. — Theophil. ad Autol. lib. 2. p. 88, οὗτος [λόγος] λέγεται ἀρχή, ὅτι ἀρχὴ καὶ κυριεύει πάντων δι' αὐτοῦ δημιουργημένων. Tatian. Orat. ad Graec. p. 144. Clem. Alex. Protrept. 1.

c) spoken of place, the extremity, corner, e. g. of a sheet, Acts 10: 11. 11: 5. So Sept. for עַד סוֹף 2 Chr. 20: 17. עַד עַד Ez. 48: 1. עַד עַד Ex. 28: 23. 39: 15. — Philo de Vit. Mos. I. p. 638. Diod. Sic. 1. 35. Herodot. 4. 60.

d) spoken of dignity, the first place, i.e. power, dominion, Luke 20: 20. Sept. for עַד מֵרֵאשִׁית Gen. 1: 16. Jer. 34: 1. Mic. 4: 8. — Jos. Ant. 4. 6. 11. Xen. Mem. 1. 1. 16. ib. 4. 6. 12. — In the sense of pre-eminence, precedence, principedom, Jude 6 ἄγγελους μὴ τηροῦσας τὴν ταπεινὴν ἀρχήν. So Sept. υἱοὶ φυλάσσοντες τὴν ἀρχήν, 1 Chr. 26: 10. Comp. Sept. Gen. 6: 2. Jos. Ant. 1. 3. 1. Fabric. Cod. Pseud. V. T. I. p. 529, 179 sq. — By meton. of abstr. for concrete, rulers, magistrates, princes, etc. i. e. persons of influence and authority; e. g. civil rulers, Luke 12: 11. Tit. 3: 1. So Sept. and עַד מֵרֵאשִׁית Mic. 3: 1. — Jos. Ant. 4. 8. 16. Herodian. 8. 6. 18. Xen. Cyr. 1. 2. 12. — Spoken of the princes or chiefs among angels, Eph. 1: 21. 3: 10. Col. 2: 10. among demons, 1 Cor. 15: 24. Eph. 6: 12. Col. 2: 15. genr. the powers of the other world, Rom. 8: 38. Col. 1: 16. Comp. Ἐξουσία.

Ἀρχηγός, οὗ, ὁ, (ἀρχή, ἄγω,) one who makes a beginning, i. e.

a) the author, source, cause of any thing, Acts 3: 15. Heb. 2: 10. 12: 2. So Sept. for עִרְשֵׁתָּא Mic. 1: 13. — 1 Macc. 9: 61. 10: 47. Jos. Ant. 7. 9. 4

πολλῶν ἀρχηγὸς καὶ αὐτῶν. Xen. H. G. 3. 3. 5.

b) *a leader, chief, prince, etc.* Acts 5: 31, comp. 2: 36 and Eph. 1: 20 sq. Sept. for אֲרִיִּי Is. 30: 4. Judg. 5: 15. אֲרִיִּי 2 Chr. 23: 14. — Thuc. 1. 132. Dem. 1378. 6.

Ἀρχι-, an inseparable particle from ἀρχή, prefixed to names of office or dignity like our *Arch-*, which is equivalent to it and derived from it.

Ἀρχιερατικός, ἡ, ὄν, (ἀρχιερεύς,) *belonging to the high priest, pontifical,* Acts 4: 6.—Jos. Ant. 4. 4. 7. ib. 6. 6. 3. ib. 15. 3. 1.

Ἀρχιερεύς, εὐς, ὁ, (ἀρχι- q. v. and ἱερεύς,) *a high priest, chief priest, pontifex maximus.* Sept. for אֲרִיִּי־הַגָּדֹל־הַכֹּהֵן Lev. 4: 3; more usually ὁ ἱερεύς ὁ μίγας, Lev. 21: 10. Num. 35: 25. al.—Esd. 9: 40. 1 Macc. 10: 20. Jos. Ant. 3. 7. 1. coll. Pol. 23. 1. 2. ib. 32. 22. 5.—In N.T.

a) *the high priest of the Jews*, Matt. 26: 3, 62, 63, 65. Mark 2: 26. Luke 22: 50. al. By the original divine appointment he was to be of the family of Aaron, Ex. 29: 9. For his duties etc. see Jahn § 366—370. Calmet, art. *Priest*.—In the time of the Romans the office had become venal and was given even to foreign Jews; 2 Macc. 4: 7. Jos. Ant. 15. 3. 1. It was also no longer for life; so that there were often several persons living at one time who had borne the office, and still retained the title of *high priests*, Jos. Ant. 20. 9. 2. coll. 15. 3. 1. see Krebs Obs. in N. T. e Jos. p. 3, 114, 178. There appears also to have been a אֲרִיִּי, i. e. a *vicar* or *substitute* for the high priest, to perform his duties on certain occasions; Buxtorf. Lex. Chald. s. voc. Lightfoot Hor. Heb. ad Luke 3: 2. Jahn § 366. Krebs l. c. p. 175, coll. Jos. Ant. 17. 6. 4. Such a substitute is not expressly mentioned in the scriptures, though such a person seems to be implied in the אֲרִיִּי־הַגָּדֹל־הַכֹּהֵן 2 K. 25: 18. Jer. 52: 24. — In one of these senses Annas is called high priest, Luke 3: 2. John 18: 13. Acts 4: 6.

b) *a chief priest*, as spoken of those who were at the head of the twenty-four classes of priests mentioned 1 Chr. c. 24, and who are there called אֲרִיִּי־הַכֹּהֵן

πατριῶν τῶν ἱερέων, v. 6. So Jos. Ant. 20. 8. 8. B. J. 4. 3. 6. comp. Krebs l. c. p. 3. — Matt. 2: 4. 26: 3. Mark 14: 1. Luke 22: 2. al. saep.—These were members of the Sanhedrim, and indeed the expressions ἀρχιερεῖς καὶ γραμματεῖς Matt. 2: 4. al. and ἀρχιερεῖς καὶ Φαρασαῖοι John 7: 32, 45. al. seem to be put by way of circumlocution for τὸ συνέδριον, *the Sanhedrim*; and in some instances the word ἀρχιερεῖς appears to be used by itself in a general sense to denote the same council; as John 12: 10, coll. 11: 47. Jahn § 244. I.

c) in the Ep. to the Heb. c. 2: 17. 3: 1. 4: 14. 5: 5. 6: 20. et passim, Christ is called ἀρχιερεύς and compared with the high priest of the Jews, as having offered up himself a sacrifice for sin; comp. Heb. 9: 7, 11, 12. AL.

Ἀρχιποιμήν, εὐς, ὁ, (ἀρχι- and ποιμήν,) *a chief shepherd*; metaph. of Christ as the chief teacher of religion and head of the church, 1 Pet. 5: 4.

Ἀρχιππος, ου, ὁ, *Archippus*, pr. name of a Christian, Col. 4: 17. Phil. 2.

Ἀρχισυνάγωγος, ου, ὁ, (ἀρχι- and συναγωγή,) *a ruler or moderator of the synagogue*, i. q. ὁ ἀρχὸν τῆς συναγωγῆς (Luke 8: 41). There were several *elders* in each synagogue, whose duty it was to preserve order, and to select and invite persons to read or speak in the assembly; comp. Acts 13: 15. The presiding elder was called ἀρχισυνάγωγος; though the name is sometimes applied to them all; see Jahn § 372. Vitringa de Synag. Vet. lib. 2. c. 11.—Mark 5: 22, 35, 36, 38. Luke 8: 49. 13: 14. Acts 13: 15. 18: 8, 17.

Ἀρχιτέκτων, ονος, ὁ, (ἀρχι- and τέκτων,) *an architect, master-builder*, 1 Cor. 3: 10. — Sept. for אֲרִיִּי־הַבְּנֵי־הַבְּנֵי Is. 3: 2. —Ecclus. 38: 30. Xen. Mem. 4. 2. 10.

Ἀρχιτελώνης, ου, ὁ, (ἀρχι- and τελωνής,) *a chief publican*, i. e. a farmer or chief collector of the taxes, Luke 19: 2. See Jahn § 242.

Ἀρχιτρίλιον, ου, ὁ, (ἀρχι- and τρίλιον, Lat. triclinium; see Calmet art. *Eating*, and Adam's Rom. Ant.

p. 436,) the master of a feast, Lat. *magister conviviū*, Adam's Ant. p. 456; i.e. the person who had the direction of an entertainment, arranged the guests, etc. John 2: 8, 9 bis. Comp. Eccles. 35: 1, where he is called ἡγούμενος. By the Greeks he was called συμποσίαρχος, συμποσίου ἐπιμαλητής, τραπεζοποιός, etc. Potter Gr. Ant. II. p. 386. So Pollux Onom. 3: 41. p. 287, ὁ δὲ πάντων τῶν περὶ τὴν ἐστίασιν ἐπιμαλούμενος, τραπεζοποιός. ib. 6. 13. p. 570.

Ἀρχω, ἑ. ἄρ. (ἀρχή), to begin, to be first in any thing. Xen. Conv. 7. 1. In N. T. to be first in rank, dignity, etc. i. e. to rule, to reign, c. c. gen. Mark 10: 42. Rom. 15: 12. Sept. for ἡγούμενος Gen. 1: 18. Deut. 15: 6.—1 Macc. 1: 4. Xen. Mem. 2. 6. 25. ib. 4. 6. 12. — Mid. ἀρχομαι, to begin, intrans. and followed by an infinitive expressed or implied.

a) genr. Matt. 4: 17 ἤρξατο κηρύσσειν. 11: 7, 20. Mark 1: 45. Luke 4: 21. Acts 1: 1. al. saep. Sept. for ἡγούμενος Gen. 6: 1. 9: 20. ἡγούμενος Deut. 1: 5. — Jos. Ant. 11. 7. 1. Xen. Mem. 3. 6. 3, 4. Oec. 11. 8. — Luke 3: 23 ἦν δὲ Ἰησοῦς ὡς ἐκ τριάντων ἀρχόμενος, and Jesus was beginning, entering upon, [the age of] about thirty years, where the gen. ἔκ τινος may be governed by ἀνὴρ understood, or by ἀρχόμενος, as Jos. Ant. 7. 4. 1 ἔρχεσθαι μάχης. — By Hebraism, emphatic, implying difficulty etc. to attempt, to undertake, to venture, Mark 6: 7. 10: 26, 32. Luke 3: 8. So Sept. and ἡγούμενος Gen. 18: 27. ἡγούμενος Judg. 10: 18.

b) part. ἀρχόμενος c. c. infin. and ἀπὸ seq. gen. beginning from, expressing the terminus a quo, the point of departure in a narration, transaction, etc. See Ἀπὸ I. 1. b. Matt. 20: 8 ἀποδοῦς αὐτοῖς ἀρχόμενος ἀπὸ τῶν ἐσχάτων, beginning from or at the last. Luke 23: 5. 24: 27. John 8: 9. Acts 1: 22. 8: 35. 10: 37. also Luke 24: 47 ἀρχόμενον ἀπὸ Ἱερουσαλὴμ, where the neut. is the case absol. Butt. § 145. n. 4, 7. Herodot. 3. 91. or it may depend on κηρυχθῆναι. So Sept. ἀρχόμενος for ἡγούμενος Gen. 44: 12. — Theophr. Char. 2. Xen. Mem. 2. 1. 1. — So the verb, 1 Pet. 4: 17 καιρὸς τοῦ ἔρχεσθαι τὸ πῆμα ἀπὸ τοῦ οἴκου τοῦ

θου. So Sept. for ἡγούμενος Ez. 9: 6. — Xen. Mem. 3. 5. 15. AL.

Ἀρχων, οντος, ὁ, (particip. of ἄρχω,) one first in power, authority, dominion; hence a ruler, lord, prince, a chief person; genr. Matt. 20: 25. Acts 4: 26. Rom. 13: 3. 1 Cor. 2: 6, 8. Sept. for ἡγούμενος Gen. 49: 20. Num. 23: 21. ἡγούμενος Is. 14: 5. ἡγούμενος Gen. 25: 16. ἡγούμενος Gen. 12: 15. 2 Chr. 8: 9. — Xen. Cyr. 1. 2. 2. Mem. 3. 9. 11.—Spoken of the Messiah, as king of kings, Rev. 1: 5. of Moses as a judge, Acts 7: 27, 35. as the leader of Israel Acts 7: 35.—Spoken of magistrates of any kind, e. g. the high priest Acts 23: 5. of civil judges, Luke 12: 58. Acts 16: 19. — Herodian. 4. 4. 1. Xen. Cyr. 1. 2. 5. — Of a ruler of the synagogue, Luke 8: 41. Matt. 9: 18, 23, coll. Mark 5: 22. So of persons of weight and influence among the Pharisees and other sects at Jerusalem, who also were members of the Sanhedrim, Luke 14: 1. 18: 18. 23: 13, 35. 24: 20. John 3: 1 coll. 7: 45, 50.—John 7: 26, 48. 12: 42. Acts 3: 17. 4: 5, 8. 13: 27. 14: 5. So Sept. for ἡγούμενος, magnates, Neh. 4: 8, 13. 5: 7. and Jos. Ant. 20. 1. 2 ἡγούμενος Ἱερουσαλὴμ. —Spoken of the chief of the fallen angels, Satan, ἄρχων τῶν δαιμονίων, Matt. 9: 34. 12: 24. Mark 3: 22. Luke 11: 15. called also ἄρχων τοῦ κόσμου τούτου, as ruling in the hearts of worldly and wicked men, John 12: 31. 14: 30. 16: 11. also ἄρχων τῆς ἐξουσίας τοῦ αἵρος, i. e. lord of the powers of the air, sc. of the demons who dwell and rule in the atmosphere, Eph. 2: 2.

Ἀρωμα, ατος, τό, (ἄρω,) aromatics, spices, spicery, e. g. myrrh and aloes, John 19: 40 coll. v. 39. Mark 16: 1. Luke 23: 56. 24: 1. Sept. for ἡγούμενος 2 K. 20: 13. 2 Chr. 9: 1, 9. Cant. 4: 10, 16. — Jos. Ant. 3. 1. 6. Xen. Anab. 1. 5. 1.

Ἀσά, ὁ, indec. Asa, Heb. אֲסָא (medicus), a pious king of Judah, Matt. 1: 7, 8. See 1 K. 15: 9—24. 2 Chr. c. 14—16.

Ἀσάλευτος, ου, ὁ, ἡ, adj. (α pr. and αἰσχύς), unshaken, immovable, Acts 27: 41. Metaph. firm, enduring, Heb. 12:

28.—Diod. Sic. 2. 48 *ἀνεσθλας διαφυλάττοντες ἀσάλευτον*.

Ἀσβεστος, ου, ὁ, ἡ, adj. (α pr. and σβέννυμι,) *not extinguished*, Strabo IX. p. 606. In N. T. *unquenchable*, spoken of fire, i. e. *perpetual, eternal*, Matt. 3: 12. Mark 9: 43, 45. Luke 3: 17. Comp. Matt. 19: 8.—Hom. Od. 4. 584.

Ἀσέβεια, ας, ἡ, (ἀσεβής,) *impiety, ungodliness*, either in thought or action, Rom. 1: 18. 11: 26. 2 Tim. 2: 16. Tit. 2: 12. So the genitive as adj. Jude 15, 18, comp. Buttm. § 123. n. 4. Sept. for *ἡ* Ez. 16: 57. *עֲשֵׂה* Jer. 5: 6. Ez. 21: 24. *עֲשֵׂה* Prov. 4: 17. Ecc. 8: 8.—Diod. Sic. 13. 90. Xen. Cyr. 8. 8. 6.

Ἀσεβέω, ὦ, f. ἦσω, (ἀσεβής,) *to be ungodly, to live impiously*, intrans. 2 Pet. 2: 6. Jude 15. Sept. for *עֲשֵׂה* Zeph. 3: 12. *עֲשֵׂה* Dan. 9: 5.—Jos. Ant. 9. 13. 1. Diod. Sic. 1. 77. Xen. Cyr. 5. 2. 10.

Ἀσεβής, εὖς, οὖς, ὁ, ἡ, adj. (α pr. and σίβομαι,) *impious, ungodly, wicked*, 1 Tim. 1: 9. 1 Pet. 4: 18. 2 Pet. 2: 5. 3: 7. Jude 4, 15 bis. Implying exposure to punishment, Rom. 4: 5. 5: 6. Sept. for *עֲשֵׂה* Hos. 14: 10. *עֲשֵׂה* Ps. 1: 1. Jer. 5: 26.—Xen. Cyr. 8. 8. 27. Mem. 1. 2. 2.

Ἀσέλγεια, ας, ἡ, (ἀσελγής,) *excess, immoderation, intemperance*, in any thing, e. g.

a) in language, etc. *arrogance, insolence*, Mark 7: 22.—3 Macc. 2: 26. Jos. Ant. 4. 6. 12 *ἀσέλγεια τῶν λόγων*.

b) in general conduct, *licentiousness, madness*, 2 Pet. 2: 2 *ταῖς ἀσέλγειαις* in later edit. for *ταῖς ἀπώλειαῖς*.—Jos. Ant. 8. 13. 1 *ἀσέλγεια καὶ μανία*. Dem. 131. 11.

c) particularly *wantonness, lasciviousness*, Rom. 13: 13. 2 Cor. 12: 21. Gal. 5: 19. 2 Pet. 2: 7, 18.—Wisd. 14: 26.—In a wider sense, *debauchery, dissoluteness*, in general, Eph. 4: 19. 1 Pet. 4: 3. Jude 4.

Ἀσημος, ου, ὁ, ἡ, adj. (α pr. and σῆμα,) *without mark*, Sept. Gen. 30: 42. of money, *unstamped*, Sept. Job 42: 11. Herodot. 9. 41. In N. T. metaph. *obscure, ignoble, mean*, Acts 21: 39.—Eu-

rip. Ion. 8 *πόλιν οὐκ ἄσημον*. Herodian. 1. 9. 12.

Ἀσῆρ, ὁ, indec. *Asher*, Heb. אֲשֵׁר (blessed), eighth son of Jacob, Luke 2: 36. Rev. 7: 6. Comp. Gen. 30: 13.

Ἀσθενεία, εἰας, ἡ, (ἀσθενής,) *want of strength, infirmity, weakness*, viz.

a) genr. Rom. 6: 19. 1 Cor. 15: 43. 2 Cor. 11: 30 *τὰ τῆς ἀσθενείας μου*, i. q. *τὴν ἀσθένειαν μου*, Buttm. § 128. n. 2. 2 Cor. 12: 5, 9 bis, 10.—Spoken of the weakness and infirmity of human nature generally; 2 Cor. 13: 4. Heb. 4: 15. 5: 2. 7: 28.—Sept. Job 7: 37. Herodot. 8. 51.

b) spec. *infirmity*, sc. of the body, i. e. *disease, sickness*, Matt. 8: 17. Luke 5: 15. 8: 2. 13: 12. John 5: 5. 11: 4. Acts 28: 9. 1 Tim. 5: 23. Heb. 11: 34. Luke 13: 11 *πνεῦμα ἀσθενείας*, i. e. an evil spirit causing disease, coll. v. 16.—2 Macc. 9: 21, 22. Herodian. 1. 4. 16. Xen. Mem. 4. 2. 32.

c) trop. of the mind, *feebleness, depression, want of energy*, 1 Cor. 2: 3. Sept. ἀσθ: φωνῆς for *ἡ* Ecc. 12: 4.—Xen. Ag. 9. 5.

d) by impl. *sorrow, affliction, distress*, producing depression and perplexity of mind, Rom. 8: 26. Gal. 4: 13. So Sept. for *עֲשֵׂה* Ps. 16: 4. *לִי עֲשֵׂה* Jer. 6: 21.

Ἀσθενέω, ὦ, f. ἦσω, (ἀσθενής,) *to want strength, to be infirm, weak, feeble*, viz.

a) genr. Rom. 8: 3 *ἐν ᾧ ἡσθάνει*, *in that it was weak*, i. e. not adapted to the proposed end. 2 Cor. 13: 3. Sept. for *לִי עֲשֵׂה* 1 Sam. 2: 5. Lam. 2: 8. *לִי עֲשֵׂה* 2 Sam. 3: 1.—Xen. Cyr. 5. 2. 28.—So *to be accounted weak*, 2 Cor. 13: 4, 9.

b) spec. *to be infirm in body*, i. e. *to be sick, to labour with disease*, Matt. 10: 8. 25: 36. Mark 6: 56. Luke 4: 40. 7: 10. 9: 2. John 4: 46. 5: 3, 7. 6: 2. 11: 1, 2, 3, 6. Acts 9: 37. 19: 12. Phil. 2: 26, 27. 2 Tim. 4: 20. James 5: 14. Sept. for *עֲשֵׂה* Judg. 16: 7, 11, 17. Ez. 34: 4.—Diod. Sic. 3. 46. Polyb. 31. 21. 7. Xen. An. 1. 1. 1.

c) trop. of the mind, *to be feeble-minded, faint hearted, timid*, 2 Cor. 11: 21. So Sept. for *עֲשֵׂה* Ia. 7: 4.—1 Macc. 11: 49. Xen. Hiero. 1. 23.—By Hebraism, implying a want of firmness and

decision of mind, to be weak-minded, i. e. to doubt, to hesitate, to vacillate, spoken of those whose minds are easily disturbed, Rom. 14: 2, 21. 1 Cor. 8: 9, 11, 12. So ἀσθενῶν τῇ πίστει, to be weak, not settled, in the faith, Rom. 14: 1. or in opinion, Rom. 14: 1. So Sept. for חַשְׁבֹּן to totter, (see Gesen. Lex.) Ps. 27: 2. Jer. 50: 32. Hos. 14: 2.

d) by impl. to be afflicted, to be distressed, sc. by want, oppression, calamity, etc. Acts 20: 35. 2 Cor. 11: 29 bis. 12: 10. So Sept. and חַשְׁבֹּן Job 4: 4. Ps. 107: 12. Dan. 11: 33, 34, 35.

Ἀσθενήματα, αἰος, τό, (ἀσθενῶ, perf. pass. ἡσθενήμας) pp. infirmity; metaph. doubt, scruple, hesitation, Rom. 15: 1. See Ἀσθενῶ c.

Ἀσθενής, εἶς, οὗς, ὁ, ἡ, adj. (α pr. and σθίνος,) without strength, infirm, weak, feeble, viz.

a) genr. Matt. 26: 41 ἡ σὰρξ ἀσθενής ἐστίν, the flesh is weak, impotent, i. e. unequal to the task. Mark 14: 38. 1 Pet. 3: 7. Sept. for חַשְׁבֹּן Num. 13: 19. Job 4: 3. חַשְׁבֹּן Ez. 17: 14. — Wisd. 2: 11. Jos. Ant. 3. 1. 3. Herodian. 2. 10. 13. Xen. Mem. 1. 4. 6.—Including the idea of imperfection, 1 Cor. 12: 22. Gal. 4: 9. Heb. 7: 18. So neut. as subst. 1 Cor. 1: 25 τὸ ἀσθενὲς τοῦ θεοῦ. v. 27 τὰ ἀσθενῆ τοῦ λόγου, spoken of men. Buttm. § 123. 3.

b) spec. infirm in body, sick, diseased, Matt. 25: 39, 43, 44. Luke 10: 9. Acts 4: 9. 5: 15, 16. 1 Cor. 11: 30.

c) trop. of the mind, faint-hearted, timid, 2 Cor. 10: 10. Comp. 11: 21 and 1 Cor. 2: 3. — Implying a want of decision and firmness of mind, weak-minded, i. e. doubting, hesitating, vacillating, in opinion or in faith, 1 Cor. 8: 7, 10. 9: 22 bis. 1 Thess. 5: 14. See in Ἀσθενῶ c.

d) by impl. afflicted, distressed, sc. by oppression, calamity, etc. 1 Cor. 4: 10, comp. v. 9, 11 sq. Sept. for חַשְׁבֹּן Prov. 22: 22, 30: 14. חַשְׁבֹּן Prov. 31: 5.—In a moral sense, wretched, diseased, i. e. in a state of sin and wretchedness, Rom. 5: 6 ὄντων ἡμῶν ἀσθενῶν, i. q. ἀμαρτανῶν ὄντων. ἡμ. in v. 8.

Ἀσία, ας, ἡ, Asia, i. e. in N. T.

Asia Minor, comprehending the provinces of Phrygia, Cilicia, Pamphylia, Caria, Lycia, Lydia, Mysia, Bithynia, Paphlagonia, Cappadocia, Galatia, Lycaonia, and Pisidia. On the western coast were more anciently the countries of Æolia, Ionia, and Doris, the names of which were retained, although the countries were included in the later provinces of Mysia, Lydia, and Caria. Many Jews were scattered over these regions; as appears from Acts, and from Jos. Ant. 12. 3. 2. 14. 10. 11. 16. 2. 3.—In N. T. Asia is put

a) for the whole of Asia Minor, Acts 19: 26, 27. 21: 27. 24: 18. 27: 2. Rom. 16: 5 in later edit.

b) for proconsular Asia, i. e. the region of Ionia, of which Ephesus was the capital, and which Strabo also calls Asia, lib. 14. init. Acts 2: 9. 6: 9. 16: 6. 19: 10, 22. 20: 4, 16, 18. (1 Cor. 16: 19. 2 Cor. 1: 8.) 2 Tim. 1: 15. 1 Pet. 1: 1. Rev. 1: 4, 11. — Cicero speaks of proconsular Asia as containing the provinces of Phrygia, Mysia, Caria, and Lydia. Pro Flacc. 27.

Ἀσιανός, οὔ, ὁ, ἡ, adj. Asiatic, i. e. belonging to Asia Minor, Acts 20: 4.

Ἀσιάρχης, ου, ὁ, (Ἀσία, ἄρχω,) an Asiarch, Acts 19: 31. — Strabo 14. p. 960.—In the eastern provinces of the Roman empire, persons of wealth were annually appointed to preside over the public worship, and to exhibit games and theatrical amusements at their own expense in honour of the gods, in the manner of the Roman aediles. These officers received their titles from the province to which they belonged, as Συρίαρχης 2 Macc. 12: 2, Ἀσιάρχης, Φοινισάρχης, Καρίαρχης, etc. and of course, in proconsular Asia, they were called Ἀσιάρχαι. They were ten in number, selected by the cities and approved by the proconsul; of whom one was the chief Asiarch and always resided at Ephesus the capital; the others were his colleagues and advisers. Comp. Euseb. Hist. Ecc. IV. 15. Wesseling Diss. de Asiarchis, Ultraj. 1753. Wetstein and Kuinoel in loc.

Ἀστία, ας, ἡ, (α pr. and σίτος) *abstinence from food, fasting*, Acts 27: 21. Comp. v. 34—36. Jos. Ant. 12. 7. 1. Aristot. Rhet. 10. 9.

Ἀστικός, ου, ὁ, ἡ, adj. (see ἄστυα) *not taking food, fasting*, Acts 27: 33. — Jos. Ant. 6. 14. 6. Xen. Cyr. 4. 2. 46.

Ἀστέω, ὦ, f. ἴσω, *to work up with skill*, sc. raw materials, e. g. εἶρα Hom. Il. 3. 388. *to exercise, to practise*, sc. an art, e. g. τὴν ἱππικὴν Xen. Mag. Eq. 1. 19. and so τὸ σῶμα Xen. Mem. 1. 2. 19. ψυχὰς πρὸς ἀρετὴν Jos. Ant. 4. 8. 41.—Hence in N. T. with the reflex. pron. implied, (Buttm. § 130. n. 2,) *to exercise one's self in any thing*, seq. ἐν c. dat. i. e. *to endeavour, to strive*, Acts 24: 16—Symmach. for יִשְׁרָאֵל Judg. 3: 1. Xen. Mem. 2. 1. 6. Ag. II. 4.

Ἀσκος, ου, ὁ, *a bottle* sc. of skin, for water, wine, etc. like the oriental bottles of the present day; see Calmet art. *Bottle*. — Matt. 9: 17 quater. Mark 2: 22 quater. Luke 5: 37 ter, 38. Sept. for יֵהוּ Jesh. 9: 4, 13. יֵהוּ Jer. 13: 12.—Jos. Ant. 1. 12. 3. Hbm. II. 3. 247. Herodot. 2. 121. Xen. An. 3. 5. 9.

Ἀσμένεος, adv. (ἡδόμεαι, perf. part. pass. ἡσμένος,) *gladly, with joy*, Acts 2: 41. 21: 17. comp. Luke 8: 13.—2 Macc. 4: 12. Jos. Ant. 4. 6. 7. Xen. Mem. 3. 11. 10. Ag. 9. 3.

Ἀσοφος, ου, ὁ, ἡ, adj. (α pr. and σόφος,) *unwise*, i. e. without true wisdom in Christ, Eph. 5: 15.—Xen. Mem. 3. 9. 4.

Ἀσπάζομαι, f. ἄσπασαι, depon. Mid. (σπάζω,) pp. *to draw to one's self*, Hom. Od. 3. 35. Hence *to embrace, to salute*, trans. spoken of those who meet or who separate. In the former case the Jews said יִשְׁרָאֵל Judg. 19: 20. Dan. 10: 19. or יִשְׁרָאֵל 2 Sam. 20: 9, coll. 1 Sam. 25: 6. or יִשְׁרָאֵל Ruth 2: 4. in N. T. εὐχόμεν Luke 24: 36. John 20: 19. coll. Luke 10: 5. Matt. 10: 12. — In the latter case they said יִשְׁרָאֵל 2 Sam. 15: 9. or יִשְׁרָאֵל Judg. 18: 6. in N. T. ὑπαγε εἰς εὐχόμεν Mark 5: 34.—In N. T. spoken a) of those who meet, or are present, etc. *to salute, to welcome, to greet*, Matt.

10: 12. Mark 9: 15. Luke 1: 40. 10: 4. Acts 21: 19. Sept. for יִשְׁרָאֵל Ex. 18: 7. Judg. 18: 15. — 1 Macc. 7: 19, 33. 11: 6. Jos. Ant. 12. 4. 3. Xen. Cyr. 2. 1. 1. — Including the idea of *to visit, to pay one's respects to*, Acts 18: 22. 21: 7. 25: 13.—Jos. Ant. 6. 11. 1.—So *to salute with a kiss, ἐν φιλήματι*, Rom. 16: 16. 1 Cor. 16: 20. 2 Cor. 13: 12. 1 Pet. 5: 14.—Spoken of the salute given to a king, homage, accompanied with prostration, Mark 15: 18, coll. v. 19.—Jos. Ant. 10. 10. 5.

b) of those who separate, *to take leave of, to bid adieu*, Acts 20: 1. 21: 6.—Xen. Anab. 7. 1. 40.

c) of salutations sent by letter, etc. Rom. 16: 3—23. 1 Cor. 16: 19 bis, 20. 2 Cor. 13: 12. Phil. 4: 21 bis, 22. Col. 4: 10, 12, 14, 15. 1 Thess. 5: 26. 2 Tim. 4: 19, 21. Tit. 3: 15 bis. Philem. 23. Heb. 13: 24 bis. 1 Pet. 5: 13. 2 John 13. 3 John 15 bis.

d) by impl. *to love, to treat with affection*, Matt. 5: 47.—Herodot. 1. 122. Ael. V. H. 9. 4. Xen. Ag. 11. 3, where it is opp. to μισεῖν.

e) spoken of things, *to welcome, to embrace, i. e. to receive gladly*, e. g. τοὺς ἐπαγγέλλοντας, Heb. 11: 13.—Jos. Ant. 6. 5. 3 τὴν εὐνοίαν. 7. 8. 4 τοὺς λόγους. Eurip. Ioa. 587.

Ἀσπασμός, οῦ, ὁ, (ἀσπάζομαι) *salutation, greeting*, either oral or by letter, Matt. 23: 7. Mark 12: 38. Luke 1: 29, 41, 44. 11: 43. 20: 46. 1 Cor. 16: 21. Col. 4: 13. 2 Thess. 3: 17.—Act. Thom. § 11.

Ἀσπιλος, ου, ὁ, ἡ, adj. (α pr. and σπιλος,) *spotless, without blemish*, spoken of a victim, and trop. of Christ, 1 Pet. 1: 19.—Herodian. 5. 6. 16. Greg. Naz. Orat. 17. 325. — Metaph. *unblemished, pure*; spoken of doctrine, 1 Tim. 6: 14. of moral conduct, James 1: 27. 2 Pet. 3: 14.

Ἀσπίς, ἰδος, ἡ, *an asp, a species of serpent of the most deadly venom*, Rom. 3: 14. Sept. for אֲשָׁפִיץ Ps. 140: 4. יִשְׁרָאֵל Deut. 32: 33. יִשְׁרָאֵל Is. 30: 6. יִשְׁרָאֵל Is. 59: 5.—Ael. H. An. 1. 54. — In Sept. and Greek writers also *a shield*, Sept. for אֲשָׁפִיץ 1 Chr. 5: 18. 1 Macc. 14: 24. Xen. Mem. 3. 9. 2.

Ἀσπονδος, ου, ὁ, ἡ, adj. (α pr. and σπονδή libation, league, compact,) *without treaty*, i. e. *informal*, Thuc. 1. 37. ib. 5. 32. In N. T. *averse to any compact*, i. e. *implacable*, Rom. 1: 31. 2 Tim. 3: 3. — Jos. Ant. 4. 8. 24 ἐχθρούς ἀσπ. Philo de Charit. II. p. 397. 18 ἀσπ. πολέμοι. Dem. 314. 16. Polyb. 1. 65. 6.

Ἀσάριον, του, τό, *assarion*, Lat. as, Rabb. אַסָּרִיָּה, a brass coin, equal to one tenth of the denarius or δραχμή, i. e. to nearly 1½ cent. Comp. in Ἀργύριον c. Adam's Rom. Ant. p. 492, 493. Used in N. T. to denote the most trifling value, like our *mite*, *farthing*, etc. Matt. 10: 29. Luke 12: 6. — Dion. Hal. 9. p. 586. ib. 10. p. 674. Comp. Kypke I. p. 57 sq.

Ἀσσοῦ, adv. (compar. of ἄγχη near, Buttm. §115. 7,) *nearer, next*, i. e. *close to*, Acts 27: 13. — Jos. Ant. 1. 20. 2. Hom. II. 1. 335. Herodot. 3. 52. ib. 4. 5.

Ἀσος, ου, ἡ, *Asos*, a maritime city of Mysia in Asia Minor, situated on the Aegean sea about nine miles below Troas. Acts 20: 13, 14. It was also called *Apollonia*; Plin. 5. 30.

Ἀστατέω, ᾧ, f. ἡσω, (ἄστατος unstable, wandering; fr. α pr. and ἵστημι,) *to have no fixed residence, to wander without a home*, intrans. 1 Cor. 4: 11. — Spoken of the sea, *to be tossed, agitated*, Appian. Bell. Syr. p. 221.

Ἀστειός, ου, ὁ, ἡ, adj. (ἄστν,) *urbane, polished*, Xen. Cyr. 2. 2. 12. In N. T. *elegant*, and spoken of external form, *fair, beautiful*, Heb. 11: 23. Acts 7: 20 ἀστειός τῷ θιῶ, i. e. by Hebr. *exceedingly fair*; comp. for the beauty of Moses, Ex. 2: 2. Jos. Ant. 2. 9. 6, 7. and for the idiom comp. Sept. μεγάλη τῷ θιῶ for מְרִאֲרָה Jon. 3: 3. Gesen. Lebrg. p. 693. d. Stuart § 456. — Sept. for אֲרִיִּז Ex. 2: 2. — Judith 11: 23. Aristaenet. 1. 4. 19. of a garment, Herodian. 4. 12. 4.

Ἀστήρ, ἑρως, ὁ, a *star*, spoken of fixed stars, planets, meteors, etc. Matt. 2: 2, 7, 9, 10. 1 Cor. 15: 41 ter. Rev. 6: 13. 8: 12. 12: 1, 4. On Matt. 24: 29 and Mark 13: 25, comp. Joel 2: 10. Ez. 32: 7. Is. 13: 10, and Gesen. in h. loc. et in Is. 24: 18. Sept. for מְרִאֲרָה

Gen. 1: 16. Is. 13: 10. Joel 2: 15. — Herodian. 1. 14. 1. Xen. Mem. 4. 7. 5. — Jude 13 ἀστέρες πλανήται, *wandering stars, meteors*, i. e. *false and impious teachers*. — To Jesus is attributed ὁ ἀστήρ ὁ πρωῒνός, *the morning star*, as the symbol of majesty and glory, Rev. 2: 28. 22: 16. Comp. Dan. 8: 10. Is. 14: 12, and Gesen. in loc. — Trop. put as the symbol of angels, Rev. 1: 16, 20 bis, 2: 1. 3: 1. Probably also as the symbolic designation of an angel, Rev. 8: 10, 11. 9: 1. Comp. 9: 1 sq. Luke 10: 18.

Ἀστήρικτος, ου, ὁ, ἡ, adj. (α pr. and στηρίζω,) *not established, unstable*, metaph. spoken of those who have no firm persuasion of divine truth, 2 Pet. 2: 14. 3: 16. — Longin. de Sublim. 2. 2.

Ἀστοργος, ου, ὁ, ἡ, adj. (α pr. and στοργή instinctive affection,) *without natural affection, inhuman*. Rom. 1: 31. 2 Tim. 3: 3. — Aeschin. 47. 29. Athen. 14. p. 655.

Ἀστοχέω, ᾧ, f. ἡσω, (ἄστοχος fr. α pr. and στόχος mark,) *to miss the mark; trop. to miss, to err, to swerve from*, c. c. gen. 1 Tim. 1: 6. — Ecclus. 7: 19. 8: 9. Plut. de defect. Orac. c. 10. p. 414, ἀστοχεῖσι τοῦ πρόποντος. — Seq. περί c. accus. 1 Tim. 6: 21. 2 Tim. 2: 18. — Plut. de Audit. περί τὰς ποιότητας ἀστοχοῦντες. Polyb. 3. 21. 10 περί τινος.

Ἀστραπή, ἥς, ἡ, *lightning*.

a) pp. Rev. 4: 5. 8: 5. 11: 19. 16: 18. Sept. for אֲרָקָה Ex. 19: 16. Jer. 10: 12. — Xen. Cyr. 1. 6. 11. — Put as the symbol of speed, celerity, Matt. 24: 27. Luke 10: 18. 17: 24. So Sept. and אֲרָקָה Nah. 2: 4.

b) by impl. *brightness, splendour*, Matt. 28: 3. Luke 11: 36. So Sept. and אֲרָקָה Deut. 32: 41. Dan. 10: 6.

Ἀστράπτω, f. ἄψω, (ἀστραπή,) *to lighten*, sc. as lightning, Luke 17: 24. Sept. for אֲרָקָה Ps. 144: 6. — Diod. Sic. 3. 34. Hom. II. 9. 237. — By impl. *to shine, to be bright*, Luke 24: 4. comp. Matt. 28: 3. — Wisd. 11: 18, of shining eyes.

Ἀστειον, ου, τό, a *constellation*, Xen. Mem. 4. 3. 4. In N. T. a *star*, i. q.

ἀστήρ, Luke 21: 25. Acts 27: 30. Heb. 11: 12. Sept. for כִּכְבָּד Ex. 32: 12. Job 38: 7. — In Acts 7: 43 *the star-god*, i. e. an image of Saturn in the form of a star; see Calmet, art. Chium.

Ἀσύγκριτος, ου, ὁ, ἥ, *Asyncritus*, name of a Christian, Rom. 16: 14.

Ἀσύμφωνος, ου, ὁ, ἥ, adj. (α pr. and σύμφωνος,) *dissonant, harsh*, Wisd. 18: 10. Arrian. Dias. Epict. 3. 16. 5. In N. T. trop. *discordant, disagreeing*, Acts 28: 25. — Diod. Sic. 4. 1 ἀσυμφώνους εἶναι πρὸς ἀλλήλους. Plut. Agesi. 10.

Ἀσύνετος, ου, ὁ, ἥ, adj. (α pr. and συνετός,) *void of understanding, dull of apprehension, foolish*; Matt. 15: 16. Mark 7: 18. Sept. for חֲסִידִים Ps. 92: 7. — Wisd. 11: 15. Thuc. 2. 24. — From the Heb. with the accessory idea of *impiety*, i. e. *impious, ungodly*, as neglecting the true wisdom, and continuing in sin, heathenism, etc. Rom. 1: 21, 31. 10: 19. So Sept. and חֲסִידִים Deut. 32: 1; comp. חֲסִידִים Ps. 14: 1. Job 2: 10, where Sept. ἄφρων.

Ἀσυνήτετος, ου, ὁ, ἥ, (α pr. and συνήτεμαι,) *not compounded*, Long. de Subl. 10. 6. In N. T. *covenant-breaking, faithless, treacherous*, Rom. 1: 31. Sept. for חֲסִידִים and חֲסִידִים Jer. 3: 7, 8, 10, 11. — Dem. 283. 6.

Ἀσφάλεια, ας, ἥ, (ἀσφαλής,) *firmness, fixedness, security*, sc. from falling, rupture, etc.

a) pp. Acts 5: 23. Sept. for חֲסִידִים Ps. 104: 6. — Herodian. 1. 14. 4. — Trop. in the sense of *certainty*, Luke 1: 4. Comp. Xen. Mem. 4. 6. 15.

b) Metaph. *safety, security*, sc. from peril etc. 1 Thess. 5: 13. Sept. for חֲסִידִים Deut. 12: 10. Lev. 26: 5. חֲסִידִים Is. 18: 4. — 2 Macc. 9: 21. Jos. Ant. 2. 10. 2. Herodian. 3. 12. 16. Xen. Mem. 3. 12. 7.

Ἀσφαλής, ἐος, οὗς, ὁ, ἥ, adj. (α pr. and σφάλω,) *not falling*, i. e. *firm, fixed, immovable*.

a) pp. ἀγκύρα, Heb. 6: 19. Sept. for חֲסִידִים Prov. 8: 28. — Wisd. 4: 3. Xen. Anab. 3. 2. 19. — Trop. τὸ ἀσφαλές in the sense of *certainty*, Acts 21: 34. 22: 30. 25: 26. — Xen. Mem. 2. 6. 39.

b) metaph. *safe, secure*, sc. from peril etc. (Xen. Cyr. 5. 3. 6.) i. e. *affording safety*, Phil. 3: 1. — Wisd. 7: 23. Xen. Lac. 12. 1.

Ἀσφαλλίζω, f. ἴσθαι, (ἀσφαλής,) and Mid. depon. ἀσφαλλίζομαι, f. ἴσθαι, to *make firm, to make fast*, trans.

a) pp. αὐτὸς πόδας εἰς τὸ ξύλον, Acts 16: 24. Sept. for חֲסִידִים Neh. 3: 15. — Wisd. 13: 15. Polyb. 6. 22. 4.

b) metaph. *to secure, to make safe*, sc. against enemies etc. Matt. 27: 65, 66, τὸν ταφόν. Pass. Matt. 27: 64. Sept. for חֲסִידִים Is. 41: 10. — Wisd. 4: 17. 10: 12. Jos. Ant. 13. 1. 5. Diod. Sic. 18. 52. Polyb. 4. 60. 5.

Ἀσφαλῶς, adv. (ἀσφαλής,) *firmly, without falling*, Xen. Eq. 9. 9. de Mag. Eq. 8. 3. In N. T. trop.

a) *certainly, assuredly*, Acts 2: 36. — Wisd. 18: 6. Xen. Cyr. 6. 3. 18.

b) *securely, safely*, i. e. against escape, rescue, etc. Mark 14: 44. Acts 16: 23. Sept. for חֲסִידִים Gen. 34: 25. — 1 Macc. 6: 40. Xen. Mag. Eq. 6. 2. ib. 8. 12.

Ἀσχημονέω, ὦ, f. ἴσθαι, (ἀσχήμων,) *to be deformed*, Ael. V. H. 11. 4. In N. T. trop. and intrans.

a) *to behave unseemly, to conduct improperly*, 1 Cor. 13: 5. Sept. for חֲסִידִים Ez. 16: 7, 22. — Ael. V. H. 6. 12. Xen. Eq. 11. 6.

b) *to be disgraced, to suffer reproach*. 1 Cor. 7: 36 εἰ δέ τις ἀσχημονεῖ ἐπὶ τὴν παρθένον νομίζει, *if any one thinks himself exposed to disgrace in respect to his daughter*, i. e. if he has fears of her being seduced. So Sept. for חֲסִידִים Deut. 25: 3. — Diod. Sic. 14. 10. Eurip. Hec. 407.

Ἀσχημοσύνη, ης, ἥ, (ἀσχήμων,) pp. *deformity*, metaph. *indecorum, indecency*, and by impl. *shameful lewdness*, Rom. 1: 27. — Ecclus. 26: 8. 30: 13. Jos. Ant. 16. 7. 6. Comp. ἀσχήμων Sept. Gen. 34: 7. Deut. 24: 1. — By euphemism *nakedness, pudenda*, Rev. 16: 15. So Sept. and חֲסִידִים Ex. 20: 26. Lev. 18: 6, 7.

Ἀσχήμων, ονος, ὁ, ἥ, adj. (α pr. and σχῆμα,) pp. *deformed*, Herodian. 5. 6. 24. In N. T. metaph. *indecent, unworthy*, 1 Cor. 12: 23. Sept. for חֲסִידִים

Gen. 34: 7. דַּרְדָּרָא Dent. 24: 1.—Wind.
2: 20. Hist. of Sus. 63. Xen. Ap. Soc.
7. Plut. Apophth. Mor. II. p. 171. ed.
Tauchn.

Ἀσώτεια, ας, ἡ, (ἄσωτος not
saveable, incorrigible, dissolute, past
hope, Polyb. 14. 12. 3; from α pr. and
σώζω,) dissoluteness, debauchery, revelry,
Eph. 5: 18. Tit. 1: 6. 1 Pet. 4: 4. Sept.
for לִשְׁכָּרָה Prov. 23: 7.—2 Macc. 6: 4. He-
rodian. 2. 5. 2.

Ἀσώτως, adv. (see Ἀσώτεια) dis-
solutely, etc. Luke 15: 13. — Jos. Ant.
12. 4. 8 ἄσώτως ζῆν. Dem. 1025. 19.

Ἀτακτιέω, ᾧ, ἡ ἴσω, (ἄτακτος,) to
be disorderly, intrans. i. e. pp. to leave or
break the ranks, spoken of soldiers, Xen.
Cyr. 7. 2. 6. In N. T. metaph. to neglect
one's duties, 2 Thess. 3: 7. — Xen. Cyr.
8. 1. 22. Oec. 5. 15.

Ἀτακτος, ου, ὁ, ἡ, adj. (α pr. and
τάσσω,) disorderly, i. e. pp. not keeping
the ranks, as of soldiers, Xen. Mem. 3. 1.
7. In N. T. metaph. neglectful of du-
ties, irregular, dissolute, 1 Thess. 5: 14.
— Plut. de Pueror. educ. c. 7 ἄτακτοι
ἡδοναί. Act. Thom. § 53. Test. XII
Patr. p. 664 μηδὲν ἄτακτον ποιῆτε.

Ἀτάκτως, adv. (ἄτακτος,) disor-
derly, i. e. metaph. irregularly, dissolutely,
as ἰσχυρῶς παρατατὲν, i. e. to live a
disorderly life, 2 Thess. 3: 6, 11. —
So ἰσχυρῶς ζῆν Isocr. ad Nicocl. p. 25.
ed. Lange. pp. Xen. Mem. 3. 1. 7.
Herodian. 4. 11. 7.

Ἀτεχνος, ου, ὁ, ἡ, adj. (α pr. and
τέχνον,) childless, Luke 20: 28, 29, 30.
Sept. for יָרֵיִר Gen. 15: 2. Lev. 20: 20.
יִשְׁכָּרָה Is. 49: 21. יִשְׁכָּרָה Jer. 18: 21. —
Ecclus. 16: 3. Eurip. Hec. 512.

Ἀτενίλω, ῥ, ἡ ὥσω, (ἀτενίς, fr. α in-
tens. and τέλω, Buttm. § 120. n. 11,)
to fix the eyes intently upon, to gaze upon
intently; c. c. sig seq. accus. Acts 1:
10. 3: 4. 6: 15. 7: 55. 11: 6. 13: 9.
2 Cor. 3: 7, 13. — 3 Macc. 2: 26. Jos.
B. J. 5. 12. 3. Polyb. 6. 11. 7. — Seq.
dat. Luke 4: 20. 22: 56. Acts 3: 12. 10:
4. 14: 9. 22: 1. — So ἐκτενίζω τοῖς
βλέψεσιν Synes. Ep. 1. See Matth. Gr.
Gram. § 401.

Ἀτερ, adv. without, in the absence
of, c. c. gen. and chiefly poetical, Luke
22: 6, 35. See Buttm. § 146. 1, 2.
— 2 Macc. 12: 15. Hom. II. 1. 496.
Od. 7. 325.

Ἀτιμάζω, ῥ, ἡ ἴσω, (ἄτιμος,) to dis-
honour, to condemn, trans. John 8: 49.
Rom. 2: 23. Sept. for לִשְׁכָּרָה Mic. 7: 6.
לִשְׁכָּרָה Niph. Gen. 16: 4, 5. — Xen. Mem.
2. 1. 31. ib. 2. 2. 14. — In the sense of
to abuse, to treat shamefully, spoken of
persons, Luke 20: 11. Acts 5: 41. James
2: 6. of things, τὸ ὄμμα, Rom. 1: 24,
coll. v. 27. Sept. for יִשְׁכָּרָה Prov. 14: 21.
יִשְׁכָּרָה Prov. 22: 22.—Xen. Cyr. 1. 6. 20.
Anab. 1. 9. 4.

Ἀτιμάω, see Ἀτιμία.

Ἀτιμία, ας, ἡ, (ἄτιμος,) dishonour,
shame.

a) pp. 2 Cor. 6: 8. 11: 21. Rom. 1:
26 πάντη ἄτιμιαι, i. e. shameful passions,
Buttm. § 123. n. 4. Stuart § 440. Sept.
for יִשְׁכָּרָה Prov. 12: 9. יִשְׁכָּרָה Job. 12: 21.
יִשְׁכָּרָה Jer. 23: 4.—Ecclus. 5: 15. He-
rodian. 2. 4. 9. Xen. Cyr. 2. 2. 13. —
In the sense of indecorum, 1 Cor. 11: 14.
b) in the sense of vileness, meanness,
1 Cor. 15: 43. So εἰς ἄτιμιαν, for a
mean use, Rom. 9: 21. 2 Tim. 2: 20.
Sept. for יִשְׁכָּרָה Prov. 11: 2. 13: 18.
יִשְׁכָּרָה Jer. 8: 11.—Epiet. Ench. 24. 1.

Ἀτιμος, ου, ὁ, ἡ, adj. (α pr. and
τιμή,) without honour, i. e. dishonoured,
disgraced, Xen. Cyr. 1. 2. 14. In N. T.

a) contemned, despised, 1 Cor. 4: 10.—
Wisd. 3: 17. 5: 4. Diod. Sic. 17. 66.
Xen. Anab. 7. 7. 46, 50.

b) low, mean, of small estimation, spoken
of character, reputation, etc. Matt. 13:
57. Mark 6: 4. of things, 1 Cor. 12: 23.
So Sept. for יִשְׁכָּרָה Is. 3: 5.—Ecclus. 10:
19.

Ἀτιμώω, ᾧ, ἡ ὥσω, (ἄτιμος,) to
dishonour, to affect with disgrace, trans.
Sept. for לִשְׁכָּרָה 2 Sam. 10: 5. Dem. 548.
8.—In N. T. to abuse, to treat shamefully,
Mark 12: 4. Sept. for יִשְׁכָּרָה Jer. 22:
28. 1 Sam. 10: 27.—Hermog. p. 345. 5.
ex Demosth. Midian.

Ἀτμός, ἰδός, ἡ, vapour, i. e. an
exhalation, James 4: 14. comp. Wisd. 2:
2, 4. Spoken of dense smoke, Acts 2:

19 ἀτμός καπνοῦ, *cloud of smoke*, quoted from Joel 3: 3, [2: 30,] where Sept. for חֶמֶד Sept. for חֶמֶד Lev. 16: 13. Ez. 8: 11. רִיחַ קִיטּוֹר Gen. 19: 28. — Ecclus. 22: 24. Diod. Sic. 12. 58. Herodian. 4. 8. 19.

Ἀτομος, ου, ὁ, ἡ, adj. (α pr. and τομή fr. τέμνω,) *uncut, undivided*, Dioscor. 1. 82. *not divisible*, and by impl. *very minute*, as an atom, Plut. Phocion c. 3. — In N. T. spoken of time, ἐν ἀτόμῳ sc. χρόνῳ, *in a moment, instantly*, 1 Cor. 15: 52. — Hesych. ἐν ἀτόμῳ · ἐν βεπήμεναι, ἐν τάχει.

Ἀτοπος, ου, ὁ, ἡ, adj. (α pr. and τόπος,) *out of place*, i. e. *inept, absurd*, Xen. Mem. 2. 3. 15. Arrian. Diss. Ep. 3. 2. 17. *unusual, strange*, Thuc. 3. 38. Philo in Flacc. p. 970. In N. T. *improper*, i. e. *evil, wicked*; spoken of persons, 2 Thess. 3: 2. — Athen. VII. p. 279. D. — Spoken of conduct, Luke 23: 41. So Sept. for יָרָא Job 4: 8. 11: 11. — 2 Macc. 14: 23. Jos. Ant. 6. 5. 6. Plut. de aud. Poet. c. 3. So *evil*, in the sense of *notorious, hurtful*, Acts 28: 6. — Jos. Ant. 11. 5. 2. Herodian. 4. 11. 7. Thuc. 2. 49.

Ἀτιάλεια, ας, ἡ, *Attalia*, a maritime city of Pamphylia, situated near the borders of Lycia, and built by Attalus Philadelphus king of Pergamus; now *Antali*. Acts 14: 25.

Ἀυγάζω, f. ἄσω, (αὐγή,) *to shine upon, to enlighten*, metaph. and c. c. dat. 2 Cor. 4: 4. Sept. pp. for אֲנִיחָא Lev. 13: 24, 25, 26, 28. — Clem. Alex. Protr. 6. pp. Eurip. Hec. 637.

Ἀυγή, ἡς, ἡ, *light, brightness*, spoken of the light of day, the sun, etc. Acts 20: 11 ἄχρις αὐγῆς, *till dawn*. Sept. for אֶרֶב Is. 59: 9. — Polyæn. IV. p. 386 κατὰ τὴν πρώτην αὐγὴν τῆς ἡμέρας. Xen. Mem. 4. 7. 7 αὐγὴ ἡλίου.

Ἀυγουστος, ου, ὁ, *Augustus*, a surname conferred by the senate on Octavianus, the first Roman emperor; see Flor. 4. 12. Sueton. Aug. 7. Our Saviour was born in the forty-second year of his reign, Luke 2: 1. He died A. D. 14, aet. 76, after a reign of fifty-six years, reckoning from his first entrance on

public life, or of forty-four years as sole sovereign.

Ἀυθαδέης, εος, ους, ὁ, ἡ, adj. (αὐτός, ἡδομαι,) *self-complacent*; by impl. *assuming, arrogant, imperious*. Tit. 1: 7. 2 Pet. 2: 10. Sept. for אֲנִי Gen. 49: 3, 7. רַחֲמֵי Prov. 21: 24. — Theophr. Char. 15 or 23. Plato Ap. Soc. 23.

Ἀυθαίρετος, ου, ὁ, ἡ, adj. (αὐτός, αἰρέομαι,) *self-chosen, voluntary*, as θάνατος Xen. H.G. 6. 2. 36; in N. T. *acting from choice*, and as expressing an adverbial idea, *of one's own accord, spontaneously*, 2 Cor. 8: 3, 17. Buttm. §123. n. 3. — Symm. for אֶרֶב Ex. 35: 5. Lucian. Catapl. § 4. p. 430, εἶπετο αὐθαίρετός μοι. Plut. de Garrul. 4.

Ἀυθεντία, ᾧ, f. ἴσω, (αὐθέντης for αὐτοάντης, fr. αὐτός and τὰ ἔντα armour, arms; i. e. *a killer with one's own hand*, either of others, Wisd. 12: 6. Jos. B. J. 2. 12. 5. Thuc. 3. 58. or of one's self, Antiph. 671. 2. *perpetrator, author*, Diod. Sic. 16. 61. Polyb. 23. 14. 2. also in Eurip. Suppl. 442 and in later prose writers, *exercising authority, sovereign*, Macar. Hom. 1. Lob. ad Phryn. p. 120.) — only in N. T. and later, *to have authority over*, c. c. gen. 1 Tim. 2: 12. — In ecc. writers, Basil. Mag. Ep. 52, 86. Hesych. αὐθεντῶν · ἐξουσιάζων.

Ἀνλέω, ᾧ, f. ἴσω, (αὐλός q. v.) *to pipe*, i. e. *to play on the pipe*, intrans. Matt. 11: 17. Luke 7: 32. 1 Cor. 14: 7. — Aelian. V. H. 14. 8. Xen. Oec. 1. 10.

Ἀνλή, ἡς, ἡ, (ἄω,) *a yard, a court*, i. e. any inclosed space in open air, exposed to the winds and weather; spoken in N. T.

a) of a *sheep-fold*, into which flocks are driven at night, John 10: 1, 16. — Hom. Il. 4. 433. So of the circle in which nomadic shepherds pitch their tents, Jos. Ant. 1. 11. 2.

b) of *the court* of an oriental house or edifice, i. e. the open court in the middle, around which the house is built, and which serves as a place of reception for company etc. see Calmet art. *Houses*. Jahn § 35. — Matt. 26: 58, 69. Mark 14:

54, 66. 15: 16. Luke 22: 55. John 18: 15. So Sept. for רצח Ex. 27: 9. Neh. 8: 16. Esth. 1: 5. al. — Jos. Ant. 12. 4. 11. Ael. V. H. 3. 4. — Spoken of the exterior court, before a dwelling or edifice, Rev. 11: 2. — Hom. Il. 24. 452.

c) by synecd. of a part for the whole, a house, mansion, palace, Matt. 26: 3. Luke 11: 21. So Sept. for רצח Is. 34: 13. — Jos. B. J. 2. 17. 6. Herodian. 2. 12. 8. Polyb. 5. 26. 9. Hom. Od. 4. 74.

Αὐλητής, οὐ, ὁ, (αὐλῆς), a piper, a minstrel, Matt. 9: 23. Rev. 18: 22. — Xen. Mem. 1. 7. 2. — On the custom of employing minstrels in mourning, see Jos. B. J. 3. 9. 5. Calmet, art. Mourning. Jahn § 211. Buxtorf. Lex. Chald. 766, 1524.

Αὐλιζομαι, f. ἵσσομαι, depon. Mid. (αὐλή), to pass the time in an αὐλή, pp. spoken of shepherds and their flocks at night, Hom. Od. 12. 265. ib. 14. 412. Herodot. 9. 33. spoken of an army, to encamp in the open air, to bivouac, either by night, Xen. Anab. 4. 1. 11. Polyb. 8. 34. 2. ib. 10. 15. 9. or by day, Xen. Anab. 4. 3. 1. hence genr. to remain, to delay, sc. in a place, Sept. for רחם 2 Sam. 15: 28. Esdr. 9: 2. Xen. Anab. 7. 7. 6. — In N. T. to pass the night, to lodge, intrans. Matt. 21: 17. Luke 21: 37. Sept. for לון Josh. 6: 11. 8: 9. Judg. 19: 6, 10, 15, 20. — Jos. Ant. 1. 19. 1.

Αὐλός, οὐ, ὁ, (αὐ, αῖω), a pipe, tibia, 1 Cor. 14: 7. It probably had a general resemblance to the flageolet. See Jahn § 95. II. Buxtorf. Lex. Ch. Rab. 766. Sept. for לון 1 Sam. 10: 5. Is. 5: 12. — Xen. Conv. 6. 4.

Αὐξάνω, f. αὐξήσω, aor. 1 ἠύξησα, aor. 1 pass. ἠύξην; also Αὐξέω, Eph. 2: 21. Col. 2: 19. Jos. Ant. 4. 4. 1. Xen. Cyr. 5. 5. 33. Conv. 7. 4; to increase, to augment, trans. and intrans.

a) trans. to give increase, to cause to grow, to enlarge, 1 Cor. 3: 6, 7. in number, 2 Cor. 9: 10. Sept. for רחם Josh. 4: 14. רחם Gen. 17: 20. 26: 22. רחם Job 42: 10. — Jos. Ant. 7. 4. 2. Herodian. 3. 8. 9. Xen. Mem. 3. 6. 2.

b) intrans. αὐξάνω and αὐξέω in later writers, and Mid. αὐξανομαι, f. ἵσσομαι, aor. 1 pass. with mid. signif. ἠύξην, (Buttm. § 136. 2.) to receive increase, to grow, to grow up. — (α) Mid. Matt. 13: 32. 1 Pet. 2: 2. Metaph. 2 Cor. 10: 15. Col. 1: 10. Sept. for רחם Gen. 21: 8. Judg. 13: 24. רחם Num. 24: 7. רחם Gen. 1: 22, 28. Ex. 1: 7. — Herodian. 1. 11. 8. Xen. Mem. 2. 6. 39. — (β) Act. form, Matt. 6: 28. Mark 4: 8. Luke 1: 80. 2: 40. 12: 27. 13: 19. John 3: 30. Acts 6: 7. 7: 17. 12: 24. 19: 20. Eph. 2: 21. 4: 15. Col. 2: 19. 2 Pet. 3: 18. — Jos. Ant. 2. 7. 7. οὐ γὰρ ἠύξεν sc. the Nile. 8. 2. 9. Aesop. Fab. 48. Diod. Sic. 4. 64.

Αὐξήσεις, εὖς, ἡ, (αὐξέω), increase, enlargement, Eph. 4: 16. Col. 2: 19. αὐξέω τὴν αὐξήσιν τοῦ Θεοῦ, i. e. which God bestows; for the accus. see Buttm. § 131. 3. — 2 Macc. 5: 16. Jos. Ant. 1. 2. 2. Xen. Oec. 5. 1.

Αὐξέω, see Αὐξάνω.

Αὐριον, adv. (αὔρα morning air, fr. αὔω, αὔω,) tomorrow, Matt. 6: 30. Luke 12: 28. Acts 23: 15, 20. 25: 22. 1 Cor. 15: 32. Sept. for רחם Ex. 8: 10, 23. 9: 5, 19. 2 Sam. 11: 12. al. — Xen. Cyr. 3. 3. 31. An. 4. 6. 8. — Luke 13: 32, 33. σήμερον καὶ αὐριον καὶ τῇ τρίτῃ v. τῇ ἑπομένῃ, today and tomorrow and the third day, i. e. for a time, a definite time; see Olshausen in loc. James 4: 13 tomorrow, i. e. at some future time. — With the art. ἡ αὐριον sc. ἡμέρα, the morrow, the next day, Matt. 6: 34. Luke 10: 35. Acts 4: 3, 5. James 4: 14. See Buttm. § 125. 6. — Polyb. 1. 60. 5. Xen. An. 6. 4. 15. Oec. 11. 6.

Αὐστηρός, ἄ, ὁν, (αὔω, αῖω), austere, spoken of flavour, Dioscor. 5. 6. Aquila for רחם Deut. 32: 14; in N. T. metaph. of disposition etc. i. e. severe, harsh, Luke 19: 21, 22. — 2 Macc. 14: 30. Polyb. 4. 20. 7. Plut. de discr. Amic. 21.

Αὐτάρχεια, ας, ἡ, (αὐτάρχεις), self-sufficiency, in a good sense, i. e. sufficiency within one's self, viz.

a) spoken of a mind satisfied with its lot, contentment, 1 Tim. 6: 6. — Diod. Sic. Vol. X. p. 81. ed. Bip. Diog. Laert. 10. 130. Clem. Alex. Paed. 2. 13.

b) spoken of the necessities of life etc. *competency*, 2 Cor. 9: 8.

Αὐτάρκης, εος, ους, ὁ, ἡ, adj. (αὐτός and ἀρκύω,) *sufficient in one's self, self-adequate*, Xen. Mem. 4. 7. 1. Jos. Ant. 4. 8. 23. p. 243. In N. T. *satisfied with one's lot, contented*, Phil. 4: 11. —Eoclus. 40: 18. Polyb. 6. 48. 7. Xen. Mem. 2. 6. 2.

Αὐτοκατάκριτος, ου, ὁ, ἡ, adj. (αὐτός and κατακρίνω,) *self-condemned*, Tit. 3: 11.—Chrysost. Hom. 1. Photius, οἱ ἀσεβεῖς αὐτοκατάκριτοι.

Αὐτόματος, η, ον, (αὐτός and μίμωσ) *to strive for, fr. obs. μάω, existing or acting of one's self, spontaneous*, in an adverbial sense, Mark 4: 28. Acts 12: 10. See Buttm. § 123. n. 3. Sept. for ἡρῃσῃ Lev. 25: 5, 11.—Wis. 17: 6. Jos. Ant. 1. 2. 1. Diod. Sic. 1. 8. Xen. H. G. 6. 4. 7.

Αὐτόπτης, ου, ὁ, (αὐτός and ὀπτομαι) *self-beholding, i. e. an eye-witness*, Luke 1: 2. —Polyb. 1. 4. 7. Xen. Cyr. 5. 4. 18.

Αὐτός, ἡ, ὁ, pron. self; in the oblique cases *him, her, it*; and with the art. *the same*; see Buttm. § 127. 2. Herm. ad Viger. p. 733 sq.

I. *Self*, in all the persons, *myself, thyself, himself, etc.*

1. Joined with a noun or pronoun, as if in apposition; and put either after the noun, or before it and its article, viz.

a) *self*, emphatic, and apart from every thing *not self*; e. g. with proper names, Mark 12: 36, 37, αὐτὸς γὰρ Δαβὶδ, *David himself*. Luke 20: 42. John 4: 2 Ἰησοῦς αὐτός, *Jesus himself*, i. e. in distinction from his disciples. Luke 24: 15. 2 Cor. 10: 1 αὐτὸς δὲ ἐγὼ Παῦλος. Mark 6: 17 αὐτὸς ὁ Ἡρώδης. al. saep.—Xen. Cyr. 1. 3. 1. ib. 5. 2. 29. —With other nouns, Rom. 8: 26 αὐτὸ τὸ πνεῦμα. 1 Cor. 15: 28 αὐτὸς ὁ υἱός. Gal. 6: 13 οὐδὲ γὰρ οἱ περιτεμνόμενοι αὐτοί. 1 Thess. 4: 16. Heb. 9: 23. 3 John 12. Rev. 21: 3 αὐτὸς ὁ Θεός.—Xen. Cyr. 1. 6. 8, 9. Hiero 6. 6. —With personal pronouns; as αὐτὸς ἐγὼ Luke 24: 39. Rom. 15: 14. καὶ γὰρ αὐτὸς Acts 10: 26. ὑμεῖς αὐτοί Mark 6: 31. 1 Cor. 11: 13. αὐτοὶ ὑμεῖς John

3: 28. —Sept. Job 13: 8. 3 Macc. 3: 13. Herodot. 3. 83. Xen. Cyr. 2. 1. 9, 11. Hiero 1. 24.—So with other pronouns, as αὐτοὶ οὗτοι Acts 24: 15, 20. ὃς καὶ αὐτός Matt. 27: 57. Mark 15: 43.—Xen. Cyr. 2. 3. 4. Plut. Caes. c. 5. Sept. 1 Sam. 10: 19.

b) with the sense *even*, implying comparison and distinction. 1 Cor. 11: 14 ἢ οὐδὲ αὐτὴ ἡ φύσις διδάσκει, *does not even nature herself teach?* 2 Cor. 11: 14 αὐτὸς γὰρ ὁ Σατανᾶς, *for even Satan himself*. Rom. 8: 21. Heb. 11: 11. —2 Macc. 4: 12. Hom. Il. 6. 451.

c) as marking the strongest emphasis and prominence, *the very*. John 5: 36 αὐτὰ τὰ ἔργα ἃ ποιῶ, μαρτυρεῖ, *the very works which I do*, etc. Heb. 9: 24 εἰς αὐτὸν τὸν οὐρανόν.—Thuc. 2. 3 αὐτὸ τὸ πολλοῖς-θρον.

d) as marking the exclusion of all else, *self alone*. 2 Cor. 12: 13 αὐτὸς ἐγώ, *I alone*, i. e. exclusive of the other apostles. Rev. 19: 12 ὄνομα ὃ οὐδεὶς οἶδεν, εἰ μὴ αὐτός, *except himself alone*.—Hom. Il. 8. 99. Wolf ad Lept. p. 303.—With μόνος subjoined, John 6: 15 Ἰησοῦς ἀνεχώρησε εἰς τὸ ὄρος αὐτὸς μόνος.—So the Attica, Xen. Cyr. 3. 3. 38. Wolf ad Lept. p. 288.

e) *of one's self, of one's own accord, sponte*. John 16: 27 αὐτὸς γὰρ ὁ πατὴρ φιλεῖ ὑμᾶς, *the Father himself, of his own accord, loveth you*. (1 Pet. 2: 24.) —Hom. Il. 17. 254. Xen. Cyr. 5. 4. 27. Anab. 2. 1. 5. Mem. 1. 3. 7.

2. Used alone, the pers. pron. being omitted or implied; chiefly in the nominative for *I myself, he himself*, etc. with various degrees of emphasis; in the oblique cases only at the beginning of a construction; Buttm. § 127. 2. I. b.

a) *genr. and often having καὶ*. So in the Nom. Luke 6: 42 αὐτὸς οὐ βλέπων, *thyself not seeing the beam*, etc. Phil. 2: 24 ὅτι καὶ αὐτὸς ταχέως ἐλεύσομαι, *that I myself shall also come shortly*. Luke 11: 4 καὶ γὰρ αὐτοὶ ἀφίεμεν. Luke 11: 46, 52. 15: 14. John 7: 4. 9: 21 bis. Acts 2: 34. 13: 14. 17: 25. 21: 24. Col. 1: 17. 1 John 1: 7. al. saep.—Xen. Cyr. 1. 6. 35 bis. 8. 1. 4, 10. Thuc. 6. 5.—So in the oblique cases at the beginning of a construction, Luke 24: 24 αὐτὸν δὲ οὐκ εἶδον. John 9: 21 αὐτὸν ἐρωτήσατε. —

Xen. Hiero 6. 10. Plat. Lys. p. 204. A. Dem. de Coron. 270. 19.

b) by way of special emphasis, put for a person distinguished from all others, whom all know and venerate, etc. So of Jesus, i. e. *He, for the Master, the Lord*, etc. Matt. 8: 24 αὐτός δὲ ἐκάθυσθε. Mark 4: 38. 6: 47. 8: 29. Luke 5: 16, 17. 8: 54. 9: 51. 10: 38. 11: 17. 14: 1. So of God, Heb. 13: 5.—Schol. ad Aristoph. Nub. 218. Comp. the αὐτός ἔφα of the disciples of Pythag. ipse dixit, *the master has said it*, Jamblichus Vita Pythag. c. 18. Cic. de Nat. Deor. 1. 5. Math. § 467. 1. p. 867.

3. Where several words intervene between the subject and verb, αὐτός is put emphatically instead of repeating the subject itself, viz.

a) in the sense of οὗτος or ἐκεῖνος, *this, that*, and often to be expressed in English by an emphatic *he, she, it, they*, etc. Matt. 1: 21 αὐτός γὰρ σώσει τὸν λαὸν αὐτοῦ, *for HE (and no other) shall save his people from their sins*. 5: 4 μακάριοι οἱ πνεύματι ἵνα αὐτοὶ παρακληθῶσιν, *for THEY (of all others) shall be comforted*. v. 5—10. 6: 4 καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ, αὐτός ἀποδώσει σοι, *HE shall reward thee openly*. 11: 14 αὐτός ἐστιν Ἠλίας, *this is Elias*. 12: 50, coll. Mark 4: 35 where it is οὗτος. Matt. 25: 17. Mark 1: 8. 14: 15. Luke 1: 17, 36. 11: 14. John 14: 10. Acts 10: 42. 15: 27. Heb. 8: 9. 1 John 2: 2. al. saep. So Sept. and Heb. מִיָּדָא Ia. 53: 5, 7, 12. Ps. 19: 6.—Wisd. 12: 27 ἐπὶ τοῖς οὗς ἐδόκουν θεοὺς, ἐν αὐτοῖς κολαζόμενοι. Jos. Ant. 6. 13. 4. Plat. Repub. 2. p. 217. Palaeph. Fab. 20. Hom. Od. 5. 198.

b) with ordinals, αὐτός implies *one's self with the others* included in the number. Rev. 17: 11 αὐτός ὀγδόος ἐστὶ, καὶ ἐκ τῶν ἑπτά ἐστὶ, *HE is the eighth, i. e. he was with the seven and is of them*. Comp. 2 Pet. 2: 5.—Jos. Ant. 10. 11. 1 αὐτός ὀλιγοστός. Thuc. 1. 46. Xen. H. G. 2. 2. 17. Comp. Vigerus, p. 73. Kypke Obs. II. p. 442.

II. Put instead of the pers. pron. of the third person, *him, her, it, them*, etc. but only in the oblique cases and not at the beginning of a construction; Buttm. § 127. 2. II. Herm. ad Viger. p. 735. XI.

1. As referring to a definite subject or antecedent expressed, viz.

a) genr. and simply, Matt. 3: 16 bis, καὶ ἰδοὺ ἀνέβη θάλασσαν αὐτῷ οἱ οὐρανοὶ, καὶ εἶδε τὸ πνεῦμα τοῦ θεοῦ—ἐρχόμενον ἐπ' αὐτόν. 6: 26 bis. 8: 1 sq. 11: 25. 26: 71. Mark 3: 33. Luke 1: 21, 22. John 1: 5, 6. Acts 7: 21. al. saepiss.—Plut. Caes. c. 2. Xen. Mem. 3. 1. 3.—In this use of αὐτόν etc. some irregularities occur in N. T. viz.

(α) as in Heb. a transition is made from the first person to the third, Luke 1: 45, coll. v. 44. Rev. 5: 10, coll. v. 9. or from the second to the third, Rev. 18: 24, coll. v. 22, 23. Comp. Gesen. Lehrs. p. 742. Stuart § 565.

(β) sometimes αὐτόν, αὐτοῦ, etc. refers not to the nearest subject, but to a remote one; Mark 8: 22 παρακαλοῦσιν αὐτόν (Ἰησοῦν), ἵνα αὐτοῦ (τυφλοῦ) ἄψῃται. So espec. Mark 9: 27, 28. —Sept. Gen. 16: 6, 7.

b) for the sake of distinctness, αὐτόν etc. is sometimes inserted after an antecedent by way of repetition, usually in the same case; Matt. 4: 16 τοῖς κατημένοις—φῶς ἀντίειπεν αὐτοῖς. 5: 40 τῷ θάλλοντι—ἄψας αὐτῷ. 25: 29 ἀπὸ δὲ τοῦ μὴ ἔχοντος ἀρθρήσεται ἀπ' αὐτοῦ. John 15: 2. Rev. 1: 5, 6. 2: 7 τῷ νικῶντι δώσω αὐτῷ. 6: 4. In a different case, Matt. 12: 36.—Gen. 16: 3 τῷ Ἀβραμ—αὐτῷ. Esdr. 6: 1 ἐπὶ τοῖς Ἰουδαίοις—ἐπὶ αὐτοῖς. Xen. Cyr. 1. 3. 15 τῷ πάπῃ—συμμαχεῖν αὐτῷ. Anab. 5. 6. 15 ἔνοφῶντι ὁρῶντι—καλὸν αὐτῷ εἶδέναι. Comp. Winer § 22. 4. a. —Especially does this take place after a relative; Mark 7: 25 γυνή, ἣς εἶχε τὸ θυγάτριον αὐτῆς πνεῦμα ἀκάθαρτον. 1: 7. John 1: 27. Acts 15: 17 ἐφ' οὗς—ἐπ' αὐτοῖς. Eph. 2: 10. Rev. 3: 8 θύραν, ἣν οὐδαὶς δύναται κλείσαι αὐτήν. 7: 2 οἷς ἐδόθη αὐτοῖς. 7: 9. So Sept. freq. Ex. 4: 17. Lev. 18: 5. Num. 11: 21. Judg. 18: 5, 6. 1 K. 13: 10. al. —Esdr. 3: 5. 4: 54. Judith 16: 4. Baruch 2: 17. Herodian. 8. 6. 10 οἷς ἐπιφοιτῶσιν αὐτοῖς. Herodot. 2. 10. Diod. Sic. 1. 97 εἰς ἐν—εἰς αὐτόν. Comp. Winer § 22. 4. b.—Of the same kind are those clauses commencing with a relative, where the writer falls out of the construction and proceeds with αὐτοῦ etc. 2 Pet. 2: 3 οἷς τὸ κῆμα οὐκ ἄρ-

γῆ, καὶ ἡ ἀπώλεια αὐτῶν, for καὶ ὧν ἡ ἀπώλεια. Rev. 2: 18 καὶ οἱ πόδες αὐτοῦ, for καὶ οὗ οἱ πόδες. 17: 2. — Xen. Cyr. 3. 1. 38. Comp. Winer l. c. note. Herm. ad Vig. p. 170, 708. — Of a different kind are those constructions where αὐτὸν etc. is put after a relative *exegetically*; Matt. 3. 12 οὗ τὸ πῦρον ἐν χειρὶ αὐτοῦ, as in Engl. *whose fan is in his hand*. Rev. 7: 9. — Sept. Judg. 6: 10. Gen. 24: 3. Comp. Winer l. c.

2. Where no definite subject or antecedent is directly expressed, but αὐτόν etc. stands in the 'constructio ad sensum'; Winer § 22. 3.

a) as referring to names of places, countries, etc. in which is likewise included the collective idea of their inhabitants; Matt. 4: 23 καὶ περιήγεν ὅλην τὴν Γαλιλαίαν ὃ Ἰησοῦς, διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν, i. e. of the Galileans. 9: 35. Luke 4: 15. Acts 8: 5 αὐτοῖς, i. e. the Samaritans. 20: 2. 2 Cor. 2: 13. 1 Thess. 1: 9, coll. v. 8. — Soph. Trach. 259 ed. Erf. Herm. Eurip. Hec. 22. p. 7 ed. Pors. Lucian. Tim. 9. Dial. Mort. 12. 4. Dion. Hal. IV. 2117. Thuc. 1. 136 ὃ δὲ Θεμιστοκλῆς φεύγει ἐκ Πελοποννήσου ἐς Κάρκυραν, ὧν αὐτῶν εὐεργέτης.

b) as referring to an abstract noun implied in a preceding concrete, and vice versa. John 8: 44 ψεύστης ἐστὶ καὶ ὁ πατήρ αὐτοῦ, sc. τοῦ ψεύδους. Vice versa, Rom. 2: 26 εἰν ἡ ἀκροβυστία — οὐχὶ ἡ ἀκρ. αὐτοῦ, i. e. of such an ἀκρόβυστος. Luke 5: 17 αὐτοῦς, i. e. τοὺς ἀσθενεῖς, coll. v. 15. — Theodoret. I. 914 τοῦτο τῆς ἀποστολικῆς χάριτος ἴδισιν αὐτοῖς γὰρ, sc. ἀποστόλοις.

c) as referring to an antecedent implied in a preceding verb; Acts 12: 21 ὃ Ἡρώδης ἐδημηγόρει πρὸς αὐτοὺς [τὸν δῆμον]. ὃ δὲ δῆμος ἐπεφώνει. 1 Pet. 3: 13, 14, τίς ὁ κακώσων ὑμᾶς — τὸν δὲ φόβον αὐτῶν μὴ φοβησῇτε, sc. τῶν κακοῦντων ὑμᾶς.

d) where there is no grammatical reference whatever to the preceding context, but the antecedent is merely presupposed; Luke 1: 17 αὐτὸς προελεύσεται αὐτοῦ, before HIM, i. e. the Messiah; so 1 John 2: 12. 2 John 6; comp. above in I. 2. b. — Luke 2: 22 καθαρισμοῦ αὐτῶν, sc. of the mother and child. 23: 51 τῇ πράξει αὐτῶν, i. e. of the Sanhedrim, τῶν

βουλευτῶν, τῶν ἀρχιερέων καὶ γραμματέων, coll. v. 50, and comp. John 7: 47, 50. — John 20: 15, coll. v. 13. Acts 4: 5 αὐτῶν, i. e. of the people, the Jews; and so Matt. 11: 1. 12: 9. Heb. 8: 8 αὐτοῖς λέγει, sc. τοῖς ἔχουσι τὴν διαθήκην τὴν πρώτην. — Xen. Cyr. 5. 4. 42.

3. Sometimes αὐτοῦ, αὐτόν, etc. is found where we might expect the reflexive ἑαυτοῦ, αὐτοῦ, etc. Matt. 21: 45 οἱ Φαρισαῖοι ἔγνωσαν, ὅτι περὶ αὐτῶν λέγει, instead of περὶ αὐτῶν. John 1: 48 εἶδεν ὃ Ἰησοῦς τὸν Ναθαναὴλ ἐρχόμενον πρὸς αὐτόν. 4: 47 καὶ ἠρώτα αὐτόν ἵνα καταβῇ καὶ ἰασθῇται αὐτοῦ [αὐτοῦ] τὸν υἱόν. In such cases the sentiment is expressed in the person of the writer, not in that of the subject. Comp. Buttin. § 127. 3, and n. 4. Winer § 22. 5, note. — Gen. 16: 3 Σάρρα ἔδοκεν αὐτὴν τῷ Ἀβραμ ἀνδρὶ αὐτῆς [αὐτῆς]. Jos. Ant. 5. 2. 11 ἡπατημένους αἰτοῦς [αὐτοῦς] ἡσθητο. ib. 6. 11. 2 τῷ ὡ πάτερ, προσέταξας ἀνελεῖν ἄνδρα, μέγα μὲν αὐτῷ [αὐτῷ for σεαυτῷ] πρὸς σωτηρίαν ὀφελος γεγενημένον. Diod. Sic. 17. 64 τὴν πρὸς αὐτὸν εὐνοίαν, coll. § 65 στοργὴν πρὸς ἑαυτόν. Arrian. Diss. Epict. 1. 19. 11. Herodian. 1. 17. 9. ib. 2. 4. 13.

4. Sometimes, though not often, αὐτόν etc. is omitted where it must be supplied in the thought; Acts 13: 3 καὶ ἐπιθέτης τὰς χεῖρας αὐτοῖς ἀπέκτισαν [αὐτοῦς]. Mark 6: 5. 1 Cor. 10: 9. Eph. 5: 11. 2 Thess. 3: 15. 1 Tim. 6: 2. Comp. Buttin. § 130. 5. Winer § 22. 1. — Xen. H. G. 3. 4. 3. Dem. adv. Conon. p. 728. B.

III. With the article, ὁ αὐτός, ἡ αὐτή, τὸ αὐτό, the same. Buttin. § 127. 2. IH. Herm. ad Viger. p. 735.

a) genr. the same, not different, objectively; Mark 14: 39 τὸν αὐτὸν εἰπών. Luke 6: 38 τῷ αὐτῷ μέτρω. Rom. 9: 21 ἐκ τοῦ αὐτοῦ φεράματος. 10: 12 ὁ γὰρ αὐτὸς κύριος πάντων. 1 Cor. 12: 4—11. Phil. 1: 30. al. So Sept. for הוּא Job 31: 15. Ex. 36: 8.—2 Macc. 3: 33. Xen. Mem. 3. 4. 6, 7. — So τὸ αὐτό, τὰ αὐτά, the same, the same things, like things, Matt. 5: 46. Luke 6: 33. Acts 15: 27. Rom. 2: 1. 1 Cor. 1: 10. Eph. 6: 9. — Xen. Mem. 4. 4. 6, 7. — Hence the following adverbial phrases: — (α) τὸ αὐτό, the same, in the same manner, in like

manner; Matt. 27: 44. 1 Cor. 12: 25. — Xen. Mem. 3. 8. 5. — (β) ἐν τῷ αὐτῷ, spoken of place or time; of place, in the same place, in one place, Matt. 22: 34. Acts 2: 1, 44. 4: 26. 1 Cor. 11: 20. So Sept. for ἑνὶ Ps. 2: 2. 2 Sam. 10: 15. — Comp. εἰς τὸ αὐτό Jos. Ant. 5. 2. 12. Xen. Mem. 4. 2. 17. — Spoken of time, at the same time, together, Acts 3: 1. Luke 17: 35. So Sept. for ἑνὶ Ps. 37: 38. Deut. 32: 10. 2 Sam. 21: 9. — (γ) κατὰ τὸ αὐτό, at the same time, together, Acts 14: 1. So Sept. and ἑνὶ 1 Sam. 31: 6. 2 Sam. 2: 16. — Diod. Sic. 20. 76. Herodot. 7. 106. — Others, in like manner, as Sept. and ἑνὶ 1 Sam. 30: 24; but comp. Kypke and Kuinoel in loc.

b) spoken subjectively, always the same, i. e. not changing, immutable; Heb. 1: 12 σὺ δὲ ὁ αὐτός εἶ, quoted from Ps. 102: 28, where Sept. for נָשִׁית. Heb. 13: 8 Ἰησοῦς Χρ. ὁ αὐτός. So נָשִׁית Is. 41: 4. — Thuc. 2. 61 ἐγὼ μὲν ὁ αὐτός εἰμι, καὶ οὐκ ἐξίσταμαι.

c) constr. with a dat. the same with, the same as if; 1 Cor. 11: 5 ἐν γὰρ ἐσσι καὶ τὸ αὐτὸ τῇ ἐξουσίᾳ. 1 Pet. 5: 9. Comp. Buttm. § 153. 2. 2, and n. 1. — Jos. Ant. 4. 2. 2. Polyb. 3. 95. 2. Xen. Cyr. 2. 1. 15. ib. 3. 3. 35. AL.

Αὐτοῦ, adv. of place, (pp. gen. of τὸ αὐτό,) here, there, in this or that place, i. q. ἐν αὐτοῦ τοῦ τόπου, Matt. 26: 36. Acts 15: 34. 18: 19. 21: 4. Sept. for בְּהָא Ex. 24: 14. Num. 22: 19. רִבְעָא Num. 32: 6. Deut. 5: 31. 2 Sam. 20: 4. — Polyb. 3. 65. 3. Herodot. 1. 94. ib. 4. 9. Comp. Schaefer ad Bos. Ellips. p. 885.

Αὐτοῦ, ἧς, οὗ, Attic contr. for αὐτοῦ, ἧς, οὗ, pron. reflex. of 3d pers. himself, herself, itself, etc. Matt. 1: 21. 3: 12. Luke 5: 25. 9: 14. Acts 15: 26. 2 Tim. 2: 19. Rev. 16: 17, al. saep. For αὐτοῦ instead of αὐτοῦ, see in Αὐτός II. 3. — In Matt. 23: 37, some editions read πρὸς αὐτήν, which there would be for 2 pers. i. q. πρὸς σεαυτήν; comp. Buttm. § 127. n. 5. AL.

Αὐτοφώρος, ου, ὁ, ἡ, adj. (αὐτός, φῶς,) pp. taken in the very theft, and genr. of any crime, taken in the very act, Thuc. 6. 38. Hence in N. T. ἐν αὐτοφώρῃ or ἐναυτοφώρῃ as an adv. in the

very act or offence; e. g. adultery, John 8: 4 γυνὴ κατελήφθη ἐναυτοφώρῃ μοιχευομένη. — Aelian. H. An. 14. 3 μοιχευομένην γυναῖκα ἐν αὐτοφώρῃ καταλαβών. Jos. Ant. 16. 7. 5. Lysias Orat. 1. 7.

Αὐτόχειρ, ρος, ὁ, ἡ, adj. (αὐτός, χεῖρ,) self-handed, i. e. doing with one's own hands. Acts 27: 19 αὐτόχειρες—ἐρρίψαμεν, with our own hands we threw overboard; for this adverbial use, see Buttm. § 123. n. 3. — Aristoph. Av. 1135. Herodian. 7. 2. 17. Spoken chiefly of one who kills another with his own hand, Dem. 321. 17. Xen. H. G. 7. 3. 7. Jos. Ant. 6. 11. 9. ib. 10. 9. 3.

Αὐχμηρός, ὁ, ὄν, (αὐχμός,) dusty, dirty, squalid, Xen. Mem. 2. 1. 31. In N. T. by impl. murky, dismal, dark, 2 Pet. 1: 19. — Suidas, αὐχμηρόν· στυγρὸν ἢ σκοτεινόν.

Ἀφαιρέω, ῶ, f. ἦσω, in text. rec. Rev. 2: 19; f. 2 ἀφελῶ, aor. 2 ἀφείλον, aor. 2 Mid. ἀφείλομαι, (ἀπό, αἰρέω,) to take away, to remove, trans.

a) genr. as τὸ ὄνειδος, Luke 1: 25. So Sept. for הַחֲסֵדָה Gen. 30: 23. Is. 4: 1. — Xen. Mem. 2. 6. 23 τὸν φθόνον. — So ἀφαιρεῖν τὴν ἀμαρτίαν, to take away sin, i. e. the consequences of it, to procure the forgiveness of sin, Rom. 11: 27. Heb. 10: 4. So Sept. for הַחֲסֵדָה Ex. 34: 7. Lev. 10: 17. al. כָּפַר Is. 27: 9. כָּפַר Is. 6: 7. Zech. 3: 4. כָּפַר Ex. 34: 9. — Ecclus. 47: 12. — Constr. with ἀπό τινος, to take away from any one, Rev. 22: 19 bis. Mid. Luke 16: 3. Pass. Luke 10: 42. — Sept. Num. 11: 17. Deut. 12: 32. Gen. 31: 31. Lev. 4: 10. Prov. 4: 16. — Seq. ἔκ τινος, Rev. 22: 19. — Sept. Is. 22: 19. Judg. 21: 6. Xen. Ven. 12. 9.

b) in the place of to cut off, e. g. τὸ ὄριον, τὸ οὗς, Matt. 26: 51. Mark 14: 47. Luke 22: 50. So Sept. for כָּרַח 1 Sam. 17: 51. Is. 9: 14. 18: 5. — Herodian. 3. 7. 16. Ael. V. H. 3. 1 τὸν κλάδον.

Ἀφανής, εὖς, οὖς, ὁ, ἡ, adj. (α pr. and φαίνω,) not apparent, i. e. unseen, hidden, concealed, Heb. 4: 13. — Ecclus. 20: 30. 2 Macc. 3: 34. Jos. Ant. 7. 10. 2. Xen. Mem. 1. 1. 2. Anab. 4. 2. 4.

Ἀφανίζω, f. ἴσω, (ἀφανής,) to cause to disappear, to put out of sight, trans.

Diod. Sic. 2. 20. Xen. Anab. 3. 4. 8. — Pass. *to disappear, to be out of sight*, Jos. Ant. 4. 8. 48. Act. Thom. § 43. In N. T.

a) Pass. *to disappear, to vanish*, e. g. ἀτμός James 4: 14. Sept. for יֶרֶךְ Prov. 10: 25.—Philo de Char. p. 714 τὸ σκότος ἀφανίζεται.—Metaph. *to faint with terror, to expire with fear*, Acts 13: 41 quoted from Hab. 1: 5 where Sept. for מִתְרַבֵּץ. So Sept. for מִתְרַבֵּץ Ez. 30: 9.

b) by impl. *to destroy, to consume*, Matt. 6: 19, 20, coll. Luke 12: 33 where it is διαφθείρω. So Sept. for מִתְרַבֵּץ Ez. 36: 34, 35, 36: Joel 1: 17. מִתְרַבֵּץ Hiph. and Niph. Prov. 14: 11. Judg. 21: 17. הִכְרִיתוּ Ex. 8: 9. Jer. 47: 4.—Ael. V. H. 2. 4. Diod. Sic. 15. 48. Xen. An. 3. 2. 11.

c) trop. *to deprive of a good appearance, i. e. to deform, to disfigure*, e. g. τὰ πρόσωπα Matt. 6: 16, i. e. by neglect, etc. comp. v. 17. See Kypke in loc. I. p. 33. —Stob. Sermon. 72. p. 445, γυνὴ ἀφανίζων τὰς ὤφεις sc. with pigments. ib. 46. p. 333. Test. XII Patr. in Fabr. Cod. N. T. p. 184, 192, 545. Jos. Ant. 9. 3. 2.

Ἀφανισμός, οὐ, ὁ, (ἀφανίζω,) *a disappearing, vanishing, i. e. destruction*. Sept. for מִתְרַבֵּץ Zeph. 1: 16. מִתְרַבֵּץ Jer. 2: 15. מִתְרַבֵּץ Jer. 51: 26, 62. Polyb. 5. 11. 5. — In N. T. trop. *abolition, abrogation, sc. of a covenant*, Heb. 8: 13. See Kypke in loc.

Ἀφαντος, ου, ὁ, ἡ, adj. (α pr. and φαίνομαι, 3 p. perf. pass. πέφανται,) i. q. ἀφανής, *not apparent, not seen*; hence ἀφαντος γένεσθαι, *to disappear, to vanish*, Luke 24: 31. —Eurip. Orest. 1557. Diod. Sic. 4. 65. Plut. de def. Orac. 1. So ἀφανής γένεσθαι 2 Macc. 3: 34. Act. Thom. § 27. § 43.

Ἀφεδρών, ὄνος, ὁ, (ἀπό, ἔδρα seat, stool,) *a privy*, Matt. 15: 17. Mark 7: 19.—Florentin. Geoponic. 6. 2. 8.—This word belongs only to a later age; Sturz de Dial. Alex. p. 150. Comp. in Sept. ἀφεδρος, menses, Lev. 15: 19, 20, 24. al. Psalt. Sal. 8: 13.

Ἀφειδία, ας, ἡ, (ἀφειδής, fr. α pr. and φείδομαι,) *unsparingness, i. e. rigour, austerity*, Col. 2: 23.—Ael. V. H. 14. 34.

Ἀφελότης, τητος, ἡ, (ἀφελός not stony, level, and metaph. simple, sincere, Ael. V. H. 12. 1. Lucian. D. Deor. 4. 5; from α pr. and φελλεύς stony ground,) *simplicity, sincerity*, Acts 2: 46. — So ἀφέλεια Jos. Ant. 3. 12. 2. Ael. V. H. 3. 10.

Ἀφεις, εως, ἡ, (ἀφίημι q. v.)

1. *dismissal, i. e. deliverance*, sc. from service, captivity, etc. Luke 4: 18 bis. Sept. for מִתְרַבֵּץ Ia. 58: 6. מִתְרַבֵּץ Lev. 25: 10. Ia. 61: 1.—Esd. 4: 62. Polyb. 1. 79. 12. Herodian. 7. 11. 3.

2. *remission, i. e. forgiveness, pardon*, sc. of sins, absol. Mark 3: 29. Heb. 9: 22. 10: 18. seq. τῶν ἁμαρτιῶν, Matt. 26: 28. Mark 1: 4. Luke 1: 77. 3: 3. 24: 47. Acts 2: 38. 5: 31. 10: 43. 13: 38. 26: 18. Col. 1: 14. seq. τῶν παραπτωμάτων, Eph. 1: 7.—Ep. Barnab. 6. Act. Thom. § 47. Spoken of debt, tribute, etc. Sept. Deut. 15: 3. Esth. 2: 18. 1 Macc. 13: 34. τῆς τιμωρίας Diod. Sic. 20. 44.

Ἀφή, ἥς, ἡ, (ἀπτω necto,) *a ligature, vinculum*, sc. by which the different members of the body are connected, *commisure, joint*, Eph. 4: 16. Col. 2: 19. —Plut. Anton. 27.

Ἀφθαραία, ας, ἡ, (ἄφθατος,) *incorruption, incapacity of decay*; hence spoken of the future bodies of saints, *immortality*, 1 Cor. 15: 42, 50, 53, 54. So of their future life and happiness, 2 Tim. 1: 10 ζῶν καὶ ἀφθαρσίαν, by hendiadys for ζῶν ἄφθαρτον. So Rom. 2: 7, comp. 1 Cor. 9: 25 and 1 Pet. 5: 4. Also Tit. 2: 7 in earlier editions.—Wisd. 2: 23. 6: 18, 19. Plut. Aristid. c. 6. —Spoken of things, etc. *perpetuity*; Eph. 6: 24 ἐν ἀφθαρσίᾳ.

Ἀφθαρτος, ου, ὁ, ἡ, adj. (α pr. and φθατός, fr. φθίρω,) *incorruptible*; i. e. spoken of persons, *immortal*, as God, Rom. 1: 23. 1 Tim. 1: 17. the future bodies of saints, 1 Cor. 15: 52.—Wisd. 12: 1. Diog. Laert. X. 123. —Spoken of things, *imperishable, enduring*, 1 Cor. 9: 25. 1 Pet. 1: 4, 23. 3: 4. —Wisd. 18: 4. Jos. Ant. 3. 5. 3.

Ἀφθορία, ας, ἡ, (ἄφθορος fr. α pr. and φθίρω,) pp. *incorruption, in-*

capacity of decay; metaph. incorruptness, integrity, Tit. 2: 7 in some Mss. for ἀδιαφθορία.

Ἀφίημι, (ἀπό, ἵημι,) f. ἀφήσω, aor. 2 ἀφῆν, perf. ἀφήκα, aor. 1 pass. ἀφῆσθην, f. 1 pass. ἀφεθήσομαι, comp. Buttm. § 108. I. — Anomalous forms: 2 p. pres. ἀφεῖς, from ἀφέω, Rev. 2: 20 in later edit. comp. Ex. 32: 32. Buttm. § 106. n. 5. § 107. n. 1, 2. Winer § 14. 3. — Imperf. ἤφισον from ἀφίω, Mark 1: 34. 11: 16. comp. Ecc. 2: 18. 5: 11. Philo Leg. ad Cai. p. 1021. Buttm. § 108. I. 5. Winer l. c. For the augm. see Buttm. § 86. n. 2. — Perf. pass. 3 plur. ἀφείωνται Matt. 9: 2, 5. Mark 2: 5, 9. al. from a form of the perf. act. ἀφέωκα, Buttm. § 108. I. p. 231, marg. note. § 97. n. 2. Winer l. c. — *To send forth or away, to let go from one's self, trans.*

a) pp. e. g. τοὺς ὄχλους, *to dismiss*, Matt. 13: 36. — Xen. Cyr. 1. 2. 8. ib. 8. 1. 6. — Spoken of a wife, *to put away*, 1 Cor. 7: 11, 12, 13. — Jos. Ant. 15. 7. 10. — So Matt. 27: 50 ἀφῆκε τὸ πνεῦμα, *he gave up the ghost*, i. e. expired. — Sept. Gen. 35: 18. Jos. Ant. 7. 13. 3 τὴν ψυχὴν. 5. 2. 8. Ael. H. An. 2. 1. See Kypke in loc. — Mark 15: 37 ἀφελς φωνὴν μεγάλην, *sending forth a loud cry*. Sept. for לָקַח Gen. 45: 2. — Act. Thom. § 39. Jos. Ant. 8. 13. 3. Dem. 301. 10. Comp. Kypke in loc.

b) *to let go from one's power, possession, etc. i. e. to let go free, to let escape*, Matt. 24: 40, 41. Luke 17: 34, 35, 36. Sept. for נָתַן Cant. 3: 4. Prov. 4: 13. — Palaeph. Fab. 41. — Trop. *to let go from obligation towards one's self, to remit*, e. g. a debt, offence, etc. seq. dat. of pers. Matt. 18: 27, 32, 35. Mark 11: 25. Sept. for נָתַן Deut. 15: 2. — 1 Macc. 10: 29. Ael. V. H. 14. 24. Dem. 1480. 11. — So of sins, *to remit the penalty of sins etc. i. e. to pardon, to forgive*, seq. dat. of pers. e. g. ὀφειλήματα Matt. 6: 12 bis. ἀμαρτίας Matt. 9: 2, 5, 6. 12: 31. Mark 2: 5, 7, 9, 10. al. βλασφημίας Matt. 12: 31, 32 bis. παραπτώματα Matt. 6: 14 bis, 15 bis. Mark 11: 25. ἀμαρτήματα Mark 3: 28. 4: 12. ἀνομίας Rom. 4: 7. So Sept. for נָתַן Is. 22: 14. נָתַן Gen. 50: 17. Ex. 32: 31. Ps. 24: 18. 32: 5. נָתַן Lev. 4: 20. 5: 10, 13. Is. 55: 7.

— Eccles. 2: 12. 28: 2. Act. Thom. § 6, § 24. Jos. Ant. 6. 5. 6. Herodot. 6. 30 τὴν αἰτίαν. Comp. Ael. V. H. 1. 14.

c) *to let go from one's further notice, care, attendance, occupancy, etc. i. e. to leave, to let alone, viz.*

(α) pp. *to quit, to forsake, to abandon*; spoken of persons etc. Matt. 4: 11. 8: 15. 15: 14. 26: 44, 56. Mark 4: 36. John 10: 12. al. spoken of things etc. Matt. 4: 20 τὰ δακτυλῖα. Mark 13: 34 τὴν οἰκίαν. John 4: 3 τὴν Ἰουδαίαν. Matt. 19: 27, 29, τὰ πάντα. So Sept. for שָׁלַח 1 Sam. 17: 20, 28. Jer. 12: 7. — Wisd. 10: 14. Eccles. 6: 27. Lucian. D. Deor. 6. 12. — So *to leave*, sc. in any place or state, *to let remain*, Matt. 5: 24 ἄφες ἐν τῷ δώρῳ σου. 18: 12. Mark 1: 20. Luke 10: 30. John 4: 28. 14: 18, 27. Acts 14: 17. ἀφίσταί τινα μόνον John 8: 29. 16: 32. So Sept. for הִנֵּחַ Gen. 42: 33. 1 K. 19: 3. 1 Chr. 16: 21. נָתַח Ex. 9: 21. 2 Sam. 15: 16. — 1 Macc. 7: 20. 1: 28. — So *to leave to any one, i. e. to let him have or take*, Matt. 5: 40 ἄφες αὐτῷ καὶ ἱμάτιον. — Comp. Eccles. 15: 14. Jos. Ant. 7. 11. 4 τὸν νῆον ἄφες μοι. — Further, *to leave behind*, sc. at death, Matt. 22: 25. Mark 12: 19, 20, 21, 22. Sept. for הִנֵּחַ Ps. 17: 14. Ecc. 2: 18. — So *to leave remaining, and Pass. to be left, to remain*; Heb. 2: 8. Matt. 23: 38. Luke 13: 35. So Matt. 24: 2 οὐ μὴ ἀφῇ ὥδε λίθος ἐν λίθῳ. Mark 13: 2. Luke 19: 44. 21: 6. Sept. for הִנֵּחַ Judg. 2: 23. 3: 1. — Jos. Ant. 10. 10. 4.

(β) metaph. *to leave*, in various senses, viz. *to desert, to quit*, Rom. 1: 27 τὴν φυσικὴν χρῆσιν. Rev. 2: 4. — Or, *to omit, to pass by*, Heb. 6: 1 ἀφέντες τὸν τῆς ἀρχῆς λόγον. — Eurip. Androm. 392. Arrian. Diss. Epict. 4. 4. 36. — So *to neglect, to omit*, Matt. 23: 23 bis, τὰ βαρύτερα τοῦ νόμου. Mark 7: 8. Luke 11: 42. Sept. for הִנֵּחַ Ecc. 11: 6.

d) *to let go, i. e. to let pass, to permit, to suffer*, seq. acc. c. infin. expressed or implied, Matt. 8: 22. 13: 30. 19: 14. Mark 1: 34. 5: 37. al. Matt. 3: 15. Mark 5: 19. 11: 6. Luke 13: 8. John 11: 48. 12: 7. Rev. 2: 20 οὐ ἀφῇς [text. rec. εἰς] τὴν γυναῖκα σου Ἰεζάβελ sc. διδάσκειν. Sept. for הִנֵּחַ 2 Sam. 16: 11. Judg. 16: 26. נָתַח Ex. 12: 23. Num. 22: 18. — Xen. Cyr. 1. 2. 2. Palaeph.

Fab. 4.—Seq. *ἴνα* with the subjunct. in the manner of the later poets after verbs of command etc. Mark 11: 16 οὐκ ἤψιν *ἴνα* κ.τ.λ. See Hermann ad Viger. p. 852. — So the imperat. ἄψε, ἄψτε, is followed by the subjunct. without *ἴνα*, e. g. ἄψε, ἴδομεν, *let us see, suffer us to see*, Matt. 27: 49. Mark 15: 36. ἄψε, ἐκβάλε, *let me cast out*, Matt. 7: 4. Luke 6: 42. See Winer § 42. 4. Herm. de Ellips. p. 183. Comp. Matth. § 516. B. Viger. p. 315. — Arrian. Diss. Epict. 1. 9. ib. 3. 12 ἄψε, ἴδω. AL.

Ἀφικνέομαι, οὔμαι, f. ἔξομαι, depon. (ἀπό, ἰκνέομαι,) *to come or go away* sc. to a place, etc. i. e. *to arrive at, to reach*, c. c. εἰς, Jos. Ant. 1. 8. 3. Xen. Cyr. 2. 1. 2. In N. T. metaph. spoken of a report, rumour, *to come forth, to spread abroad*, c. c. εἰς, Rom. 16: 19. — Eccles. 47: 17.

Ἀφιλαγαθός, οὔ, ὁ, ἡ, adj. (α pr. φίλος, and ἀγαθός,) *unfriendly, hostile to good and to good men*, 2 Tim. 3: 3.

Ἀφιλόγυρος, ου, ὁ, ἡ, adj. (α pr. φίλος and ἀγυρος,) *not covetous, liberal, generous*, 1 Tim. 3: 3. Heb. 13: 5.

Ἀφιξίς, εως, ἡ, (ἀφικνέομαι,) *arrival*, Diod. Sic. 13. 112. Herodian. 1. 7. 2. In N. T. *departure*, Acts 20: 29. — 3 Macc. 7: 18. Jos. Ant. 2. 2. 4. ib. 4. 8. 47. Dion. Halic. Ant. 10. 8. Herodian. 3. 1. 1. Demosth. 1436. 6.

Ἀπίστυμι, f. ἦσω, (ἀπό, ἴστυμι,) *trans. and intrans. See ἴστυμι and Buttm. § 107. II.*

I. *Trans. in the Act. pres. imperf. fut. and aor. 1; pp. to place away from, to separate, i. e. to remove, to cause to depart*, Sept. for הָרִיק 1 Sam. 18: 13. הָרִיק Is. 59: 11. Eccles. 42: 9. Xen. H. G. 7. 5. 23. In N. T. *to lead away, to seduce*, sc. a people from their allegiance, Acts 5: 37 ἀπίστησε λαὸν ἱκανὸν ὁπίσω αὐτοῦ, *he seduced the people to follow him*. Sept. for הָרִיק Deut. 7: 4. הָרִיק Deut. 13: 10. — Xen. An. 6. 6. 34. Herodian. 1. 9. 2. ib. 7. 7. 13.

II. *Intrans. in the Act. perf. pluperf. aor. 2, and in Mid. to separate one's self, i. e. to depart.*

a) *genr. to go away from, to leave,*

c. c. ἀπό seq. gen. Luke 2: 37. 4: 13. Acts 12: 10. 19: 9. Luke 13: 27 quoted from Ps. 6: 8 where Sept. for הָרִיק, coll. Matt. 7: 22 where it is ἀποχωρεῖτε. Sept. for הָרִיק Num. 12: 10. 1 Sam. 18: 12. — C. c. gen. Herodian. 1. 10. 6. ib. 6. 4. 8. Polyb. 1. 88. 12. — In the sense of *to forsake, to desert*, Acts 15: 38. So Sept. for יָקַע Jer. 6: 8. Ez. 23: 17, 18. — In the sense of *to withdraw from, to avoid*, 1 Tim. 6: 5. 2 Tim. 2: 19. So Sept. for הָרִיק Lam. 4: 15. — C. c. gen. Jos. Ant. 1. 18. 4. Diod. Sic. 1. 80. Thuc. 7. 7.

b) *metaph. to desist from, to refrain from, to let alone*. Acts 5: 38 ἀπόστητε ἀπὸ τῶν ἀνθρώπων τούτων. 22: 29. 2 Cor. 12: 8. So Sept. for הָרִיק Job 7: 16. הָרִיק 1 Sam. 6: 3. 2 Sam. 2: 22, 23. — Polyb. 5. 46. 4. Dem. 78. 21.

c) *to make defection from, to revolt, to apostatize, absol.* Luke 8: 13. seq. gen. 1 Tim. 4: 1. seq. ἀπό c. gen. Heb. 3: 12. Sept. for הָרִיק Ez. 20: 8. הָרִיק 2 Chr. 26: 18. 28: 19, 22. הָרִיק Gen. 14: 4. Dan. 9: 9. — C. c. gen. Jos. Ant. 8. 7. 8. ib. 9. 5. 1. Herodian. 6. 2. 19. Xen. Cyr. 4. 5. 11. seq. ἀπό 5. 4. 1.

Ἀφνω, adv. (contr. from ἀφανώς fr. α pr. and φαίνω,) *suddenly, unexpectedly*, Acts 2: 2. 16: 26. 28: 6. Sept. for הָרִיק Josh. 10: 9. Ecc. 9: 12. — 2 Macc. 3: 27. Diod. Sic. 1. 57.

Ἀφόβως, adv. (α pr. and φόβος,) *without fear, boldly*, Luke 1: 74. 1 Cor. 16: 10. Phil. 1: 14. Jude 12. Sept. for הָרִיק Prov. 1: 33. — Wisd. 17: 4. Herodian. 7. 2. 1. Xen. Hiero 7. 10.

Ἀφομοιόω, ᾧ, f. ὥσω, (ἀπό, ὁμοίος,) *lit. to liken off, i. e. to make like*, Pass. Heb. 7: 3. — Ep. of Jer. 5, 63, 71. Xen. Mem. 3. 10. 2.

Ἀφοράω, ᾧ, f. ἀπόφωμαι, (ἀπό, ὁράω,) *to look away* sc. towards a distant object, Jos. Ant. 1. 20. 3. Herodot. 8. 37. In N. T. metaph. *to behold in mind, to fix the mind upon*, seq. εἰς c. acc. Heb. 12: 2 εἰς τὸν Ἰησοῦν. — 4 Macc. 17: 10 εἰς τὸν Θεόν. Jos. Ant. 7. 5. 4 πρὸς τὴν ἀλήθειαν. 8. 12. 1.

Ἀφορίζω, f. ᾧ, (ἀπό, ὁρίζω,) *to set off by bounds, to limit off*, Sept. for הָרִיק

Ex. 19: 12, 23. Polyb. 17. 5. 7. In N.T. to set off apart, to separate, Matt. 13: 49. 25: 32 bis. Acts 19: 9. 2 Cor. 6: 17. Gal. 2: 12. Sept. for לִי־בְדָלָה Lev. 20: 25. Is. 56: 3. — Dem. 719. 17. — So to set apart for any thing, to select, to choose, c. c. εἰς τι Acts 13: 2. Rom. 1: 1. absol. Gal. 1: 15. Sept. for לִי־בְדָלָה Lev. 20: 26. — Act. Thom. § 44. — In the sense of to excommunicate, Luke 6: 22. — Eurip. Hec. 931.

Ἀφορμή, ἥς, ἡ (ἀπό, ὁρμή,) pp. that from which any thing proceeds, viz. means, material, apparatus, sc. for accomplishing any thing, Jos. Ant. 5. 1. 16. Xen. Mem. 3. 5. 11. Polyb. 14. 9. 8. — In N.T. occasion, opportunity, Rom. 7: 8, 11. 2 Cor. 5: 12. 11: 12 bis. Gal. 5: 13. 1 Tim. 5: 14. — 3 Macc. 3: 2. Jos. Ant. 2. 11. 1. Herodian. 1. 8. 4. Diod. Sic. 1. 83.

Ἀφρίζω, f. ἰσω, (ἀφρός,) to froth, to foam, Mark 9: 18, 20. — Diod. Sic. 3. 9.

Ἀφρός, οὔ, ὁ, froth, foam, Luke 9: 39. — Hom. Il. 20. 168. Jos. Ant. 6. 12. 2.

Ἀφροσύνη, ἥς, ἡ (ἄφρων,) want of wisdom, folly.

a) genr. 2 Cor. 11: 1, 17, 21. Sept. for חֲכָמָה Prov. 18: 13. 19: 3. 26: 4, 5. — Xen. Cyr. 4. 2. 41.

b) from the Heb. want of true wisdom, i. e. impiety, wickedness, Mark 7: 22. So Sept. and חֲכָמָה Job 4: 6. חֲכָמָה Deut. 22: 21. חֲכָמָה Ecc. 7: 25. — Wisd. 12: 23.

Ἀφρων, ονος, ὁ, ἡ, adj. (α pr. and φρονίω from φρήν,) unwise, simple, foolish.

a) genr. Luke 11: 40. 12: 20. 1 Cor. 15: 36. 2 Cor. 11: 16 bis, 19. 12: 6, 11. So Sept. for חֲכָמָה Prov. 11: 29. חֲכָמָה Prov. 10: 1. חֲכָמָה Prov. 30: 22. חֲכָמָה Ecc. 2: 19. — Herodian. 5. 7. 1. Xen. Mem. 3. 7. 5.

b) in the sense of uninstructed, unlearned, ignorant, sc. of true religion, Rom. 2: 20. Eph. 5: 17. 1 Pet. 2: 15. So Sept. and חֲכָמָה Ps. 92: 7.

Ἀφυννόω, ὤ, f. ἴσω, (ἄφνινος, fr. ἀπό and ὕννος,) pp. to cease to sleep,

to awake from sleep, Anthol. Græc. II. p. 103. ed. Jac. In N. T. and later writers, to sleep away, i. e. to fall into a deep and prolonged sleep, Luke 8: 23, coll. Matt. 8: 24 et Mark 4: 38 where it is καθύπνω. So Sept. ed. Aldin. for חֲכָמָה Judg. 5: 27. — Nicet. Ann. 11. 6. 48. B. Comp. Lob. ad Phryn. p. 224. H. Planck in Bibl. Repos. I. p. 677.

Ἀφωνος, ου, ὁ, ἡ, adj. (α pr. and φωνή,) voiceless, i. e.

a) dumb, not having the power of speech, e. g. beasts, 2 Pet. 2: 16. idols, 1 Cor. 12: 2, comp. Ps. 115: 5 sq. Hab. 2: 18, 19. — Aeschin. 88. 37.

b) mute, silent, sc. in patient suffering, Acts 8: 32, quoted from Is. 53: 7 where Sept. for חֲכָמָה; — Ael. V. H. 12. 41.

c) metaph. unexpressive, i. e. without expression, not having τὴν δύναμιν τῆς φωνῆς, 1 Cor. 14: 10, coll. v. 11.

Ἀχάζ, ὁ, indec. Ahaz, Heb. יְחִזְקִיָּה (possessor), an idolatrous king of Judah, Matt. 1: 9 bis. See 2 K. c. 16. 2 Chr. c. 28.

Ἀχαΐα, ας, ἡ, Achaia, a region of Greece. In a more restricted sense, Achaia was a province lying in the northern part of the Peloponnesus, including Corinth and its isthmus, and put by the poets for the whole of Greece; whence Ἀχαιοί, the Greeks. In a wider sense, Achaia comprehended the Peloponnesus and the whole of Greece properly so called. Augustus divided the whole country into two proconsular provinces, viz. Macedonia and Achaia; the former of which included Macedonia proper, with Illyricum, Epirus, and Thessaly; and the latter, all which lay southward of the former. Corinth was the capital of Achaia, and the residence of the proconsul. In N. T. the name Achaia is always employed in this latter acceptance; Acts 18: 12, 27. 19: 21. Rom. 15: 26. 16: 5 in text. rec. 1 Cor. 16: 15. 2 Cor. 1: 1. 9: 2. 11: 10. 1 Thess. 1: 7, 8. See Kuinoel on Acts 18: 12.

Ἀχαιικός, οὔ, ὁ, Achaicus, name of a Christian, 1 Cor. 16: 17, 25.

Ἀχάριστος, ου, ὁ, ἡ, adj. (α pr. and χαρίζομαι,) unthankful, ungrateful,

Luke 6: 35. 2 Tim. 3: 2.—Ecclus. 29: 17, 25. Jos. Ant. 3. 15. 1. Xen. Mem. 2. 2. 1.

Ἀχείμ, ὁ, indec. *Achim*, pr. name of a man, Matt. 1: 14.

Ἀχειροποίητος, ου, ὁ, ἡ, adj. (α pr. χεῖρ and ποιεῖν) *not made with hands*, Mark 14: 58. 2 Cor. 5: 1. Col. 2: 11.

Ἀχλύς, ὅς, ἡ, thick mist, cloud, darkness, sc. which shrouds objects from view, Hom. Od. 7. 41. In N.T. spoken of the eyes, a mist, sc. before the eyes, Acts 13: 11 ἀχλύς καὶ σκότος. — Jos. Ant. 9. 4. 3 ἀχλὺν ταῖς ὄψασι αὐτῶν ἐπιβαλὼν. Hom. Il. 5. 127. Themist. Orat. 21. Spoken often in Homer of the mist which comes over the eyes of the dying, Il. 5. 696. ib. 16. 344.

Ἀχρεῖος, α, ον, (α pr. and χρεῖα,) *useless, unprofitable*, pp. Epist. Jer. 17. Xen. Cyr. 6. 3. 21. Mem. 1. 2. 54. In N. T. by implic.

a) *sllothful, wicked*, Matt. 25: 30, coll. v. 26. — Achill. Tat. V. p. 321. Comp. ἀχρεϊότης Tob. 4: 13.

b) spoken in humility, *humble, of little value*, Luke 17: 10. So Sept. and עָנָו 2 Sam. 6: 22.

Ἀχρεῖω, ὦ, f. ὠσω, (ἀχρεῖος,) *to render useless*, Polyb. 3. 64. 8. *to mar, to destroy*, Sept. for רָחַץ 2 K. 3: 19. רָצַץ Jer. 11: 16. Esdr. 1: 57. In N. T. metaph. *to corrupt*; Pass. *to become corrupt, depraved*; Rom. 3: 12, quoted from Ps. 14: 3 or 53: 4, where Sept. for רָחַץ.

Ἀχρηστος, ου, ὁ, ἡ, adj. (α pr. and χρῆστος,) *useless, unprofitable*, pp. Sept. for חֲרָשׁ Hos. 8: 8. Ecclus. 37: 19. Herodian. 8. 4. 21. Xen. Oec. 1. 10.—In N. T. metaph. and by impl. *worse than useless, wicked, detrimental*, seq. dat. of pers. Philem. 11, coll. v. 18.—Wisd. 3: 11 ἄχρ. ἔργα. Ecclus. 16: 1 where it is i. q. ἀσεβής, coll. Wisd. 3: 12. Act. Thom. § 12.

Ἀχρῖ, or Ἀχρῖς sometimes before a vowel, Buttm. § 26. 4. Lob. ad Phryn. p. 14. pp. adv. of time (in N. T. also of place) marking duration, *continuedly*; with the genitive, as a preposition, *continuedly until*, i. e. *during, until*,

usque ad; with verbs, as a conjunction, *so long as until*, i. e. *until*, followed in N. T. only by the subjunctive mood implying uncertainty; Buttm. § 146. 3, and n. 1, 2. Winer § 42. 3.

I. As a prep. with the genitive. a) with nouns (α) of time, as ἄχρι καιροῦ, *during a season*, Luke 4: 13. Acts 13: 11. 20: 11 ἄχρις αὐγῆς. — Jos. Ant. 6. 11. 4 ἄχρι τῆς ἑω.—Acts 2: 29. 3: 21. 22: 22. 23: 1. 26: 22. Rom: 5: 13. 1 Cor. 4: 11. 2 Cor. 3: 14. Gal. 4: 2. Phil. 1: 6. Heb. 6: 11. Rev. 2: 26.—2 Macc. 14: 15. Jos. Ant. 4. 8. 23. Xen. Conv. 4. 37. — So ἄχρι ἡμερῶν πάντα, *during* i. e. *in five days, or until, on, the fifth day*, Acts 20: 6. So of a point of time, e. g. ἄχρι θανάτου, Acts 22: 4. Rev. 2: 10. 12: 11. So Heb. 4: 12.—(β) Of place, Acts 11: 5 ἄχρις ἐμοῦ. 13: 6 ἄχρι Πάφου. 20: 4. 28: 15. 2 Cor. 10: 13, 14. Rev. 14: 20. 18: 5. — Lucian. D. Deor. 7. 4.

b) with a relative pron. either with a noun of time, as ἄχρι ἧς ἡμέρας, *until the day when*, i. e. *until*, Matt. 24: 38. Luke 1: 20. 17: 27. Acts 1: 2.—or seq. οὐ, for ἄχρι χρόνου οὐ, *until the time when*, i. e. *until*; so that ἄχρις οὐ has the nature of a conjunction; Acts 7: 18 ἄχρις οὐ ἀνίστη, *until another king arose*. 27: 33. Rom. 11: 25. 1 Cor. 11: 26. 15: 25. Gal. 3: 19. 4: 19. Rev. 2: 25. 7: 3. — Heliod. 3. 7. Xen. H.G. 6. 4. 37.—With a verb in the present, ἄχρις οὐ signifies *so long as, while*, Heb. 3: 13 ἄχρις οὐ τὸ σήμερον καλεῖται.—So ἄχρι 2 Macc. 14: 10.

c) before particles, Rom. 1: 13 ἄχρι τοῦ δεῦρο. 8: 22 ἄχρι τοῦ νῦν. Phil. 1: 5. — Jos. Ant. 2. 14. 5 ἄχρι πάντα. Philo de Abr. p. 375.

II. As a conjunction, before verbs in the subjunctive, Luke 21: 24. Rev. 15: 8. 17: 17. 20: 3. — Jos. Ant. 12. 7. 6. Plut. de def. Orac. c. 13.

Ἀχυρον, ου, τό, chaff, pp. Sept. for חֲבֵן Job 21: 18. חֲבֵן Is. 17: 13. Polyb. 1. 19. 13. Xen. Oec. 18. 6, 7, 8. — In N. T. *straw*, sc. as broken up by treading out the grain, Matt. 3: 12. Luke 3: 17. So Sept. and חֲבֵן Gen. 24: 25, 32. Judg. 19: 19. חֲבֵן Is. 30: 24. Such straw was used by the Hebrews

as fodder, and for burning; see Gen. l.c. Judg. l.c. and Ex. 5: 7. Luke 12: 28. Comp. Calmet, art. *Thrashing*. Jahn. § 64, 65.

Ἀψευδής, ἑὸς, οὗς, ὁ, ἡ, adj. (α pr. and ψευδής,) *incapable of falsehood, verax*, Tit. 1: 2. — Symm. for 𐤀𐤓𐤕𐤁 Job 36: 4. Wisd. 7: 18. Herodian. 2. 9. 4.

Ἀψινθος, οὐ, ἡ, *wormwood*, as the emblem of poisonous bitterness, Rev. 8: 11 bis; where, as the name of a star, it is masc. ὁ Ἀψινθος. Heb.

𐤀𐤓𐤕𐤁 Prov. 5: 4 where Sept. ἁλὴ, Aquila ἀψινθιον. The figure of waters thus converted into bitter poison, is drawn perhaps from Jer. 9: 15. 23: 15. Lam. 3: 15, 19, (where Heb. 𐤀𐤓𐤕𐤁,) comp. Deut. 29: 18. Heb. 12: 15. Ex. 15: 23. — Xen. Anab. 1. 5. 1 ἀψινθιον.

Ἀψυχος, οὐ, ὁ, ἡ, adj. (α pr. and ψυχή,) *inanimate, void of sense and life*, 1 Cor. 14: 7.—Wisd. 14: 29. Polyb. 6. 47. 10.

B.

Βάαλ, ὁ, indec. *Baal*, Heb. 𐤁𐤀𐤗, (master), Chald. 𐤁𐤀𐤗, 𐤁𐤀, *Bel*, pr. name of one of the chief gods of the Phenicians and Babylonians, representing either the sun, or more probably the planet Jupiter. Rom. 11: 4 οὐκ ἔκαμψαν γόνυ τῇ [εἰκόνι] Βάαλ, quoted from 1 K. 19: 18 where it is τῷ Βάαλ; comp. Buttm. § 125. 5. The Israelites were often seduced to the worship of this god; Judg. 2: 11, 13. 3: 7. 8: 33. 1 K. 16: 31. See Calmet, art. *Baal*.

Βαβυλών, ὄνος, ἡ, *Babylon*, Heb. 𐤁𐤁𐤅𐤍, *Babel*, (i. e. confusion, contr. for 𐤁𐤁𐤅𐤍 from 𐤁𐤁 Gen. 11: 9,) the celebrated capital of Babylonia and the seat of the Assyrian and Chaldean empires. For a full account of it, and of the present ruins, see Calmet, arts. *Babel*, *Babylon*, and *Babylonia*. In N. T.

a) pp. Matt. 1: 11, 12, 17 bis. Acts 7: 43. 1 Pet. 5: 13.

b) poetically and symbolically *Babylon* is put for the capital of heathenism, the chief seat of idolatry, probably pagan Rome, as being the successor of ancient Babylon in this respect; comp. Is. 21: 9. Jer. 50: 38. 51: 7, 8. — Rev. 14: 8. 16: 19. 17: 5. 18: 2, 10, 21.

Βαθμός, οὐ, ὁ, (βαῖνω,) *a step*, sc. of a stair, door, etc. Eccus. 6: 36. Sept. for 𐤁𐤁𐤅𐤍 1 Sam. 5: 5. Plut. Romul. c. 20. In N. T. *a step of dignity*, de-

grec, standing, 1 Tim. 3: 13.—Artemid. 2. 42. Plut. Alcib. c. 17. Lucian. Amor. § 53.—The Attic form is βασμός, Lob. ad Phryn. p. 324.

Βάθος, εὸς, οὐς, τό, (βαθύς,) *depth*.

a) pp. Matt. 13: 5. Mark 4: 5. Rom. 8: 39. Eph. 3: 18. Luke 5: 4 εἰς τὸ βάθος sc. τῆς θαλάσσης, i. e. the deep, deep water, the sea. Sept. for 𐤁𐤁𐤅𐤍 Ez. 27: 34. Is. 51: 10. 𐤁𐤁𐤅𐤍 Zech. 10: 11. 𐤁𐤁𐤅𐤍 Ez. 31: 14, 18. — Diod. Sic. 5. 36. Xen. Oec. 19. 14.

b) metaph. (α) for *greatness, abundance*, Rom. 11: 33 βάθος πλούτου κ.τ.λ. — Sept. Prov. 18: 3. Ael. V. H. 3. 18 πλούτος βαθύς.—2 Cor. 8: 2 ἡ κατὰ βάθος πτωχεία, *deep, abject poverty*. — (β) τὰ βάθη, *depths, deep things*, i. e. the secret unrevealed purposes of any one, e. g. τοῦ θεοῦ 1 Cor. 2: 10. τοῦ σατανᾶ Rev. 2: 24 in text. rec. So Sept. for 𐤁𐤁𐤅𐤍 Ecc. 7: 24. Comp. Ps. 92: 5. Dan. 2: 22. Judith 8: 14. Eccus. 24: 29.—Hom. Il. 19. 125 φρενὶν βαθεῖα.

Βαθύνω, f. νῶ, (βαθύς,) *to deepen, to make deep*. Luke 6: 48 ἔκαψεν καὶ ἐβάθυνε, i. q. βαθεύς ἔκαψεν, *he dug deep*, where by Hebraism ἐβάθυνε stands adverbially; Gesen. Lehrs. p. 823. Stuart § 533. comp. Buttm. § 144. n. 8. Sept. for 𐤁𐤁𐤅𐤍 Ps. 92: 6. Hiph. 𐤁𐤁𐤅𐤍 Jer. 49: 8.—Hom. Il. 23. 421.

Βαθύς, εἶα, ὕ, *deep, profound*, e. g. τὸ φρέαρ John 4: 11. Sept. for רָחַק Job 11: 8. Prov. 22: 14. — Xen. An. 5. 2. 3. — Metaph. Acts 20: 9 ὑπὸ βαθῦ. Luke 24: 1 ὄρθρον βαθίος, lit. *deep twilight*, i. e. earliest dawn, i. q. *πρὶν* Mark 16: 2. — Jos. Ant. 2. 14. 2. Aelian. V. H. 9. 13. Plato Crit. c. 1. — So τὰ βαθία τοῦ σατανᾶ, *the deep things, secret purposes*, Rev. 2: 4 in later edit. see in Βάθος b. β.

Βαῖον, ου, τό, (βαῖς,) Plur. τὰ βαῖα, *branches of the palm tree*, John 12: 13. Heb. עֵצֵי תְּמָרָה Lev. 22: 40. Symm. for עֵצֵי תְּמָרָה Cant. 7: 9. — 1 Macc. 13: 51. Test. XII Patr. p. 668.

Βαλαάμ, ὁ, indec. Balaam, Heb. בְּלָעַם, pr. name of a soothsayer of Pethor in Mesopotamia, who was hired by Balak, king of the Moabites, to curse the Israelites; see Num. c. 22, 23. Deut. 23: 4. Josh. 24: 9. Jos. Ant. 4. c. 6. In N. T. put as the emblem of false and seducing teachers, 2 Pet. 2: 15. Jude 11. Rev. 2: 14. See in Νίκο-λαΐτης.

Βαλάκ, ὁ, indec. Balak, Heb. בָּלָק (vacant), a king of the Moabites, Rev. 2: 14. — See Num. c. 22. Josh. 24: 9. Jos. Ant. 4. c. 6.

Βαλάντιον, ου, τό, also βαλλάντιον, *a purse*, Luke 10: 4. 12: 33. 22: 35, 36. Sept. for רֶמְסֵי Job 14: 17. Prov. 1: 14. — Herodian. 5. 4. 4. Xen. Conv. 4. 2.

Βάλλω, f. βαλῶ, perf. βέβηκα, aor. 2 ἔβαλον, perf. pass. βέβημαι, aor. 1 pass. ἐβλήθην, f. 1 pass. βληθήσομαι, *to throw, to cast*, with a greater or less degree of force as modified by the context; trans. and seq. dat. or a prep.

a) genr. τὸν κλῆρον, *to cast lots*, sc. into the urn or vessel, Matt. 27: 35 bis, Mark 15: 24. Luke 23: 34. al. Comp. Potter's Gr. Ant. I. p. 333. Adam's Rom. Ant. p. 302. So Sept. for חֲזַקְתִּי 1 Sam. 14: 42. Neh. 10: 34. 11: 1. — Ecclus. 37: 8. Jos. Ant. 6. 3. 4. Comp. Virg. Aen. 5. 491. — Spoken of a tree, *to cast* sc. its fruit, Rev. 6: 13. So βάλλειν ἑαυτὸν, *to cast one's self*, and with αὐτοί, *to cast one's self down*, Matt. 4: 6.

Luke 4: 9. John 21: 7. For Acts 27: 14, see below in d. — Seq. dat. *to cast to or before any one*, Matt. 15: 26. Mark 7: 27. So Matt. 25: 27 βαλεῖν τὸ ἀργύριον τοῖς τραπεζίταις, i. e. *to put out, to place out*, money with the brokers, etc. — Diogn. 2. 20 τὰ βαλλόμενα κέρματα ἀθροίζειν. — As construed with different prepositions and particles, the signification is variously modified, though the idea of *to throw* lies every where at bottom, viz.

(α) seq. ἀπό, *to throw from one, to cast away*, Matt. 5: 29. 18: 8, 9. al. — Philostr. Vit. Sophist. 1. 20 ὥσπερ τοὺς προτέρους ὀφθαλμοὺς ὑποβαλὼν.

(β) seq. ἐκ, *to cast out of*, e. g. τοῦ στόματος, *to vomit forth*, Rev. 12: 15, 16.

(γ) seq. ἔξω, *to cast out*, i. e. *to throw away, to reject*; Matt. 5: 13. 13: 48. Luke 14: 35. John 15: 6. — Hesiod. Ἔργ. 332. — Trop. *to banish*, sc. τὸν φόβον 1 John 4: 18.

(δ) seq. εἰς c. acc. of place whither, *to cast into*, e. g. εἰς τὸ πῦρ etc. Matt. 3: 10. 5: 29. 6: 30. 13: 42. Mark 9: 22, 45. al. saep. Sept. for חֲזַקְתִּי Dan. 3: 21, 25. — Εἰς τὴν θάλασσαν, Matt. 21: 21. Mark 11: 23. Rev. 18: 21. Spoken of nets, etc. *to cast into, to let down into the sea*, Matt. 4: 18. 13: 47. 17: 27. al. So Sept. for חֲזַקְתִּי Is. 19: 8. — Εἰς φυλακὴν, *to cast into prison*, Matt. 18: 30. Luke 12: 58. Acts 16: 37. al. — Arrian. Diss. Epict. 1. 29. 6. — Spoken of contributions in money *cast into* a treasury, etc. Mark 12: 41—44. Luke 21: 1—4. Also, *to deposit*, Matt. 27: 6. John 12: 6. — Spoken of a sword, *to thrust into*, sc. the sheath, i. e. *to put up*, John 18: 11. of a sickle, Rev. 14: 19, comp. in ζ below. So of the finger, hand, etc. *to thrust into, to put into*, Mark 7: 33. John 20: 27. Comp. Heb. חָזַקְתִּי, Sept. ἐκτείνω, Job 28: 9. Dan. 11: 42. — James 3: 3 τῶν ἵππων τοὺς χαλινούς βάλλειν, *to put, to place*, sc. bits in horses' mouths. — Spoken of liquids, as wine and water, where we can only translate by *to put into, to pour into*, Matt. 9: 17 bis. Mark 2: 22 bis. Luke 5: 37, 38. John 13: 5. So Sept. and πῦρ Judg. 6: 19. — Arrian. Diss. Epict. 4. 13. 12, οἶνον, ἵνα βάλοι εἰς τὸν πίθον. Dioscor. 1. 94 ὕδωρ βαλὼν εἰς ἀγγεῖον. — Metaph. βάλλειν εἰς τὴν

καρδίαν, *to put into one's heart, to suggest to one's mind*, John 13: 2. — Jos. Ant. 6. 13. 4 ἡ μήτις εἰς νοῦν ἐβαλόμην. 7. 4. 3. Plut. Timol. 3. Hom. Od. 1. 201. Pind. Olymp. 13. 21.

(s) seq. ἔμπροσθεν v. ἐνώπιόν τινος, *to cast before any one, sc. at his feet*, Matt. 7: 6. Rev. 2: 14. 4: 10.

(ζ) seq. ἐπί, *to cast upon*, e. g. τὸν σπόρον ἐπὶ τῆς γῆς, i. e. *to sow, to scatter seed*, Mark 4: 26. So Sept. for אָפּן Ps. 126: 6. — *So to cast stones at any one*, John 8: 7 ἐπ' αὐτῇ. v. 59 ἐπ' αὐτόν. So Sept. for פָּרַשׁ Ecc. 3: 5. and genr. for פָּרַשׁ Is. 37: 33. עָרַשׁ Ez. 21: 22. — Wisd. 5: 13. Ecclesi. 22: 21. — *So βάλλειν τὴν εἰρήνην ἐπὶ τὴν γῆν, to send out peace upon the earth*, Matt. 10: 34 bis. — Rev. 2: 24 οὐ βάλλω ἐφ' ὑμᾶς ἄλλο βάρος, *to cast upon*, i. e. *to put upon, to impose*. Spoken of a sickle, *to thrust in*, Rev. 14: 16, and c. c. εἰς v. 19. — Spoken of liquids, *to pour, Matt. 26: 12, coll. v. 7; see more in δ above*.

b) Pass. perf. and pluperf. βέβλημαι, *to be cast*, i. e. *to be laid, to lie*, i. q. κείμεναι, comp. Buttm. § 113. 6. Matt. 8: 6 βέβληται ἐν τῇ οἰκῇ παραλυτικός. v. 14. 9: 2 ἐπὶ κλίνης βεβλημένον. Mark 7: 30. Luke 16: 20. So the Act. Rev. 2: 22 βάλλω αὐτὴν εἰς κλίνην, *I will cast her into a bed*, i. e. *will afflict her with disease, etc.*

c) seq. accus. of pers. *to throw at any one*, Mark 14: 65 ῥαπίσασαι αὐτὸν ἔβαλον, lit. *they threw at him with blows*, i. e. *they gave him blows*. Sept. βάλλειν βίβλους καὶ λίθους for פָּרַשׁ 2 Chr. 26: 15. βάλλειν τόξους for פָּרַשׁ Ps. 78: 9. — Jos. Ant. 2. 15. 4 λίθοις βάλλειν τινά. Comp. Xen. An. 1. 5. 12 ἵπποι (Κλέαρχον) τῇ ἀξίῳ.

d) intrans. or with εὐντόν implied, *to cast one's self*, i. e. *to rush forward*, spoken of a wind, *to blow*, Acts 27: 14. See Buttm. § 130. n. 2. — Hom. Il. 11. 721 ποταμὸς εἰς ἅλα βάλλων. AL.

Βαπτίζω, f. ἴσω, (βάπτω,) a frequentative in form but not in fact, *to immerse, to sink*, trans. e. g. spoken of ships, galleys, etc. Polyb. 1. 51. 6 καὶ πολλὰ τῶν σκαφῶν ἐβάπτιζον. ib. 8. 8. 4. ib. 16. 6. 2. Epict. Fragm. ed. Schweigh. 14. Jos. B. J. 3. 8. 5 κυβερνήτης, ὅστις

χειμῶνα δεδοικὸς πρὸ τῆς θυλλῆς ἐβάπτισεν ἐκὼν τὸ σκάφος. Ant. 9. 10. 2. Spoken of animals, Diod. Sic. 1. 36 τῶν δὲ χειρσαίων θηρίων τὰ πολλὰ μὲν ὑπὸ τοῦ ποταμοῦ περιληφθέντα διαφθείρεται βαπτίζομενα. Polyb. 5. 47. 2. Spoken of men, partially, Polyb. 3. 72. 4. ἕως τῶν μαστίων οἱ πεῖροι βαπτίζομενοι. — In N. T.

1. *to wash, to cleanse by washing*, trans. Mid. and aor. 1 Pass. in middle sense, *to wash one's self, to bathe, to perform ablution*; comp. Buttm. § 136. 2. — Mark 7: 4 ἐὰν μὴ βαπτίσωνται, coll. v. 3 where it is νίψωνται. Luke 11: 38 ἐθαύμασεν ὅτι οὐ πρῶτον ἐβαπτίσθη πρὸ τοῦ ἀρίστου. Sept. for בָּרַךְ 2 K. 5: 14, coll. v. 10 where it is גָּרַךְ and לוֹטוּ. — Judith 12: 7 καὶ (Judith) ἐβαπτίσθη ἐν τῇ παραμβολῇ ἐπὶ τῆς πηγῆς τοῦ ὕδατος. Ecclesi. 31: 25 βαπτίζομενος ἀπὸ νεκροῦ, comp. Lev. 11: 25, 28, 40. Num. 19: 18, 19.

2. *to baptize, to administer the rite of baptism*, either that of John or of Christ. Pass. and Mid. *to be baptized or to cause one's self to be baptized*, i. e. genr. *to receive baptism*. In the primitive churches, where according to oriental habits bathing was to them what washing is to us, the rite appears to have been ordinarily though not necessarily performed by immersion. — Spoken

a) pp. and (α) simply, Matt. 3: 6, 13, 14, 16. Mark 1: 4, 5, 16: 16. Luke 3: 7, 12, 21 bis. 7: 30. John 1: 25, 28. 3: 22, 23 bis, 26. 4: 1, 2, 10: 40. Acts 2: 41. 8: 12, 13, 36, 38. 9: 18. 10: 47. 16: 15, 33. 18: 8. 22: 16. 1 Cor. 1: 14, 16 bis, 17. So Mark 6: 14 Ἰωάννης ὁ βαπτίζων i. q. ὁ βαπτιστής. — With an accus. of the cognate noun, Acts 19: 4 Ἰωάννης ἐβάπτισεν βάπτισμα μετανοίας, *John baptized a baptism of repentance*, i. e. by which those who received it acknowledged their obligation to repent. Luke 7: 29. Comp. Buttm. § 131. 3. — In Luke's writings with a dative of the instrument or material employed, i. e. ὕδατι, *with water*, Luke 3: 16. Acts 1: 5. 11: 16. Elsewhere with ἐν ὕδατι, *in water*, Matt. 3: 11. Mark 1: 8. John 1: 26, 31, 33. Comp. Matt. 3: 6 ἐν τῷ Ἰορδάνῳ. See Buttm. § 133. 3. 1. Winer § 31. 5. Matth. § 396. n. 2. So with εἰς τὸν Ἰορδάνην,

baptized into the Jordan, Mark 1: 9. — Plut. de Superstit. 3. Jos. Ant. 4. 4. 6.

(β) with adjuncts marking the object and effect of the rite of baptism; chiefly *εἰς* c. accus. to baptize or to be baptized into any thing, i. e. into the belief, profession, observance, of any thing. Matt. 3: 11 *εἰς* μετανοίαν. Acts 2: 38 *εἰς* ἄφεσιν ἁμαρτιῶν. 19: 3 *εἰς* τὸ Ἰωάννου βάπτισμα, i. e. the repentance into which John baptized. 1 Cor. 12: 13 *εἰς* ἓν σῶμα, i. e. that we may become one body. Rom. 6: 3 *εἰς* θάνατον. — So with *εἰς* c. accus. of person, to baptize or to be baptized into sc. a profession of faith in any one and sincere obedience to him; Rom. 6: 3 and Gal. 3: 27 *εἰς* Χριστόν. 1 Cor. 10: 2 *εἰς* τὸν Μωϋσῆν. So *εἰς* τὸ ὀνομά τινος, into the name of any one, in the same sense; Matt. 28: 19. Acts 8: 16. 19: 5. 1 Cor. 1: 13, 15. — So also in the same sense, ἐπὶ τῷ ὀνόματι Ἰησοῦ, Acts 2: 38; and ἐν τῷ ὀνόματι τοῦ κυρίου, Acts 10: 48. — With ὑπέρ, 1 Cor. 15: 29 bis, οἱ βαπτίζοντες ὑπὲρ τῶν νεκρῶν, baptized on account of the dead, i. e. why baptized into a belief of the resurrection of the dead, if in fact the dead rise not? See more in b.

b) metaph. and (α) in direct allusion to the sacred rite, βαπτίζειν ἐν πνεύματι ἁγίῳ καὶ πυρὶ, to baptize in the Holy Ghost and in fire, i. e. to overwhelm, richly furnish, with all spiritual gifts, or overwhelm with 'fire unquenchable' etc. Matt. 3: 11. Luke 3: 16. See Calmet, p. 144; and for the construction see above in a. α. So with ἐν πνεύματι ἁγίῳ alone, Mark 1: 8. John 1: 33. Acts 1: 5. 11: 16. — (β) genr. but still in allusion to the rite, to baptize with calamities, i. e. to overwhelm with sufferings; [Matt. 20: 22 bis, 23 bis.] Mark 10: 38 bis, 39 bis, τὸ βάπτισμα, ὃ ἐγὼ βαπτίζομαι, βαπτισθῆναι, to receive the baptism with which I must be baptized, i. e. can ye endure to be overwhelmed with sufferings like those which I must endure? For the construction see above in a. α. Luke 12: 50. — Sept. (for תַּבְּטִי) Is. 21: 4 ἡ ἀνομία μὲν βαπτίσει. Jos. B. J. 4. 3. 3 οἱ δὲ ὕστερον ἐβάπτισαν τὴν πόλιν, i. e. the robbers who had broken into Jerusalem afterwards baptized the city, filled it with confusion and calamity. Plut.

de Educ. Pueror. 13. 3, ψυχὴ τοῖς μὲν συμμέτροις αὐξεται πόνοις, τοῖς δὲ ὑπερβάλλουσιν βαπτίζεται. Heliodor. Aethiop. 2. 3 τῇ συμφορᾷ βεβαπτισμένον. Diod. Sic. 1. 73 ἰδιώτας βαπτίζειν ταῖς εὐφοραῖς. Clem. Alex. Paed. 2. 2 ἐπὶ μέθης βαπτίζομενος εἰς ὕπνον. Jos. Ant. 10. 9. 4 βεβαπτισμένοι εἰς ἀναισθησίαν καὶ ὕπνον ἐπὶ τῆς μέθης. Evenus 15, in Anthol. Gr. ed. Jac. I. p. 99, βαπτίζει ὕπνῳ. — So 1 Cor. 15: 29 bis, τί ποιήσουσιν οἱ βαπτίζοντες ὑπὲρ τῶν νεκρῶν — τί καὶ βαπτίζονται ὑπὲρ αὐτῶν; i. e. if the dead, οἱ νεκροί, do not rise, why expose ourselves to so much danger and suffering in the hope of a resurrection? comp. v. 30, 31, where κινδυνεύω and ἀποθνήσκω are substituted for βαπτίζομαι; see also Calmet, p. 145, 147. Comp. above in a. β.

Βάπτισμα, αἰος, τό, (βαπτίζω), pp. something immersed, in N.T. baptism, spoken of the rite, viz. of John's baptism, Matt. 3: 7. 21: 25. Mark 1: 4. 11: 30. Luke 3: 3. 7: 29. 20: 4. Acts 1: 22. 10: 37. 13: 24. 18: 25. 19: 3, 4. of the baptism instituted by Jesus, Rom. 6: 4. Eph. 4: 5. Col. 2: 12. 1 Pet. 3: 21. — Metaph. baptism into calamity, i. e. afflictions with which one is oppressed or overwhelmed, Matt. 20: 22, 23. Mark 10: 38, 39. Luke 12: 50. See in Βαπτίζω 2. b.

Βαπτισμός, οὔ, ὁ, (βαπτίζω.)

1. washing, ablution, sc. of vessels, etc. Mark 7: 4, 8. Heb. 9: 10. Comp. Lev. 11: 32.

2. baptism, i. e. the christian rite, Heb. 6: 2. — Jos. Ant. 18: 5. 2, of John's baptism.

Βαπτιστής, οὔ, ὁ, (βαπτίζω,) a baptizer, i. e. the Baptist, as a cognomen of John the Baptist, the forerunner of our Lord. Matt. 3: 1. 11: 11, 12. 14: 2, 8. 16: 14. 17: 13. Mark 6: 24, 25. 8: 28. Luke 7: 20, 28, 33. 9: 19. — Jos. Ant. 18. 5. 2.

Βάπτω, f. ψα, to dip in, to immerse, trans.

a) pp. c. c. *εἰς* seq. accus. John 13: 26 βάψας τὸ ψυμλον, sc. *εἰς* τὸ τραβῆλον, coll. Mark 14: 20. So Sept. seq. *εἰς* τι, for תַּבְּטִי Lev. 4: 6. 14: 6. Num. 19: 18.

seq. ἔν τινι Ruth 2: 14. 2 K. 8: 15. Job 9: 31.—Xen. Anab. 2. 2. 9. seq. ἔν τινι Hom. Od. 9. 392. — So trans. and seq. gen. of the thing touched; Luke 16: 24 ἵνα βάπτῃ τὸ ἄκρον τοῦ δακτύλου ὕδατος, i. e. by impl. in a small portion of water, which then is put in the gen. comp. Buttm. § 132. 6, 3. Winer § 30. 5. p. 166. Matth. § 333. Herm. ad Vig. p. 881. — So Hom. Il. 6. 508 λούσθαι ποταμοῖο.

b) by impl. to tinge, to dye, c. c. dat. of means, Buttm. § 133. 3, 1. Rev. 19: 13 ἱμάτιον βεβαμμένον αἵματι.—Jos. Ant. 3. 6. 1 τριχὰς καὶ δορὰς προβάτων, καὶ τὰς μὲν ὑακύνθῳ βεβαμμένας, τὰς δὲ φοίνικι. Herodot. 7. 67 εἴματα βεβαμμένα. Hom. Batrachom. 218 or 223 ἐβάπτετο δ' αἵματι λίμνῃ. Helladius in Anthol. Gr. ed. Jac. III. p. 145.

Βαραββᾶς, ᾶ, ὁ, Barabbas, Aramæan אֲבָרָבָא (son of the father), pr. name of a robber, whose release the Jews demanded of Pilate, Matt. 27: 16, 17, 20, 21, 26. Mark 15: 7, 11, 15. Luke 23: 18. John 18: 40 bis. Three Mss. the Armenian version, and one Syriac version, read in Matt. 1. c. Ἰησοῦς Βαραββᾶς; see Olshausen in loc.

Βαραΐχ, ὁ, indec. Barak, Heb. בָּרַק (lightning), pr. name of a Hebrew, who in conjunction with Deborah delivered Israel from the Canaanites. Heb. 11: 32. See Judg. c. 4, 5.

Βαραχίας, ου, ὁ, Barachias, pr. name of a man, Matt. 23: 35. He was probably the same with Jehoida, 2 Chr. 24: 2, 20; as the Jews often had two names. See Ζαχαρίας, and Kuinoel and Olshausen in loc.

Βάρβαρος, ου, ὁ, a barbarian, i. e. in ancient usage simply a foreigner, viz.

a) one who uses a different language, 1 Cor. 14: 11 bis. Sept. for רֶבֶב Ps. 114: 1.—2 Macc. 2: 21. Herodot. 2. 158 βαρβάρους πάντας οἱ Αἰγύπτιοι καλέοντι τοὺς μὴ σφίσι ὁμογλώσσους. Herodian. 7. 3. 2. ib. 7. 8. 23.

b) one who does not speak Greek, one not a Greek; Acts 28: 2, 4, where the inhabitants of Melita (Malta) are so called, as speaking a dialect of the Phœnician language. Rom. 1: 14 Ἕλλησι τε

καὶ βαρβάροις, to the Greeks and to those not Greeks.—Jos. Ant. 4. 2. 1. B. J. 5. 1. 3. So Clem. Alex. often calls the Jews βάρβαροι, e. g. Strom. 6. 6 ἰδὲ θη νόμος μὲν καὶ προφηταὶ βαρβάροις, φιλοσοφία δὲ Ἕλλησι.—Col. 3: 11 Ἕλλησι καὶ Ἰουδαῖοις — βάρβαροις, Σκύθῃς, where βάρβαρος seems to refer to those nations of the Roman empire who did not speak Greek, as the Jews, Romans, Spaniards, etc. and Σκύθῃς to nations not under the Roman dominion.—Jos. B. J. proem. 5 Ἕλλησι καὶ βαρβάροις, i. e. the Romans, Jews, etc. So of the Romans, Polyb. 5. 104. 1. ib. 9. 37. 5.

Βαρέτω, ᾧ, ἰ. ἦσω, (βάρος,) in N. T. only Pass. βαρέομαι, οὔμαι, aor. 1 ἐβαρήθην, perf. particip. βεβαρημένος, to be heavy, to be weighed down, to be oppressed, only metaph. as βεβαρημένοι ἦντο Luke 9: 32, and so with ἦντο implied Matt. 26: 43. Mark 14: 40. So Sept. βαρύνω for בָּרַךְ 1 Sam. 3: 2.—Anthol. Gr. ed. Jac. IV. p. 177, βεβ. ἦντο.—Luke 21: 34 μήποτε βαρηθῶσιν (text. rec. βαρυνθῶσιν) αἱ καρδίαι ὑμῶν ἐν κραιπύλῃ, i. e. lest ye be oppressed through surfeiting etc. i. e. dull, heavy, stupid. So Sept. for בָּרַךְ Ex. 7: 14.—Act. Thom. § 36. Hom. Od. 19. 122 οἶνε βεβαρήντο. Comp. βαρύνω Wied. 9: 15.—So to be oppressed, to be borne down, sc. by evils, calamities, etc. 2 Cor. 1: 8. 5: 4.—Act. Thom. § 21 διὰ τὴν λύπην ἐβαρήθη. Dion. Hal. Ant. 1. 14 πόλεις ὑπὸ πολέμων καὶ ἄλλων κακῶν βαρηθῆσα. So βαρύνω Jos. Ant. 6. 3. 2. Diod. Sic. 4. 38.—In the sense of to be burdened, sc. by expense, 1 Tim. 5: 16 μὴ βαρεῖσθω ἡ ἐκκλησία. Comp. in Ἀβαρής and Ἐπιβαρῶ.—Of this word only the participles βεβαρητός, βεβαρημένος, occur in the early and Attic writers, as Hom. Od. 3. 139. ib. 19. 122. Plato Symp. p. 203. B. The present and other forms occur only in later writers; as fut. βαρήσει Lucian. Dial. Mort. 10. 4 or 5. See Matth. § 227. Buttm. Ausf. Sprachl. II. p. 88. Comp. Thom. Mag. p. 141 sq.

Βαρέως, adv. (βαρύν,) heavily, metaph. with difficulty, as τοῖς ὠτὶ βαρέως ἤκουσαν, i. e. to hear with difficulty, to be dull of hearing, Matt. 13: 15 and

Acts 28: 27, quoted from Is. 6: 10, where Sept. for כְּבִיד—But β. ἀκούειν, *to hear with indignation*, Xen. An. 2. 1. 9. Also β. φέρον, *to be displeased*, Sept. for כְּבִיד Gen. 31: 35. 2 Macc. 14: 27. Xen. An. 2. 1. 4.

Βαρθολομαῖος, ου, ὁ, Bartholomew, Heb. בֶּרְתוֹלַמִּי (son of Tolmai), the patronymic appellation of one of the twelve, whose proper name seems to have been Nathaniel; see John 1: 46. 21: 2.—Matt. 10: 3. Mark 3: 18. Luke 6: 14. Acts 1: 13.

Βάρ-ἰησοῦς, οὔ, ὁ, Bar-jesus, Heb. בָּר-יֵהוֹשֻׁעַ, the name of a Jewish magician, Acts 13: 6.

Βάρ-ἰωνᾶς, ᾱ, ὁ, Bar-jonas, Heb. בֶּר-יֹנָתָן (son of Jonas), patronymic appellation of the apostle Peter, Matt. 16: 17.

Βαρνάβας, α, ὁ, Barnabas, surname of Joses, a Levite, born in Cyprus, who became the chief associate of Paul in his labours. The name *Barnabas*, Heb. בֶּר-נָבִיא, is explained by Luke (Acts 4: 36) to be i. q. *υἱὸς παρακλήσεως*, see in *τίος*.—Acts 4: 36. 9: 27. 11: 22, 25, 30. 12: 25. 13: 1, 2, 7, 43, 46, 50. 14: 12, 14, 20. 15: 2 bis, 12, 22, 25, 35, 36, 37, 39. 1 Cor. 9: 6. Gal. 2: 1, 9, 13. Col. 4: 10.

Βάρος, εος, ους, τό, weight, Xen. Cyr. 3. 3. 42. Ven. 6. 5. In N.T. only metaph.

a) *weight*, sc. in reference to its pressure, *burden, load*. (pp. Xen. Oec. 17. 9.) Matt. 20: 12 βασιτάζειν τὸ βάρος τῆς ἡμέρας, *the burden, i. e. the heavy labour of the day*.—Act. Thom. § 57 ὑποφέρειν τὸ βάρος τῆς ἡμέρας.—Spoken of precepts, of which the observance is burdensome, Acts 15: 28. Rev. 2: 24.—Ecclus. 13: 2. Clem. Alex. Strom. 3. 1. Plato Legg. 11. p. 971. E, νόμων βάρος.—Spoken of sinful conduct and its consequences, *trouble, sorrow*, etc. Gal. 6: 2 ἀλλήλων τὰ βάρε βασιτάζειτε.—In a pecuniary sense, 1 Thess. 2: 6 ἐν βάρει εἶναι, *to be burdensome*, comp. v. 9, and see in *Βαρεῖν*. Others, *honour, authority*, as in Diod. Sic. 4. 61.

b) *weight*, sc. in reference to its cause, i. e. *greatness, abundance, fullness, opu-*

lence. 2 Cor. 4: 17 αἰώνιον βάρος δόξης, for *βάρος αἰωνίου δόξης, a weight, fullness, of eternal glory*. For the constr. comp. 2 Macc. 9: 10 διὰ τὸ τῆς δόξης ἀφόρητον βάρος, for *τὸ τῆς δόξης ἀφορητοῦ βάρος*. Comp. Soph. Oed. Col. 297 πατρῶν ἄστυ γῆς for *πατρῶας γῆς ἄστυ*. Herm. ad Vig. p. 891.—So Heb. כְּבִיד Ps. 49: 17. Is. 10: 3. 66: 12. Soph. Ajac. 130 μακροῦ πλοῦτου βάρε. Suidas, βάρος· ἀντὶ τοῦ τὸ πληθος, τὴν ἰσχύν. Comp. ὄχλος βαρεῖς, *a great army*, Sept. Num. 20: 20. 1 Macc. 1: 17, 20.

Βαραβᾶς, ᾱ, ὁ, Barabbas, surname of two men, viz. 1. of Joseph mentioned Acts 1: 23; see Ἰωσήφ. 2. of Judas mentioned Acts 15: 22; see Ἰούδας.

Βαρτιμαῖος, ου, ὁ, Bartimaeus, Heb. בֶּרְתִּמָּאִי i. e. son of Timaeus. name of a blind man, Mark 10: 46.

Βαρύνω, f. νῶν, (βαρεῖς,) in N. T. only aor. 1 Pass. ἐβαρύνθη, *to be heavy*, i. e. metaph. *to be oppressed, dull, stupid*, Luke 21: 34 in text. recept. where later editions read *βαρεῖα*, which see.—Diod. Sic. 4. 38. Xen. Lac. 2. 5.

Βαρὺς, εἶα, ὅ, (βαρεῖς,) *heavy*, viz.

a) pp. Matt. 23: 4 φορτία βαρεῖα, *heavy burdens*, spoken metaph. of burdensome precepts. So Sept. for כְּבִיד Ps. 38: 5. of a yoke 2 Chr. 10: 4, 11.—Ecclus. 40: 1. pp. Xen. Hiero 1. 5. Eq. 10. 6.

b) trop. *weighty*, i. e. *important*, Matt. 23: 23 τὰ βαρύτερα τοῦ νόμου. Acts 25: 7 βαρεῖα αἰτιώματα, i. e. not trivial, severe. So Sept. for יָקָר Dan. 2: 11.—Herodian. 2. 14. 7.—Spoken of an epistle, *weighty*, i. e. not to be made light of, *stern, severe*, 2 Cor. 10: 10.—Herodian. 3. 11. 6.

c) trop. *grievous*, i. e. *oppressive, hard to be borne*; e. g. precepts, 1 John 5: 3. Sept. for כְּבִיד Neh. 5: 18.—Wisd. 2: 15. Ecclus. 29: 28.—In the sense of *afflictive, violent*, as λύκοι βαρεῖς, i. e. *fierce wolves*, Acts 20: 29. Sept. σύγχυσις βαρεῖα for כְּבִיד 1 Sam. 5: 11, coll. v. 6.—3 Macc. 6: 5 ὁ βαρεῖς ἄστυντων βασιλεύς. Wisd. 17: 21. Ael. V. H. 1. 34 θανάτου τρόπον βαρύτερον.

Βαρύτιμος, ου, ὁ, ἡ, adj. (βαρεῖς and τιμή,) of *great price, precious*, Matt.

26: 7.—Heliodor. II. p. 113. Aeschyl. Suppl. 25.

Βασανίζω, *f. law*, (βάσανος q. v.) pp. to apply a touch-stone; metaph. to examine, to scrutinize, either by words, Xen. Cyr. 5. 3. 16. or by torture, Jos. Ant. 5. 1. 2. Herodian. 3. 5. 13. Hence in N. T. to torture, i. e. to torment, to afflict with pain, etc. trans.

a) spoken of disease, Matt. 8: 6 δεινός βασανιζόμενος. Rev. 9: 5. So Sept. for חֲרִיב מִיֶּמֶן Mic. 6: 13. חֲרִיב 1 Sam. 5: 3.—2 Macc. 9: 6.—Spoken of the pains of parturition, Rev. 12: 2. of punishment, Matt. 8: 29. Mark 5: 7. Luke 8: 28. Rev. 11: 10 coll. v. 6. Rev. 14: 10. 20: 10.—Wisd. 11: 9. 12: 23. 2 Macc. 1: 28. Jos. Ant. 2. 14. 4. genr. Arrian. Diss. Ep. 2. 22. 35.

b) trop. to vex, to harass, 2 Pet. 2: 8 ψυχὴν δικαλαῶν. So physically, with toil, Mark 6: 48. Spoken of a vessel tossed by the waves, Matt. 14: 24.

Βασανισμός, οὗ, ὁ, (βασανίζω,) pp. examination, sc. by a touch-stone or by torture. In N. T. torture, torment; Rev. 14: 11 κάπνος βασανισμού, i. e. the smoke of the fire in which they are tormented. Rev. 9: 5 bis. 18: 7, 10, 15.—4 Macc. 9: 6.

Βασανιστής, οὗ, ὁ, (βασανίζω,) pp. one who applies the torture, an inquisitor, Dem. 978. 11. In N. T. a prison-keeper, jailer, Matt. 18: 34, i. q. δεσμοφύλαξ. — Symm. βασανιστήριον for חֲרִיבֵי־יָדָה Jer. 20. 2.

Βάσανος, ου, ἡ, pp. a touch-stone, the ancient lapis Lydius, for trying metals, etc. Pind. Pyth. 10. 106. Comp. there the Scholia, and also Rees' Cyclop. art. Touch-stone. Hence, examination, trial, Polyb. 22. 3. 7. torture, Polyb. 15. 27. 7. Ael. V. H. 7. 18. comp. Wisd. 2: 19.—In N. T. torment, pain, e. g. from disease, Matt. 4: 24. Sept. for חֲרִיב Ez. 12: 18. So of punishment, Luke 16: 23, 28. — Wisd. 3: 1. 17: 13. 19: 4. Jamblich. Vit. Pythag. § 68. Spoken of the pains of parturition, Anthol. Gr. ed. Jac. II. p. 205.

Βασιλεία, ας, ἡ, (βασιλεύς,) kingdom, viz.

a) dominion, reign, i. e. the exercise of kingly power, [Matt. 6: 13.] Luke 1: 33. 19: 12, 15. Heb. 1: 8. Rev. 17: 12, 17, 18. Sept. for מְלִיכָה 1 Sam. 10: 16, 25. מְלִיכָה 1 Sam. 28: 17. מְלִיכָה 1 Sam. 13: 13.—Wisd. 6: 4. Herodian. 6. 9. 17. Xen. Cyr. 3. 1. 29. ib. 8. 3. 26. H. G. 3. 3. 5. — So by meton. of abstr. for concrete, kings, Rev. 1: 6 in later edit. where the text. rec. has βασιλείς. Comp. σωτήριον for σωτήρ, Luke 2: 30. περία for πύργος, Jos. Ant. 4. 3. 2.

b) dominions, realm, i. e. a people and territory under kingly rule, Matt. 4: 8. Mark 6: 23. Luke 4: 5.—Matt. 12: 25, 26. Mark 3: 24 bis. Luke 11: 17, 18.—Matt. 24: 7 bis. Mark 13: 8 bis. Luke 21: 10 bis. So Heb. 11: 33. Rev. 11: 15. 16: 10. Sept. for מְלִיכָה 2 Chr. 32: 15. Esth. 2: 3. מְלִיכָה Gen. 10: 10. Num. 32: 33. Josh. 11: 10.—Ecclus. 44: 3. Ael. V. H. 4. 5. Herodian. 4. 3. 11.

c) In the phrase ἡ βασιλεία τοῦ θεοῦ, kingdom of God, Matt. 6: 33. Mark 1: 4, 15. Luke 4: 43. 6: 20. John 3: 13, 5. al. ascp. also ἡ βασ. τοῦ Χριστοῦ, Matt. 13: 41. 20: 21. Rev. 1: 9. or τοῦ Χ. καὶ θεοῦ Eph. 5: 5. or τοῦ Δαυὶδ, as the ancestor and type of the Messiah, Mark 11: 10; further, ἡ βασ. τῶν οὐρανῶν, kingdom of heaven, but only in Matthew, as 3: 2. 4: 17. al. for which we find in 2 Tim. 4: 18 βασ. ἐπουράνιος; and likewise absol. ἡ βασιλεία, Matt. 8: 12. 9: 35. al. i. q. later Heb. מְלִיכָה מְלִיכָה or מְלִיכָה מְלִיכָה. All these expressions are in N. T. synonymous, and signify the divine spiritual kingdom, the glorious reign of the Messiah. The idea of this kingdom has its basis in the prophecies of the O. T. where the coming of the Messiah and his triumphs are foretold; e. g. Ps. 2 and 110. Is. 2: 1—4, coll. Mich. 4: 1 sq. (where in v. 7 the Targum has מְלִיכָה מְלִיכָה,) Is. 11: 1 sq. Jer. 23: 5 sq. 31: 31 sq. 32: 37 sq. 33: 14 sq. Ez. 34: 23 sq. 37: 24 sq. and espec. Dan. 2: 44. 7: 14, 27. 9: 25 sq. His reign is here figuratively described as a golden age, when the true religion and with it the Jewish theocracy should be re-established in more than pristine purity, and universal peace and happiness prevail. All this

was doubtless to be understood in a spiritual sense; and so the devout Jews of our Saviour's time appear to have received it; as Zacharias, Luke 1: 67 sq. Simeon, 2: 25 sq. Anna, 2: 36 sq. Joseph, Luke 23: 50, 51. But the Jews at large gave to these prophecies a temporal meaning; and expected a Messiah who should come in the clouds of heaven, and as king of the Jewish nation restore the ancient religion and worship, reform the corrupt morals of the people, make expiation for their sins, free them from the yoke of foreign dominion, and at length reign over the whole earth in peace and glory; comp. *Αἰών* 2. See Schoettgen Diss. de regno coelorum in Hor. Heb. I. p. 1147. Wetstein N. T. I. p. 256. Kuinoel on Matt. 3: 2. Koppe Exc. I. in Ep. ad Thess. p. 92 sq. Keil Hist. dogm. de regno Mess. in Opusc. Acad. p. 22 sq. Bertholdt Christol. Judaeor. p. 187 sq. — Referring to the O. T. idea, we may therefore regard the kingdom of heaven etc. in the N. T. as designating in its christian sense, *the christian dispensation*, or 'the community of those who receive Jesus as the Messiah, and who, united by his Spirit under him as their Head, rejoice in the truth and live a holy life in love and in communion with him.' This spiritual kingdom has both an internal and an external form. As internal, it already exists and rules in the hearts of all Christians, and is therefore present. As external, it is either embodied in the visible church of Christ, and in so far is present and progressive; or it is to be perfected in the coming of the Messiah to judgment and his subsequent spiritual reign in bliss and glory, in which view it is future. But these different aspects are not always distinguished; the expression often embracing both the internal and external sense, and referring both to its commencement in this world and its completion in the world to come. Comp. Olshausen on Matt. 3: 2. Tholuck Bergpred. p. 72 sq. — Hence in N. T. spoken (α) in the Jewish temporal sense, by Jews and by the apostles before the day of Pentecost, Matt. 18: 1. 20: 21. Luke 17: 20 init. 19: 11. Acts 1: 6.

(β) in the christian sense, as announced by John, where perhaps something of the Jewish view was intermingled, Matt. 3: 2; comp. also Luke 23: 51. As announced by Jesus and others, Matt. 4: 17, 23. 9: 35. 10: 7. Mark 1: 14, 15. Luke 10: 9, 11. Acts 28: 31. al. — In the internal spiritual sense, Rom. 14: 17 οὐ γὰρ ἐστὶν ἡ β. τοῦ θ. βρωσὶς καὶ πόσις, ἀλλὰ δικαιοσύνη καὶ εἰρήνη καὶ χαρὰ ἐν πνεύματι ἁγίῳ. Matt. 6: 33. Mark 10: 15. Luke 17: 21. 18: 17. John 3: 3, 5. 1 Cor. 4: 20. — In the external sense, i. e. as embodied in the visible church and the universal spread of the gospel, Matt. 6: 10. 12: 28. 13: 24, 31, 33, 41, 47. 16: 28. Mark 4: 30. 11: 10. Luke 13: 18, 20. Acts 19: 8. al. or as perfected in the future world, Matt. 13: 43. 16: 19. 26: 29. Mark 14: 25. Luke 22: 29, 30. 2 Pet. 1: 11. Rev. 12: 10. al. In this view it denotes especially *the bliss of heaven* which is to be enjoyed in the Redeemer's kingdom, i. q. eternal life, Matt. 8: 11. 25: 34. Mark 9: 47. Luke 13: 28, 29. Acts 14: 22. 1 Cor. 6: 9, 10. 15: 50. Gal. 5: 21. Eph. 5: 5. 2 Thess. 1: 5. 2 Tim. 4: 18. Heb. 12: 28. James 2: 5. al. — Spoken generally, Matt. 5: 19 bis. 8: 12 υἱοὶ τῆς βασιλείας, *sons of the kingdom*, i. e. the Jews, who thought the Messiah's reign was destined only for them; but υἱοὶ τῆς β. Matt. 13: 38, are the true citizens of the kingdom of God. Matt. 11: 11, 12 see in Ἀρπάω. 13: 11, 19, 44, 45, 52. 18: 4, 23. 19: 12, 24. 20: 1. al. saep. Spoken also genr. of the privileges and rewards of the divine kingdom both here and hereafter, Matt. 5: 3, 10, 20. 7: 21. 18: 3. Col. 1: 13. 1 Thess. 2: 12. *Al.*

Βασιλεὺς, ου, ὁ, ἡ, adj. (βασιλεύς,) royal, regal.

a) pp. 1 Pet. 2: 9 βασιλεῖον ἱεράτευμα, *a royal priesthood*, consecrated to God as kings and priests, i. e. in a distinguished manner; quoted from Ex. 19: 6, where Sept. for כִּנְיֹתֵיכֶם מְלִיכִים. — Wisd. 18: 15. Jos. Ant. 2. 10: 2. Xen. Anab. 1. 10. 12.

b) as a subst. τὸ βασιλεῖον, and plur. τὰ βασιλεία, (sc. δῶμα or δώματα,) *a royal mansion, palace*, Luke 7: 25. So

Sept. plur. for מְלִיכִים Esth. 2: 13. מְלִיכִים Nah. 2: 6. sing. for מֶלֶךְ Prov. 18: 19.—Plur. Jos. Ant. 13. 5: 3. Xen. Cyr. 1. 1. 5. Sing. Jos. Ant. 6. 12. 4. Xen. Cyr. 8. 7. 1.

Βασιλεύς, έως, δ, a king, i. e. one who exercises royal authority and sovereignty. Sept. everywhere for Heb. מֶלֶךְ.

a) pp. and genr. of David, Matt. 1: 6. Acts 13: 22. Pharaoh, Acts 7: 10, 18. Heb. 11: 23, 27. of the Roman emperor, John 19: 15. of ancient Jewish kings, Luke 10: 24.—Herodian. 4. 10. 4. Polyb. 3. 33. 3. Xen. 1. 2. 1. — So also Jesus as the Messiah is often called king, king of Israel, of the Jews, etc. Matt. 2: 2. 21: 5. 25: 34, 40. Luke 19: 38. John 1: 50. 12: 13, 15. al. So Sept. and מֶלֶךְ Ps. 2: 6. Ez. 37: 24. — Spoken of God, 1 Tim. 1: 17. 6: 15. Rev. 15: 3. 17: 14 βασιλεύς βασιλείων, *king of kings*, by way of emphasis; comp. ἀναξ ἀνάκτων Aeschyl. Suppl. 533. Matth. § 430. 5. Gesen. p. 692. c. Stuart, § 455. c. So Sept. and מֶלֶךְ Ps. 5: 3. 29: 10. 47: 3. 95: 3.—Ecclesi. 51: 1. — Matt. 5: 35 πόλις τοῦ μεγάλου βασιλέως, i. e. of God, viz. Jerusalem as the seat of his worship; so Sept. and מֶלֶךְ Ps. 47: 2.

b) in a more general and lower sense, as a title of distinguished honour, *vice-roy, prince, leader, chief*, etc. Thus Herod the Great and his successors had the title of king, but were dependant for the name and power on the Romans; Matt. 2: 1, 3, 9. Luke 1: 5. Acts 12: 1. 25: 13 sq. 26: 2 sq. But Herod Antipas was in fact only a tetrarch, (Matt. 14: 1. Luke 3: 1, 19. 9: 7,) though he is called βασιλεύς Matt. 14: 9. Mark 6: 14. So Aretas, king of Arabia Petraea, 2 Cor. 11: 32, comp. Bibl. Repos. III. p. 266, 267. Also when joined with ἡγεμόνης, Matt. 10: 18. Mark 13: 9. Luke 21: 12. also Acts 4: 26. So Sept. and מֶלֶךְ Ps. 2: 2. 102: 16. — Genr. 1 Pet. 2: 13, 17. 1 Tim. 2: 2. Matt. 17: 25. 18: 23. Acts 9: 15. Rev. 9: 11. So Sept. and מֶלֶךְ Josh. c. 12. — Hom. Od. 1. 394. Spoken of the sons of the emperor Severus, Herodian.

3. 12. 3. comp. 7. 10. 3, and 8. 8. 6, 15. — Trop. spoken of Christians, as about to reign with the Messiah over the nations, Rev. 5: 10. 1: 6 in text. rec. comp. 20: 6, and see in Βασιλεύω b. AL.

Βασιλεύω, f. εἶπω, (βασιλεύς,) to be king, to reign, intrans.

a) genr. and c. c. ἐπὶ seq. gen. of country or accus. of pers. *to reign over*, etc. Luke 19: 14, 17. 1 Tim. 6: 15 ὁ βασιλεύων, *a king*. Spoken of Archelaus, who for a time had the title of king, Matt. 2: 22, see in Ἀρχιλαός. Sept. for מֶלֶךְ Judg. 9: 8, 10. 1 Sam. 8: 9, 11. — C. c. gen. Herodot. 1. 206. Xen. Mem. 3. 2. 2. — Spoken of the Messiah, Luke 1: 33. 1 Cor. 15: 25. Rev. 11: 15.

b) absol. *to reign*, i. e. *to possess and to exercise dominion*; spoken of God as vindicating to himself his regal power, Rev. 11: 17. 19: 6. So Sept. and מֶלֶךְ Ps. 93: 1. 96: 10. 97: 1. 99: 1.—Trop. spoken of Christians who are to reign with Christ, i. e. enjoy the high privileges, honours, and felicity of the Messiah's kingdom, Rom. 5: 17. Rev. 5: 10. 20: 4, 6. 22: 5. So of Christians on earth, *to enjoy the honour and prosperity of kings*, 1 Cor. 4: 8 bis. Comp. Lat. *vivo et regno*, Hor. Ep. 1. 10. 8.—Trop. *to have dominion, to prevail, to be predominant*, e. g. death, Rom. 5: 14, 17. sin and grace, 5: 21 bis. 6: 12.

Βασιλικός, ἡ, όν, (βασιλεύς,) kingly, royal, i. e.

a) pp. belonging to a king, e. g. a territory, Acts 12: 20. a robe, 12: 21. So Sept. for מֶלֶךְ Num. 20: 17. 21: 22. 2 Sam. 14: 26. מֶלֶךְ Esth. 8: 15. — Xen. Cyr. 8. 5. 3.—Spoken of a person attached to a court, *a courtier, a nobleman*, John 4: 46, 49. — Jos. Ant. 17. 10. 3, 6. Polyb. 4. 76. 2.

b) trop. *noble, excellent, pre-eminent*. James 2: 8 νόμος βασιλικός. — Clem. Alex. Strom. 1. 16 διδασκαλία. 5. 14 ὁ λόγος θεῖος καὶ βασιλικός. Jos. Ant. 6. 4. 5. Xen. Conv. 1. 8 βασ. κάλλος. So *regalis* Cic. Off. 1. 13.

Βασιλίσσα, ης, ἡ, (βασιλεύς,) a queen, Matt. 12: 42. Luke 11: 31. Acts

8: 27. Rev. 18: 7. Sept. for $\pi\tau\epsilon\lambda\eta$ 1 K. 10: 1. Esth. 1: 9, 11, 12, 15, 16, 17. — Polyb. 23. 18. 2. Aristot. Oec. 9. Xen. Oec. 9. 15. — The Atticists condemn it as a word of the later Greek instead of $\beta\alpha\sigma\iota\lambda\epsilon\upsilon\alpha$ or $\beta\alpha\sigma\iota\lambda\acute{\iota}\varsigma$, Phryn. ed. Lob. p. 225. Sturz de Dial. Mac. p. 151.

Βάσις, *εως*, ἡ, ($\beta\alpha\iota\omega$), a *step*, *pace*, Herodian. 6. 5. 12. a *foot*, *base*, on which any thing stands, Sept. for $\pi\tau$ Ex. 30: 18, 28. In N. T. *the foot*, as that with which we walk, Acts 3: 7. — Wisd. 13: 18. Jos. Ant. 7. 5. 5. ib. 7. 11. 3.

Βασκαίνω, f. *ανῶ*, ($\beta\acute{\alpha}\sigma\kappa\omega$, $\beta\acute{\alpha}\zeta\omega$), aor. 1 $\epsilon\beta\acute{\alpha}\sigma\kappa\alpha\upsilon\alpha$, for which Mss. have $\epsilon\beta\acute{\alpha}\sigma\kappa\eta\alpha$, as also Herodian. 2. 4. 11. comp. Buttin. § 101. 4. n. 2; *to prate* sc. about any one, *to slander*, trans. Plut. Pericl. 12. — In N. T. *to prate* to any one, i. e. *to mislead by pretences*, as if by magic arts, *to fascinate*, *to bewitch*, trans. Gal. 3: 1. — Herodian. 2. 4. 11. Diod. Sic. 4. 6. Aristot. Probl. 20. 34. Theocr. Id. 6. 39. Comp. Loh. ad Phryn. p. 462 sq. Wetstein N. T. ad loc.

Βαστάζω, f. *άσω*, ($\beta\acute{\alpha}\sigma\iota\varsigma$), pp. *to raise upon a basis*, *to support*; in ordinary usage and in N. T. *to take up and hold*, *to bear*, trans. viz.

a) *to take up and hold*, sc. in the hands etc. John 10: 31 $\epsilon\beta\acute{\alpha}\sigma\tau\alpha\zeta\omicron\nu\iota\lambda\lambda\theta\omicron\nu\varsigma$. — Jos. Ant. 7. 11. 7 $\beta\alpha\sigma\tau\acute{\alpha}\sigma\alpha\varsigma\ \tau\eta\nu\ \mu\acute{\alpha}\chi\alpha\upsilon\alpha\nu\ \alpha\pi\omicron\ \tau\eta\varsigma\ \gamma\eta\varsigma$. Herodian. 4. 2. 11. — In the sense of *to take up and bear*, Acts 21: 35. So *to take up and bear away*, i. e. *to take away*, John 20: 15. — Jos. Ant. 7. 15. 3. ib. 9. 7. 1. Polyb. 1. 48. 2. — Trop. *to take upon one's self and bear*, Matt. 8: 17 $\tau\acute{\alpha}\varsigma\ \rho\omicron\sigma\omicron\upsilon\varsigma$. Comp. Is. 53: 4.

b) *to bear*, *to carry*, in the hands or on the shoulders, etc. Matt. 3: 11 $\tau\acute{\alpha}\ \iota\pi\omicron\delta\eta\mu\alpha\tau\alpha$, one's sandals, which was the duty of a servant. Mark 14: 13 and Luke 22: 10 $\kappa\epsilon\phi\acute{\alpha}\lambda\iota\omicron\nu\ \iota\delta\alpha\tau\omicron\varsigma$. Luke 14: 27 and John 19: 17 $\tau\omicron\nu\ \sigma\tau\alpha\upsilon\tau\omicron\nu\ \gamma\omicron\nu\iota$. Luke 7: 14. John 12: 6. Acts 3: 2. 15: 10. Gal. 6: 5. Rev. 17: 7. — Ecclus. 6: 27. Bel and Drag. 36. Herodian. 4. 7. 11. Polyb. 2. 24. 6. ib. 8. 7. 9. — Trop.

Acts 9: 15 $\sigma\alpha\upsilon\delta\omicron\varsigma\ \tau\omicron\upsilon\ \beta\alpha\sigma\tau\acute{\alpha}\sigma\alpha\iota\ \tau\omicron\ \delta\omicron\nu\omicron\mu\acute{\alpha}\ \mu\omicron\nu\ \epsilon\tau\acute{\alpha}\rho\iota\omicron\nu\ \epsilon\theta\eta\omega\acute{\nu}\ \kappa\ \tau\ \lambda$. *to bear my name*, i. e. *to announce*, *to publish*, etc. — In the sense of *to bear up*, *to support*, Rom. 11: 18. — Metaph. *to bear*, *to support*, *to endure*, e. g. labours, sufferings, etc. Matt. 20: 12 see in $\beta\acute{\alpha}\rho\omicron\varsigma$. Rev. 2: 3. punishment, $\tau\omicron\ \kappa\omicron\lambda\iota\mu\alpha$, Gal. 5: 10. So Sept. for $\kappa\tau\eta\zeta$ 2 K. 18: 14. Heb. $\gamma\gamma\ \kappa\tau\eta\zeta$ Lev. 5: 1, 17. Is. 53: 12. Ez. 23: 35. So *to bear patiently*, Rom. 15: 1. Gal. 6: 2. Rev. 2: 2. — Arrian. Diss. Epict. 1. 3. 2. — Metaph. in the sense of *to receive*, *to understand*, John 16: 12 $\kappa\omicron\lambda\lambda\acute{\alpha}$ — $\omicron\upsilon\ \delta\iota\nu\alpha\sigma\theta\epsilon\ \beta\alpha\sigma\tau\acute{\alpha}\zeta\alpha\iota\nu\ \acute{\alpha}\rho\iota\iota$. — Arrian. Diss. Ep. 3. 15. 9 $\sigma\acute{\alpha}\lambda\epsilon\iota\alpha\ \tau\omicron\ \pi\epsilon\tau\acute{\alpha}\gamma\mu\alpha$, $\kappa\alpha\iota\ \tau\eta\nu\ \sigma\alpha\upsilon\tau\omicron\upsilon\ \phi\omicron\nu\sigma\iota\nu$, $\tau\acute{\iota}\ \delta\iota\nu\alpha\sigma\alpha\varsigma\ \beta\alpha\sigma\tau\acute{\alpha}\sigma\alpha\iota$.

c) *to bear* or *carry about*, sc. as attached to one's person; Gal. 6: 17 $\sigma\tau\iota\gamma\mu\alpha\tau\alpha\ \epsilon\nu\ \tau\eta\ \sigma\acute{\omega}\mu\alpha\tau\iota$. — So Symm. for $\kappa\tau\eta\zeta$ Ps. 69: 51, where Sept. $\iota\pi\acute{\alpha}\chi\omega$. — Luke 11: 27 $\kappa\omicron\lambda\lambda\acute{\alpha}\ \eta\ \beta\alpha\sigma\tau\acute{\alpha}\sigma\alpha\sigma\acute{\alpha}\ \sigma\epsilon$. So Schol. Mss. in Hom. Il. 6. 59 $\delta\omicron\nu\ \epsilon\nu\ \gamma\alpha\sigma\tau\epsilon\lambda\ \eta\ \mu\acute{\epsilon}\tau\eta\epsilon$ — $\beta\alpha\sigma\tau\acute{\alpha}\zeta\omicron\iota$, comp. Wetstein in loc. — In the sense of *to wear*, for which classic writers use $\phi\omicron\rho\epsilon\sigma\alpha\iota$, Luke 10: 4. — So $\phi\omicron\rho\epsilon\sigma\alpha\iota$, Diod. Sic. 20. 54. Xen. An. 1. 8. 29.

I. **Βάτος**, *ου*, ὁ or ὁ, a *thorn-bush*, *bramble*; fem. Luke 6: 44. 20: 37. Acts 7: 30, 35. So Sept. for $\pi\tau\epsilon\lambda\eta$ Deut. 33: 16. — Hom. Od. 24. 229. Polyb. 3. 71. 1. Theophr. H. Pl. 3. 18. — Masc. ὁ $\beta\acute{\alpha}\tau\omicron\varsigma$, Mark 12: 26 in later edit. So Sept. Vatic. for $\pi\tau\epsilon\lambda\eta$ Ex. 3: 2, 3, 4. So the Attics, according to Moeris p. 99. Thom. Mag. p. 148. Comp. H. Planck in Bibl. Repos. I. p. 667.

II. **Βάτος**, *ου*, ὁ, a *bath*, Heb. $\pi\tau$, a Jewish measure for wine and oil, equal to the *ephah* for dry measure, Luke 16: 6. According to Josephus, Ant. 8. 2. 9, it contained 72 $\xi\sigma\tau\alpha\upsilon\iota$ or *sextarii*; but the sextarius, which at Rome was equal to $1\frac{1}{2}$ pint, and would thus make the *bath* equal to $13\frac{1}{2}$ gallons, varied much in different places. The more usual estimate for the capacity of the bath, is $7\frac{1}{2}$ or 9 gallons. Comp. 1 K. 7: 26, 38. Ez. 45: 10, 11, 14. See Jahn § 114. Adam's Rom. Ant. p. 504.

Βάτραχος, ου, ὁ, a frog, Rev. 16: 13. Sept. for שָׁרָרָא Pa. 78: 45. 105: 30.—Aelian. V. H. 1. 3. Artemid. 2. 15 βάτραχοι δὲ ἀνδρας γοήτας καὶ βωμολόχους προσημαίνουσι· τοῖς δὲ ἐξ ὄχλου ποριζομένοις ἀγαθόν.

Βαττολογέω, ὦ, f. ἦσα, compounded from λέγω and βάτιος, a word derived by some from the Heb. נַטַּח to prate, to use many words, Lev. 5: 4. or from נַח, plur. נַחֲתִים, empty words, Job 11: 3 coll. v. 2. Is. 16: 6. 44: 25. By others it is regarded as of Greek origin, and even as a proper name. This Battus, according to some, was a king of Cyrene who stuttered, Herodot. 4. 155; according to others, he was a silly loquacious poet, who made long hymns full of repetitions; Suid. βαττολογία· ἡ πολυλογία, ἀπὸ Βάτιον τινὸς μακροῦς καὶ πολυστίχους ὕμνους ποιήσαντος, ταυτολογίαν ἔχοντες. It is more probably imitated by a sort of onomatopoeia from a person who stutters or stammers; and thus βαττολογία originally signified to stammer, and then to babble, to chatter; so Passow sub voc. — Hence in N. T. to use empty words, to repeat the same thing over and over, intrans. Matt. 6: 7, where it is explained by πολυλογία. Comp. Eccles. 7: 14.—Simplific. in Epictet. p. 212. [340.] περὶ καθηρόντων δὲ βαττολογῶν νῦν. Eustath. in Od. α. p. 833. 43. Βάτιος, βασιλεὺς, Αἰθῶς, —ὃς δοκεῖ παρομιᾶν δοῦναι τοῦ βαττολογεῖν. See Wetstein ad Matt. 1. c. Tholuck Bergpred. p. 362 sq.

Βδέλυγμα, ατος, τό, (βδελύσσω,) an abomination, i. e. any thing abominable or detestable.

a) genr. Luke 16: 15 βδ. ἐνώπιον τοῦ θεοῦ, opp. to τὸ ἐν ἀνθρώποις ὑψηλόν. So Sept. for נִבְרָתָא seq. ἐνώπιον Prov. 11: 1. seq. ἔκρυψεν Deut. 24: 4. seq. dat. Prov. 15: 8, 9. 20: 23. 21: 27. al.

b) spoken of what was *unclean* in the Jewish sense, and especially of impure idol-worship; hence, idolatry, licentiousness, abominable impurity, Rev. 17: 4, 5. 21: 27. So Sept. τὰ βδελύγματα τῶν ἐθνῶν for נִבְרָתָא 2 K. 16: 3. 21: 2. comp. Lev. 18: 22. γάρψ Lev. 11: 10, 12, 13. נִבְרָתָא Jer. 11: 15, coll. v. 13,

17. — Test. XII Patr. p. 615 ἐν βδελύγμασιν ἐθνῶν. — Here belongs the phrase τὸ βδέλυγμα τῆς ἐρημώσεως, Matt. 24: 15 and Mark 13: 14, quoted by Jesus from Dan. 9: 27, coll. 11: 31. 12: 11, where Sept. for נִבְרָתָא γάρψ, pp. an abomination causing desolation, and applied by Christ to what was to take place at the destruction of Jerusalem by the Romans; comp. Luke 21: 20, and so also Josephus, Ant. 10. 11. 7. It is probably to be referred to the pollution of the temple by idol-worship or the setting up of images; though express historical testimony is wanting; comp. 2 Thess. 2: 4. See Olshausen on Matt. 24: 15. So Sept. τῇ Ἀσιόρῃ βδελύγματι Σιδωνίων for נִבְרָתָא 1 K. 11: 5. נִבְרָתָא 1 K. 21: 26. נִבְרָתָא Is. 17: 8.—So βδ. τῆς ἐρημώσεως 1 Macc. 1: 54, where it refers to the like pollution of the temple by Antiochus Epiphanes, who set up in it the statue of Jupiter Olympius; comp. 2 Macc. 6: 2—5. 1 Macc. 1: 59. 6: 7.

Βδελυκτός, ή, όν, (βδελύσσω,) abominable, detestable, Tit. 1: 16. Sept. for נִבְרָתָא Prov. 17: 15. — 2 Macc. 1: 27. Eccles. 41: 5.

Βδελύσσω, f. ἔξω, (βδῶ pedo,) to emit a stench, to excite disgust; in N. T. Mid. βδελύσσομαι, as trans. to feel disgust at, to abominate, to abhor; see Buttm. § 135. 4. Rom. 2: 22 βδελυσσόμενος τὰ εἰδωλα. So Sept. for נִבְרָתָא Lev. 26: 11. נִבְרָתָא Deut. 23: 7. Amos 5: 10.—Wisd. 11: 25. Polyb. 33. 16. 20. of a stench, Aristoph. Plut. 700. —Particip. of the Perf. Pass. in a pass. sense, ἐβδελυγμένος, abominable, detestable, i. e. polluted with crimes etc. Rev. 21: 8. So Sept. for נִבְרָתָא Is. 14: 19. Job 15: 16. נִבְרָתָא Lev. 18: 30. Prov. 8: 7. γάρψ Hos. 9: 10.

Βέβαιος, αία, ον, (βάω, βαίνομαι,) steadfast, firm, sure; as ἐλπς 2 Cor. 1: 7. Heb. 3: 6. 6: 19. So Rom. 4: 16. Heb. 2: 2. 3: 14. 9: 17. 2 Pet. 1: 10, 19. —Wisd. 7: 23. Jos. Ant. 4. 8. 2 κήρυξ. 7. 9. 2. Xen. Cyr. 3. 2. 23 εἰρήνη. Hiero 3. 7 φίλια.

Βεβαιόω, ὦ, f. ὠσω, (βέβαιος,) to make steadfast, to confirm, trans. spoken

of persons, 1 Cor. 1: 8. 2 Cor. 1: 21. Col. 2: 7. Heb. 13: 9. So Sept. for עֲדָר Ps. 119: 28. עֲדָר Ps. 41: 13.—Spoken of things etc. *to corroborate, to ratify, to establish*, sc. by arguments, proofs, etc. Mark 16: 20. Rom. 15: 8. 1 Cor. 1: 6. Heb. 2: 3. — Jos. Ant. 1. 18. 6. Herodian. 6. 8. 15. Thuc. 3. 12.

Βεβαίωσις, εως, ἡ, (βεβαίωσις) confirmation, firm establishment, Phil. 1: 7. Heb. 6: 16 *εις βεβαίωσιν*.—Wind. 6: 18. Thuc. 4. 87.

Βέβηλος, ου, ὁ, ἡ, adj. (βαίω, βηλός a threshold,) pp. of place, accessible to all, Soph. Oed. Col. 10. hence, *common, profane*, in opp. to *ἅγιος*, Thuc. 4. 97. Etymol. Mag. *βέβηλος* ὁ μὴ ἱερός τόπος, ἀκάθαρτος καὶ βαιὸς πᾶσιν. So Sept. for בְּהֵן Lev. 10: 10. 1 Sam. 21: 4, 5. Ez. 22: 26. Spoken of persons, *profane*, i. e. *not consecrated, uninitiated*, Ael. V. H. 3. 9. — Hence

In N. T. spoken of persons, *profane*, i. e. *impious, a scoffer*, 1 Tim. 1: 9. Heb. 12: 16. So Sept. for בְּהֵן Ez. 21: 25.—3 Macc. 2: 14.—Spoken of things, as disputes etc. *common, unholy, unsanctified*, 1 Tim. 4: 7. 6: 20. 2 Tim. 2: 16.

Βεβηλόω, ᾧ, f. ὠσω, (βέβηλος) to profane, to violate, trans. Matt. 12: 5. Acts 24: 6. Sept. for בְּהֵן Ex. 31: 14. Lev. 19: 8, 12. בְּהֵן Ez. 43: 7, 8. — Heliodor. 10. p. 513. Comp. H. Planck in Bibl. Repos. I. p. 684.

Βεελζεβούλ, ὁ, indec. Beelzebub, the prince of the evil angels or demons, i. q. Satan, Matt. 10: 25. 12: 24, 27. Mark 3: 22. Luke 11: 15, 18, 19. Heb. בְּהֵן בְּהֵן , i. e. *deus stercoris*, from בְּהֵן , Buxt. Lex. Ch. Tal. Rab. 641. — The name in the O. T. is בְּהֵן בְּהֵן , *Beelzeboub*, i. e. lord of flies, fly-god, 2 K. 1: 2, where Sept. *Βάαλ μύτιαν*; comp. the *Zeus Απόμνιος* of the Greeks, Pausan. 5. 14. 2; and the Jupiter *Myagrus* of the Romans, Solin. Polyhist. c. 1. This form is also found in some Mss. of the N. T. but the form *Βεελζεβούλ*, applied in contempt by a slight paronomasia, seems to have been the prevailing one among the Jews.

See Buxt. Lex. 333. Lightfoot Hor. Heb. ad Matt. 12: 24.

Βελιάλ or Βελίαρ, ὁ, indec. Belial or Beliar, Heb. בְּהֵן בְּהֵן (wickedness), 1 Sam. 25: 25; used as an appellation of Satan, 2 Cor. 6: 15. The form *Beliar* which occurs in later editions is Syriac, the *ב* being changed to *ר*. So Test. XII Patr. p. 539, 587, 619. al.

Βελόνη, ης, ἡ, (βέλος,) lit. point of a weapon; in N. T. and genr. a needle, Luke 18: 25 in Mss. for ἐκφίς in text. receipt. — Aristot. de An. 2. 88. Ammian. Epist. 17. 96. Aelian. V. H. 9. 8. See Lob. ad Phryn. p. 90.

Βέλος, εος, ους, τό, (βάλλω) a missile weapon, e. g. a dart, arrow, javelin, etc. trop. Eph. 6: 16 *τοῖς βέλεσι πεπυρωμένοις*, *fiery darts*, i. e. missiles fitted with combustibles, etc. Sept. for בְּהֵן 2 Sam. 22: 15. Ps. 18: 15. 144: 6. — Arrian. Exp. Alex. 2. 21 *πυρφόρα βέλη*. Xen. Anab. 5. 2. 14.

Βελτίων, ονος, ὁ, ἡ, better, compar. of *ἀγαθός*, Buttm. § 68. 1. The neut. *βελτίον* stands adverbially, 2 Tim. 1: 18 *βελτίον γνώσκεις, thou knowest better* sc. than I can write, etc. Comp. Buttm. § 115. 4, 5.

Βενιαμίν, ὁ, indec. Benjamin, Heb. בְּנֵימִינִן (son of my right hand), pr. name of the youngest son of Jacob by Rachel; comp. Gen. 35: 18 sq. Hence *φυλὴ Βενιαμίν, the tribe of Benjamin*, Acts 13: 21. Rom. 11: 1. Phil. 3: 5. Rev. 7: 8.

Βερνίκη, ης, ἡ, Bernice, eldest daughter of Herod Agrippa first, and sister to the younger Agrippa, Acts 25: 13, 23. 26: 30. She was married to her uncle Herod, king of Chalcis; and after his death, in order to avoid the merited suspicion of incest with her brother Agrippa, she became the wife of Polemon, king of Cilicia. This connexion being soon dissolved, she returned to her brother, and afterwards became mistress of Vespasian and Titus. Jos. Ant. 19. 5. 1. ib. 20. 7. 2, 3. Tacit. Hist. 2. 81. Sueton. Tit. 7.

Βέρουα, ας, ἡ, *Berea*, a city of Macedonia, on the river Astraeus, not far from Pella towards the S. W. and near mount Bermius. It was afterwards called *Irenopolis*, and is now called by the Turks *Boor*; by others, *Cara Veria*. Acts 17: 10, 13.—Thuc. 1. 61.

Βεροιαῖος, α, ον, of *Berea*, *Berean*, Acts 20: 4.

Βηθαβαρά, ᾰς, ἡ, *Bethabara*, Heb. בֵּית עַבְרָה (house or place of the ford sc. of the Jordan), John 1: 28; where the best Mss. and later editions read *Βηθανία*. The reading *Βηθαβαρά* seems to have arisen from the conjecture of Origen, who found in his day no such place as *Βηθανία*, but saw a town called *Βηθαβαρά*, where John was said to have baptized; and therefore took the liberty to change the reading. See Orig. Opp. II. p. 130, ed. Huet. Kuinoel in loc.

Βηθανία, ας, ἡ, *Bethany*, Syro-Chald. בֵּית דָּוִד (house of dates), from אֶתְדָּא a *date*, Buxtorf. Lex. Rab. Tal. 38.

1. A town or village about fifteen furlongs E. from Jerusalem (John 11: 18) beyond the mount of Olives; so called from the great number of palm trees which grew there. It was the residence of Mary, Martha, and Lazarus; and Jesus often went out from Jerusalem to lodge there. At present it is a miserable village. Matt. 21: 17. 26: 6. Mark 11: 1, 11, 12. 14: 3. Luke 19: 29. 24: 50. John 11: 1, 18. 12: 1.

2. A place on the eastern side of Jordan, where John baptized. The exact position of it is not known. John 1: 28, in later edit. where others read *Βηθαβαρά* q. v. — Some derive it here from בֵּית שִׁי, i. e. house or place of ships; and suppose it to have been the same place as Bethabara.

Βηθεσδά, ἡ, indec. *Bethesda*, Syro-Chald. בֵּית חֲסִידָה (house of compassion) Buxt. Lex. Ch. Rab. 798, a pool or fountain at Jerusalem whose waters had a healing virtue, with a building over or near it for the accommodation of the sick. John 5: 2. See Calmet. Jahn § 198.

Βηθλεέμ, ἡ, indec. *Bethlehem*, Heb. בֵּית לֶחֶם (house of bread), Gen. 35: 19; pr. name of a celebrated city, the birthplace of David and Jesus. It was situated in the limits of the tribe of Judah, about six or eight miles south by west of Jerusalem, and probably received its appellation from the fertility of the circumjacent country. Matt. 2: 1, 5, 6, 8, 16. Luke 2: 4, 15. John 7: 42. —See Miss. Herald 1824. p. 67.

Βηθσαιδά, ἡ, indec. also *Βηθσαιῶν*, text. rec. in Matt. and Mark, *Bethsaida*, Heb. בֵּית צִידָה (place of hunting or fishing), pr. name of two cities or towns in N. T.

1. *Bethsaida of Galilee* (John 12: 21), so called perhaps in distinction from the other Bethsaida, probably lay near Capernaum, being mentioned in connexion with it, Matt. 11: 21, 24. Luke 10: 13, 15. Comp. also Mark 6: 45 with John 6: 17. Eusebius says only that it lay on the sea of Gennesareth, i. e. the western shore; as its name also would imply. It was the birthplace of Philip, Andrew, and Peter, John 1: 45.—Matt. 11: 21. Mark 6: 45. (8: 22.) Luke 10: 13. John 1: 45. 12: 21.

2. The other Bethsaida lay in Gaulonitis at the N. E. extremity of the lake, near where the Jordan enters it. This town was enlarged by Philip, tetrarch of that region (Luke 3: 1), and called *Julias*, in honour of Julia the daughter of Augustus. Jos. Ant. 18. 2. 1. B. J. 2. 9. 1. ib. 3. 10. 7. Plin. H. N. 15. 15. In the desert tract near this city Jesus miraculously fed the five thousand, and afterwards departed by ship to the other side of the lake, Luke 9: 10. Comp. Matt. 14: 13 sq. Mark 6: 31 sq. John 6: 1, 2, 5 sq. 17, 22, 24. —Hither Griesbach and others refer also Mark 8: 22; see Kuinoel ad loc.

Βηθφαγή, ἡ indec. *Bethphage*, Syro-Chald. בֵּית פִּיגָה (house of figs), Buxt. Lex. Ch. Rab. 1691, pr. name of a village, *כֶּמֶן*, east of the mount of Olives, and near to *Βηθανία*. Matt. 21: 1. Mark 11: 1. Luke 19: 29.

Βῆμα, ατος, τό, (*βαῖμα*) a *step*, i. e. a) a *pace*, *foot-step*, Acts 7: 5 οὐδὲ

βῆμα ποδός, i. e. not a foot-breadth. So Sept. for כֶּבֶד־כֶּבֶד דֶּבֶד Deut. 2: 5.—Xen. Cyr. 7. 5. 6.

b) by impl. like the Engl. *steps*, i. e. any elevated place to which the ascent is by steps, e. g. a stage or pulpit for a speaker or reader, Sept. for כֶּבֶד Neh. 8: 4. Esdr. 9: 42. In N. T. spoken of an elevated seat like a throne in the theatre at Cesarea, on which Herod sat, Acts 12: 21; comp. Jos. Ant. 19. 8. 2.—Jos. Ant. 7. 15. 9 *στάς ἐφ' ὑψηλοτάτου βήματος ὁ βασιλεύς*.—More commonly, a *tribunal*, sc. of a judge or magistrate, Matt. 27: 19. John 19: 13. Acts 18: 12, 16, 17. 25: 6, 10, 17. Rom. 14: 10. 2 Cor. 5: 10. See Adam's Rom. Ant. p. 123. see also in *Λιθόστρωτος*.—2 Macc. 13: 26. Herodian. 1. 5. 4. Xen. Mem. 3. 6. 1.

Βήρυλλος, ου, ὁ, ἡ, *beryl*, a precious stone of a sea-green colour, Rev. 21: 20.—Tob. 13: 17. Jos. Ant. 3. 7. 5. Plin. H. N. 37. 5. Sept. *βηρύλλιον* for כֶּבֶד Ex. 28: 20. 39: 11.

Βία, ας, ἡ, *strength*, sc. of body, Hom. Il. 1. 404. ib. 8. 103. In N. T. *force, impetus, violence*, Acts 5: 26. 21: 35. 24: 7. 27: 41. Sept. for כֶּבֶד Ex. 14: 25. דֶּבֶד Ex. 1: 14. —Wisd. 4: 4. 5: 12. Jos. Ant. 2. 16. 6. Xen. Cyr. 7. 1. 31.

Βιάζω, f. *άσω*, (βία,) *to force, to urge*, Hom. Od. 12. 297. In N. T. only *βιάζομαι*, both as depon. Mid. *to use force, to force*, c. c. accus. 2 Macc. 14: 41. Xen. H. G. 6. 1. 4 ult. and as Pass. *to suffer violence*; comp. Butt. Ausf. Sprachl. § 114. Vol. II. p. 89.

a) Mid. trop. Luke 16: 16 *πᾶς εἰς αὐτὴν βιάζεται*, lit. *every one uses violence to enter into it*, i. e. presses violently into it; implying the eagerness with which the gospel was received in the agitated state of men's minds; comp. Matt. 11: 12 and Ἀρπάζω a. Sept. for כֶּבֶד Ex. 19: 24. —pp. Philo Vit. Mos. 1. p. 618 *εἰς τὰ ἐντὸς βιάζεται*. Polyb. 1. 74. 5 *εἰς τὴν παρεμβολὴν*. Arrian. Exp. Alex. 6. 9. 4. Thuc. 7. 69. Xen. Cyr. 3. 3. 69 *εἰ καὶ βιάσονται εἰσω*.

b) Pass. trop. Matt. 11: 12 *ἡ βασιλεία τῶν οὐρανῶν βιάζεται*, *suffers violence, is taken by force*, i. e. sought with eager-

ness, in the same sense as above. —pp. Xen. H. G. 5. 2. 23 *πόλις τὰς βεβιασμένης*.

Βίαιος, α, ον, (βία,) *violent, vehement*, spoken of a wind, Acts 2: 2. So Sept. and כֶּבֶד Ex. 14: 21. דֶּבֶד Is. 59: 19. —Wisd. 19: 7. Diod. Sic. 2. 19. Xen. Cyr. 1. 3. 17.

Βιαστής, οὔ, ὁ, (βιάζω,) *a violent person, one who uses force*, trop. spoken of one who has a vehement desire for any thing, Matt. 11: 12, comp. in *Βιάζω* a. —Philo de Agricult. p. 200. C. (p. 312.)

Βιβλαρίδιον, ου, τό, (dimin. fr. βίβλος,) *a small roll or volume, a little scroll*, Rev. 10: 2, 8, 9, 10. —Pollux. Onomast. 7. 210.

Βιβλίον, ου, τό, (dim. as to form of βίβλος,) *a roll, volume, scroll*, such being the form of ancient books. Luke 4: 17 *βία, βιβλίον Ἡσαίου τοῦ προφήτου —ἀναπνύσας τὸ βιβλίον. v. 20 πνύσας τὸ βιβλίον*. John 20: 30. 21: 25. Gal. 3: 10. 2 Tim. 4: 13. Rev. 5: 1, 2, 3, 4, 5, 7, 8, 9. 6: 14, comp. in Ἀποχωρῶ. Rev. 22: 7, 9, 10, 18 *βία*, 19. Sept. for דֶּבֶד Ex. 17: 14. Josh. 24: 26. al.—Herodot. 1. 125. Xen. Mem. 1. 6. 14. —Spoken of the Mosaic law or pentateuch, Heb. 9: 19. 10: 7. So Sept. and דֶּבֶד Ps. 40: 8. —1 Macc. 12: 9. —For τὸ βιβλίον ζωῆς Rev. [13: 8.] 17: 8. 20: 12. 21: 27. [22: 19.] and τὰ βιβλία sc. of judgment, Rev. 20: 12 *βία*, see in *Βίβλος*.—Spoken of letters or epistles, which were also rolled up, Rev. 1: 11. perhaps 2 Tim. 4: 13. So Sept. and דֶּבֶד 2 Sam. 11: 14.—1 Macc. 1: 46. —Spoken of documents, e. g. a Jewish bill of divorce, Matt. 19: 7. Mark 10: 4. Comp. Deut. 24: 1, 3, where Sept. and Heb. דֶּבֶד.

Βίβλος, ου, ἡ, *inner rind of the papyrus*, anciently used for writing, Jos. Ant. 2. 10. 2. Theophr. Hist. Pl. 4. 9. Herodot. 2. 38.—In N. T. *a roll, volume, scroll*, i. e. a book, such being the ancient form. Mark 12: 26 *ἐν τῇ βίβλῳ Μωσέως*, i. e. the law. So Sept. for Chald. דֶּבֶד Ezra 6: 18. —Luke 3: 4. 20: 42. Acts 1: 20. 7: 42. 19: 19. Sept. for דֶּבֶד Josh. 1: 8. 1 Sam. 10: 25.—

Herodot. 2. 100. Dem. 313. 14.—Spoken of a genealogical table or catalogue, Matt. 1: 1. So Sept. and אָרָרָא Gen. 5: 1.—The phrase *ἡ βίβλος τῆς ζωῆς* is i. q. אִשְׁתִּיּוֹתָא, Sept. *βίβλος ζώντων*, Ps. 69: 29, comp. Ex. 32: 32, 33, i. e. in the figurative style of oriental poetry, God is represented as having the names of the righteous, who are to inherit eternal life, inscribed in a book; Phil. 4: 3. Rev. 3: 5. [13: 8.] 20: 15. 22: 19 in text. rec. So Sept. and אָרָרָא Dan. 12: 1. — Different from this is the book in which God has from eternity inscribed the destinies of men, Ps. 139: 16, coll. Job 14: 5; and also the books of judgment, in which the actions of men are recorded, *τὰ βιβλία*, Rev. 20: 12 bis, comp. Dan. 7: 10. 4 Esdr. 6: 20.

Βιβρώσκω, f. βρώσω, perf. βέβρωκα, (Buttm. § 114,) to eat, John 6: 13 τοῖς βεβρωκόσιν. Sept. for אִכְלָא Josh. 5: 12. 1 Sam. 30: 12. Ez. 4: 14. —Hom. II. 22. 94. Xen. Hiero 1. 24.

Βιθυνία, ας, ἡ, Bithynia, a province of Asia Minor, on the Euxine sea and Propontis, bounded W. by Mysia, S. and E. by Phrygia and Galatia, and E. by Paphlagonia. Acts 16: 1. 1 Pet. 1: 1.

Βίος, ου, ὁ, life, i. e.

a) pp. the present life, Luke 8: 14. 1 Tim. 2: 2. 2 Tim. 2: 4. 1 Pet. 4: 3. Sept. for אִשְׁתִּיּוֹתָא Job 7: 6. 8: 9, al. — Ael. V. H. 3. 29. Xen. Mem. 1. 2. 8.

b) meton. means of life, living, sustenance, Mark 12: 44. Luke 8: 43. 15: 12, 30. 21: 4. Sept. for אִשְׁתִּיּוֹתָא Prov. 31: 14. אִשְׁתִּיּוֹתָא Cant. 8: 7. — Polyb. 2. 15. 3. Xen. Mem. 3. 11. 4. — In the sense of possessions, wealth, 1 John 2: 16. 3: 17. — Jos. Ant. 1. 20. 1. Diod. Sic. 12. 40.

Βιώω, ὦ, f. ὠσω, (βίος,) aor. 1 ἐβίωσα rarely, more comm. aor. 2 ἐβίωσας, Buttm. Ausf. Sprachl. § 114. Vol. II. p. 90. Matth. § 227. Winer § 15. — to live, to pass one's life, etc. 1 Pet. 4: 2 βιώσαι χρόνον. So Sept. πολὺν χρόνον βιώσω for אִשְׁתִּיּוֹתָא Job 29: 18. אִשְׁתִּיּוֹתָא Prov. 7: 2. — Wisd. 12: 23. Jos. Ant. 3. 5. 1. ἐβίωσα, Lucian, Macrob. § 12, 17. Xen. Oec. 4. 8.

Βίωσις, εως, ἡ, (βίωσις,) life, i. e. mode of life, Acts 26: 4. — Prol. to Ecclus. διὰ τῆς ἐννόμου βιώσεως.

Βιωτικός, ῆς, ὄν, (βίωσις,) pertaining to this life, Luke 21: 34. 1 Cor. 6: 3, 4. — Act. Thom. § 36. Aristot. H. Anim. 10. 16. Diod. Sic. 2. 29. The later Greeks used βιωτικός instead of the earlier form τοῦ βίου, Lob. ad Phryn. p. 355.

Βλαβερός, ὁ, ὄν, (βλάπτω,) hurtful, πατίους, 1 Tim. 6: 9. — Sept. Prov. 10: 26. Xen. Mem. 1. 3. 11.

Βλάπτω, f. ψα, to disable, to weaken, to impede, Hom. Od. 13. 22. II. 23. 782. Jos. Ant. 5. 5. 4. In N. T. to hurt, to harm, to injure, trans. Mark 16: 18. c. doub. accus. Luke 4: 35. — 2 Macc. 12: 22. Jos. Ant. 8. 8. 2. Xen. Mem. 4. 3. 8. ib. 4. 8. 11.

Βλαστάνω, f. ἴσω, (βλαστός, germ,) to germinate, to put forth, intrans. and trans.

a) intrans. to sprout, to spring up, Matt. 13: 26. Mark 4: 27. Heb. 9: 4. So Sept. for אִשְׁתִּיּוֹתָא Num. 17: 23. [8.] אִשְׁתִּיּוֹתָא Joel 2: 22. — Xen. Oec. 19. 2, 8.

b) trans. to cause to spring up, i. e. to produce, to yield, James 5: 18. Sept. for אִשְׁתִּיּוֹתָא Gen. 1: 11. אִשְׁתִּיּוֹתָא Num. 17: 23. [8.] — Ecclus. 24: 20. Philo de Agricult. p. 191. Aeschyl. Frag. p. 619.

Βλάυτος, ου, ὁ, Blastus, a man who was cubicularius to Herod Agrippa, i. e. had charge of his bed-chamber, Acts 12: 20. Such persons usually had great influence with their masters; see Adam's Rom. Ant. p. 526.

Βλασφημέω, ὦ, f. ἴσω, (βλάσφημος,) to blaspheme, i. e.

a) genr. and spoken of men and things, to speak evil of, to slander, to defame, to revile; absol. Acts 13: 45. 18: 6. 1 Tim. 1: 20. 1 Pet. 4: 4. — 2 Macc. 10: 34. 12: 14. Herodian. 1. 6. 20. — Seq. accus. of pers. or thing, Acts 19: 37. Tit. 3: 2. James 2: 7. 2 Pet. 2: 10. Jude 8, 10. So 2 Pet. 2: 12 ἐν οἷς, for ταῦτα ἐν οἷς. Pass. Rom. 3: 8. 14: 16. 1 Cor. 4: 13. 10: 30. 2 Pet. 2: 2. Sept. for אִשְׁתִּיּוֹתָא 2 K. 19: 6, 22. — Jos. Ant. 6. 9.

2. ib. 9. 6. 3. Herodian. 2. 7. 8.—With an accus. of the abstract noun, Mark 3: 28. See Buttm. § 131. 3.—Spoken in reference to Jesus while on earth, seq. accus. Matt. 27: 39. Mark 15: 29. Luke 23: 39. absol. Luke 22: 65. Acts 26: 11, coll. v. 9.

b) spoken of God and his Spirit, or of divine things, i. e. *to revile, to treat with irreverence and contumely*; seq. accus. Rom. 2: 24. Tit. 2: 5. 1 Pet. 4: 14. Rev. 13: 6. 16: 9, 11, 21. Pass. 1 Tim. 6: 1. Sept. for ὕμνησις Is. 52: 5. — Jos. Ant. 6. 9. 3. Diod. Sic. 2. 21. — Seq. εἰς c. accus. *to blaspheme against*, Mark 3: 29. Luke 12: 10.—Bel and Drag. 10. Jos. B. J. 2. 17. 1. Dem. 1229. 5. — Absol. Matt. 9: 3. 26: 65. John 10: 36.

Βλασφημία, ας, ἡ, (βλάσφημος),
blasphemy, i. e.

a) genr. and spoken of men and things, *evil speaking, slander, reviling*, Matt. 12: 31. 15: 19. Mark 3: 28. 7: 22. Eph. 4: 31. Col. 3: 8. 1 Tim. 6: 4. Rev. 2: 9. So in the gen. instead of an adj. Jude 9 κηλίσιν βλασφημίας, i. q. βλάσφημον κηλίσιν 2 Pet. 2: 11. Comp. Buttm. § 123. n. 4. So Sept. for ἡβλησεν Ez. 35: 12.—2 Macc. 10: 35. Jos. Ant. 3. 14. 3. ib. 6. 13. 7. Dem. 141. 2.

b) spoken of God and his Spirit or of divine things, *reviling, contumely, impious irreverence*, Matt. 12: 31. 26: 65. Mark 2: 7. 14: 64. Luke 5: 21. John 10: 33. Rev. 13: 5, 6. So in the gen. for an adj. ὀνόματα βλασφημίας for βλάσφημα, Rev. 13: 1. 17: 3; see above in a. So Sept. for Chald. ἡβλησεν Dan. 3: 29.—2 Macc. 8: 4. 15: 24.

Βλάσφημος, ου, ὁ, ἡ, (βλάπτω or βλάζ and φημί), *blasphemous*, spoken of words uttered against God and divine things, Acts 6: 11, [13]. So of words against men, *slandorous, contumelious*, 2 Pet. 2: 11.—Philo Leg. ad Cai. p. 1012. B. Aelian. V. H. 12. 57. Herodian. 7. 8. 21. — As a subst. *a blasphemer*, sc. in respect to God, 1 Tim. 1: 13. — Wisd. 1: 6. Ecclus. 3: 16.—Or in respect to men, *a slanderer, reviler*, 2 Tim. 3: 2.—2 Macc. 10: 36.

Βλέμμα, ατος, τό, (βλέπω), *seeing,*

i. e. the act of seeing, or rather by meton. the object seen; 2 Pet. 2: 8 βλέμματα καὶ ἀκοή, *with seeing and hearing*, i. e. with what he saw and heard. — In the sense of *look, mien*, Herodian. 4. 5. 17. Aelian. V. H. 6. 14. ib. 8. 12.

Βλέπω, f. ψω, pp. to use the eyes,
to see, to look, trans. and intrans.

1. *to see*, viz. a) *to be able to see*, i. e. to have the faculty of sight, and spoken of the blind, *to recover sight*, intrans. Matt. 12: 22 ὥστε τὸν τυφλὸν βλέπειν. Acts 9: 9 μὴ βλέπων, i. e. blind. Rev. 3: 18 ἵνα βλέπῃς, coll. v. 17. Rev. 9: 20. So Sept. and ἡβλησεν 1 Sam. 3: 2. Ps. 69: 24. ἡβλησεν Dan. 5: 25. πρὸς Ex. 4: 11. 23: 8. — Ael. V. H. 6. 12. Xen. Mem. 1. 3. 4.—So τὸ βλέπειν as a subst. *sight*, i. e. the faculty of seeing, Luke 7: 21. Buttm. § 140. 5.—Trop. John 9: 39 ἵνα οἱ μὴ βλέποντες βλέπωσι, καὶ οἱ βλέποντες τυφλοὶ γένωνται. v. 41. So by Hebraism, with a particip. of the same verb by way of emphasis, βλέποντες βλέπετε, *seeing ye shall see*, i. e. ye shall indeed see, Matt. 13: 14. Mark 4: 12. Acts 28: 26. Comp. Ia. 6: 9, where Sept. for ἡβλησεν ἡβλησεν, of which Heb. idiom this is an imitation, Winer § 46. 7. Gesen. p. 778. Stuart § 514.

b) in the sense of *to perceive*, sc. with the eyes, *to discern, to descry*, trans. Matt. 7: 3 τί δὲ βλέπετε τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου; 11: 4. 14: 30. 24: 2. Mark 8: 24. Luke 11: 33. John 1: 29. 21: 9. al. saep. So Sept. for ἡβλησεν 2 K. 9: 17. Amos 8: 1. — Herodian. 2. 9. 6.—Rev. 1: 12 βλέπειν τὴν φωνήν *to see the voice*, i. e. to see whence it came. — Construed with an accus. and particip. instead of a subjunct. or infin. Matt. 15: 31 βλέποντας κωφούς λαλοῦντας κ. τ. λ. Mark 5: 31. John 5: 19. 2 Cor. 12: 6 where supply ὄντα or πρᾶσσοντα. Comp. Buttm. § 144. 4. b.—Jos. Ant. 6. 14. 2. ib. 1. 2. 1. — Intrans. or absol. Matt. 6: 4, 6, 18.—By impl. *to have before the eyes*, spoken of what is present, Rom. 8: 24 ὁ γὰρ βλέπει τις, τί καὶ ἐλπίζει; *what one has before his eyes* (i. e. present) how can he yet hope for it? v. 25. Hence part. βλέπόμενος *seen*, i. q. present. Rom.

8: 24 *ἐπὶ δὲ βλέπομένη οὐκ ἔστιν ἐλπίς*, i. e. hope which is present can no longer be hope. So *τὰ βλέπομενα*, *things seen*, i. e. present things; and *τὰ μὴ βλέπομενα*, *things not seen*, i. e. future things, 2 Cor. 4: 18. Heb. 11: 1, 3, 7.—Jos. Ant. 6. 8. 2 *αὐτῇ βλέπομένη καὶ παρόντι*.—Spoken of a vision, *to see in vision*, Rev. 1: 11. also 6: 1, 3, 5, 7, in text. rec. where others read *ἴδε*. So Sept. *ὁ βλέπων*, *seer*, for *ἰσχυρ*, 1 Sam. 9: 9.

c) metaph. *to perceive*, sc. with the mind, *to be aware of*, *to observe*; Rom. 7: 23 *βλέπω ἔξαγον νόμον ἐν τοῖς μέλεσι μου*. Heb. 10: 25. For the particip. instead of the subjunct. see above in b. So Sept. and *ἰσχυρ* Neh. 2: 17. — Jos. Ant. 6. 10. 2 *Δαυὶδὸς διευπραγῶν ἐβλέπετο*.—So seq. *ἔτι*, 2 Cor. 7: 8. Heb. 3: 19. James 2: 22.

2. *to look*, i. e. *to look at or upon*, *to direct the eyes upon*, *to behold*, trans. and intrans.

a) pp. (α) spoken of persons; seq. accus. Matt. 5: 28 *πᾶς ὁ βλέπων γυναῖκα*. Rev. 5: 3, 4, *οὐδε βλέπειν αὐτό* sc. *τὸ βιβλίον*, i. e. *to look into it*, examine it. Sept. and *ἰσχυρ* Cant. 1: 5. Hag. 2: 4. — *Æsop*. Fab. 129. — So Matt. 18: 10, *οἱ ἄγγελοι αὐτῶν διαπαντός βλέπουσι τὸ πρόσωπον τοῦ πατρὸς μου*, *their angels behold continually the face of my Father*, i. e. in accordance with the customs of oriental monarchs, they have constant access to him, are admitted to his privacy as his friends. So Heb. *יְהוָה יִבְרַח יְהוָה*, for which Sept. *οἱ ἄγγελοι τοῦ βασιλέως* Esth. 1: 14. *οἱ ὁρῶντες τὸ πρόσωπον τοῦ βασιλέως* 2 K. 25: 19. *οἱ ἐν προσώπῳ τοῦ βασιλέως* Jer. 52: 25. — Seq. *εἰς* c. accus. *to look upon*, *to behold*; Acts 3: 4 *βλέπον εἰς ἡμᾶς*. John 13: 22. Luke 9: 62 *εἰς τὰ ὀπίσω*, *to look back*. So Sept. for *עָזַב* Gen. 19: 17. — *Ecclus.* 40: 29. *Herodian.* 3. 11. 5. *Xen.* An. 4. 1. 28.—(β) Spoken of a place, *to look*, i. e. *to be situated*, seq. *κατὰ* c. accus. Acts 27: 12 *λμῖνα τῆς Κρήτης βλέποντα κατὰ Αἴβα*. So Sept. for *נָצַב* Ez. 40: 23. *נָצַב* 2 Chr. 4: 4. Ez. 46: 1, 13, 20. *נָצַב* Ez. 40: 6, 21, 22, 46. al. — *Herodian.* 2. 11. 16. *Xen. Mem.* 3. 8. 9.

b) metaph. *to look to*, *to direct the mind upon*, *to consider*, *to take heed*; seq. acc. 1 Cor. 1: 26 *βλέπετε τὴν κλήσιν*

ὑμῶν. 10: 18.—Jos. Ant. 6. 8. 1.—Col. 2: 15 *χαίρων καὶ βλέπων ὑμῶν τὴν τάξιν*, i. e. joyfully beholding, Gesen. p. 823. Stuart § 533. So Heb. *יִשְׂרָאֵל* Gen. 39: 23. Ps. 37: 37. Is. 22: 11. — Jos. B. J. 3. 10. 2. — Phil. 3: 2 *βλέπετε τοὺς κύνες κ. τ. λ.* i. e. take heed to, keep an eye upon, etc. and so by impl. *be aware of*; see Winer § 32. 1. p. 183.—Seq. *εἰς* c. accus. Matt. 22: 16 *οὐ γὰρ βλέπετε ὡς πρόσωπον ἀνθρώπων*, i. e. thou regard-est not, hast not respect to, the external of men; see *Πρόσωπον*. So *τὰ κατὰ πρόσωπον βλέπειν*, 2 Cor. 10: 7.—Polyb. 39. 2. 10 *ὅτι μὴν εἰς τὰς ἀποφάσεις αὐτοῦ τις βλέπει*—*ὅτι δ' εἰς τὸν χειρισμὸν τῶν πραγμάτων*. Comp. Jos. Ant. 1. 3. 1 *πρὸς ἀρετὴν βλέποντες*. — Seq. *τί* and *πῶς*, *how*, etc. Mark 4: 24. Luke 8: 18. 1 Cor. 3: 10. Eph. 5: 15. Seq. *ἴνα*, 1 Cor. 16: 10. Col. 4: 17. 2 John 8.—Spoken by way of caution, in the imperative, *βλέπετε*, *look to it*, *take heed*, *be on the watch*, *be aware*, absol. Mark 13: 23, 33. seq. *ἑαυτούς* etc. Mark 13: 9. 2 John 8. So *βλέπετε μὴ*, *take heed lest*, seq. aor. subjunct. Matt. 24: 4. Luke 21: 8. Acts 13: 40. Gal. 5: 15. 1 Cor. 10: 12. *μήπως* 1 Cor. 8: 9.—So *ὅρα μὴ* Lucian. D. Deor. 8. 22. *Xen. Cyr.* 3. 1. 27.—Seq. fut. indic. Col. 2: 8. *μήποτε* Heb. 3: 12. — So *βλέπετε ἀπό*, *look away from*, i. e. *avoid*, *be aware of*, Mark 8: 15. 12: 38. See in *Ἀπό* 1. 2. e. *Tittm. de Syn. N. T.* p. 114. AL.

Βλητέος, α, ον, (βάλλω) a verbal implying necessity, propriety, etc. *to be cast*, *to be put*, Mark 2: 22. Luke 5: 38. See Buttm. § 102. § 134. 8.

Βοανεργές, indec. *Boanerges*, Mark 3: 17, explained by *υἱὸς βροντῆς*, *sons of thunder*; Aram. *בְּנֵי רָעָם*, *sons of commotion*, the form *boana-* being perhaps the Galilean pronunciation instead of *bera-*. Applied by Christ as a surname to James and John, probably on account of their fervid impetuous spirit; comp. Luke 9: 54, where see Olshausen.

Βοάω, ᾧ, ἑ ἡσσω, (βοῆ) *to cry aloud*, *to exclaim*; genr. and absol. Luke 18: 38. seq. *τί* Acts 21: 34. seq. *ὅτι* Acts 17: 6. Sept. for *בָּקַע* Is. 5: 30. *בָּקַע* 2 K. 2: 12. *בָּקַע* 1 Sam. 24: 8.—

Herodian. 2. 2. 7. Xen. Cyr. 7. 1. 37.—Spoken of exclamations of joy, Gal. 4: 27, quoted from Is. 54: 1, where Sept. for בְּהִי. Sept. for בְּהִי Is. 14: 7. 44: 23.—Xen. Cyr. 7. 5. 26.—So of terror or pain, seq. φωνή μεγάλη, Acts 8: 7. Mark 15: 34. Comp. Buttm. § 133. 3. 2. Sept. for בְּהִי 1 K. 8: 18. Is. 15: 5. אָרָא Gen. 39: 15, 18. Comp. 2 K. 18: 28. Neh. 9: 4.—Plut. Coriolan. 25. Xen. Cyr. 4. 2. 28.—Spoken of a command or exhortation given with a loud voice, as by a herald, Matt. 3: 3. Mark 1: 3. Luke 3: 4. John 1: 23. comp. Is. 40: 3, 6, where Sept. for אָרָא.—Diod. Sic. 12. 62. Xen. An. 4. 3. 22.—Of a cry for help, c. c. πρὸς τινα, Luke 18: 7. Sept. for בְּהִי Judg. 10: 14. Hos. 7: 14. בְּהִי Gen. 4: 10. Num. 12: 13. אָרָא Judg. 15: 18. Joel 1: 19.—Seq. accus. Xen. Cyr. 7. 2. 5.

Boh, hē, ē, a cry, outcry, exclamation, sc. for help, James 5: 4. Sept. for בְּהִי 1 Sam. 9: 16. בְּהִי Ex. 2: 24.—Ælian. V. H. 13. 46. Xen. Anab. 4. 7. 23.

Bohtheia, as, ē, (bohtheia q. v.) help, aid, succour, Heb. 4: 16. Sept. for בְּהִי Ps. 121: 1. 124: 8. בְּהִי Judg. 5: 23. Ps. 38: 23.—Herodian. 2. 5. 5. Thuc. 3. 113.—Meton. Acts 27: 17 *ai bohtheiai, helps, means of help*, e. g. ropes, chains, etc.—Aristot. Rhet. 2. 5.

Bohtheō, m, f. hēsw, (boh, thew) pp. to run up at a cry for help, i. e. to advance in aid of any one, Polyb. 5. 76. 5. Xen. Cyr. 3. 2. 1.—In N. T. genur. to succour, to help, to aid, seq. dat. Matt. 15: 25. Mark 9: 22, 24. Acts 16: 9. 21: 28. 2 Cor. 6: 2. Heb. 2: 18. Rev. 12: 16. Sept. for בְּהִי Josh. 10: 6. בְּהִי Gen. 49: 25. 2 Sam. 8: 5. al.—Herodian. 2. 7. 5. Xen. Mem. 2. 6. 25.

Bohthos, oū, ē, (bohtheō) a helper, Heb. 13: 6. Sept. for בְּהִי Job 29: 12. בְּהִי Ps. 71: 7. בְּהִי Ps. 18: 3.—Xen. Mem. 2. 1. 14.

Bōthnos, ou, ē, (bōthnos) a pit, ditch, sc. as an emblem of destruction, Matt. 15: 14. Luke 6: 39. So Sept. for בְּהִי Is. 24: 18. Jer. 48: 43, 44. comp. Ps. 40: 2.—Xen. Cyr. 19. 3.—In the

sense of *cistern*, Matt. 12: 11, i. q. φρέαρ in Luke 14: 5. See Jahn § 45. Sept. and בְּהִי 2 Sam. 18: 17.

Bohē, hē, ē, (bállw) a cast, a throw, spoken of distance, Luke 22: 41 ὡσεὶ λίθου βολήν about a stone's throw; comp. Buttm. § 131. 8.—Sept. Gen. 21: 16. Thuc. 5. 65 μέχρι μὲν λίθου καὶ ἀκοντίου βολῆς ἐχώρησαν.

Bohizō, f. isw, (bollis q. v.) to heave the lead, to sound, intraps. Acts 27: 28 bis.—Eustath. ad Il. a. p. 427. 49. §. p. 615. 53.

Bollis, idos, ē, (bállw) pp. something thrown, as the lead in sounding, whence bollizō q. v. In N. T. a missile, i. e. a missile weapon, e. g. a javelin or dart, Heb. 12: 20. Sept. for בְּהִי Neh. 4: 17. בְּהִי Num. 24: 8. Ez. 5: 16.—Plut. Vit. Paral. V. 6. 6. ed. Reiske.

Boos, ē, indec. Booz or Boaz, Heb. בֹּזֵז (sprightliness), pr. name of a man celebrated in the book of Ruth. Matt. 1: 5 bis. Luke 3: 32.

Borboros, ou, ē, dirt, mire, filth, pp. such as accumulates where animals are kept, 2 Pet. 2: 22, where the expression is proverbial. Sept. for בֹּרְבֹר Jer. 38: 6.—Dem. 1259. 11. Arrian. Diss. Epict. 4. 11. 29 ἀπελθε καὶ χολῶν διαλέγου, ἢ ἐν βορβόρῳ μὴ κυλιηται. Jos. Ant. 10. 7. 5.

Borphas, ā, ē, (contr. for borphas) pp. the north or N. N. E. wind, Sept. Prov. 27: 16. Xen. Anab. 4. 5. 3. In N. T. by meton. the north, the northern quarter of the heavens, Luke 13: 29. Rev. 21: 13. Sept. for בֹּרְפָא Job 37: 22. Gen. 13: 14.—Thuc. 3. 4.

Bosaw, f. bosakhsw, to pasture, to tend while grazing, trans. Mid. βοσκομαι, to feed, i. e. to be feeding or grazing; Matt. 8: 30, 33. Mark 5: 11, 14. Luke 8: 32, 34. 15: 15. Sept. for בֹּשָׁא Gen. 29: 7, 9. 37: 11, 15.—Hom. Od. 14. 103. Aesop. Fab. 131.—Metaph. of a christian teacher, to instruct, etc. John 21: 15, 17. So Sept. and בֹּשָׁא Ez. 34: 2, 3, 8, 10 sq. comp. for בֹּשָׁא 1 K. 12: 16.

Boosop, ē, indec. Bosor, Heb. בֹּסֹר

(torch), Sept. *Βωίρ*, *Beor*, Num. 22: 5, pr. name of the father of Balaam, 2 Pet. 2: 15.

Βοτάνη, *ης*, *ή*, (*βόσκω*), pp. *pasturage*, i. e. *herbage*, *grass*, *plants*, Heb. 6: 7. Sept. for *κῶπ* Gen. 1: 11, 12. *κῶπ* Ex. 9: 22, 25.—Aelian. V. H. 2. 40.

Βότρυς, *υός*, *ά*, a cluster, sc. of grapes, etc. Rev. 14: 18. See Buttm. § 50. Sept. for *ῥῶτις* Gen. 40: 10. Num. 13: 25.—Jos. Ant. 2. 5. 2. Xen. Oec. 19. 18.

Βουλευτής, *ου*, *ό*, (*βουλεύω*), a counsellor, senator; spoken of a member of the Jewish Sanhedrim, Mark 15: 43. Luke 23: 50. —Thuc. 8. 69. Xen. H. G. 2. 3. 23.

Βουλεύω, *φ. εύω*, (*βουλή*), to resolve in council, to decree, Sept. for *ῥῶ* Is. 23: 8. Xen. Rep. Ath. 2. 17 *ἀφ' ὧν ὁ δῆμος ἐβούλευσεν*, to advise in council, Xen. Anab. 2. 5. 16. to be a counsellor or senator, Xen. Mem. 1. 1. 18.—In N. T. only Mid. *βουλεύομαι*, *φ. εύσσωμαι*, to take counsel, i. e. to consult, to determine, to deliberate, sc. with one's self, or with one another in council; Buttm. § 135. n. 7.

a) to consult, to deliberate, spoken of a single person, seq. *εἰ*, Luke 14: 31. Sept. for *ῥῶ* 1 K. 12: 28. *ἡλῆ* Neh. 5: 7.—Xen. Mem. 3. 6. 8. seq. *εἰ*, Xen. Cyr. 2. 1. 7. seq. *τί ποιεῖν* Jos. Ant. 1. 21. 1.

b) to resolve, to determine, to purpose, sc. after deliberation, seq. accus. 2 Cor. 1: 17 ter. Sept. for *ῥῶ* Is. 46: 10. *ῥῶ* Is. 14: 26, 27. 19: 17.—Xen. An. 1. 1. 7. —Seq. infin. aor. Acts 5: 33. 15: 37. 27: 39. Sept. for *ῥῶ* Esth. 3: 6. —Wisd. 18: 5. Herodian. 1. 16. 8. Xen. Mem. 1. 4. 7. —Seq. *ἵνα*, John 12: 10. comp. Xen. An. 4. 3. 14 *ὅπως*.

Βουλή, *ῆς*, *ή*, a council, senate, Esdr. 2: 17. Xen. H. G. 1. 7. 3. In N. T. counsel, i. e.

a) determination, decision, decree, spoken of God, Luke 7: 30. Acts 2: 23. 13: 36. 20: 27. Eph. 1: 11. Heb. 6: 17. of men, Luke 23: 51. Acts 27: 12. So Sept. for *ῥῶ* Prov. 19: 21. Is. 5: 19. Jer. 49: 20, 30.—Hom. Il. 1. 5. Od. 11. 296.

b) by impl. *purpose*, *plan*, etc. Acts 4: 28. 5: 38. 27: 42. So Sept. and *ῥῶ* Ezra 4: 5. Neh. 4: 15. —Aelian. V. H. 2. 4. —Spoken of the secret thoughts, purposes, cogitations, 1 Cor. 4: 5. So Sept. for *ῥῶ* Job 5: 12. Is. 55: 7, 8. —Eccles. 30: 21. Esdr. 7: 15, comp. Ezra 6: 22 where Heb. *כִּזְ*, Sept. *καρδία*.

Βούλημα, *ατος*, *τό*, (*βούλομαι*), pp. that which is willed, i. e. will, purpose, Acts 27: 43. Rom. 9: 19.—2 Macc. 15: 5. Jos. Ant. 2. 14. 4. Dem. 1109. 15.

Βούλομαι, depon. Pass. 2 pers. *βούλει* Luke 22: 42, see Winer § 13. 2. Buttm. § 103. III. 3; imperf. *ἐβουλόμην*; aor. 1 *ἐβουλήθην* James 4: 4, and *ἔβουλήθην* 2 John 12, see Buttm. § 63. n. 5. H. Planck in Bibl. Repos. I. p. 662. —to will, to be willing, to wish, to desire. According to Buttmann, the distinction between *βούλομαι* and *θέλω* is, that the latter expresses an active volition and purpose, the former a mere passive desire, propensity, willingness; Lexilog. I. p. 26. Or, *βούλομαι* expresses also the inward predisposition and bent from which the active volition proceeds; see Tittm. de Synon. N. T. p. 124. Hence *βούλομαι* is never used of brutes. In speaking of the gods, Homer uses *βούλομαι* in the sense of *θέλω*; Buttm. l. c. p. 27.—In N. T. followed by an infin. expressed or implied, either of the aor. or pres. comp. Buttm. § 137. 5; once also with the subjunct. John 18: 39; comp. Buttm. § 139. n. 7.

a) spoken of men, to be willing, to incline, to be disposed; Mark 15: 15 *βουλόμηνος τῷ ὄχλῳ τὸ ἱκανὸν ποιῆσαι*. Acts 17: 20. 18: 27. 19: 30. 22: 30. 23: 28. 25: 22. 27: 43. 28: 18. Philem. 13. 3 John 10. Sept. for *ῥῶ* Lev. 26: 21. Job 39: 9. *ῥῶ* Deut. 25: 7, 8. Job 9: 3.—1 Macc. 7: 30. Xen. Cyr. 6. 1. 31. H. G. 1. 2. 15.—In the sense of to have in mind, to intend, to purpose, Matt. 1: 19 *ἐβουλήθη λάθρα ἀπολύσαι αὐτήν*. Acts 5: 28. 12: 4. 2 Cor. 1: 15. Sept. for *ῥῶ* Ezra 4: 5.—Xen. H. G. 3. 4. 2. —So in a stronger sense, to desire, to aim at; 1 Tim. 6: 9 *οἱ βουλόμενοι πλουτεῖν* James 4: 4. —Jos. Ant. 5. 8. 3.

Xen. An. 2. 6. 21. — In the sense of to choose, to please, to prefer, to decide; John 18: 39. Acts 18: 15. 25: 20. James 3: 4. 2 John 12. Sept. for תָּצַח Ezra 10: 3. וְצַח 1 K. 21: 6. 1 Sam. 24: 3. —Xen. Cyr. 6. 1. 5, 15. — As implying command or direction, to will, i. e. to direct, seq. accus. et infin. Phil. 1: 12 βούλομαι, i. e. it is my will. 1 Tim. 2: 8. 5: 14. Tit. 3: 8. Jude 5 ὑπομνήσαι δὲ ὑμᾶς βούλομαι, I will that ye call to mind, etc.—Xen. An. 1. 1. 1.

b) spoken of God, i. q. θεῶ, to will, i. e. to please, to appoint, to decree; of God, Luke 22: 42. Heb. 6: 17. James 1: 18. 2 Pet. 3: 9. of Jesus, as the Son of God, Matt. 11: 27. Luke 10: 22. of the Spirit, 1 Cor. 12: 11. — Hom. Il. 1. 67. ib. 13. 345.

Βουνός, οὐ, ὅ, a hill, rising ground, Luke 3: 5. 23. 30. Sept. for הַרְבֵּה Ex. 17: 9, 10. Is. 40: 4. 55: 12.—Cebet. Tab. 15. [12.] Polyb. 3. 83. 1. It is a word of the later Greek, Phryn. ed. Lob. p. 355. Sturz de Dial. Mac. p. 153.

Βοῦς, βοός, ὁ, ἡ, an ox or cow, i. e. an animal of the ox kind, Luke 13: 15. 14: 5, 19. John 2: 14, 15. 1 Cor. 9: 9 bis. 1 Tim. 5: 18. Sept. for בָּקָר Gen. 13: 5. al. בָּקָר Gen. 41: 2, 3, 4.—Xen. Mem. 1. 2. 32.

Βραβεῖον, ου, τό, (βραβεύς,) a prize, sc. bestowed on victors in the public games of the Greeks, such as a wreath, chaplet, garland, etc. 1 Cor. 9: 24.—Hesych. βραβεῖον ἐπὶ νικητῶν, ἔπαθλον, νικητήριον. — Metaph. spoken of the rewards of virtue in a future life, Phil. 3: 14.

Βραβεύω, f. εἰσω, pp. to be ὁ βραβεύς, i. e. to be a director, arbiter, in the public games; see Potter Gr. Ant. Vol. I. p. 441. to decree, to give the prize, Wisd. 10: 12. Heliodor. IV. 1.—In N. T. to rule, to govern; metaph. to prevail, to abound, intrans. Col. 3: 15 ἡ εἰρήνη τοῦ Χριστοῦ βραβεύτω ἐν ταῖς καρδίαις ὑμῶν.—pp. Diod. Sic. 13. 53. Polyb. 6. 4. 3.

Βραδύνω, f. νῶ, (βραδύς,) to be slow, to delay, intrans. 1 Tim. 3: 15. 2 Pet. 3: 9 οὐ βραδύνει ὁ κύριος τῆς

ἐπαγγελίας, the Lord will not be tardy, slack, in respect to his promise; Buttm. § 132. 6. 1. Others, the Lord of the promise will not be slack sc. to fulfil it; comp. לִבְרָא Buxt. Lex. Ch. Rab. 133. — Sept. for רָחַץ Deut. 7: 10. Is. 46: 13. רָחַץ רָחַץ Gen. 43: 10.—Ecclus. 32: 18. Ael. V. H. 3. 43.

Βραδυπλοέω, ὦ, f. ἴσω, (βραδύς and πλῆω,) to sail slowly, Acts 27: 7. — Artemid. 4. 32.

Βραδύς, εἶα, ὕ, slow, i. e. not hasty, James 1: 19 bis.—Jos. Ant. 3. 1. 4. Xen. Mem. 4. 2. 5. — Metaph. slow of understanding, heavy, stupid, Luke 24: 25.—Dion. Hal. de rhet. Attic. βραδύς τὸν νοῦν. Polyb. 4. 8. 7.

Βραδυτής, τῆτος, ἡ, (βραδύς,) slowness, tardiness. 2 Pet. 3: 9 ὡς τινες βραδυτῆτα ἡγοῦνται, as some consider it tardiness, i. e. that the Lord delays in respect to his promise; see βραδύνω.—Jos. Ant. 7. 4. 1. Xen. H. G. 4. 6. 5.

Βραχίον, ονος, ὁ, the arm, Lat. brachium, Xen. Eq. 7. 8. In N. T. by meton. like Heb. כֹּחַ, strength, might, power, Luke 1: 51. John 12: 38. Acts 13: 17. So Sept. for כֹּחַ Deut. 5: 15. Is. 44: 12. 51: 5.

Βραχύς, εἶα, ὕ, short, small; spoken

a) of time, Luke 22: 58 μετὰ βραχύ, i. e. a little after. Acts 5: 34. So Sept. παρὰ βραχύ for עַד מְהֵרָה Ps. 94: 17. — Wisd. 12: 10 κατὰ β. Xen. Ephes. p. 29 βραχύ et βραχὺν χρόνον. Comp. Bos Ell. Gr. p. 103.

b) of place, Acts 27: 28 βραχύ διαστήσαντες, i. e. having gone a little further. So Sept. and מְהֵרָה 2 Sam. 16: 1.—Xen. Cyr. 5. 4. 47.—Trop. of rank or dignity, Heb. 2: 7, 9, βραχύ τι παρ' ἀγγέλους, a little lower than the angels, i. e. Jesus during his life; quoted from Ps. 8: 6, where Sept. for עַד necessarily of rank, as the antith. in Heb. 2: 9 also requires.

c) of quantity or number, small, few; John 6: 7 βραχύ τι, a little. So Sept. and עַד 1 Sam. 14: 29, 44.—Xen. Mem. 1. 4. 8. — Heb. 13: 22 διὰ βραχίων sc. λόγων, i. e. in few words, briefly. So

Sept. βραχὺς ἀριθμός, for בְּרַחֲ דֵּוֹט. Deut. 26: 5. 28: 62. — Jos. B. J. 4. 5. 4. Lucian. Tox. § 56.

Βρέφος, εὖς, οὖς, τό, a child, spoken

a) of a child yet unborn, a *foetus*, Luke 1: 41, 44.—Ecclus. 19: 11. Hom. Il. 23. 266.

b) usually an *infant, babe, suckling*, Luke 2: 12, 16. 18: 15. Acts 7: 19. — 1 Macc. 1: 61. Jos. Ant. 2. 9. 4. Xen. Mem. 2. 2. 5. Etymol. Mag. βρέφος· τὸ νεογνὸν παιδίον. — So 2 Tim. 3: 15 ἀπὸ βρεφους, i. e. from infancy, from the cradle.—Metaph. of those who have just embraced the christian religion, 1 Pet. 2: 2. Comp. 1 Cor. 3: 2. Heb. 5: 12, 13.

Βρέχω, f. ἔω. 1. to wet, to moisten, trans. Luke 7: 38, 44. Rev. 11: 6 ἵνα μὴ ὑετός βρέχῃ sc. τὴν γῆν. Sept. for בְּרַחֲ דֵּוֹט Ps. 6: 7. חֶסֶד Niph. Is. 34: 3. בְּרַחֲ דֵּוֹט Ez. 22: 24.—Diod. Sic. 3. 24. Xen. An. 1. 4. 17.

2. to rain, to cause to rain, i. q. ἔειν, in the Attic poets and later prose writers; comp. Lob. ad. Phryn. p. 291. H. Planck in Bibl. Repos. I. p. 688. pp. fully written, βρέχειν ὑετόν Sept. Joel 2: 23. Is. 5: 6.—In N. T. absol. Matt. 5: 45 ὁ θεὸς βρέχει. So Sept. for בְּרַחֲ דֵּוֹט Gen. 2: 5. Amos 4: 7.—Polyb. 16. 12. 3. Arrian. Diss. Ep. 1. 6. 30.—Seq. accus. Luke 17: 29 (ὁ θεὸς) ἔβρεξε πῦρ καὶ θέλον ἀπ' οὐρανοῦ. So Sept. ὁ κύριος ἔβρε. π. x. θ. for בְּרַחֲ דֵּוֹט Gen. 19: 24. Ez. 38: 22. comp. ἔβρε. χάλαζαν for בְּרַחֲ דֵּוֹט Ex. 9: 24.—With the subject implied, as in Eng. *it rains*, etc. James 5: 17 bis. See Buttm. § 129. 9.

Βροντή, ἡς, ἡ, thunder, Mark 3: 17 *οἱ βροντῆς*, see in *Βουεργίς*. John 12: 29. Rev. 4: 5. 6: 1. 8: 5. 10: 3, 4 bis. 11: 19. 14: 2. 16: 18. 19: 6. Sept. for בְּרַחֲ דֵּוֹט Job 26: 14. Ps. 77: 19.—Hom. Il. 21. 199. Xen. Cyr. 7. 1. 3.

Βροχή, ἡς, ἡ, (βρέχω q.v.) in later usage, *rain*, Matt. 7: 25, 27. Sept. for בְּרַחֲ דֵּוֹט Ps. 68: 10. 105: 32. See Lob. ad Phryn. p. 291.—Geopon. 2. 39, 191.

Βρόχος, ου, ὁ, a noose, snare; 1 Cor. 7: 35 οὐκ ἵνα βρόχον ἡμῶν ἐπιβάλλω, *not that I would cast a noose over you,*

i. e. impose on you any necessity. Sept. for בְּרַחֲ דֵּוֹט Prov. 22: 25. — Sept. Prov. 6: 5. 7: 21. Xen. Ven. 2. 5.

Βρυγμός, οῦ, ὁ, (βρύχω,) a grating or gnashing, sc. of the teeth, Matt. 8: 12. 13: 42, 50. 22: 13. 24: 51. 25: 30. Luke 13: 28. The image is drawn from a person in a paroxysm of envy, rage, pain, etc. comp. Acts 7: 54. Sept. for בְּרַחֲ דֵּוֹט Prov. 19: 12, spoken of the roar or growl of the lion.—Act. Thom. § 13. Suidas, βρυγμός· τρισμαὶ δόντων.

Βρύχω, f. ἔω, to grate, to gnash, sc. the teeth, trans. Acts 7: 54. Sept. for בְּרַחֲ דֵּוֹט Job 16: 9. Ps. 35: 6. — Hom. Il. 13. 393. ib. 16. 486.

Βρύω, f. ἔω, to be full, to abound, to overflow, intrans. Diog. Laert. 1. 122. Anacr. 58. 2.—In N. T. trans. to pour forth, to emit largely, spoken of a fountain, James 3: 11. — Act. Thom. § 37 πηγὴ βρύουσα. Spoken of the earth, Xen. Ven. 5. 12.

Βρώμα, ατος, τό, (βιβρώμευ,) whatever is eaten, food, i. e. solid food of meat or vegetables, and hence opp. to milk, 1 Cor. 3: 2.

a) pp. Matt. 14: 15. Mark 7: 19. Luke 3: 11. 9: 13. 1 Cor. 6: 13 bis. Sept. for בְּרַחֲ דֵּוֹט Gen. 41: 35 sq. Deut. 2: 28. בְּרַחֲ דֵּוֹט Gen. 6: 21. 2 Chr. 9: 4. — Ael. V. H. 3. 20. Xen. Mem. 3. 11. 13. — Spoken of meats permitted by the Mosaic law, Heb. 9: 10. 13: 9. So of meats of which Jewish Christians scrupled to eat, Rom. 14: 15 bis, 20. 1 Cor. 8: 8, 13. 1 Tim. 4: 3.

b) metaph. *aliment, sustenance, nourishment*. John 4: 34 ἐμὸν βρώμα, i. e. that by which I live, in which I delight. 1 Cor. 10: 3 βρώμα πνευματικόν, *spiritual food*, i. e. the manna, as an emblem of spiritual nourishment or instruction. So 1 Cor. 3: 2, coll. Heb. 5: 12.—Clem. Alex. Strom. 5. 10.

Βρώσιμος, ου, ὁ, ἡ, adj. (βρώσις,) eatable; Luke 24: 41 ἔχετε τι βρώσιμον, *have ye any food?* Sept. for בְּרַחֲ דֵּוֹט Lev. 19: 23. Ez. 47: 12.

Βρώσις, εως, ἡ, (βιβρώμευ,) eating, i. e. spoken

a) of the act of eating, 1 Cor. 8: 4.

2 Cor. 9: 10 ἄριστος εἰς βρώσιν, *bread to eat*, from Is. 55: 10, where Sept. for לֶחֶם. also Mal. 3: 11. Sept. for עֹשֶׂה דֶּבֶר Deut. 32: 24.—Jos. Ant. 1. 20. 2. Xen. Mem. 1. 3. 15.—Trop. *erosion, corrosion*, abstr. for concrete, Matt. 6: 19, 20, σῆς καὶ βρώσας, *moth and corrosion*, i. e. corroding rust; comp. James 5: 2, 3. —Aquila for עֵץ, moth, Is. 50: 9. Comp. Ep. of Jer. 12 οὐ διασώζονται ἀπὸ τοῦ καὶ βρωμάτων, i. e. prob. moths.

b) of that which is eaten, *food*, i. q. βρώμα. (α) pp. John 6: 27 τὴν βρώσιν τὴν ἀπολλυμένην, i. e. food for the body. Heb. 12: 16. So Sept. for אֲכִילָה 2 K. 19: 8. לֶחֶם 2 Sam. 19: 42. לֶחֶם Gen. 47: 24. לֶחֶם Jer. 7: 31. 19: 7.—Thuc. 2. 10. —So βρώσας καὶ πόσις, *food and drink*, Rom. 14: 17 οὐ γὰρ ἐστὶν ἡ βασιλεία τοῦ θεοῦ β. κ. π. i. e. admission to the Messiah's kingdom does not depend on an attention to meat and drink. Col. 2: 16.—(β) Metaph. *aliment, nourishment*; John 4: 32 βρώσιν ἔχω φαγεῖν, i. q. βρώμα in v. 34, see in Βρώμα b. In John 6: 27, 55, Jesus uses βρώσας in the sense of *food for the soul*, i. e. that spiritual aliment from above which is proffered through him to Christians.—Act. Thom. § 7. Clem. Alex. Strom. 5. 10 βρώσας καὶ πόσις τοῦ θεοῦ λόγον ἢ γνώσις ἐστι τῆς θείας οὐσίας.

Βρώσχω obsol. lends its forms to Βιβρώσχω q. v.

Βυθίζω, f. λω, (βύθος,) *to sink in the deep*, i. e. *to cause to sink*, trans. Pass. *to sink*, Luke 5: 7. —2 Macc. 12: 4. Diod. Sic. 5. 4. —Metaph. 1 Tim. 6: 9 εἰς ὅλεθρον. Comp. Ps. 69: 2, 3. 124: 4, 5.

Βυθός, οὖ, ὅ, *depth, the deep*, 2 Cor. 11: 25 νυχθήμερον ἐν τῷ βυθῷ sc. τῆς θαλάσσης. So Sept. for עֲצֻמָּה Ex. 15: 5. Ps. 107: 24. —Artemid. 4. 53. Diod. Sic. 3. 21. *the deepest part, bottom*, Xen. Oec. 19. 11.

Βυρσεύς, έως, ὅ, (βύρσα, hide)

a tanner, leather-dresser, Acts 9: 43. 10: 6, 32.—Artemid. 4. 56.

Βύσσινος, η, ον, (βύσσος,) *byssine*, i. e. made of byssus or fine cotton, Sept. σολή βυσσίνη for בִּדְיָ 1 Chr. 15: 27. for בִּדְיָ 1 Chr. 15: 27. for בִּדְיָ Gen. 41: 42.—In N. T. neut. βύσσινον, i. q. ἔνδυμα βύσσινον, a garment of byssus, Rev. 18: 12 in later edit. 18: 16. 19: 8 bis, 14.—Diod. Sic. 1. 85.

Βύσσος, ου, ἡ, *byssus*, a species of fine cotton, highly prized by the ancients, Luke 16: 19. Rev. 18: 12 in text. receipt.—Various kinds are mentioned; as that of Egypt, Heb. שֵׁשׁ, Ez. 27: 7, the white cloth which is still found wrapped around mummies, and which appears to have been about of the texture and quality of the modern cotton sheetings; that of Syria, Heb. פָּרָס, Ez. 27: 16, here apparently distinguished from that of Egypt (coll. v. 6), but in later Hebrew i. q. שֵׁשׁ, 1 Chr. 4: 21. 2 Chr. 3: 14. coll. Ex. 26: 31; that of India, which was said to grow on a tree similar to the poplar, Philostr. Vit. Apollon. 2. 29; and that of Achaia, which grew only in the vicinity of Elis, Pausan. Eliac. 5. 5. or I. p. 294. ed. Xyl. —Garments of byssus varied in colour according to the tint of the material; white are mentioned Rev. 19: 8, 14, and Pausanias (l. c.) says the byssus of the Hebrews was yellow. They were sometimes dyed of a purple or crimson colour; Hesych. βύσσινον· πορφύρεον; comp. Luke 16: 19.—Sept. for שֵׁשׁ and פָּרָס as cited above. Jos. Ant. 3. 6. 1. ib. 3. 7. 2. —See Pollux. Onom. 7. 17. 75. Plin. H. N. 19. 1. Kuinoel on Luke 16: 19. Gesen. Thes. Ling. Heb. art. פָּרָס. Rees' Cyclop. art. *Byssus*.

Βαμός, οὖ, ὅ, (βαίω, βάω,) a step, base, pedestal, Hom. Il. 8. 441. Od. 7. 100.—In N. T. an altar, sc. to which the ascent was by steps, Acts 17: 23. So Sept. for מִזְבֵּחַ Ex. 34: 13. Num. 23: 1. —Jos. Ant. 17. 1. Xen. Mem. 1. 1. 2.

Γ.

Γαβαθᾶ or *Γαββαθᾶ*, ἡ, indec. *Gabbatha*, Syro-Chald. ܡܒܬܐ, (fem. of ܒܐ, dorsum, the back,) i. e. *an elevated place*, prob. *tribunal*, John 19: 13, where it is explained by the Greek *λιθόστρωτον*, a tessellated pavement; see more in *Λιθόστρωτος*. Comp. ܒܐ Ez. 43: 13, and see Gesen. Thesaur. p. 256. Buxt. Lex. 377.

Γαβριήλ, ὁ, indec. *Gabriel*, Heb. ܓܒܪܝܐܠ (man of God), name of an archangel, Luke 1: 19, 26. See in *Ἀρχάγγελος*.

Γάγγραινα, ἡ, (by redupl. fr. *γῆαι*, *γῆαινα*, to devour, corrode,) *gangrene*, *mortification*, which spreads by degrees over the whole body. 2 Tim. 2: 17. — Plut. de Adul. et Amic. 36.

Γάδ, ὁ, indec. *Gad*, Heb. ܓܕ (good fortune), pr. name of the seventh son of Jacob, born of Zilpah, Gen. 30: 10 sq. — Spoken of the tribe of Gad, Rev. 7: 5.

Γαδαρηνός, οὗ, ὁ, a *Gadarene*, i. e. an inhabitant of the city of Gadara, *Γαδάρᾱ*, the fortified capital of Peræa or the region east of the Jordan, Jos. B. J. 4. 7. 3. ib. 2. 20. 4. According to Eusebius (Onomast.) it was situated over against Tiberias and Scythopolis, in or near the range of mountains bordering the eastern shore of the lake and the valley of the Jordan, on the site, as is supposed, of the present village *Om Keis*, which lies S. E. from the southern extremity of the lake, and not far from the river Hieromax. Josephus calls Gadara a Greek city, πόλις Ἑλληνίς, Ant. 17. 11. 4; and says it had many wealthy inhabitants, B. J. 4. 7. 3. When first taken from the Jews, it was annexed by the Romans to Syria, Jos. B. J. 1. 7. 7; Augustus gave it to Herod the Great, ib. 1. 20. 3; but it was restored to Syria after Herod's death, Ant. 17. 11. 4. — In N. T. Mark 5: 1. Luke 8: 26, 37. So in Mss. Matt. 8: 28 for *Γαργασηνῶν* or *Γαζασηνῶν*, q. v. See Reland. Palæst. p. 773.

I. *Γάζα*, ἡ, a *treasury*, sc. of a king or state, Acts 8: 27. The word is of Persian origin. Sept. for ܓܙܐ Ezra 5: 17. 6: 1. Esth. 4: 7. — Diod. Sic. 17. 64. So Lat. *gaza* Cic. de Off. 2. 22.

II. *Γάζα*, ἡ, *Gaza*, Heb. ܓܙܐ (the strong), a celebrated city of the Philistines, situated on a hill near the coast of the Mediterranean towards the southern limits of the territory of the Israelites, and constituting the key between Egypt and Syria. It was assigned by Joshua to the tribe of Judah, who subdued it; but the possession of it was retained or soon recovered by the Philistines; Josh. 15: 47. Judg. 1: 18. 16: 1 sq. After having destroyed Tyre, Alexander the Great laid siege to Gaza also, which was then held by a Persian garrison, and took it after two months. He appears to have left the city standing; but about B. C. 95, Alexander Jannæus took it after a siege of a year and destroyed it. Gabinius afterwards rebuilt it, and Augustus bestowed it on Herod the Great, after whose death it was annexed to Syria. See Jos. Ant. 11. 8. 3, 4. ib. 13. 5. 5. ib. 13. 13. 3. ib. 14. 5. 3. ib. 15. 7. 9. ib. 17. 11. 4. Strabo 16. 2. 30. Arrian. Exp. Alex. 2. p. 51. ed. Steph. See Rosenm. Bibl. Geogr. II. ii. 384. — In N. T. Acts 8: 26 ἐπὶ τὴν ὁδὸν τὴν καταβαλίνουσαν ἀπὸ Ἱερουσαλὴμ εἰς Γάζαν· αὕτη ἐστὶν ἔρημος, *the way leading from Jerusalem to Gaza, which [way] is desert*, i. e. which leads through the desert, where Philip met the eunuch. Others refer *ἔρημος* to Gaza itself; and suppose the later city to have been built on a different site. As however Gaza was sacked and destroyed in A. D. 65, during an insurrection of the Jews, Jos. B. J. 2. 18. 1, we may perhaps regard αὕτη ἐστὶν ἔρημος as the words, not of the angel, but of Luke, implying that the city was desolate at the time he wrote. Comp. Krebs Obs. in N. T. e Jos. p. 205 sq.

Γαζοφυλάκιον, ου, τό, (γάζα, φυλάκη), a treasury, i. e. a place of deposit for the public treasure; among the Jews, the sacred treasury, in one of the courts of the temple, ἐν αἰλῇ οἴκου θεοῦ, Neh. 13: 7, coll. 10: 37, 38. 13: 4, 5, 8, where Sept. for תרומה, and for תרומה Esth. 3: 9. According to the Talmudists the treasury was in the court of the women, where stood 13 chests, called from their form תרומות, *trumpets*, into which the Jews cast their offerings, Ex. 30: 13 sq. See Buxt. Lex. Chald. Talm. 2506. Jahn § 342. — In N. T. Mark 12: 41 bis, 43. Luke 21: 1. Spoken of the court itself John 8: 20.

Γάιος, ου, ό, Gaius, Lat. Caius, pr. name of several men in N. T.

1. a Macedonian, and fellow-traveller of Paul, who was seized by the populace at Ephesus, Acts 19: 29.

2. a man of Derbe who accompanied Paul in his last journey to Jerusalem, Acts 20: 4.

3. an inhabitant of Corinth with whom Paul lodged, and in whose house the Christians were accustomed to assemble, Rom. 16: 23. 1 Cor. 1: 14.

4. a Christian to whom John addressed his third epistle, 3 John 1; perhaps the same with the preceding.

Γάλα, ακτιος, τό, milk, 1 Cor. 9: 7. Sept. for חלב Gen. 18: 8. 49: 12.—Xen. Mem. 4. 3. 10. — Metaph. for the first elements of christian instruction, 1 Cor. 3: 2. Heb. 5: 12, 13. — Clem. Alex. Strom. 5. 10 γάλα ή κατήχησις, οἰονεί πρώτη ψυχῆς τροφή νοσηθήσεται. — In 1 Pet. 2: 2, milk is put as the emblem of pure spiritual nourishment, or of christian instruction in general.

Γαλάτης, ου, ό, a Galatian, Gal. 3: 1.

Γαλατία, ας, ή, Galatia or Gallograecia, a province of Asia Minor, lying S. and S. E. of Bithynia and Paphlagonia; W. of Pontus; N. and N. W. of Cappadocia; and N. and N. E. of Lycania and Phrygia. Its name was derived from the Gauls, Γαλάται; of whom two tribes, the Trocmi and Tolistoboi, with a tribe of the Celts, Tecto-

sages, migrated thither after the sacking of Rome by Brennus; and mingling with the former inhabitants, the whole were called Gallograeci. The Celtic language continued to be spoken by their descendants at least until the time of Jerome, 600 years after the migration. Under Augustus, about A. C. 26, this country became a Roman province. Galatia was distinguished for the fertility of its soil and for its trade. It was the seat of colonies from various nations, among whom were many Jews; and from all these Paul appears to have made many converts to Christianity. See Strabo I. p. 301. ed. Tauchn. Pausan. Phoc. 10. 23. 9. Liv. 38. 16, 18. Tacit. Ann. 15. 6. Comp. Rosenm. Bibl. Geogr. I. ii. p. 210. — In N. T. 1 Cor. 16: 1. Gal. 1: 2. 2 Tim. 4: 10. 1 Pet. 1: 1.

Γαλατικός, ή, όν, Galatian, Acts 16: 6 Γαλατικήν χώραν, i. e. Galatia. 18: 23.

Γαλήνη, ης, ή, tranquillity, sc. of the sea, a calm, Matt. 8: 26. Mark 4: 39. Luke 8: 24. — Hom. Od. 7. 319. Xen. Anab. 5. 7. 8.

Γαλιλαία, ας, ή, Galilee, a region of Palestine, which in the time of Christ included all the northern part of Palestine lying between the Jordan and Mediterranean, and between Samaria and Phenicia. Before the exile the name seems to have been applied only to a small tract bordering on the northern limits; Heb. גליל 1 K. 9: 11. תרומה 2 K. 15: 29. It was anciently called also 'Galilee of the Gentiles,' תרומה תרומה Is. 8: 23, Γαλιλαία ἀλλοφύλων 1 Macc. 5: 15, because many foreigners from Egypt, Arabia, Phenicia, etc. were mixed with the population, as is expressly stated by Strabo, 16. 2. 34. comp. 1 Macc. 5: 15, 21—23. Galilee in the time of Christ was divided into Upper and Lower, ή άνω και ή κάτω Γαλιλαία; the former lying north of the territory of Zebulon and abounding in mountains; the latter being more level and fertile and very populous. Lower Galilee is said to have contained 404 towns and villages, of which Caperna-

naum and Nazareth are the most frequently mentioned in N. T. Comp. Strabo l. c. Jos. B. J. 3. 3. 1—3. Rosenm. Bibl. Geogr. II. ii. 42.—In N. T. Mark 1: 9. Luke 2: 39. 4: 14. 8: 26. John 7: 52. al. freq. — In Matt. 4: 15 Γαλιλαία τῶν ἐθνῶν is quoted from Is. 8: 23, [9: 1,] for which see above. So ἡ θάλασσα τῆς Γαλιλαίας, the sea of Galilee, or lake of Gennesareth, Matt. 4: 18. 15: 29. AL.

Γαλιλαῖος, α, ον, Galilean; also a native or inhabitant of Galilee; Matt. 26: 69. Mark 14: 70. Luke 13: 1, 2 bis. 22: 59. John 4: 45. Acts 1: 11. 2: 7. 5: 37. The Galileans were brave and industrious; though the other Jews regarded them as stupid, unpolished, and seditious, and therefore proper objects of contempt; John 1: 47. 7: 52. They had a peculiar dialect, by which they were easily distinguished from the Jews of Jerusalem, Mark 14: 70. See Jos. B. J. 3. 3. 2. Buxtorf. Lex. Rab. Tal. 434 sq.

Γαλλίων, ωνος, ὁ, Gallio, a Roman proconsul of Achaia, Acts 18: 12, 14, 17. He was the younger brother of the philosopher Seneca, and was called Marcus Annaeus Novatus; but took the name of Gallio after being adopted into the family of L. Junius Gallio. Like his brother Seneca, he was put to death by order of Nero, Tacit. Ann. 6. 3. ib. 15. 73.

Γαμαλιήλ, ὁ, indec. Gamaliel, Heb. גַּמְלִיֶּלֶא (benefit from God), Num. 1: 10. 2: 20, a distinguished Pharisee and teacher at Jerusalem, under whom Paul was educated, Acts 5: 34. 22: 3. According to the Talmud, he was the son of Simeon and grandson of the celebrated Hillel (Buxt. Lex. Ch. Talm. 617); distinguished for piety and Jewish learning; and for a long time president of the Sanhedrim. See Lightfoot Hor. Heb. in Act. 5: 34.

Γαμέω, ὦ, (γάμος,) impf. ἐγάμον Luke 17: 27; aor. 1 ἔγημα Luke 14: 20, and in later Greek ἐγάμησα Mark 6: 17. al. see Lob. ad Phryn. p. 742. Buttm. § 114. H. Planck in Bibl. Repos. I. 667; perf.

γαμέμηναι; aor. 1 pass. ἐγαμήθην; to marry, trans. and neut.

a) trans. spoken of men, to take as a wife, seq. accus. Matt. 5: 32. 19: 9 bis. Mark 6: 17. 10: 11. Luke 14: 20. 16: 18 bis.—Jos. Ant. 1. 15. 1. Diod. Sic. 18. 25. Xen. Mem. 1. 1. 8.—Neut. and absol. to take a wife, to marry, i. e. to enter into the conjugal state, Matt. 19: 10. 22: 25, 30. 24: 38. Mark 12: 25. Luke 17: 27. 20: 34, 35. 1 Cor. 7: 28, 33.—2 Macc. 14: 25. Ael. V. H. 4. 1. Xen. Hiero 1. 27.—Spoken of females, absol. 1 Cor. 7: 28, 34, 36. 1 Tim. 5: 11, 14. — Eurip. Med. 593. ed. Elmsl.—Spoken genr. of both sexes, 1 Cor. 7: 9 bis, 10. 1 Tim. 4: 3.

b) aor. 1 pass. ἐγαμήθην as Mid. Buttm. § 136. 2; to marry, neut. i. e. to enter into the marriage state; absol. 1 Cor. 7: 39. seq. dat. Mark 10: 12. — Jos. Ant. 4. 7. 5. Palaeph. de Incréd. 32 αὐται γήμασθαι οὐδενὶ ἡβουλήθησαν. Plut. Romul. 2. Demetr. 2.

Γαμίζω, ε, ἰσω, (γάμος,) to marry, i. e. to give in marriage, e. g. a daughter, 1 Cor. 7: 38 bis; Griesb. instead of ἐγαμίζω.

Γαμίσκω, ι, q. γαμίζω, to marry, i. e. to give in marriage, Pass. Mark 12: 25.

Γάμος, ου, ὁ, a wedding, nuptials, i. e. the nuptial solemnities, etc.

a) pp. ἔθνημα γάμου, a wedding garment, Matt. 22: 11, 12. δείπνον τοῦ γάμου, nuptial banquet, Rev. 19: 9, see below.—1 Macc. 10: 58. Xen. Lac. 1. 6 γάμους ποιῆσθαι. — More particularly, the nuptial banquet, which continued seven days, (Judg. 14: 12. Jahn § 154,) Matt. 22: 2 ἐποίησε γάμους. v. 3, 4, 8, 9. 25: 10. John 2: 1, 2. So Sept. and ἡγάγη Gen. 29: 22. Esth. 2: 18.—Tob. 6: 12. 8: 14. Lucian. D. Deor. 20. 23. Xen. Ven. 1. 8.—The happiness of the Messiah's kingdom is represented under the figure of a nuptial feast, Rev. 19: 7, 9; comp. Matt. 25: 1 sq. — By meton. the place or hall where the nuptial feast is held, Matt. 22: 10.

b) in common parlance, any festive banquet, Luke 12: 36. 14: 8. Sept. for ἡγάγη Esth. 9: 22.

c) by meton. *marriage*, i. e. the marriage state, Heb. 13: 4. — Wisd. 14: 24, 26. Jos. Ant. 6. 11. 2. Herodian. 3. 10. 10.

Γάρ, a causative particle, standing always after one or more words in a clause, and expressing the reason of what has been before affirmed or implied; *for*, in the sense of *because*, etc. Comp. Butt. § 149. p. 428. Sturz Lex. Xenophont. I. p. 565.

I. Simply, i. e. alone. a) after an antecedent sentence expressed. Matt. 1: 20 *μη φοβηθῆς παραλαβεῖν Μαριάμ· τὸ γὰρ ἐν αὐτῇ γεννηθὲν·* v. 21 *καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν· αὐτὸς γὰρ σώσει.* Mark 1: 22. 6: 18. Luke 1: 15. al. *passim*. After a clause of prohibition or caution, Matt. 3: 9. 24: 5. Luke 7: 6. al. We find *γάρ* put after two words, in a clause, Matt. 2: 6. Mark 1: 38. Luke 6: 23. John 12: 8. Acts 4: 20. al. — So *γάρ* is often found in *two* consecutive clauses, viz. where the same idea is expressed twice, i. e. affirmatively and negatively, or generally and specially, John 8: 42. 1 Cor. 16: 7. 2 Cor. 11: 19. or where the latter clause is dependent on the former, Matt. 10: 20. Mark 6: 52. John 5: 21, 22. Acts 2: 15. or where two different causes are assigned, Matt. 6: 32. 18: 10, 11. Rom. 16: 18, 19. In similar circumstances, *γάρ* is also found in *three* consecutive clauses, Mark 9: 39, 40, 41. Matt. 16: 25, 27. Luke 9: 24, 25, 26. Acts 26: 26. al. So Matt. 26: 10, 11, where *ἔργον γάρ* and *βαλοῦσα γάρ* refer to the act of the woman; and *πάντοτε γάρ* to the objection of the disciples. — The *γάρ* is also sometimes repeated, where the writer again takes up a sentence which begun with *γάρ* and was interrupted, as Rom. 15: 26, 27. 2 Cor. 5: 2, 4.

b) elliptically, where the clause to which it refers is omitted and is to be supplied in thought; comp. Butt. l. c. In this case it merely assigns the motive for an opinion or judgment, etc. Matt. 2: 2 *where is he who is born king of the Jews?* [he must be born,] *εἶδομεν γὰρ αὐτοῦ τὸν ἀστέρα*, *for we have seen his star.* Matt. 27: 23 *τί γὰρ κακὸν ἐποίησε,*

no! for what evil hath he done? comp. below in c. Mark 8: 38 *what can a man give in exchange for his soul?* [vain hope!] *ὅς γὰρ ἄν*, *for whoever* etc. Mark 12: 23. Luke 22: 37. John 4: 44 *he departed into Galilee*, [not indeed into Nazareth his *πατρίς*,] *αὐτὸς γὰρ Ἰησοῦς*, *for Jesus himself had testified*, etc. comp. Luke 4: 16 sq. — Acts 13: 36. 21: 13. 22: 26. Rom. 2: 25. 8: 18 [yea, I say suffer with him that we may also be glorified with him,] *λογίζομαι γὰρ*, *for I reckon*, etc. Comp. Stuart's Comm. in loc. Rom. 14: 10. 1 Cor. 1: 18. al. *æsep.* — Xen. Mem. 4. 2. 6. — In a quotation, where the preceding clause is omitted, Acts 17: 28. — So *καὶ γὰρ*, Matt. 8: 9 and Luke 7: 8, [this I know by comparing my own case,] *καὶ γὰρ ἐγώ*, *for I too am*, etc. Matt. 15: 27 *ναὶ, κύριε, καὶ γὰρ τὰ κύνια, true, Lord, [yet still help me,] for even the dogs*, etc. So *οὐ γὰρ* Matt. 9: 13. Acts 4: 20. al.

c) elliptically and in common usage *γάρ* is also simply *intensive*, and merely serves to strengthen a clause, like the Engl. *then, truly*, etc. (α) in questions where a preceding *no!* may perhaps be supplied; comp. in b. (Matt. 27: 23.) John 7: 41 *μη γὰρ ἐκ τῆς Γαλιλαίας ὁ Χριστὸς ἔρχεται*, *shall THEN Christ come out of Galilee?* Acts 8: 31 *πῶς γὰρ ἂν δυναίμην, how can I THEN?* 19: 35 *τίς γὰρ ἐστὶν ὁ ἄνθρωπος, what man THEN is there?* Rom. 3: 3 and Phil. 1: 18, *τί γὰρ; what THEN?* 1 Cor. 11: 22. Comp. Butt. l. c. Herm. ad Vig. p. 829. — Jos. Ant. 9. 4. 6. Philo de conf. Ling. p. 240. D. Aristoph. Nub. 218. See Loesner Obs. e Phil. p. 221. — (β) in a strong affirmation or negation; John 9: 30 *ἐν γὰρ τούτῳ θαυμασιόν ἐστι*, *TRULY herein, or, herein THEN is a strange thing.* 1 Pet. 4: 15 *μη γὰρ τις ὑμῶν πασχέτω*, *let THEN no one of you suffer* etc. Acts 16: 37 *οὐ γὰρ ἄλλα κ. τ. λ.* *no THEN! no INDEED!* — (γ) in exclamations, as of wishing, with the optative; 2 Tim. 2: 7 *δὲν γὰρ σοι ὁ κύριος*, *may God THEN give thee*, etc. — So more comm. *εἰ γὰρ*, *O that!* Sept. Job 6: 2, 8. Xen. Cyr. 6. 1. 38. Comp. Butt. § 149. p. 423. Herm. ad Vig. p. 757.

d) put by way of explanation or

demonstratively; (α) where it merely takes up a preceding annunciation and continues or explains it; like the Engl. *namely, to wit, that is to say*, though it is often not to be rendered in English; comp. Buttm. § 149. p. 423. So after οὕτως, Matt. 1: 18 τοῦ δὲ Ἰ. Χ. ἡ γένεσις οὕτως ἦν· *μνηστευθεὶς γὰρ α. τ. λ. the birth of Jesus Christ was thus, viz. his mother being espoused, etc.* — Jos. B. J. 7. 3. 3 init. Xen. Mem. 1. 1. 6. Ag. 3. 2. — (β) in a less strict sense, where it introduces by way of explanation the ground or motive of what precedes, *for, that is to say, since, etc.* Matt. 6: 7, 16. 10: 35. 15: 4. 24: 7. 1 Cor. 11: 26. al. — Soph. Antig. 178. Xen. An. 7. 1. 29. — In this sense it serves to introduce parenthetic clauses; Mark 5: 42. 6: 14. 14: 40. 16: 4. John 4: 8. Acts 13: 8. 2 Cor. 5: 7. Eph. 6: 1. al. saep.

II. With other particles, where however each retains its own separate force and signification; e. g. *ἐὰν γάρ*, *for if*, Matt. 5: 46. 6: 14. *εἰ γάρ*, *for if*, Rom. 3: 7. 4: 14. *ἰδοὺ γάρ*, *for lo!* Luke 1: 44, 48. 2: 10. *καὶ γάρ*, *for also, for even*, Matt. 26: 73. Mark 10: 45. Luke 6: 32. John 4: 45. — Lucian D. Mort. 22. 2 or 5. Xen. An. 2. 5. 5. ib. 3. 3. 4. — So *γὰρ καὶ*, *for also*, Acts 17: 28. 2 Cor. 2: 9. and *καὶ γὰρ οὐκ*, *for neither*, 1 Cor. 11: 9. — *μὲν γάρ*, *seq. δέ*, *for indeed*, Acts 13: 36. 23: 8. Rom. 2: 25. Also where the clause with *δέ* is wholly omitted, Rom. 3: 2. 1 Cor. 11: 18. or is readily supplied, Heb. 6: 16, coll. v. 13. So seq. *ἀλλά*, Acts 4: 16. — *μὴ γάρ*, *for not*, James 1: 7. *οὐ γάρ*, *for not*, Matt. 9: 13. Mark 6: 52. Luke 8: 17. Rom. 4: 13. al. — Xen. An. 3. 4. 36. — *οὐδὲ γάρ*, *for neither*, John 5: 22. 7: 5. 8: 42. *οὔτε γάρ*, *for neither*, Luke 20: 36. Acts 4: 12. 1 Cor. 8: 8. 1 Thess. 2: 5. AL.

Γαστήρ, *τέρος*, *sync. τρός*, ἡ, *the belly*, Sept. for *ἱγῆ* Num. 5: 22. Job 40: 16. Xen. Mem. 1. 3. 6. In N. T. spoken by *synecdoch.* only of the parts, viz.

a) *the stomach*, pp. Sept. *ἱγῆ* Job 15: 2. 20: 23. Hom. Od. 20. 25; and trop. for *appetite, excessive eating*, 3 Macc. 7: 11. Act. Thom. § 28. Hom. Od. 18. 2. Xen. Mem. 1. 6. 8. ib. 2. 1. 2. Hence

in N. T. by meton. of abstr. for concr. *a glutton, a gormandizer*; Tit. 1: 12 *Κρήτες αἰεὶ—γαστήρες ἀργαί, the Cretans are always slow bellies, i. e. lazy gormandizers.* — Hesiod. Theog. 26 *ποιμάνες—γαστήρες οἶον*. Suidas, of the Sybarites, *γαστήρες ἦσαν καὶ τρυφῆται*. Hesych. *γαστήρες· οἷον τροφῆς μόνης ἐπιμελούμενοι*. So *γαστρίς* Ael. V. H. 1. 28. *γαστριδούλος* Diod. Sic. Vol. IV. p. 33. ed. Bip. II. p. 549. ed. Wess.

b) *the womb*, Luke 1: 31. So Sept. for *ἱγῆ* Gen. 25: 23. Ps. 58: 4. — Diod. Sic. 4. 33. Herodian. 1. 5. 14. — Hence *ἐν γαστρὶ ἔχειν*, *to be with child*, Matt. 1: 18, 23. 24: 19. Mark 13: 17. Luke 21: 23. 1 Thess. 5: 3. Rev. 12: 2. So Sept. for *ἱγῆ* Gen. 16: 4. 38: 25. 2 K. 8: 11. — Artemid. 2. 18. ib. 3. 32. Herodot. 3. 32.

Γέ, an enclitic particle, which serves to strengthen or render more emphatic the word to which it is appended, by placing it in opposition to other words, and thus fixing the attention upon it; e. g. a part in reference to a whole, a single object in reference to many, a less in reference to a greater, and *vice versa*. Hence it often cannot be rendered in English, but must be expressed by a stronger emphasis in pronunciation, etc. Its general meaning is, *at least, indeed, even, etc.* Comp. Buttm. § 149. p. 431. Herm. ad Vig. p. 824 sq. Passow sub voce.

I. Used alone. a) as marking a less in reference to a greater, *at least, etc.* Luke 11: 8 *though he will not give him, because he is his friend, (the greater reason,) διὰ γὰρ τὴν ἀναιδείαν αὐτοῦ, yet at least because of his importunity (the lesser reason) he will rise, etc.* 18: 5. So 1 Cor. 4: 8 *ὁφείλον γε, I could wish at least, etc.* — Sept. Job 30: 24. Xen. Cyr. 1. 6. 4 *διὰ γε*.

b) as marking a greater in reference to a less, *etc. even, indeed, Rom. 8: 32 ὅς γε, who even, etc.* — Eurip. Med. 1361. Aristoph. Nub. 399. Comp. Herm. l. c. p. 827.

II. In connexion with other particles. (α) *ἀλλά γε* or *ἀλλάγε*, *yet at least, yet surely*, 1 Cor. 9: 2. *but indeed, moreover*, Luke 24: 21. Comp. in *Ἀλλά*.

—(β) ἀράγε and ἀράγε, see in Ἄρα I. c. and II.—(γ) εἴγε, *if at least, if indeed, if so be*, etc. seq. indic. and spoken of what is taken for granted; Eph. 3: 2. 4: 21. Col. 1: 23. Comp. Herm. I. c. p. 833 sq. — Sept. Job 16: 4. Lucian. Jup. Trag. § 36. Xen. Mem. I. 5. 3 εἴς καταργότατον ἐστὶ κ. τ. λ.—So εἴγε καί, *if indeed also*, which as applying only to what is taken for granted, may be given by *since, although*; Gal. 3: 4 εἴς καὶ εἰς, i. e. *since (in this case) it is in vain*. 2 Cor. 5: 3 εἴγε καὶ ἐνδυσάμενοι, *although being now clothed, we shall not etc.* comp. v. 4 and 1 Cor. 15: 51 sq. — Ael. V. H. 12: 9 εἴς καὶ οἱ παῖδες αὐτὸν μωσοῦς. Soph. Philoct. 652.—(δ) εἰ δὲ μήγε, i. q. *εἰ δὲ μή*, but stronger, *but if not indeed, if otherwise indeed*; and serving to annul the preceding proposition, whether affirmative or negative. So after an affirmation, *but if not, otherwise*, Matt. 6: 1. Luke 10: 6. 13: 9. Comp. Herm. ad Vig. p. 833. — Xen. Cyr. 8. 7. 22. so εἰ δὲ μή Xen. An. 7. 7. 3. Cyr. 4. 5. 10. — After a negation, where it consequently affirms; *if otherwise, else*, etc. Matt 9: 17. Luke 5: 36, 37. 14: 32. 2 Cor. 11: 16. Comp. Buttm. § 148. n. 10.—(ε) καίγε, *and at least*, Luke 19: 42.—Lucian. D. Deor. 4. 2.—*and even, yea even*, Acts 2: 18.—Lucian. D. Deor. 20. 14, 24. Comp. above in I. a, b.—(ζ) καίτοιγε, i. q. *καίτοι*, but stronger, *though indeed*, John 4: 2. Acts 14: 17. 17: 27.—Lucian. D. Deor. 20. 15. Xen. Mem. I. 2. 3. Comp. Herm. ad Vig. p. 840.—(η) μενούργε, i. q. *μενούρ*, but stronger, *yea indeed, yea truly*, etc. Luke 11: 28. Rom. 9: 20. 10: 18. Phil. 3: 8. Comp. Viger. p. 541. ed. Herm. Sturz de Dial. Alex. p. 203.—(θ) μήτιγε, i. q. *μήτι*, but stronger, *not to say then, much more then*, 1 Cor. 6: 3. Comp. Herm. I. c. p. 803. Buttm. § 150. p. 434.

Γεδών, ὄνος, ὁ, Gideon, Heb. גִּדְדֹן (a cutter off), the deliverer of Israel from the power of the Midianites, Heb. 11: 32. See Judg. c. 6—8.

Γέεννα, ης, ἡ, Gehenna, i. e. the place of punishment in hades or the world of the dead, i. q. Τάραρος 2 Pet. 2: 4. Ἰλνυ τοῦ πυρός Rev. 20: 14, 15. τὸ πῦρ τὸ αἰώνιον, Matt. 25: 41. Jude 7.

See in Ἰδης, and comp. Judith 16: 17. Ecclus. 7: 17. Fabr. Cod. Pseudep. V. T. I. p. 194, 645. — So simply γέεννα Matt. 5: 29, 30. 10: 28. Luke 12: 5. James 3: 6. also γέεννα τοῦ πυρός, *Gehenna of fire*, Matt. 5: 22. 18: 9. Mark 9: 47. γέεννα, τὸ πῦρ τὸ ἀσβεστόν, Mark 9: 43, 45, coll. v. 44, 46, 48. So Matt. 23: 15 υἱὸν γέεννης, *son of Gehenna*, i. e. worthy of punishment in Gehenna. Matt. 23: 33 κελὶς τῆς γ. *condemnation to Gehenna*, coll. Jude v. 7. It is therefore a place of eternal fire, and of thick darkness; comp. Jude v. 6, 13. — The name Γέεννα is the Heb. בְּזֵן נָאָה, *valley of Hinnom*, Josh. 15: 8, the narrow valley skirting Jerusalem on the south, running westward from the valley of Jehoshaphat under Mount Zion. Here the ancient Israelites established the idolatrous worship of Moloch, to whom they burned infants in sacrifice; 1 K. 11: 7. 2 K. 16: 3. Jer. 7: 31. 32: 35. This worship was broken up and the place desecrated by Josiah, 2 K. 23: 10, 14; after which it seems to have become the receptacle for all the filth of the city, as also for the carcasses of animals and the dead bodies of malefactors left unburied, to consume which fires would appear to have been from time to time kept up. Sept. ἐν τῇ πολυανδρίᾳ Jer. 2: 23, i. e. *place of dead bodies, cemetery*. It was also called תִּפְחֵן, *Tophet*, Jer. 7: 31, i. e. *abomination, vomit*, from תִּפַּח *exspuere*; or, more probably, since it had this name also among idolaters, from תִּפְחֵן, i. e. *place of burning* sc. dead bodies etc.—By an easy metaphor the Jews transferred the name to the place of punishment in the other world, the abode of demons and the souls of wicked men. See Buxt. Lex. Ch. Rab. Tal. 395, 2623. Wetstein N. T. I. p. 299. Gesen. Thesaur. Ling. Heb. 280. Tholuck Ausleg. d. Bergpredigt p. 182.

Γεθσημανῇ, in Mss. also Γεθσημανεῖ, indec. *Gethsemane*, pr. name of a small field or place just out of Jerusalem, over the brook Cedron and at the foot of the mount of Olives. The name would seem to be derived from גָּזַח (*press*) and מִנְהַשֵּׁן (*oil*). Matt. 26: 26.

Mark 14: 32. See Miss. Herald 1824. p. 66.

Γείτων, *ονος*, ὁ, ἡ, a neighbour, Luke 14: 12. 15: 6, 9. John 9: 8. Sept. for גֵּיטָן Jer. 6: 21. גֵּיטָן Job 26: 5. — Jos. Ant. 1. 18. 3. Xen. Mem. 2. 2. 12.

Γελάω, ὦ, f. ἄσω, Luke 6: 21, in earlier writers f. ἄσομαι, Buttm. § 113. 4. n. 7; to laugh, sc. in joy and triumph, intrans. Luke 6: 21, 25. Sept. for קָהַץ Gen. 17: 17. 18: 12, 13, 15. קָהַץ Lam. 1: 7. קָהַץ Job 22: 19. — Ael. V. H. 14. 36. Xen. Mem. 4. 2. 5.

Γέλως, *ωτος*, ὁ, (γελῶ,) laughter, sc. of joy or triumph, James 4: 9. Sept. for שִׂחָה Gen. 21: 6. קָהַץ Job 8: 21. — Jos. Ant. 4. 8. 31. Xen. Cyr. 2. 2. 15.

Γεμίζω, f. ἴσω, (γέμω,) to make full, to fill, trans. and seq. gen. of thing, Mark 15: 36. John 2: 7 bis. 6: 13. Comp. Buttm. 132. 5. 2. — Xen. H. G. 6. 2. 25. — So with ἀπό, Luke 15: 16, see in Ἀπό III. 4. or with ἐκ, Rev. 8: 5. 15: 8. So πᾶν ἅπασαν Ps. 127: 5. Jer. 51: 34. Lev. 9: 17. — Absol. Mark 4: 37. Luke 14: 23.

Γέμω, f. μῶ, to be full of, to be stuffed with, intrans. and seq. gen. Matt. 23: 27. Luke 11: 39. Rev. 4: 6, 8. 5: 8. 15: 7. 17: 3, 4. 21: 9. Rom. 3: 18, quoted from Ps. 10: 7, where Sept. for שָׂמַן seq. accus. Comp. Buttm. § 132. 5. 2. — Diod. Sic. 13. 3, 84. Polyb. 4. 65. 2. — So with ἐκ, Matt. 23: 25, like Heb. מִן שָׂמַן Is. 2: 6. Ez. 32: 6.

Γενεά, ἄς, ἡ, (γίνομαι, γένω,) birth, Xen. Cyr. 1. 2. 8. In N. T. generation, in the following senses, viz.

a) offspring, progeny; genr. and trop. Acts 8: 33 τὴν δὲ γενεάν αὐτοῦ τίς διηγήσεται; who shall declare his posterity? i. e. the number of his followers, spoken of the Messiah; quoted from Is. 53: 8, where Sept. for דָּוִד; see Hengstenb. Christol. Vol. I. on Is. I. c. and in Bibl. Repos. II. 358. (Others refer this to d, below.) So Sept. for יִרְמְיָה Num. 13: 22. זֶרַע Esth. 9: 28. דָּוִד Lev. 23: 48. Gen. 17: 12. — Jos. Ant. 1. 10. 3 πολλὴν γενεάν. 5. 1. 2. Polyb. 20. 6. 6.

b) a descent, a degree, sc. in a genealogical line of ancestors or descendants,

Matt. 1: 17 ter. So Sept. for דָּוִד Gen. 15: 16. Deut. 23: 3. דָּוִד וְיִשְׂרָאֵל Gen. 25: 13. — Jos. Ant. 1. 7. 2. ib. 7. 5. 2. Philo Vit. Mos. I. p. 603.

c) spoken of the period of time from one descent to another, i. e. the average duration of human life, reckoned apparently by the ancient Hebrews at 100 years, comp. Gen. 15: 16 with Ex. 12: 40, 41; by the Greeks at three generations for every 100 years, i. e. 33½ years each; Herodot. 2. 142 γενεαὶ τρεῖς ἀνδρῶν ἑκατὸν ἑξῆς ἐστί. Hence, in N. T. of a less definite period, an age, time, period, day, etc. as ancient generations, i. e. times of old, etc. Acts 14: 18. 15: 21. Eph. 3: 5. Col. 1: 26. of future ages, Eph. 3: 21. Luke 1: 50 εἰς γενεάς γενεών, to generations of generations, i. e. to the remotest ages, comp. Rev. 1: 6. So Sept. for דָּוִד דָּוִד Ps. 72: 5. 102: 25. Is. 34: 17. The expression is strongly intensive; Gesen. Lehrs. p. 692. c. Stuart § 455. c. Matth. § 430. So genr. Sept. and דָּוִד Gen. 9: 2. Prov. 27: 24. Joel 3: 20. — Diod. Sic. 1. 24. Xen. Cyr. 5. 2. 4. — Luke 16: 8 εἰς τὴν γενεάν τὴν αὐτῶν, i. e. are wiser in their day, so far as it concerns this life.

d) meton. spoken of the men of any generation or age, those living in any one period, a race, class; e. g. ἡ γενεὰ αὐτῆς etc. the present generation, Matt. 11: 16. 12: 39, 41, 42, 45. 16: 4. 17: 17. 23: 36. 24: 34. Mark 8: 12 bis, 38. 9: 19. 13: 30. Luke 7: 31. 9: 41. 11: 29, 30, 31, 32, 50, 51. 17: 25. 21: 32. Acts 2: 40. Phil. 2: 15. Spoken of a former generation, Acts 13: 36. Heb. 3: 10. of the future Luke 1: 48. So Sept. and דָּוִד Deut. 32: 5, 20. Ps. 12: 8. 14: 5. 24: 6. 78: 6, 8. — Lucian. de Astrol. § 20. Demosth. 1390. 25.

Γενεαλογέω, ὦ, f. ἴσω, (τὴν γενεάν λίγω,) to trace one's genealogy, Sept. Ezra 2: 62. Xen. Conv. 4. 51. In N. T. only Pass. γενεαλογέομαι, οὔμαι, to be traced or inscribed in a genealogy, i. e. by impl. to be reckoned by descent, to derive one's origin, Heb. 7: 6. Sept. for שִׁחַתָּה 1 Chr. 5: 1. 9: 1.

Γενεαλογία, ἄς, ἡ, (γενεαλογέω,) genealogy, genealogical table, sc. of ancestors etc. 1 Tim. 1: 4. Tit. 3: 9. Sept.

for inf. עֲלֵהְךָ 1 Chr. 7: 5, 7. 9: 22.—Polyb. 9. 2. 1.

Γένεσις, *ων, τά*, (adj. *γενεσιος*, natal, Jos. Ant. 12. 4. 7. Philo de Opif. Mundi p. 10,) in earlier Greek writers, *solemn rites for the dead, serias denicales*, Herodot. 4. 26; comp. Cic. Leg. 2. 22. Adam's Rom. Ant. p. 485. In later writers and in N. T. *birth-day celebration, birth-day festival*, Matt. 14: 6. Mark 6: 21.—Alciph. Ep. 3. 18, 55. Dio Cass. 47. 18. 503. ib. 56. 46. 843. In this sense earlier writers used *τά γενέθλια*, see Loh. ad Phryn. p. 103 sq.

Γένεσις, *εως, ἡ*, (*γίνομαι, γένω*), *procreation*, Xen. Lac. 2. 1. In N. T. *birth, nativity*, i. e.

a) pp. Matt. 1: 18 and Luke 1: 14 in later edit. where text. rec. *γέννησις*. James 1: 23 τὸ πρόσωπον τῆς γενέσεως, i. e. native or natural face. Sept. for עֲלֵהְךָ Gen. 31: 13. 32: 9.—Jos. 4. 8. 23. Diod. Sic. 1. 6. 8. Herodian. 7. 1. 5.—Trop. James 3: 6 τροχὸς τῆς γενέσεως, lit. *the wheel of birth*, i. e. which is set in motion at birth and rolls on through life, i. q. *course of life*. Comp. Judith 12: 18. Wisd. 7: 5. Others, *nativity*, in the astrological sense.

b) in the sense of *descent, lineage*, and βίβλος γενέσεως, *book of descent*, i. e. genealogy, genealogical table, Matt. 1: 1. So Sept. and עֲלֵהְךָ Gen. 5: 1. for עֲלֵהְךָ Gen. 2: 4. 10: 1, 32.

Γενετή, *ῆς, ἡ*, (*γενέαι*) *birth*; John 9: 1 ἐκ γενετῆς, *from his birth*.—Sept. Lev. 25: 47. Hom. Od. 18. 6. Polyb. 3. 20. 4.

Γένημα, *ατος, τό*, (*γίνομαι*, perf. pass. *γεγέννημαι*), *produce, fruit*, sc. of the fields etc. Luke 12: 18. Trop. spoken of the rewards of christian virtue, 2 Cor. 9: 10.—Text. recept. has in both places *γέννημα*, q. v.

Γεννάω, *ω, f. ἴσω*, (*γεννα* poet. for *γενος*), trans. *to beget*, spoken of men; *to bear*, spoken of women; Pass. *to be begotten, to be born*.

I. Act. a) spoken of men, *to beget*, Matt. 1: 2—16, where it occurs thrice in each verse, except v. 6 bis, 11, 12 bis, 16. Acts 7: 8, 29. Sept. for עֲלֵהְךָ and

עֲלֵהְךָ Gen. 5: 3 sq. *seep.*—So *ἐκ γενετῆς*, *parents*, Lucian. D. Deor. 22. 2. Polyb. 3. 98. 9. Xen. Mem. 2. 1. 27.—Trop. *to generate, to occasion*, e. g. μάχας, 2 Tim. 2: 23.—Jos. Ant. 6. 7. 4. Polyb. 1. 67. 2.—Metaph. (α) spoken in the Jewish manner of the relation between a teacher and his disciples, *to beget* sc. in a spiritual sense, *to be the spiritual father of any one*, i. e. the instrument of his conversion, to a new spiritual life, 1 Cor. 4: 15. Philem. 10.—Philo Leg. ad Cai. p. 1000. B, μᾶλλον αὐτὸν ἢ οὐχ ἥττον τῶν γονέων γεγέννημα. Sanhedrin fol. 19. 2, dix. R. Jonath. “si quis filium proximi sui legem docet, hoc idem putat scriptura, ac si ipsum genuisset.”—(β) spoken of God, *to beget* sc. in a spiritual sense, i. e. *to impart a new spiritual life*, which consists in sanctifying, quickening anew, and ennobling the powers of the natural man, by imparting to him a new life and a new spirit in Christ, 1 John 5: 1. Hence Christians are said *to be born of God*, (see below in II. b,) and to be the *sons of God*, comp. Rom. 8: 14. Gal. 3: 26. 4: 6.—Spoken of the relation between God and the Messiah, who as the vicegerent of God is figuratively called his Son, and whom therefore God is figuratively said *to beget*, i. e. *to appoint, to declare*, sc. as a king etc. Acts 13: 33. Heb. 1: 5. 5: 5. So Sept. and עֲלֵהְךָ Ps. 2: 7, coll. v. 6, 8. Comp. in *τίσις*. Gesen. Lex. Man. עֲלֵהְךָ no. 2.

b) spoken of women, *to bear, to bring forth*, Luke 1: 13, 57. 23: 29. John 16: 21. Trop. Gal. 4: 24. Sept. and עֲלֵהְךָ Gen. 46: 15. Ex. 6: 20. עֲלֵהְךָ Ezra 10: 44.—Palaeph. Fab. 2. Xen. Lac. 1. 3.

II. Pass. *γεννώμαι, ὦμαι*. a) *to be begotten*; Matt. 1: 20 τὸ ἐν αὐτῇ γεννηθῆναι, *that begotten or conceived in her*, i. e. in her womb, the foetus. Heb. 11: 12.

b) *to be born*, genr. Matt. 2: 1, 4. 19: 12. 26: 24. Mark 14: 21. John 3: 4 bis. τυπλός, 9: 2, 19, 20, 32. εἰς τὸν κόσμον, 16: 21.—Acts 7: 20. 22: 28 γεγέννημαι sc. *Παματός*. Rom. 9: 11. Heb. 11: 23. Gal. 4: 23, 29, κατὰ σάρκα, *according to the flesh*, in the course of nature. Sept. for עֲלֵהְךָ Job 3: 2. עֲלֵהְךָ Ps. 87: 4, 5, 6.—Jos. Ant. 4. 4. 4.—Plut. Agesil. 3. Lucian. D. Mar. 29. 3.—Seq. εἰς ἀνάμ,

denoting destination, John 18: 37. 2 Pet. 2: 12. — Seq. *ἐκ* c. gen. of the mother, Matt. 1: 16. Luke 1: 35. c. gen. of source etc. John 3: 6 *ἐκ τῆς σαρκός*. 8: 41. — Seq. *ἐν* c. dat. of place, Acts 22: 3. c. dat. of state or condition, John 9: 34. Acts 2: 8 *ἐν ᾗ* sc. *διαλέκτῳ*, i. e. our native dialect. — Metaph. *ἐκ θεοῦ* v. *ἐκ πνεύματος ἐγεννήθη* v. *γενένημα*, only in the writings of John, to be born of God, or of the Spirit, sc. in a spiritual sense, to have received from God a new spiritual life, see above in I. a. John 1: 13. 3: 5, 6, 8. 1 John 2: 29. 3: 9 bis. 4: 7. 5: 1 bis, 4, 18 bis. So also *γεννηθῆναι ἄνωθεν*, to be born again, i. q. *ἐκ θεοῦ γεν.* John 3: 3, 7. See in *Ἄνωθεν* 2. b.

Γέννημα, αἶος, τό, (γεννάω), lit. what is born or produced, i. e.

a) spoken of men, *offspring, progeny*, Matt. 3: 7 *γεννήματα ἐχιδνῶν, progeny of vipers!* so 12: 34. 23: 33. Luke 3: 7. Sept. for *בְּרִיָּה* Josh. 15: 14. — Ecclus. 10: 18. 1 Macc. 1: 38. Act. Thom. § 32.

b) spoken of trees, etc. *fruit, produce*, Matt. 26: 29. Mark 14: 25. Luke 22: 18. So Luke 12: 18 in text. recept. where later edit. *γέννημα*. — Used in this sense only by later writers, as Diod. Sic. 5. 81. Polyb. 1. 71. 1. ib. 3. 87. 1. See Lob. ad Phryn. p. 286. — Metaph. spoken of the rewards of christian virtue, 2 Cor. 9: 10 in text. recept. Comp. in *Γέννημα*.

Γεννησαρέθ, ἡ, indec. Gennesareth, Heb. *גִּנְזָרֶת* (harp) Deut. 3: 17, or *בְּנַיָּה* 1 K. 15: 20, later Heb. *בְּנַיָּה*, Josephus *Γεννησαρ*, B. J. 3. 10. 8, the name of a small region of Galilee on the western shore of the lake, described by Josephus (l. c.) as about four miles in length and three in breadth, and as distinguished for its fertility and beauty. It was so called from an ancient city, Josh. 19: 35, which also gave name to the adjacent lake, *בְּנַיָּה-יָם* Num. 34: 11. — This lake is also called the *Sea of Galilee*, Matt. 4: 18; the *Sea of Tiberias*, John 21: 1. It is about twelve miles long and five broad, and is still celebrated for the purity and salubrity of its waters, and the abundance of its fish. Embosomed in lofty mountains, the scenery

around it is the most romantic and picturesque in Palestine. It is subject to sudden, though not long continued tempests. See Jos. B. J. 3. 10. 7. Rosenm. Bibl. Geogr. II. i. p. 176 sq. Calmet art. *Tiberias*. — In N. T. *ἡ γῆ Γεν.* Matt. 14: 34. Mark 6: 53. *ἡ ἄμνη Γεν.* Luke 5: 1.

Γέννησις, εὖς, ἡ, (γεννάω), birth, nativity, Matt. 1: 18 and Luke 1: 14 in text. rec. Others *γένσις* q. v. Sept. for *בְּרִיָּה* Ecc. 7: 1. — Jos. Ant. 2. 9. 3.

Γεννητός, ἡ, ὅν, (γεννάω), born, brought forth; Matt 11: 11 and Luke 7: 28 *ἐν γεννητοῖς γυναικῶν, among those born of women*. So Sept. and Heb. *בְּרִיָּה* Job 14: 1. 15: 4. 25: 4. — Diod. Sic. 1. 6 *γεννητὸν εἶναι κόσμον νομισαντες*. Comp. *ἡ ταυτοῦ τινος* Eurip. Alcest. 169, et ibi Hermann.

Γένος, εὖς, οὖς, τό, (γίνομαι), genus, race, i. e.

a) *offspring, posterity*, Acts 17: 28, 29. Rev. 22: 16. Sept. for *בְּרִיָּה* Jer. 36: 31. — Herodot. 3. 159. Xen. H. G. 6. 3. 4.

b) *family, lineage, stock*, Acts 7: 13. 13: 26. Phil. 3: 5. So Acts 4: 6, where others, *sect, order*. Sept. and *בְּרִיָּה* Jer. 41: 1. — 1 Macc. 5: 2. Xen. Cyr. 1. 2. 1.

c) *nation, people*, Mark 7: 26. Acts 4: 36. 7: 19. 18: 2, 24. 2 Cor. 11: 26. Gal. 1: 14. 1 Pet. 2: 9. So Sept. for *בְּרִיָּה* Gen. 11: 6. Esth. 2: 10. — Diod. Sic. 1. 4, 19 ult. Xen. Cyr. 4. 6. 2.

d) *kind, sort, species*, Matt. 13: 47. 17: 21. Mark 9: 29. 1 Cor. 12: 10, 28. 14: 10. Sept. for *בְּרִיָּה* Gen. 6: 20. 7: 14. *בְּרִיָּה* 2 Chr. 4: 13. — Wiad. 19: 6. Aeschin. Dial. 2. 26. Xen. Oec. 7. 19.

Γερασινός οὖ, ὁ, a Gerasene, i. e. a native or inhabitant of the city or district of Gerasa. This city was situated in the eastern part of Perea or Gilead near the confines of the Arabian desert, on the parallel of Samaria, and was one of the cities of the Decapolis. It was large, opulent and splendid; as is apparent from the magnificent ruins still remaining, which have been described by Burckhardt and others. It is mentioned by Josephus, B. J. 1. 4. 8. ib. 3. 3. 3. ib. 4. 9. 1. The place is now called *Jerrash*. See Rosenm. Bibl. Geogr.

II. ii. p. 28. Roland. Palest. p. 806. Legh, in Bibl. Repos. III. p. 651. — Many Mss. and also Knapp read Γερασσηνών, Matt. 8: 28, where the text. rec. has Γεργασηνών, and other Mss. Γαδασηνών, which is read also Mark 5: 1. Luke 8: 26, 37. The city of Gerasa lay too remote from the lake to admit the possibility of the miracle's having been wrought in its vicinity; if therefore the reading Γερασσηνών be correct, it must be because the city gave its name to a large extent of territory, including Gadara and its environs; and then Matthew only uses a broader appellation where the other evangelists employ a more specific one. This is not improbable; since Jerome says (ad Obad. 1) that ancient Gilead was in his day called *Gerasa*; and Saadias in his Arabic version puts *Jerrash* for the Heb. Gilead. Origen also testifies that Γερασσηνών was the ancient reading. See in Γεργασηρός.

Γεργεσηνός, οὐ, ὁ, a Gergesene, Heb. גֵּרְגֵּסִי and Sept. Γεργεσαίος Gen. 15: 21. Deut. 7: 1. Josh. 24: 11; pr. name of one of the ancient tribes of Canaan destroyed by Joshua, and of which Josephus says nothing remained but the name, Ant. 1. 6. 2. Origen however says, that a city Γεργεσα anciently stood on the eastern shore of the lake of Tiberias, and that the precipice was still pointed out, down which the swine rushed; Opp. IV. p. 140. But in the silence of all other testimony this tradition can have little weight; and the reading Γεργασηνών in Matt. 8: 28, which rests on Origen's conjecture, is therefore less probable than Γεργεσηνός, which he testifies to have been the ancient one. Comp. in Γερασσηρός.

Γερούσια, ας, ἡ (γερούσιος fr. γίρον,) a council of elders, a senate, Paus. 3. 11. Xen. Mem. 4. 4. 6. So the *eldership*, i. e. collect. the elders among the Jews, either of the whole people, Sept. for עֲלֵהָ Ex. 3: 16, 18. Deut. 27: 1; or of particular cities, Deut. 19: 12. 21: 2 sq. al. and later the Sanhedrim, Judith 4: 8. 15: 8. 1 Macc. 12: 6. al. — In N. T. Acts 5: 21 τὸ συνέδριον καὶ πᾶσαν τὴν γερούσιαν τῶν υἱῶν Ἰσραὴλ,

i. e. either, the Sanhedrim *even* the whole senate of Israel; or else it here stands for the elders of Israel in general, i. e. persons of age and influence who were invited to sit with the Sanhedrim, i. q. οἱ πρεσβύτεροι τοῦ Ἰσραὴλ Acts 4: 8. 25: 15.

Γέρων, οντος, ὁ, an old man, senex, John 3: 4. Sept. for גֶּרֹן Prov. 17: 6. — Herodian. 3. 15. 4. Xen. Conv. 4. 17.

Γεύω, f. εἶσω, to cause to taste, to let taste, Sept. for טַעַם Gen. 25: 30. Herodot. 7. 46. In N. T. (and in Hom.) only Mid. γεύσασθαι, f. εἶσασθαι, to taste, depon. or trans. see Butt. § 135. 4. and n. 2.

a) pp. and absol. Matt. 27: 34. Col. 2: 21 see in ἄπρω. seq. acc. John 2: 9. So Sept. c. accus. for טַעַם 1 K. 4: 29. Job 12: 11. 34: 3. — Eccles. 36: 19. Jos. Ant. 3. 1. 6. seq. gen. Xen. Mem. 3. 14. 5. — In the sense of *to eat, to partake of*, absol. Acts 10: 10. 20: 11. seq. gen. Luke 14: 24. Acts 23: 14, comp. Butt. § 132. 5. 3. So Sept. and טַעַם 1 Sam. 14: 24 ἄφρον. 2 Sam. 3: 35. — 2 Macc. 6: 20. Jos. Ant. 3. 5. 8. Xen. An. 1. 9. 26.

b) metaph. to experience, to prove, to partake of; seq. accus. Heb. 6: 5 φῆμα θεοῦ. Seq. gen. γεύσασθαι θανάτου, to taste of death, i. e. to die, Matt. 16: 28. Mark 9: 1. Luke 9: 27. John 8: 52. Heb. 2: 9. Comp. Rabb. מִתָּה מָוֶת, Buxt. Lex. Ch. Rab. 895. So Heb. 6: 4 γεύ. τῆς θανάτου. — Jos. Ant. 2. 10. 1 τῶν ἀγαθῶν. ib. 4. 8. 48. Philo de Nob. p. 903 τῆς σοφίας. Polyb. 15. 33. 5. — Seq. ὅτι, 1 Pet. 2: 3 γεύ. ὅτι χρηστός ὁ κύριος. So Sept. for טַעַם Ps. 34: 9. Prov. 31: 18.

Γεωργέω, ᾶ, f. ἴσω, (γεωργός,) to till sc. the earth, Pass. Heb. 6: 7. Sept. for הָרַח הָרַח 1 Chron. 27: 26. — Esdr. 4: 6. Jos. Ant. 5. 6. 1. Xen. Oec. 14. 2.

Γεώργιον, ου, τό, (γεωργέω,) a tilled field, farm, pp. Sept. for הָרַח Prov. 24: 30. 31: 16. Strabo XIV. p. 687. S. In N. T. metaph. of Christians, 1 Cor. 3: 9.

Γεωργός, ου, ὁ, (γῆ, γία, and ἔργω,) a tiller of the ground, husbandman, viz.

a) pp. 2 Tim. 2: 6. James 5: 7. So Sept. for אֶרֶץ Jer. 14. 4. 31: 24. 51: 23. —Xen. Oec. 5. 16.

b) in N. T. also i. q. ἀμπελουργός, a vine-dresser, keeper of a vineyard, Matt. 21: 33, 34, 35, 38, 40, 41. Mark 12: 1, 2 bis, 7, 9. Luke 20: 9, 10 bis, 14, 16. Metaph. of God, John 15: 1, comp. Is. 5: 1 sq. — So γεωργῶν, to till the vine, Plato Eutyp. § 4.

Γῆ, γῆς, ἡ, (contr. fr. γῆα i. q. γαῖα,) earth, land, i. e. one of the four elements; spoken

a) in reference to its vegetative power, earth, soil; Matt. 13: 5, 8, 23. Mark 4: 5, 8, 20. Luke 14: 35. John 12: 24. al. Sept. for אֶרֶץ Gen. 4: 2, 3. Ὑἱ Gen. 1: 11, 12. אֶרֶץ Gen. 3: 14, 19. —Xen. Oec. 4. 8.

b) as that on which we tread, the ground, etc. Matt. 10: 29. 15: 35. Luke 6: 49. 22: 44. 24: 5. John 8: 6, 8. Acts 9: 4, 8. al. So Sept. for אֶרֶץ Ex. 3: 5. 2 Sam. 17: 12. Ὑἱ Ex. 9: 33. 1 Sam. 26: 7, 8. — Herodian. 1. 13. 2. Xen. Cyr. 3. 3. 3.

c) in distinction from the sea, a lake, etc. the land, terra firma, Mark 4: 1. 6: 47. John 6: 21. Acts 27: 39, 43, 44, al. So Sept. and Ὑἱ Gen. 8: 7, 9. אֶרֶץ Jon. 1: 13. —Herodian. 2. 10. 8. Xen. An. 1. 1. 7.

d) of a country, region, territory, etc. as γῆ Ἰσραὴλ, Matt. 2: 20, 21. Χαναάν Acts 13: 19. Αἴγυπτου Acts 7: 11, 36, 40. 13: 17. Ἰουδα Matt. 2: 6. Ζαβουλὼν 4: 15. Γερουσαλήμ 14: 34. Mark 6: 53. So of the country adjacent to any place or city, Matt. 9: 26, 31. With a gen. of person, one's native land, Acts 7: 3. — Spoken particularly and absol. of the land of the Jews, Palestine, Matt. 23: 35. 27: 45. Mark 15: 33. Luke 4: 25. 21: 23. James 5: 17. Rom. 9: 28, coll. Is. 10: 23. So in the expression κληρονομεῖν τὴν γῆν, to inherit the land, Matt. 5: 5, quoted from Ps. 37: 11, coll. v. 9, 22, 29. Ps. 25: 13. Is. 60: 21; where Sept. for Ὑἱ Ὑἱ; comp. Lev. 20: 24. Deut. 16: 20. Here the tranquil possession of the earthly Canaan, which was already used in the O. T. to denote the coming of the Messiah's kingdom, is employed by Christ to describe the

privileges and retributions of his spiritual kingdom in another life. See Tholuck in Bibl. Repos. III. p. 705. —Sept. also for אֶרֶץ Gen. 47: 26. Num. 11: 12. Is. 1: 7. al. —Xen. An. 1. 3. 4. —By meton. put for the inhabitants of a country, Matt. 10: 15. 11: 24.

e) the earth, i. e. the terrestrial globe, etc. (α) in distinction from ὁ οὐρανός, Matt. 5: 18, 35. 6: 10, 19. Luke 2: 14. Acts 2: 19. 7: 49. al. saep. Sept. for אֶרֶץ Gen. 4: 11. 7: 4. Ὑἱ Gen. 1: 1, 2. 2: 4. אֶרֶץ 1 Chr. 16: 30. —Herodian. 2. 11. 8. Hom. II. 19. 259. —Hence τὰ ἐν τῇ γῇ and τὰ ἐν τοῖς οὐρανοῖς, things on earth and things in heaven, i. e. the universe, Col. 1: 16, 20. γῆ καινὴ, a new earth, 2 Pet. 3: 13. Rev. 21: 1. —(β) Spoken of the habitable earth, ἡ οἰκουμένη, Luke 11: 31. 21: 35. Acts 10: 12. 11: 6. 17: 26. Heb. 11: 13. Rev. 3: 10. al. saep. Sept. for אֶרֶץ Gen. 6: 1, 7. Is. 24: 1. Ὑἱ Gen. 6: 5, 11, 12. —Herodian. 1. 2. 9. Xen. Ag. 1. 36. —Hence τὰ ἐν τῇ γῇ, earthly things, sc. pertaining to this life, Col. 3: 2. τὰ μὲν τὰ ἐν τῇ γῇ, 3: 5. —By synec. put for the inhabitants of the earth, men, Rom. 9: 17. 10: 18. Rev. 6: 8. 11: 6. 13: 3. 19: 2. So Sept. and Ὑἱ Gen. 9: 19. 11: 1. 19: 31. So where things are said to be done, or take place on earth, which have reference chiefly to men, Matt. 5: 13. 6: 10. 10: 34. Luke 12: 49. John 17: 4. al. John 3: 31 ὁ ὢν ἐν τῇ γῇ κ. τ. λ. i. e. 'he who is of human birth, is human, and speaks only of worldly things, etc.' AL.

Γῆρας, αὐτός, ὡς, τό, dat. γῆραϊ, γῆρα; Ion. gen. γῆρεος, οὐς, dat. γῆραϊ, γῆραι; old age, Luke 1: 36 ἐν γῆρα in text. recept. and ἐν γῆραι in later edit. Comp. Buttm. § 54. n. 4. Winer § 9. 1. Sept. ἐν γῆραι for אֶרֶץ, Ps. 92: 15, and so Eccles. 8: 6. ἐν γῆρα Gen. 15: 15. 1 Chr. 29: 28. — Dat. γῆρα Diod. Sic. 1. 84. Xen. Apol. Soc. 8. Cyr. 1. 5. 10.

Γηράσχω or γηράω, f. ἀσχω, (γῆρας,) to be old, to become old, intrans. John 21: 18. Heb. 8: 13. Sept. for אֶרֶץ Gen. 18: 13. 27: 1. Hiph. Job 14: 8. —Xen. Vect. 4. 22. Ag. 11. 14.

Γίνομαι, earlier and Attic form **γίγνομαι**, f. **γενήσμαι**, aor. 2 **ἐγενόμην**, perf. part. **γεγενημένος**, perf. 2 **γέγονα**, pluperf. 2 **ἐγεγόνειν**, Acts 4: 22; also in later writers and in N. T. aor. 1 pass. **ἐγενήθη** for **ἐγενόμην**, Acts 4: 4. Heb. 6: 4. al. Diod. Sic. 1. 1. ib. 3. 40. Polyb. 2. 67. 8; comp. Lob. ad Phryn. p. 108 sq. Butt. § 114. p. 272. This verb is a Mid. depon. intrans. with the primary signif. *to begin to be, fieri*, i. e. to come into existence or into any state; and then also in the aor. and perf. 2, 'to have come into existence,' or simply *to be, esse*; so that **ἐγενόμην**, **ἐγενήθη**, and **γέγονα**, serve likewise as preterites of **εἶναι**. Comp. Butt. l. c. and § 113. 6.

I. *To begin to be, to come into existence*, etc. as implying origin, either from natural causes or through special agency, *result*, and *change* of state, place, etc.

a) as implying origin in the ordinary course of nature, etc. (α) Spoken of persons, *to be born*, John 8: 58. James 3: 9. seq. **ἐκ τινος**, *to be born of, to be descended from*, etc. Rom. 1: 3. Gal. 4: 4. 1 Pet. 3: 6. So Sept. for **יָלַד** Gen. 21: 3, 5, 9.—Wisd. 7: 3. Xen. An. 3. 2. 13 **ἐν αἷς ὑμεῖς ἐγενεσθε καὶ ἐτράφητε**. Mem. 2. 2. 4 **ἐκ τινος**.—(β) Of plants, fruits, etc. *to be produced, to grow*, Matt. 21: 19. 1 Cor. 15: 37. —Ael. V. H. 6. 1. Xen. Mem. 2. 9. 4. —(γ) Of the phenomena of nature, etc. *to arise, to come on, to occur*; e. g. **σεισμός** Matt. 8: 24. **λαίλαψ** Mark 4: 37. **γαλήνη** Matt. 8: 26. Mark 4: 39. **σκότος** Matt. 27: 45. Mark 15: 33. **νεφέλη** Luke 9: 34. Mark 9: 7. **βροντή** John 12: 29.—Xen. An. 3. 1. 11 **βροντή**.—So also of a voice or cry, tumult, silence, etc. **φωνή** John 12: 30. al. **κραυγή** Matt. 25: 6. **θόρυβος** Matt. 26: 5. 27: 24. **στάσις** Luke 23: 19. **σχίσμα** John 7: 43. **ζήτησις** John 3: 25. **συγή** Acts 21: 40. Rev. 8: 1.—Xen. An. 3. 4. 35 **θόρυβος**.—So of emotions, etc. Luke 15: 10. 22: 24. 1 Tim. 6: 4. **θλίψις** Matt. 13: 21.—(δ) Spoken of time, as day, night, evening, etc. *to come, to come on, to approach*, Matt. 8: 16. 14: 15, 23. 27: 1. Mark 6: 2. 11: 19. 15: 33. Luke 22: 14. John 6: 16. 21: 4. Acts 27: 27. —Jos. Ant. 4. 8. 41. Xen. H. G. 2. 4. 6 **πρὸς ἡμέραν ἐγγίγνεντο**. Comp. in b. η.

b) as implying origin through an

agency specially exerted, *to be made, to be created*, etc. i. q. **ποιεῖν**. —(α) Spoken of the works of creation, John 1: 3, 10. 1 Cor. 15: 45. Heb. 4: 3. 11: 3. So Sept. for **וַיַּבְרָא** Gen. 2: 4. Is. 48: 7. —(β) Of works of art, etc. Acts 19: 26 **διὰ χειρῶν**.—Diod. Sic. 1. 43. —(γ) Of miracles and the like, *to be wrought, to be performed*, Matt. 11: 20. Acts 4: 22. 8: 13. seq. **διὰ**, Acts 2: 43. 4: 16. Mark 6: 2. seq. **ὑπὸ** Luke 9: 7. 13: 17. —(δ) Of a promise, plot, etc. *to be made*, Acts 26: 6. 20: 3. So of waste, **ἀπώλεια**, Mark 14: 4. —Xen. Hiero. 9. 11 **δανάην**. —(ε) Of the will or desire of any one, *to be done, to be fulfilled*; **θίλημα**, Matt. 6: 10. 26: 42. Luke 11: 2. Acts 21: 14. **αἵτημα** Luke 23: 24. —(ς) Of a repast, *to be prepared, made ready*, John 13: 2. of a judicial investigation, *to be made, to be set on foot* Acts 25: 26. So of a change of law etc. *to be made*, Heb. 7: 12, 18.—(η) Of particular days, festivals, etc. *to be held, to be celebrated*, Matt. 26: 2. John 2: 1. 10: 22. So Sept. for **וַיִּקְרָא** 2 K. 23: 22.—Xen. H. G. 4. 5. 1.—(θ) Of persons advanced to any station or office, *to be made, constituted, appointed*, Col. 1: 23, 25. Heb. 5: 5. 6: 20. 1 Cor. 1: 30. So **γίνεσθαι ἐπίστω**, Luke 19: 19.—Herodian. 2. 6. 12. Plut. Ages. c. 21.—(ι) Of customs, institutes, etc. *to be appointed, instituted*, Mark 2: 27 **τὸ σάββατον**. Gal. 3: 17 **ὁ γίγονος νόμος**.—Xen. An. 1. 1. 8. —(κ) Of what is done to or in any one; Luke 23: 31 **ἐν τῷ ξηρῷ τί γένηται**; *what shall be done in the dry?* Gal. 3: 13 **Χριστὸς γενόμενος ὑπὲρ ἡμῶν κατάρα**, *being himself made a curse for us*, i. e. suffering the penalty to which we were subject.

c) as implying a *result*, event, etc. *to take place, to come to pass, to occur, to be done*, etc. —(α) genr. Matt. 1: 22 **τοῦτο δὲ ὅλον γέγονεν**. Mark 5: 14. Luke 1: 20 **ἄχρι ἧς γένηται ταῦτα**. 2: 15. John 3: 9. Acts 4: 21. 5: 24. 1 Cor. 15: 54. 1 Thess. 3: 4. Rev. 1: 19. Heb. 9: 15 **θανάτου γενομένου**, *death having taken place*, i. e. through his death. Matt. 18: 31. Luke 8: 34. James 3: 10. 2 Pet. 1: 20. al. passim.—Herodian. 8. 3. 12. Xen. Cyr. 1. 4. 25. —So in the phrase **μὴ γένοιτο**, *let it not happen! God for-*

bid! an exclamation of aversion, Luke 20: 16. Rom. 3: 4, 6, 31. 6: 2, 15. 7: 7. al. Comp. Sept. and Heb. גִּינִינִי Gen. 44: 7, 17. Josh. 22: 29. 1 K. 21: 3. al. — Luc. D. Deor. 1. 12. Arrian. Diss. Epict. 1. 1. 13. ib. 2. 8. 2, 26. See Sturz de Dial. Alex. p. 204. — (β) Seq. dat. of pers. to happen to any one etc. Mark 9: 21. Luke 14: 12. John 5: 14. 1 Pet. 4: 12.—Aesop. F. 94. Xen. Hiero 1. 1. ib. 3. 5.—Seq. infin. as subject, Acts 20: 16. Gal. 6: 14. So Sept. and גִּינִינִי Gen. 44: 7, 17. — Jos. Ant. 6. 11. 8. Xen. Cyr. 6. 3. 11. — With an adv. of manner, Mark 5: 16. Eph. 6: 3.—Ael. V. H. 9. 36.—(γ) With prepositions, in the same sense, as εἰς τινα, Acts 28: 6. ἐπὶ τινι Mark 5: 33.—(δ) With an infin. and accus. expressed or implied, to come to pass that, Mark 2: 23. Acts 27: 44 οὕτως ἐγένετο πάντας διασωθῆναι. 28: 8. Matt. 18: 13 ἐὰν γένηται εὐρεῖν αὐτό. — Theogn. 639. comp. Viger. p. 231. V. — (ε) So καὶ ἐγένετο or ἐγένετο δέ, corresponding to the Heb. וַיִּהְיֶה, and it came to pass that, always with a notation of time, introduced by ὅτε, ὡς, ἐν, a gen. absol. etc. and followed by a finite verb with or without καὶ, e. g. with καὶ repeated, Matt. 9: 10 καὶ ἐγένετο αὐτοῦ ἀνακειμένου καὶ ἰδόν. Mark 2: 15 καὶ ἐγένετο ἐν — καὶ πολλοὶ α. τ. λ. Luke 2: 15 καὶ ἐγένετο ὡς—καὶ αἱ α. τ. λ. 5: 1, 12, 17. 8: 1, 22. 9: 28. 14: 1. 17: 11. 19: 15. 24: 4, 15. al. saep. So וַיִּהְיֶה and Sept. Gen. 39: 7, 13, 19. 43: 1. — So without καὶ repeated, Matt. 7: 28 καὶ ἐγένετο ὅτε — ἐξεπλήσσοντο οἱ ὄχλοι. 13: 53. 19: 1. 26: 1. Mark 1: 9. 4: 4. Luke 1: 8. 2: 1. 6: 12. al. saep. So Sept. for וַיִּהְיֶה Gen. 22: 1.

d) as implying a change of state, condition, etc. or the passing from one state etc. to another, to become, to enter upon any state, condition, etc.

(a) spoken of persons or things which receive any new character or form. (1) Where the predicate is a noun; Matt. 5: 45 ὅπως γένησθε υἱοὶ τοῦ πατρὸς. Mark 1: 17 ἡμᾶς γενέσθαι ἀλιεῖς ἀνθρώπων. Matt. 4: 3 ἵνα οἱ λίθοι οὗτοι ἄρτοι γένωνται. 13: 32 γίνεται δένδρον. Luke 4: 3. 6: 16. 23: 12. John 1: 12, 14. 2: 9. Acts 26: 28. Rom. 4: 18. Heb. 2: 17. Rev. 8: 8. al. — Herodian. 1. 8. 16. Di-

od. Sic. 2. 90. Ael. V. H. 2. 23.—Acts 12: 18 τί ἄρα ὁ Πέτρος ἐγένετο, what Peter was become, for 'what had become of Peter.'—So τί γίνωμαι Thuc. 2. 52. comp. Matt. 5: 488. 5. Herm. ad Vig. p. 730. — (2) Construed with εἰς τι as the predicate, by Hebraism; Matt. 21: 42 ἐγενήθη εἰς κεφαλὴν γαρβίας. Mark 12: 10. Luke 13: 19. John 16: 20. Acts 5: 36. al. So Sept. for לָּיִי etc. Gen. 2: 7. 1 Sam. 30: 25. 2 Sam. 5: 3. al. Comp. Gesen. Lehrs. p. 816. Stuart § 507. b.—(3) When the predicate is an adjective; Matt. 6: 16 μὴ γίνεσθε οὐρανίου, do not become of a sad countenance, i. e. do not put on or affect sadness etc. 10: 16 γίνεσθε οὖν φρόνιμοι 12: 45 γίνεται τὰ ἔσχατα χειρόνα. 13: 22 γίνεται ἄκακος. 23: 26. 24: 32, 44 γίνεσθε ἱτοιμοί, i. e. prepare yourselves. John 9: 39. Acts 7: 32. 10: 4. Rom. 3: 19. al. saep. — Herodian. 1. 11. 6. Thuc. 3. 23. — (4) With a particle of manner etc. Matt. 10: 25 ἵνα γένηται ὡς διδάσκαλος αὐτοῦ. 18: 3. 28: 4 ἐγένοντο ὥστε νεκροί. seq. dat. of pers. for or in respect to whom, 1 Cor. 9: 20, 22.—(5) Seq. gen. of possession or relation; Luke 20: 14 ἵνα ἡμῶν γένηται ἡ κληρονομία. 20: 33. Rev. 11: 15.—Xen. Cyr. 1. 2. 16. Oec. 3. 8. Comp. Jos. Ant. 6. 14. 3 μολὲς ἑαυτοῦ γενομένου.—(6) Seq. dat. of pers. as possessor etc. Rom. 7: 3, 4, γενέσθαι ἀνδρὶ ἐτίμῳ, to become (married) to another man. So Sept. and לָּיִי Lev. 22: 12. Jer. 3: 1.—Plut. Ages. 11. Achill. Tat. V. p. 323.

(β) construed with prepositions or adverbs implying motion, it denotes change or transition to another place, etc. to come, viz. (1) Seq. εἰς, to come to or into, to arrive at, Acts 20: 16. 21: 17. 25: 15.—Herodot. 5. 38.—Trop. ἡ φωνή Luke 1: 44. εὐλογία Gal. 3: 14. εὐαγγέλιον 1 Thess. 1: 5. ἔλκος Rev. 16: 2. —Xen. H. G. 7. 2. 7 κρατὴν εἰς τὴν πόλιν. — (2) Seq. ἐκ, to come from a place, etc. e. g. ἡ φωνή Mark 1: 11. Luke 3: 22. 9: 35. But ἐκ μίσου γενέσθαι, to be put out of the way, 2 Thess. 2: 7.—(3) Seq. ἐν, e. g. trop. Acts 12: 11 γενομένου ἐν ἑαυτῷ, being come to himself; comp. Luke 15: 17.—Polyb. 1. 49. 8 ταχὺ δὲ ἐν ἑαυτῷ γενομένος. Xen. An. 1. 5. 17. See Herm. ad Vig. 749, coll. 858. —

(4) Seq. ἐπί, viz. c. gen. *to come upon, to arrive at*, Luke 22: 40. John 6: 21. Acts 21: 35. c. accus. Luke 24: 22. Acts 8: 1. Luke 1: 65 φόβος. 4: 36. So of an oracle, Luke 3: 2; comp. below in (6). —(5) Seq. κατά, c. gen. *to come through-out etc.* Acts 10: 37. c. accus. *to come to*, Luke 10: 32. Acts 27: 7. —Jos. Ant. 1. 9 γενομένοι δι κατὰ Σοδόμα. Xen. Cyr. 7. 1. 15. —(6) Seq. πρὸς c. accus. *to come to*, 2 John 12 in later edit. So of oracles, Acts 7: 31. 10: 13. Sept. and Heb. בָּהֶן תִּיָּה Gen. 15: 1, 4. Jer. 1: 2, 4. —(7) With an adverb, e. g. ἐγγύς, *to come or draw near*, John 6: 19. trop. Eph. 2: 13. —Xen. Cyr. 7. 1. 7. —So ὦδε, *hither*, John 6: 25. ἐκεῖ, *thither*, Acts 19: 21. —Herodian. 4. 11. 13 ἐκεῖ.

II. In the aor. and perf. *to have begun to be, to have come into existence, etc.* i. e. simply, *to be, to exist*; see above, init.

a) genr. *to be, to exist*; John 1: 6 ἐγένετο ἄνθρωπος. Rom. 11: 5. 1 John 2: 18. seq. ἐν 2 Pet. 2: 1. seq. ἔμπροσθεν τινος John 1: 15, 30. seq. ἐπὶ τῆς γῆς Rev. 16: 18. —Herodian. 1. 17. 26 πρὸ τινος.

b) as *copula*, connecting a subject and predicate; Buttm. § 129. init. —(α) So of *quality, etc.* seq. nominat. Luke 1: 2 οἱ ἀπ' ἀρχῆς αὐτοπτεῖται γενομένοι τοῦ λόγου. 2: 2 αὐτὴ ἡ ἀπογραφὴ πρώτη ἐγένετο. John 14: 22. Acts 4: 4. 1 Cor. 4: 16. 2 Cor. 1: 18, 19. 1 Thess. 2: 8. Tit. 3: 7. al. —Lucian. D. Mort. 13. 1. Xen. Hiero 6. 1. —So with a dat. of advantage, *to be any thing to, for, or in behalf of*; e. g. ὁδηγός Acts 1: 16. σημεῖον Luke 11: 30. παρηγορία Col. 4: 11. τύποι 1 Thess. 1: 7. —Herodian. 7. 3. 1. Xen. Cyr. 1. 4. 6. —With an adv. 1 Thess. 2: 10. See Viger. p. 376. n. Matth. § 309. c. —With a gen. of age, Luke 2: 42 ὅτε ἐγένετο ἐτῶν δώδεκα. 1 Tim. 5: 9. see Buttm. § 132. 4. 4. —Plut. de Sanit. tuend. 24. So εἶναι Xen. An. 2. 6. 20. Mem. 1. 2. 40. —(β) Implying property etc. Matt. 11: 26 and Luke 10: 21 οὕτως ἐγένετο εὐδοκία ἔμπροσθέν σου, for the dat. σοί, i. e. such was thy good pleasure, i. q. οὕτως ηὐδόκησας σύ—(γ) Joined with the participle of another verb it forms like εἶναι a periphrasis for a finite tense of that verb; Mark 1: 4 ἐγένετο Ἰωάννης βαπτίζων, for ἐβαπτίζε. 9: 3, 7.

Heb. 5: 12. Rev. 16: 10. So תִּיָּה and Sept. εἶναι Neh. 1: 4. 2: 13, 15. Comp. Εἶμι II. f. Gesen. Lebrg. p. 792. Stuart § 530. —Soph. Ajac. 589. Plato Phaedo. 20. See Viger. p. 232, 749. Matth. § 559.

c) joined with prepositions it implies locality or state, disposition of mind, etc. (α) Seq. ἐν, spoken of place, *to be in a place*; Matt. 26: 6 γενομένου ἐν Βηθανίᾳ. Mark 9: 33 ἐν τῇ οἰκίᾳ. Acts 13: 5. 2 Tim. 1: 17. Rev. 1: 9. —Ael. V. H. 4. 15. —Spoken of condition or state, *to be in any state, etc.* Luke 22: 44 γεόμενος ἐν ἀγωνίᾳ. Acts 22: 17 ἐν ἐκστάσει. Rev. 1: 10 and 4: 2 ἐν πνεύματι. Rom. 16: 7 ἐν Χριστῷ, i. e. to be in the number of Christ's followers, Christians. Phil. 2: 7 ἐν ὁμοιωματι γεόμενος, i. q. ὁμοιωθεῖς. 1 Tim. 2: 14 γε. ἐν παραβάσει, i. q. παραβαίνω. —(β) Seq. μετά c. gen. of pers. *to be with any one*, Acts 9: 19. 20: 18. So οἱ γεόμενοι μετ' αὐτοῦ, *his friends, companions*, Mark 16: 10. —Xen. H. G. 4. 1. 35. —(γ) Seq. πρὸς c. accus. *to be towards, i. e. disposed towards any one*, 1 Cor. 2: 3. 16: 10. —(δ) Seq. συν, *to be with*, Luke 2: 13. AL.

Γινώσκω, earlier and Attic form γινώσκειν, f. γινώσκειν, aor. 2 ἔγνων, perf. ἔγνωναι (for 3 plur. ἔγνωναι John 17: 7 instead of ἔγνώσκειν, see Winer § 13. 2. c. Buttm. § 103. V. 3.) perf. pass. ἔγνωσμαι, aor. 1 pass. ἐγνώσθην, f. 1. pass. γνωσθήσομαι, see Buttm. § 114; *to know*, both in an inchoative and completed sense; comp. Heb. יָדַע and Gesen. Lex. sub. h. v.

1. *to know*, in an inchoative sense, i. e. *to come to know, to gain or receive a knowledge of*; where again the perf. implies a completed action, and is often to be taken as a present, *to know*, Buttm. § 113. 6. Herm. ad Vig. p. 748. Pass. *to become known*.

a) genr. (α) seq. accus. of thing; Matt. 12: 7. John 8: 32 γνώσεσθε τὴν ἀλήθειαν. Luke 12: 47. 16: 4. Acts 1: 7. 1 Cor. 4: 19 καὶ γνώσομαι οὐ τὸν λόγον, ἀλλὰ τὴν δύναμιν. 2 Cor. 2: 9. With an accus. implied, Mark 6: 38. 1 Cor. 13: 9. So Sept. and יָדַע 1 Sam. 20: 3. 21: 2. 2 Sam. 24: 2. —Diod. Sic. 1. 8. Xen. An. 1. 6. 7. —Seq. ἐκ τινος, *to know from or by any thing*, Matt. 12: 33.

Luke 6: 44. 1 John 3: 24. 4: 6.—Xen. Cyr. 1. 6. 44.—Seq. *ἐν τῇ*, to know by any thing, John 13: 35. 1 John 3: 16, 19, 24. 4: 13. 5: 2. So Sept. for *γινῶσκω* Gen. 24: 14. 42: 33. So seq. *ὅθεν* 1 John 2: 18. and *κατά τι* Luke 1: 18. So Sept. for *γινῶσκω* Gen. 15: 8.—(β) Seq. accus. of person; John 14: 7 bis. Luke 24: 35. 19: 15. Rom. 1: 21. 2 Cor. 5: 16. Gal. 4: 9 *γινώσκεις θεόν*. 1 John 2: 3. 3: 1. al. So Sept. and *γινῶσκω* 1 Sam. 7: 7.—Diod. Sic. 1. 92. Xen. Mem. 4. 2. 24.—So with an accus. and *ὅτι*, by attraction, comp. Buttm. § 151. I. 6. Matt. 25: 24 *ἔγνων σε, ὅτι σκληρὸς εἶ*. John 5: 42. So Sept. for *γινῶσκω* 1 Sam. 20: 32.—Xen. Mem. 1. 4. 18.—(γ) Seq. *ὅτι* instead of an accus. and infin. John 6: 69 *ἐγνώκαμεν, ὅτι σὺ εἶ ὁ Χριστός*. 7: 26. 8: 52. 19: 4. James 2: 20. al. saep. So Sept. for *γινῶσκω* Gen. 8: 11. 42: 34. al.—Xen. Cyr. 4. 2. 22. Eq. 9. 2.—(δ) Pass. to be known, i. e. distinguished, 1 Cor. 14: 7.

b) in a judicial sense, to know by trial, to inquire into, to examine, *την αἰτίαν* Acts 23: 28. So John 7: 51.—Xen. Cyr. 1. 2. 6, 7.

c) in the sense of to know sc. from others, to learn, to find out; Pass. to be made known, to be disclosed, Matt. 10: 26. Acts 9: 24. Seq. accus. of thing expr. or impl. Mark 5: 43. Acts 21: 34. Col. 4: 8. Matt. 9: 30. Luke 9: 11. So Sept. and *γινῶσκω* 1 Sam. 21: 2.—Palaeph. 2. 10. Xen. Cyr. 8. 8. 3.—Seq. *ὅτι*, John 4: 1. Acts 24: 11. Sept. and *γινῶσκω* 1 Sam. 4: 6.—Ael. V. H. 10. 15.—So with *ἀπό τινος*, Mark 15: 45.

d) in the sense of to perceive, to observe, to be aware of, seq. accus. expr. or impl. Matt. 22: 18 *την πορνείαν*. 16: 8. 26: 10. So Sept. and *γινῶσκω* Ruth 3: 4.—Xen. H. G. 3. 4. 8.—Seq. *ὅτι*, John 4: 53. 6: 15. Acts 23: 6. So Mark 5: 29 *ἔγνων τῷ σώματι ὅτι*. Sept. and *γινῶσκω* 1 Sam. 20: 33.—Xen. Cyr. 1. 3. 5.—Seq. accus. and particip. Luke 8: 46 *ἐγὼ ἔγνων δύναμιν ἐκλθούσαν ἀπ' ἐμοῦ*.—Xen. Mem. 4. 2. 40.

e) in the sense of to understand, to comprehend, seq. accus. expr. or impl. Matt. 13: 11 *τὰ μυστήρια*. Mark 4: 13 *παράβολός*. Luke 18: 34. John 3: 10. 7: 49 *τὸν νόμον*. 1 Cor. 2: 8. John 10:

6. 12: 16. 13: 12. Acts 8: 30. Rom. 11: 34. 1 Cor. 2: 14. So Sept. and *γινῶσκω* 1 Sam. 20: 38. Prov. 1: 2.—Xen. Cyr. 4. 2. 28.

f) by euphemism, to lie with, sc. a person of another sex; spoken of a man, Matt. 1: 25; of a woman, Luke 1: 34. Sept. and *γινῶσκω* of men, Gen. 4: 1, 16, 24: 16. of women Gen. 19: 8. Num. 31: 17, 35.—Plut. Cat. Min. 7. Romul. 5. Isaeus 20. 5. Heliod. I. p. 14. So Lat. *novi, cognosco*, Justin. 5. 2. ib. 27. 3. Ovid. Met. 4. 594.

2. to know, in a completed sense, i. e. to have a knowledge of, etc.

a) genr. (α) seq. accus. of thing expr. or impl. Matt. 6: 3 *μὴ γινώσκῃς ἡ ἀμιστερά σου τί ποιῇ ἢ δεξιὰ σου*. 24: 50. Luke 7: 39. 16: 4, 15. John 2: 25. Rom. 2: 18. 2 Cor. 5: 21. 1 John 3: 20. Luke 2: 43. Rom. 10: 19. So imper. *γινώσχετε, know, be assured of*, c. acc. Matt. 24: 43. Luke 10: 11. 12: 39. also *ἵστε γινώσκοντες τοῦτο*, Eph. 5: 5. Sept. and *γινῶσκω* Job 20: 4. Ecc. 8: 7. Jer. 3: 13.—Lucian. D. Deor. 22. 2. Xen. Mem. 3. 9. 6.—Seq. accus. and *ὅτι* by attraction, 1 Cor. 3: 20. See Buttm. § 151. I. 6.—Xen. Mem. 1. 4. 8.—Seq. accus. and particip. Acts 19: 35 *ὅς οὐ γινώσκει τὴν πόλιν οὖσαν*.—Xen. Cyr. 3. 1. 20.—Seq. adv. as Acts 21: 37 *ἐλλήνιστί γινώσκεις; dost thou know Greek?* Comp. Sept. Neh. 13: 24 *οὐκ ἐπιγινώσκοντες λαλοῦν Ἰουδαίους*, for Heb. *לֹא יָדְעוּ לְדַבֵּר יְהוֹדָיִם*. Xen. Cyr. 7. 5. 31 *ἐπίστασθαι Συριαστὴν*. Cic. de Fin. 2. 5 *Græce scire*.—(β) seq. accus. of person, to know sc. by sight or person, John 1: 49. 2 Cor. 5: 16. or to know one's character etc. John 1: 10. 2: 24. 14: 7, 9. 16: 3. Acts 19: 15. al. So Sept. and *γινῶσκω* Deut. 34: 10. Ps. 87: 4. 139: 1.—Dem. 539. 25. Xen. Cyr. 3. 1. 21.—So c. accus. and particip. Heb. 13: 23.—(γ) seq. *ὅτι* instead of an acc. and infin. John 21: 17. James 1: 3.—(δ) seq. infin. alone, Matt. 16: 3.

b) in the sense of to know sc. as being what one is or professes to be, to acknowledge, seq. accus. Matt. 7: 23. Pass. 1 Cor. 8: 3. Gal. 4: 9. So Sept. and *γινῶσκω* Is. 33: 13. 61: 9. 63: 16.

c) from the Heb. with the idea of volition or good will, to know and approve or love, to care for, etc. seq. accus. of

pers. 2 Tim. 2: 19 ἔγνω κύριος τοὺς ὄντας αὐτοῦ. John 10: 14, 15, 27. So Sept. and 𐤒𐤓 of God, Ps. 144: 3. Am. 3: 2. Nah. 1: 7. of men Ps. 36: 11. Hos. 8: 2. — Seq. accus. of thing, Rom. 7: 15 ὁ γὰρ πατερῶμαι, οὐ γίνωσκω, i. e. I approve not, allow not. Sept. and 𐤒𐤓 Ps. 1: 6. Or perhaps here by impl. *to will, to purpose, to resolve*. So Jos. Ant. 1. 11. 1 ὁ θεὸς ἔγνω τιμωρήσασθαι αὐτούς. ib. 2. 4. 5. Psalt. Salom. 17: 47 ἔγνω ὁ θεὸς ἀναστήσαι. Polyb. 5. 82. 1. AL.

Γλεῦκος, εὖς, οὖς, τό, (γλυκός,) *must, new wine*, Hesych. τὸ ἀπόσταγμα τῆς σταφυλῆς πρὶν πατηθῆναι. Luc. Philopseud. 39. In N. T. *sweet wine*, Acts 2: 13. So Sept. for 𐤒𐤓 Job 32: 19. — Athen. IV. p. 176. D.

Γλυκός, εἶα, ὕ, *sweet*, Rev. 10: 9, 10. James 3: 11, 12 ὕδωρ γλυκύ, *sweet water*, i. e. potable. Sept. for 𐤒𐤒𐤕 Judg. 14: 14. Is. 5: 20. — Xen. Mem. I. 4. 5.

Γλῶσσα, ἡς, ᾗ, (Attic form γλῶττα,) *the tongue*, i. e.

a) pp. as a part of the body, Rev. 16: 10. as the organ of taste, Luke 16: 24. as the organ of speech, Mark 7: 33, 35. Luke 1: 64. 1 Cor. 14: 9. James 3: 5, 6 bis. So also personified, Rom. 14: 11 and Phil. 2: 11 πᾶσα γλῶσσα, i. e. every person; comp. Is. 45: 23 where Sept. for 𐤒𐤓. Acts 2: 26, coll. Ps. 16: 9. So *to bridle the tongue*, etc. James 1: 26. 3: 8. 1 Pet. 3: 10. comp. Ecclus. 28: 18 sq. Sept. for 𐤒𐤓 Judg. 7: 5. Job 29: 10. 33: 2. — Xen. Mem. I. 4. 5.

b) by meton. *speech, language*, (α) genr. 1 John 3: 18 μὴ ἀγαπῶμεν λόγον μᾶλλον ἢ τὴν γλῶσσην, *let us not love in word nor in speech only*. (Comp. γλῶσση φίλος Theogn. 63, 13.) So Sept. and 𐤒𐤓 Prov. 25: 15. 31: 26. — Wisd. 1: 6. Aelian. V. H. 14. 22. Xen. Oec. 13. 8. — (β) of a particular language or *dialect*, as spoken by a particular people, Acts 2: 11. 1 Cor. 13: 1. So Sept. and 𐤒𐤓 Gen. 10: 5, 20. Dan. 1: 4. — Xen. Mem. 3. 14. 7. — Put for the people who use a language, e. g. φυλαί, λαοί, καὶ γλῶσσαι, Rev. 5: 9. 7: 9. 10: 11. 11: 9. 13: 7. 14: 6. 17: 15. So Sept. and 𐤒𐤓

Is. 66: 18. Chald. 𐤒𐤓 Dan. 3: 4, 7, 30, 32. al. — (γ) In the phrases γλῶσσαις ἑτέραις v. καιναῖς λαλεῖν, *to speak in or with other or new tongues*, Acts 2: 4. Mark 16: 17; γλῶσσαις λαλεῖν, *to speak in or with tongues*, Acts 10: 46. 19: 6. 1 Cor. 12: 30. 14: 2, 4, 5 bis, 6, 13, 18, 23, 27, 39; προσευχεῖσθαι γλῶσση, *to pray in a tongue*, 1 Cor. 14: 14; λόγοι ἐν γλώσση, *discourse in a tongue*, 1 Cor. 14: 19; or simply γλῶσσαις, *tongues*, 1 Cor. 12: 10 bis, 28. 13: 8. 14: 22, 26. Here, according to the two passages in Mark and Acts, the sense would seem to be, *to speak in other living languages*; but if the passages in 1 Cor. be taken as the basis, these phrases would seem to mean, *to speak another kind of language*, i. e. referring perhaps to a person in a state of high spiritual excitement or ecstasy from inspiration, unconscious of external things and wholly absorbed in adoring communion with God, breaking forth into abrupt expressions of praise and devotion, which are not coherent and therefore not always intelligible to the multitude; comp. 1 Cor. 14: 2, 4, 6, 7 sq. Most interpreters have adopted the first meaning; some prefer the latter. Others suppose there is a reference to two distinct gifts. See Olshausen Comm. on Acts 2: 4. Neander Hist. of the Apost. Age, and in Bibl. Repos. IV. p. 249 sq. c) trop. put for any thing resembling a tongue in shape; e. g. Acts 2: 3 γλῶσσαι ὡσεὶ πυρὸς, *tongues as of fire*, i. e. lambent flames. So 𐤒𐤓 Is. 5: 24.

Γλωσσόκομον, ου, τό, (γλῶσση, tongue, reed, sc. of a musical instrument, and κομῆω,) pp. a box for keeping reeds, etc. ἐν ᾗ αὐληταὶ ἀπετίθενσαν τὰς γλωσσίδας, Hesych. — In N. T. genr. any box, case, bag, etc. e. g. for money, John 12: 6. 13: 29. Sept. for 𐤒𐤓 the ark, 2 Chr. 24: 8, 10, 11. — Jos. Ant. 6. 1. 2 spoken of a box attached to the ark. Longin. 43. 9. [44.] Plut. Galb. 16. — This sense of the word is found only in later writers; see Sturz de Dial. Mac. p. 155. Phryn. ed. Lob. p. 98, 99.

Γναφεύς, εὖς, ὁ, (γνάφος a card or teazle,) a fuller, i. e. one who fullled

and dressed new cloths, or washed and scoured soiled garments, Mark 9: 3.—Sept. for טַבַּח, a treader, i. e. washer, fuller, 2 K. 18: 17. Is. 7: 3. 36: 2.—Theophr. Char. 19 or 10. 4. Xen. Mem. 3. 7. 6.—The earlier pronunciation seems to have been *κναφίς*.

Γνήσιος, ου, ὁ, ἡ, adj. (*γένος*, *γενέσιος*), genuine, legitimate; pp. spoken of children etc. Jos. Ant. 1. 16. 3. Xen. Cyr. 8. 5. 19. In N. T.

a) trop. *own*, genuine, sc. son; spoken of the relation of a disciple to his teacher, *ἐν πίστει, κατὰ πίστιν*, 1 Tim. 1: 2. Tit. 1: 4.

b) by impl. *sincere, faithful, true*, Phil. 4: 3.—Ecclus. 7: 18. Herodian. 3. 10. 9.—So *τὸ γνήσιον*, sincerity, 2 Cor. 8: 8.—Comp. 3 Macc. 3: 19.

Γνησίως, adv. (*γνήσιος*), sincerely, Phil. 2: 20.—2 Macc. 14: 8. Jos. Ant. 2. 4. 1. Dem. 1353. 28.

Γνόφος, ου, ὁ, (fr. *νόφος*, Eustath. ad Il. μ. p. 489. 16.) dense black clouds, thick gloom; Heb. 12: 18 *γνόφω καὶ σκότει καὶ θυέλλῃ*. So Sept. for *הַגִּבְרָה* Ex. 20: 21. 2 Sam. 22: 10. *יָגֵב* Deut. 4: 11. 5: 22.—Ecclus. 45: 5.

Γνώμη, ης, ἡ, (*γινώσκω*), pp. the mind, i. e. the sentient principle, i. q. *ψυχή*, Xen. Cyr. 8. 8. 10. Mem. 1. 1. 7, 9. In N. T. *mind*, in its various manifestations, e. g.

a) as implying *will*, in the sense of *accord, consent*, Philem. 14.—2 Macc. 4: 39. Jos. Ant. 1. 12. 3. Xen. Cyr. 8. 5. 20.—In the sense of *bent, inclination, desire*; 1 Cor. 1: 10 *ἐν τῇ αὐτῇ γνώμῃ, in the same mind or will*. Rev. 17: 13.—Clem. Alex. Strom. 5. 1. Xen. Mag. Eq. 6. 1.—In the sense of *purpose, counsel, determination*, Acts 20: 3. Rev. 17: 17 bis.—Jos. Ant. 4. 3. 2. Xen. Cyr. 1. 1. 5. ib. 8. 8. 1.

b) as implying *opinion, judgment*, in reference to one's self, 1 Cor. 7: 40 *κατὰ τὴν ἑμὴν γνώμην*.—Wisd. 7: 15. Xen. Cyr. 6. 1. 3.—In reference to others, *advice*; 1 Cor. 7: 25. 2 Cor. 8: 10.—Ecclus. 6: 23. Herodian. 1. 6. 7.

Γνωρίζω, f. *ισα* John 17: 26; fut. Att. *γνωριώ* Col. 4: 9, see Buttm. § 95.

7 sq. to make known, trans. and seq. dat. or *πρός τινα* Phil. 4: 6; viz.

a) to others; (α) genr. to make known, to declare, to reveal, Rom. 9: 22, 23. c. dat. Luke 2: 15. Acts 2: 28 quoted from Ps. 16: 11 where Sept. for *עֲרִיבִי*. Eph. 3: 3, 5, 10. Col. 1: 27. Gal. 1: 11 where for the attract. see Buttm. § 151. l. 6. seq. *πρός* Phil. 4: 6. Sept. for *עֲרִיבִי* 1 Sam. 16: 3. 1 Chr. 16: 8. Ps. 25: 4.—Aesch. Prom. vinct. 496. [487.] Hesych. *γνωρίσαι· φανερτοποιῆσαι*.—(β) in the sense of to narrate, to tell, to inform, Eph. 6: 21. Col. 4: 7, 9. 2 Cor. 8: 1, comp. Buttm. l. c.—1 Macc. 14: 28.—(γ) spoken of a teacher who unfolds divine things, etc. to announce, to declare, to proclaim; John 15: 15. 17: 26 bis. Eph. 1: 9. 6: 19. 2 Pet. 1: 16. Rom. [14] 16: 26. Sept. for *עֲרִיבִי* Ez. 20: 11.—(δ) in the sense of to put in mind of, to impress, to confirm, 1 Cor. 12: 3. 15: 1. b) to one's self, i. e. to ascertain, to find out, and by impl. to know, Phil. 1: 22. So Sept. for *עֲרִיבִי* Job 34: 25.—Herodian. 2. 1. 23. Aeschin. 11. 8.

Γνώσις, εως, ἡ, (*γινώσκω*) knowledge, i. e.

a) the power of knowing, intelligence, comprehension, Eph. 3: 19 *τὴν ὑπερβάλλουσαν τῆς γνώσεως ἀγάπην τοῦ Χρ.* that love of Christ surpassing comprehension.—Hesych. *γνώσις· σύνεσις, εὐδοχίς, νόσις*.—Others, that love of Christ which is better than all knowledge; comp. 1 Cor. 12: 31. 13: 2. Rom. 8: 35.

b) subjectively, spoken of what one knows, knowledge, etc. Luke 1: 77. Phil. 3: 8. Rom. 11: 33 *γνώσις τοῦ Θεοῦ*, comp. Ps. 139: 6 where Sept. for *עֲרִיבִי*. Sept. and *עֲרִיבִי* Ps. 73: 11. Hos. 4: 6.—Diod. Sic. 5. 67.—So of a knowledge of the christian religion, genr. Rom. 15: 14. 1 Cor. 1: 5. 8: 1 bis. 2 Pet. 3: 18. or of a deeper and better religious knowledge, both theoretical and experimental, 1 Cor. 8: 7, 10, 11. 2 Cor. 11: 6.—Spoken of a practical knowledge, etc. discretion, prudence, 2 Cor. 6: 6. 1 Pet. 3: 7. 2 Pet. 1: 5, 6. So Sept. and *עֲרִיבִי* Prov. 13: 16.

b) objectively, spoken of what is known, object of knowledge, i. e. genr. knowledge, doctrine, science, etc. 2 Cor.

2: 14. 4: 6. Col. 2: 3. Sept. and תורה Dan. 1: 4. Mal. 2: 7. — So of religious knowledge, i. e. *doctrine, science*, spoken of Jewish teachers, Luke 11: 52. Rom. 2: 20. 1 Tim. 6: 20. or of a deeper christian knowledge, *christian doctrine*, etc. 1 Cor. 12: 8 *λόγος γνώσεως*, i. e. the faculty of unfolding and expounding theoretically the deeper knowledge or fundamental principles of the christian religion, i. q. what in Luke (11: 52) is called *κλεις τῆς γνώσεως*, 1 Cor. 13: 2, 8. 14: 6. 2 Cor. 8: 7. Hence, 2 Cor. 10: 5 *κατὰ τῆς γνώσεως τοῦ θεοῦ*, *against the true doctrine of God*, i. e. against the christian religion.

Γνώστης, ου, ὁ, (γινώσκω,) a knower, i. e. one who knows, Acts 26: 3, where for the anacoluthon, see Winer § 32. 7. comp. Buttm. § 151. II. 2, 5. — Hist. of Sus. 42. Sept. for תורה diviner, 1 Sam. 28: 3, 9.

Γνωστός, ἡ, ὄν, (γινώσκω,) known.
a) genr. and seq. dat. John 18: 15, 16. Acts 1: 19. 15: 18. 19: 17. 28: 22. seq. *κατὰ* c. gen. of place, Acts 9: 42. Sept. for תורה Is. 19: 21. 66: 14. — Xen. Cyr. 6. 3. 4. — So *γνωστοὶ ἔσονται*, *be it known*, seq. dat. Acts 2: 14. 4: 10. 13: 38. 28: 28. Sept. for תורה Ez. 36: 32. for Chald. תורה ידע Ezra 4: 12, 13. — In the sense of *knowable*, *τὸ γνωστὸν τοῦ θεοῦ*, *what may be known of God*, or *knowledge of God*, i. q. *γνώσις*, Rom. 1: 19. So Sept. for תורה Gen. 2: 9. — In an emphatic sense, *known of all*, i. e. *notable, incontrovertible*, Acts 4: 16 *γνωστὸν σημειον*. So Sept. *γνωστός ὁ θεός*, i. e. *known, magnified*, Heb. תורה, Ps. 76: 1.
b) as a subet. *ὁ γνωστός*, *an acquaintance*, Luke 2: 44. 23: 49. So Sept. and תורה 2 K. 10: 11. Ps. 88: 9, 19.

Γογγύζω, f. ὤσα, to murmur. The Attic form was *τονθορύζω* or *τονθρύζω*, Phryn. ed. Lob. p. 358.

a) genr. i. e. *to utter in a low voice privately*, seq. accus. and *περὶ* c. gen. John 7: 32. — Phavorin. *γογγύζων ἐπὶ τῆς περιστροφῆς λέγεται*.

b) with the idea of complaint, *to mutter, to manifest sullen discontent*; absol. 1 Cor. 10: 10 bis. So Sept. for תורה Num. 11: 1. — Seq. *κατὰ* c. gen. Matt.

20: 11. Sept. for תורה Ex. 16: 7. — Seq. *περὶ* c. gen. John 6: 41, 61. Sept. for תורה Num. 14: 27. — Seq. *πρός* c. accus. Luke 5: 30. Seq. *μετ' ἀλλήλων* John 6: 43. — Marc. Anton. 2. 3. Arrian. Diss. Ep. 1. 29. 55. ib. 4. 1. 79.

Γογγυσμός, οὔ, ὁ, (γογγύζω q. v.) murmur, i. e.

a) genr. low and suppressed discourse, John 7: 12, coll. v. 13.

b) *murmuring*, i. e. the expression of sullen discontent, *complaint*, Acts 6: 1. So *χωρὶς γογγυσμῶν*, *without murmuring*, i. e. cheerfully, Phil. 2: 14. 1 Pet. 4: 9. Sept. for תורה Ex. 16: 7, 8, 12. תורה Is. 58: 9. — Wisl. 1: 10, 11. Marc. Anton. 9. 37. Comp. Phryn. ed. Lob. p. 358.

Γογγυστής, οὔ, ὁ, (γογγύζω,) a murmurer, Jude 16. — Theodot. for תורה Prov. 26: 21 where Sept. *λοιδορός*.

Γόης, ητος, ὁ, a juggler, diviner, Aeschyl. Choeph. 818. [822.] Herodot. 2. 33. In N. T. by impl. *a deceiver, impostor*, 2 Tim. 3: 13. — Jos. c. Apion. 2. 14, 16. Suidas: *γόης· κλέαξ, πλάρος, ἀπατών*.

Γολγοθᾶ, indec. Golgotha, Chald. תורה, Heb. תורה 2 K. 9: 35, i. e. a skull, τὸ κρανιον, calvaria. Hence the name signifies *κρανίου τόπος, place of skulls, Calvary*; and is applied to an eminence on the N. W. part of Jerusalem, where malefactors were commonly executed. Here also Jesus suffered. Matt. 27: 33. Mark 15: 22. John 19: 17.

Γόμορρά, ας, ἡ, and plur. Γόμορρά, ων, τά, Gomorrha, pr. name of one of the cities which formerly stood on the plain now covered by the Dead Sea, Matt. 10: 15. Mark 6: 11. Rom. 9: 29. 2 Pet. 2: 6. Jude 7. See Gen. c. 19. Heb. תורה.

Γόμος, ου, ὁ, (γίμω q. v.) a load, sc. of an animal, Sept. for תורה Ex. 23: 5. In N. T. *lading*, i. e.

a) of a ship, Acts 21: 3. — Dem. 1283. 21.
b) by impl. *merchandize, wares*, Rev. 18: 11, 12.

Γονεύς, εως, ὁ, (γίνομαι, γίγνομαι,) a father; in N. T. only plur. *οἱ γονεῖς, parents*, Matt. 10: 21. Mark 13: 12. Luke 2: 27, 41. 8: 56. 18: 29. 21: 16.

John 9: 2, 3, 18, 20, 22, 23. Rom. 1: 30. 2 Cor. 12: 14 bis. Eph. 6: 1. Col. 3: 20. 2 Tim. 3: 2.—Tob. 10: 10. Judith 5: 8. Xen. Mem. 2. 2, 3, 6.—For the accus. γονεῖς Matt. 10: 21. al. see Buttm. § 52. n. 1.

Γόνυ, γόνατος, τό, (poet. gen. γονός, Buttm. § 58,) *the knee*; plur. τὰ γόνατα, *the knees*, Heb. 12: 12. Sept. for בְּרִיחַ Gen. 30: 3. 40: 12. —Xen. Cyr. 7. 3. 5.—Hence in phrases: (α) *θεῖς, θέντες, τιθέντες τὰ γόνατα*, lit. *placing the knees*, i. e. *kneeling down*, e. g. in prayer or supplication, Luke 22: 41. Acts 7: 60. 9: 40. 20: 36. 21: 5. So of the mock homage offered by the soldiers to Jesus, Mark 15: 19.—(β) Luke 5: 8 προσέπεσε τοῖς γόνασι Ἰησοῦ, lit. *fell at his knees*, i. e. *embraced them by way of supplication*.—(γ) *κάμπτειν γόνυ v. γόνατά τινι*, to *bend the knee or knees* to any one, i. e. *to kneel*, sc. in homage, adoration, etc. Rom. 14: 11 ἐμοὶ κάμψαι πᾶν γόνυ, quoted from Is. 45: 23, where Sept. for בְּרִיחַ בְּרִיחַ. Rom. 11: 4. Phil. 2: 10. in supplication, Eph. 3: 14.—Sept. for קָרַךְ 1 Chr. 29: 20.

Γονυπετέω, ᾧ, f. ἦσω, (γόνυ and πλάτα, πσεῖν,) lit. *to fall upon one's knees*, i. e. *to kneel*, seq. accus. or dat. of person; so by way of supplication, Matt. 17: 14. Mark 1: 40. in reverence, Mark 10: 17. in mock homage, seq. ἔμπροσθεν τινος Matt. 27: 29. —Eurip. Phoen. 300. [293.] Polyb. 15. 29. 9.

Γράμμα, ατος, τό, (γράφω,) *a picture*, Ael. V. H. 2. 3, 44. In N. T. lit. *the written*, i. e. *something written or cut in with the stylus*, in the ancient manner of writing, viz.

a) *a letter*, sc. of the alphabet. Luke 23: 38 γράμμασι ἑλληνιστοῖς. Gal. 6: 11 πολλοῖς γράμμασι, *with how many letters*, i. e. *at how great length*; others refer this to b. α. Sept. for מְרַבֵּן Lev. 19: 28.—Diod. Sic. 1. 81.

b) *a writing*, i. e. *any thing written*, Esdr. 3: 9, 13. In N. T. (α) *an epistle, letter*, Acts 28: 21. Gal. 6: 11, see in a.—1 Macc. 5: 10. Xen. H. G. 1. 1. 15.—(β) *a bill, bond, note*, Luke 16: 6, 7.—Jos. Ant. 18. 6. 3. So of accounts of expenses etc. Dem. 1202. 2. Lys. 906. 12.

—(γ) *writings, a book*, etc. e. g. of Moses, John 5: 47. of the O. T. i. e. *the scriptures*, 2 Tim. 3: 15. So John 7: 15, since the Jews had no other literature. Sept. for סֵפֶר Esth. 6: 1.—Jos. Ant. 5. 1. 17. ib. 10. 10. 4 ult. —(δ) *trop. the writing, the letter*, i. e. *the literal or verbal meaning*, in anthith. to the spirit, τὸ πνεῦμα; spoken of the Mosaic law, Rom. 2: 27, 29. 7: 6. 2 Cor. 3: 6 bis, 7.

c) *letters, learning*, as contained in books, etc. Acts 26: 24. Sept. דָּבָר Dan. 1: 4.—Ceb. Tah. 34. Eurip. Hippol. 954. [966.]

Γραμματεὺς, έως, ὁ, (γράφω,) *a writer, scribe*.

a) in the Greek sense, a public officer in the cities of Asia Minor, whose duty it seems to have been to preside in the senate, to enrol and have charge of the laws and decrees, and to read what was to be made known to the people; *a public clerk, secretary*, etc. Acts 19: 35. —Dem. 485. 18. Xen. H. G. 7. 1. 37. The office of γραμματεὺς varied much in different places. See Potter's Gr. Ant. I. p. 78, 88. Boeckh Staatshaush. der Ath. I. p. 198 sq. Adam's Rom. Ant. p. 176.

b) in the Jewish sense; in Sept. like Heb. סֵפֶר, *the king's scribe, secretary of state*, 2 Sam. 8: 17. 20: 25. *military clerk*, 2 K. 25: 19. 2 Chr. 26: 11. —1 Macc. 5: 42. —Later, in Sept. and in N. T. *a scribe*, i. e. *one skilled in the Jewish law, an interpreter of the scriptures, a lawyer*. The scribes had the charge of transcribing the sacred books, of interpreting difficult passages, and of deciding in cases which grew out of the ceremonial law. Their influence was of course great; and since many of them were members of the Sanhedrim, we often find them mentioned with οἱ πρεσβύτεροι and οἱ ἀρχιερεῖς. Matt. 2: 4. 5: 20. 7: 29. 12: 38. 20: 18. 21: 15. al. They are also called νομοτοὶ, νομοδιδασκαλοὶ, comp. Mark 12: 28 with Matt. 22: 35. So Sept. for Heb. סֹפְרִים 1 Chr. 27: 32. Ezra 7: 6. Neh. 8: 1.—Ecclus. 10: 5. 2 Macc. 6: 18. —Hence by impl. *one instructed, a scholar, a learned teacher* sc. of religion, Matt. 13: 52. 23: 34. 1 Cor. 1: 20. Az.

Γραπτός, ἡ, ὄν, (γράφω,) written, inscribed, trop. Rom. 2: 15. Comp. Jer. 31: 33.

Γραφή, ἡς, ἡ, (γράφω,) a picture, Ael. V. H. 2. 2, 44. a writing, 1 Macc. 12: 21. Herodian. 1. 17. 9. Thuc. 1. 134.—In N.T. ἡ γραφή and αἱ γραφαί, scripture, the scriptures, i. e. of the Jews, the Old Test. Matt. 21: 42. John 5: 39: Acts 8: 32. Rom. 9: 17. al. γραφαὶ αἷται Rom. 1: 2. Sept. for כְּתָב Ezra 6: 18.—In 2 Pet. 3: 16 some think the writings of Paul and other apostles are meant. — By synecd. put for the contents of scripture, i. e. scripture declaration, promise, etc. Matt. 22: 29. Mark 12: 24. John 10: 35. Acts 1: 16. James 2: 23. al. scripture prophecy, Matt. 26: 54, 56. Luke 4: 21. Rom. 16: 26. AL.

Γράφω, f. ψα, to grave or cut in, to insculp, Sept. for כָּרַח 1 K. 6: 28. Hom. II. 6. 169. to sketch, to picture, Ael. V. H. 2. 3. Xen. Cyr. 1. 2. 13. In N. T. to write, viz.

a) pp. to form letters with a stylus, in the ancient manner, so that the letters were cut in or graven upon the material; absol. John 8: 6, 8. 2 Thess. 3: 17 οὕτω γράφω, i. e. this is my hand. —Xen. Mem. 4. 2. 20.—In the sense of to write upon, i. e. to fill with writing, i. q. ἐπιγράφω, Rev. 5: 1.

b) to write, i. e. to commit to writing, to express by writing; c. accus. expr. or impl. John 19: 21, 22 ὃ γέγραφα, γέγραφα. 20: 30, 31. 21: 24, 25. Luke 1: 63. 16: 6, 7. Rom. 16: 22. Rev. 1: 11. 10: 4. 14: 1. al. Sept. for כָּתַב Ex. 24: 4. 1 Sam. 10: 25. — Herodian. 1. 17. 1. Xen. H. G. 3. 3. 10.—Spoken of what is written or contained in the scriptures, Mark 1: 2. John 8: 17. Luke 3: 4. al. So γέγραπται, τὸ γεγραμμένον, etc. it is written, as a formula of citation, Matt. 4: 4, 6, 7, 10. 26: 31. Luke 4: 4, 8, 10. Rom. 1: 17. 2: 24. al.—Constr. with prepositions, viz. διὰ τινος, by any one, Matt. 2: 5. Luke 18: 31. ἐπὶ τινι Mark 9: 12, 13, and ἐπὶ τινι John 12: 16, of or concerning any one. περὶ τινος, of or concerning any one, Matt. 11: 10. 26: 24. John 5: 46. Seq. dat. of pers. of or concerning whom, Luke 18: 31. In a similar sense, to

write about, to describe, seq. accus. John 1: 46. Rom. 10: 5. So Sept. for כָּתַב Ezra 8: 2. Neh. 10: 34, 36. — Comp. Xen. Mein. 1. 4. 1.

c) to write, i. e. to compose or prepare in writing; e. g. βιβλίον ἀποστασίου Mark 10: 4. ἐπιγραφὴν Luke 23: 38. ἐπιστολὴν Acts 23: 25. 2 Pet. 3: 1. Sept. for כָּתַב Ezra 4: 6, 8. — Plut. Caes. 54. Xen. Ag. 1. 1.

d) to write to any one, i. e. to make known by writing, seq. accus. and dat. 2 Cor. 1: 13 οὐ γὰρ ἄλλα γράφομεν ὑμῖν. Phil. 3: 1. seq. dat. Rom. 15: 15. 2 Cor. 2: 4. 2 John 12. Rev. 2: 1. seq. dat. and ὅτι, 1 John 2: 12, 13, 14. absol. 2 Cor. 2: 9. Sept. for כָּתַב Esth. 3: 12. —Plut. Cic. 37. id. Pomp. 29. —So of written directions, instructions, information, etc. Acts 15: 23. 18: 27. 25: 26 bis. 1 Cor. 5: 9. 7: 1. 14: 37. 2 Cor. 9: 1. So 1 Thess. 4: 9 οὐ χρεῖαν ἔχετε γράφειν ὑμῖν, and 5: 1 οὐ χρ. ἔχ. ὑμῖν γράφεσθαι, see on these infin. Buttin. § 140. 3.—Hence γράφειν ἐντολὴν τι, to write a precept or command to any one, i. e. to prescribe, Mark 10: 5. 1 John 2: 7. absol. Mark 12: 19. Luke 20: 28. So γέγραπται, it is prescribed, Luke 2: 23. al. So Sept. and כָּתַב 2 K. 17: 37. Ezra 3: 4.—Tob. 1: 6. Esdr. 6: 17, coll. Ezra 5: 13. Ael. V. H. 6. 10 νόμον. Xen. Mem. 1. 2. 43, 44.

e) to inscribe, e. g. one's name in a book, register, etc. Luke 10: 20. Rev. 13: 8. 17: 8. al. See in Βιβλος. So Sept. and כָּתַב Ps. 69: 28. 139: 16. AL.

Γραῶδης, εὖς, οὖς, ὁ, ἡ, adj. (γραῦς,) old wife's, old-womanish, silly, 1 Tim. 4: 7. — Strabo Geog. I. p. 32. A.

Γρηγορέω, ὦ, f. ἦσω, (ἐγείρω, perf. 2 ἐγρήγορα,) a new present form, belonging only to the later age of Greek; Buttin. § 114 in ἐγείρω. Phryn. ed. Lob. p. 118, 119. Sturz de Dial. Alex. p. 157.—to wake, to keep awake, to watch, intrans.

a) pp. Matt. 24: 43. 26: 38, 40, 41. Mark 13: 34. 14: 34, 37, 38. Luke 12: 37, 39. Sept. for נָחַם Neh. 7: 3. נָחַם Jer. 5: 6. — 1 Macc. 12: 27. Jos. Ant. 11. 3. 4. Plut. Mor. II. p. 20. ed. Tauchn. Achill. Tat. Erot. 4. 17.

b) trop. to watch, i. e. to be vigilant, attentive, etc. Matt. 24: 42. 25: 13. Mark 13: 35, 37. Acts 20: 31. 1 Cor. 16: 13. 1 Thess. 5: 6. 1 Pet. 5: 8. Rev. 3: 2, 3. 16: 15. Sept. for שָׁקֵר Jer. 1: 12. Dan. 9: 14. נִשְׁקֵר (ר. נִשְׁקֵר) Lam. 1: 14. — So γρηγορεῖν ἐν τῇ πρόσσυχῃ κ. τ. λ. to be assiduous in, Col. 4: 2.

c) trop. to wake, i. e. to live, 1 Thess. 5: 10, where καθεύδειν, to sleep, is in like manner referred to death.

Γυμνάζω, f. ἄσω, (γυμνός,) pp. to practise gymnastic exercises, as one of the athlete, Arr. Diss. Ep. 4. 4. 11. to exercise daily sc. in the palaestra, ib. 4. 4. 8. Xen. Cyr. 1. 2. 10. — In N. T. to exercise one in any thing, to train, to accustom, metaph. 1 Tim. 4: 7 γύμναζε σαυτὸν πρὸς εὐσέβειαν. Heb. 5: 14. 12: 11. — Arr. Diss. Epict. 1. 26. 3 γυμνάζουσιν ἡμᾶς οἱ φιλόσοφοι ἐπὶ τῆς θεωρίας. Jos. Ant. 3. 1. 4. Clem. Alex. Strom. 1. 5. pp. Athen. I. p. 25. D, πρὸς ὀφρσοθηρευτικήν. — 2 Pet. 2: 14 καρδίαν γεγυμνασμένην πλεονεξίας, trained, practised, in covetousness; for the gen. see Matth. § 346. n. 1. comp. Buttm. § 132. 5. 1.

Γυμνασία, ας, ἡ, (γυμνάζω,) gymnastic exercise, sc. in the palaestra, Ael. V. H. 2. 5. and so earlier γυμνάσιον, Xen. Oec. 10. 11. comp. Lob. ad Phryn. p. 517. In N. T. exercise, training. 1 Tim. 4: 8 σωματικὴ γυμνασία, bodily exercise, in anth. with v. 7, i. e. ascetic training, mortification of bodily appetites etc. as described in v. 3, coll. Col. 2: 23. — Hesych. γυμνασία· ἀσκήσις, μελέτη. Comp. Arr. Diss. Epict. 1. 7. 12. Polyb. 4. 7. 6.

Γυμνητεύω, f. εὔσω, (γυμνήτης, fr. γυμνός,) to be naked, or as in Eng. to be half-naked, to be poorly clad, 1 Cor. 4: 11. — Nicet. Annal. 10. 6 γυμν. ὄπλου, to be unarmed. So γυμνήτης, a light-armed soldier, Xen. An. 4. 1. 6.

Γυμνός, ἡ, ὄν, naked, i. e.

a) pp. in respect to the body, viz. (a) wholly nude, without any clothing; perhaps Mark 14: 51, 52. trop. Rev. 16: 15. 17: 16. Sept. for עָרֹם Gen. 2: 25. Job 1: 21. עָרֹם Gen. 3: 7, 10, 11. — Xen. Ag. 1. 28. — (β) Spoken of one

who has on no outer garment, and is clad only in the tunic, χίτων, ῥάδιον, which fitted close to the body. John 21: 7. Acts 19: 16. prob. Mark 14: 51, 52. See Jahn § 120. So Sept. and עָרֹם 1 Sam. 19: 24. Is. 20: 2. — Test. XII Patr. I. p. 709, of Joseph, comp. Gen. 39: 12. Ael. V. H. 6. 11. Xen. An. 1. 10. 3. — (γ) As in Engl. half-naked, i. e. poorly clad, destitute as to clothing, implying penury and want, Matt. 25: 36, 38, 43, 44. James 2: 15. So Sept. for עָרֹם Job 31: 19. עָרֹם Job 24: 7. Is. 58: 7. — Trop. destitute sc. of spiritual goods, etc. Rev. 3: 17.

b) trop. spoken of the soul as disencumbered of the body in which it had been clothed, 2 Cor. 5: 3, although being now clothed, οὐ γυμνοὶ εὐρηθησόμεθα, i. e. our souls will not strictly be found naked, but our bodies will be glorified, etc. comp. v. 4 and 1 Cor. 15: 51 sq. — Orig. c. Cels. 2. 43, (Χριστός) γυμνῇ σώματος γενόμενος ψυχῇ ταῖς γυμναῖς σωμάτων ὥμιλλε ψυχαῖς. Clem. Alex. Strom. 5. 11. Plato Crat. 20. ψυχὴν γυμνὴν τοῦ σώματος.

c) spoken of any thing as taken alone, abstractly, separate from every thing else, naked, mere, bare, e. g. γυμνὸν κόκκον, 1 Cor. 15: 37. — Clem. Rom. Ep. 1 ad Cor. § 24 σπέρματα ἄνθρωποι πέπτωκεν εἰς τὴν γῆν ξηρα καὶ γυμνά.

d) metaph. uncovered, open, manifest, seq. τοῖς ὀφθαλμοῖς, Heb. 4: 13. So Sept. for עָרֹם Job 26: 6. — Clem. Alex. Strom. 1. 5 γυμνὸν λόγον. Jos. Ant. 6. 15. 4.

Γυμνότης, τητος, ἡ, (γυμνός,) nakedness, i. e. in N. T.

a) spoken of the state of one who is poorly clad; see in γυμνός a. γ. Rom. 8: 35. 2 Cor. 11: 27. So Sept. and עָרֹם Deut. 28: 48.

b) by euphemism, for the parts of shame, trop. Rev. 3: 18. So Sept. γύμνωσις for Heb. עָרֹם Gen. 9: 22, 23.

Γυναικάριον, ου, τό, (dim. of γυνή,) a little woman, muliercula, i. e. in contempt, a weak, silly woman, 2 Tim. 3: 6. — Marc. Anton. 5: 11.

Γυναικεῖος, εἶα, εἶον, (γυνή,) womanly, womanish, female. 1 Pet. 3: 7 συνοικοῦντες ὡς ἁσθενοστόφω σκεῖται τῷ γυναικί, ἀπονέμοντες τιμὴν, where τῷ

γυναῖκα is dat. of the abstr. neut. *τοῦ γυναικίου*, a woman, wife, i. q. *γυνή*; or else it qualifies *σκέυς* in a similar sense; see *Σκεῦος*. Sept. for gen. *Γυνή* Lev. 18: 22. Deut. 22: 5.—Xen. Mem. 2. 7. 5.

Γυνή, αἰχὸς, ἡ, voc. *ᾧ γίναῖ*, a woman, one of the female sex, viz.

a) genr. Matt. 14: 21. 15: 38. Acts 22: 4. 1 Cor. 11: 12. al. saep. Sept. for *Γυνή* Gen. 2: 22, 23.—Xen. Mem. 2. 1. 30.—Spoken of a young woman, maiden, damsel, Luke 22: 57, coll. v. 56. (Gal. 4: 4.) So Sept. for *נַכְרָה* Esth. 2: 4.—Of an adult woman, Matt. 5: 28. 9: 20, 22. 11: 11. Rev. 12: 1, 4. al. saep.

b) with a gen. or *ἔχειν*, or the adj. *ὑπανδρος* Rom. 7: 2, it implies relation to some man, viz. (α) one betrothed, a bride, but not yet married, Matt. 1: 20, 24. (comp. v. 18.) Luke 2: 5. So Sept. and *נַכְרָה* Lev. 19: 20. Deut. 22: 24, coll. v. 23.—Xen. H. G. 4. 1. 7. — Trop. of the church as the bride of Christ, Rev. 19: 7. 21: 9. Comp. Ez. 16: 8 sq.—(β) a married woman, wife, Matt. 5: 31, 32. 14: 3. 18: 25. Mark 6: 18. Luke 1: 18, 24. 8: 3. Rom. 7: 2. 1 Cor. 7: 2. al. saep. So Sept. and *נַכְרָה* Gen. 24: 3 sq. al. saep. — Xen. An. 1. 2. 12. — (γ) 1 Cor. 5: 1 *ὡς γυναικα τινὰ τοῦ πατρὸς ἔχειν*, a stepmother. So Sept. and *נַכְרָה* Lev. 18: 8.—(δ) a widow, with *χήρα*, Luke 4: 26. absol. Matt. 22: 24. Mark 12: 19. Luke 20: 29.

c) in the voc. *ᾧ γίναῖ*, in a direct address, expressive of kindness or respect; Matt. 15: 28 *ᾧ γίναῖ*, comp. 9: 22 where it is *θύγατερ*. Luke 13: 12. John 2: 4. 4: 21. 20: 13, 15. 1 Cor. 7: 16. — Jos. Ant. 1. 16. 3. Hom. Il. 3. 204. Xen. Cyr. 5. 1. 6. AL.

Γῶγ, indec. *Gog*, Heb. גִּיג. This name is applied in the O. T. Ez. c. 38, 39, to the king of a people called *Magog*, inhabiting regions far remote from Palestine. By *Magog*, the ancients would seem to have intended the northern nations generally, which they also called *Σκυθοί*. In N. T. the name *Gog* is also apparently spoken of a similar remote people, who are to war against the Messiah. Rev. 20: 8.

Γωνία, ας, ἡ, an angle, a corner, i. e.

a) an exterior projecting corner, Matt. 6: 5 *ἐν ταῖς γωνίαις τῶν πλατειῶν*, at the corners of the streets, i. e. where several streets meet, in the most public places. — For *ἡ κεφαλὴ γωνίας*, see under *Ἀρχογωνίατος*, Matt. 21: 42. Mark 12: 10. Luke 20: 17. Acts 4: 11. 1 Pet. 2: 7. — Rev. 7: 1 and 20: 8 *αἱ τέσσαρες γωνίαι τῆς γῆς*, the four corners (quarters) of the earth. — Sept. for *פְּנֵי* Ex. 27: 2. Ez. 43: 20. — Xen. Laced. 12. 1.

b) an interior angle, and by impl. a dark corner. Acts 26: 26 *ἐν γωνίᾳ*, in a corner, i. e. secretly. — Hist. Sus. 38. Arr. Diss. Epict. 2. 12. 17.

Δ.

Δαβὶδ, ὁ, indec. written also *David* or *David* as in Sept. and Josephus, *David*, Heb. דָּוִד (beloved), later דָּוִד, (Ges. Lehrs. p. 51,) the celebrated king of the Israelites and founder of the Jewish dynasty, reigned A.C. 1055–1015. For his life see 1 Sam. c. 16 — 2 Sam. fin. 1 Chr. c. 12–30. — In N. T. pp. Matt. 1: 6, 17. 12: 3. 22: 43, 45. al. Heb. 4: 7 *ἐν Δαβὶδ*, i. e. in the book of David, the Psalms; comp. Ps. 95: 7.—*Ὁ υἱὸς*,

Δαβὶδ, the son of David, i. e. descended from him; spoken of Joseph the husband of Mary, Matt. 1: 20; often applied to Jesus as a title of the expected Messiah, Matt. 9: 27. 12: 23. 15: 22. 20: 30, 31. Mark 10: 47, 48. al. saep. but not in John's writings. So *ἡ φλέξ* *Δαβὶδ*, in the same sense, Rev. 5: 5. 22: 16. coll. Is. 11: 1, 10. — Hence the kingdom or reign of the Messiah is designated by the appellations: *ἡ*

βασιλεία τοῦ Δαβὶδ, Mark 11: 10. ὁ θρόνος Δ. Luke 1: 32. ἡ σκηνή Δ. Acts 15: 16, coll. Amos 9: 11. ἡ κλεῖς τοῦ Δαβὶδ, Rev. 3: 7, coll. Is. 12: 22 and Matt. 16: 19. AL.

Δαιμονίζομαι, f. ἴσομαι, (δαίμων,)

i. q. δαιμόνιον ἔχει, to have a demon, i. e. to be afflicted, vexed, possessed, with an evil spirit, to be a demoniac; Matt. 4: 24. 8: 16, 23, 33. 9: 32. 12: 22. 15: 22. Mark 1: 32. 5: 15, 16, 18. Luke 8: 36. John 10: 21, coll. v. 20. — It is much disputed, whether the writers of the N. T. used this word to denote the actual presence of evil spirits in the persons affected, or whether they employed it only in compliance with popular usage and belief; just as we now use the word *lunatic* without assenting to the old opinion of the influence of the moon. A serious difficulty in the way of this latter supposition is, that the demoniacs every where at once address Jesus as the Messiah; e. g. Matt. 8: 29. Mark 1: 24. 5: 7. Luke 4: 34. 8: 28. See Jos. Ant. 6. 8. 2, and 8. 2. 5. Jahn § 192 sq. Storr Opusc. Acad. I. p. 53 sq. Kuinoel on Matt. 4: 28. Olshausen on Matt. 8: 28. Appleton's Lect. 25—27. — The form δαιμονίζομαι belongs to the later Greek, instead of the earlier δαιμονιάω, Blomfield ad Aeschyl. Choeph. 558. Sept. c. Theb. 1003.—Stob. Ecl. p. 196.

Δαιμόνιον, ου, τό, (neut. of adj. δαιμόνιος,) demon, i. e.

a) genr. a god, deity, spoken of the heathen gods, Acts 17: 18. — Jos. B. J. 1. 2. 8. Diod. Sic. 20. 20. Xen. Mem. 1. 1. 1.

b) spoken of a genius or tutelary demon, e. g. that of Socrates, Xen. Mem. 4. 8. 1, 5. Apol. Soc. 4. Comp. Dem. 415 ult. ib. 124. 46. — In N. T. in the Jewish sense, a demon, i. e. an evil spirit, devil, subject to Satan, Matt. 9: 34. al. a fallen angel, see in Ἀγγελος; and i. q. πνεῦμα ἀκάθαρτον, Luke 8: 29, coll. v. 30. al. These spirits were supposed to wander in desert and desolate places, see the Sept. transl. of Is. 13: 21. 34: 14. Baruch 4: 35. comp. Matt. 12: 43; and also to dwell in the atmosphere, Origen Exhort. ad Mart. § 45 sq. id. c.

Cels. 8. 29 sq. Athenag. Apol. p. 29. comp. Eph. 2: 2. They were thought to have the power of working miracles, but not for good, Rev. 16: 14, coll. John 10: 21; to be hostile to mankind, John 8: 44; to utter the heathen oracles, Acts 16: 17; and to lurk in the idols of the heathen, which are hence called δαιμόνια, devils, 1 Cor. 10: 20 bis, 21 bis. Rev. 9: 20. comp. Sept. Deut. 32: 17. Ps. 91: 6. 106: 37. Baruch 4: 7. They are spoken of as the authors of evil to mankind, both moral, 1 Tim. 4: 1. James 2: 19. comp. Eph. 6: 12; and also physical, viz. by entering into a person, thus rendering him a demoniac and afflicting him with various diseases, etc. see in Δαιμονίζομαι. comp. Jos. Ant. 6. 8. 2. ib. 6. 11. 3. Fabr. Cod. Pseudep. V. T. I. p. 538. So in the phrases: (α) εἰσῆλθεν τὰ δαιμόνια εἰς τινά, demons had entered into him, Luke 8: 30, coll. v. 33.—Jos. Ant. 6. 11. 2 τῶν δαιμονίων ἐγκαθεζομένων. Fabr. Cod. Pseud. V. T. I. p. 673 ὁ διάβολος οἰκιστοῦται αὐτὸν ὡς ἴδιον σκεῦος. — (β) δαιμόνιον ἔχειν, to have a devil, i. e. to be a demoniac, i. q. δαιμονιζεσθαι, Luke 4: 33. 8: 27. Spoken by the Jews of Jesus, John 7: 20. 8: 48, 49, 52. 10: 20. of John the Baptist, Matt. 11: 18. Luke 7: 33.—(γ) ἐξερχεσθαι ἐκ or ἀπό τινος, to come out of, Matt. 17: 18. Mark 7: 29, 30. Luke 4: 35, 41. 8: 2, 33, 35, 38. 11: 14.—(δ) ἐκβάλλειν τὰ δαιμόνια, to cast out devils, Matt. 7: 22. 9: 34. 10: 8. 12: 24, 27, 28. Mark 1: 34, 39. 3: 15, 22. 6: 13. 7: 26. 9: 38. 16: 9, 17. Luke 9: 49. 11: 14, 15, 18, 19, 20. 13: 32. Pass. Matt. 9: 33. This was done by Christ in his own divine authority, and by the apostles in his name, (Luke 11: 15. 9: 1. 10: 17, comp. Acts 19: 13 sq.) but the Jews charged him with doing it by authority of Satan, who is called ἄρχων τῶν δαιμονίων, Matt. 9: 34. 12: 24. Mark 3: 22. Luke 11: 15. See the Jewish form of exorcism in the name of Solomon, Jos. Ant. 8. 2. 5.—(ε) Where the acts etc. of demons thus dwelling in persons are spoken of, Mark 1: 34. Luke 9: 1, 42. 10: 17. John 10: 21.

Δαιμονιώδης, εως, ους, ὁ, ἡ, adj. (δαμόνιον,) pp. godlike, divine; in N.

T. *demon-like*, *devilish*, James 3: 15. — Symm. for דַּיִם; Ps. 91: 6, where Sept. δαιμόνιον.

Δαίμων, ονος, ὁ, ἡ, *demon*, i. q. δαιμόνιον, i. e. *a god*, Hom. Il. 1. 222; in N. T. *a demon*, *an evil spirit*, *devil*, Matt. 8: 31. Mark 5: 12. Luke 8: 29. Rev. 18: 2. also 16: 14 in text. rec. See Δαιμόνιον.—Act. Thom. § 12, 20, 40.

Δάκνω, f. δήξομαι, *to bite*, *to sting*, trans. Aelian. V. H. 14. 4. Xen. Anab. 3. 2. 18. In N. T. metaph. *to thwart*, *vex*, *irritate*. Gal 5: 15 εἰ δὲ ἀλλήλους δάκνεται.—Arrian. Diss. Epict. 2. 22 δάκνουν ἀλλήλους καὶ λοιδορεῖσθαι. Xen. Cyr. 1. 4. 13.

Δάκρυ, νος, τό, and δάκρυον, ὅν, *a tear*, Rev. 7: 17. 21: 4. τοῖς δάκρυσιν Luke 7: 38, 44. τὰ δάκρυα, *tears*, *weeping*, 2 Tim. 1: 4. διὰ πολ. δακρύων 2 Cor. 2: 4. μετὰ δακρύων, Mark 9: 24. Acts 20: 19, 31. Heb. 5: 7. 12: 17. Sept. ἐν δάκρυσιν for דַּמְדָּמָה Ps. 6: 7. Lam. 2: 11. τὰ δάκρυα 2 K. 20: 5. Lam. 1: 3. — Ael. V. H. 14. 22. Xen. Oec. 10. 8.

Δακρύω, f. ὕσω, (δάκρυ,) *to shed tears*, *to weep*, intrans. John 11: 35 ἐδάκρυσεν ὁ Ἰησοῦς. — Jos. Ant. 2. 4. 4. Xen. Cyr. 3. 1. 7.

Δακτύλιος, ου, ὁ, (δάκτυλος,) *a finger-ring*, Luke 15: 22; given as a mark of honour etc. comp. Gen. 41: 43 and Esth. 8: 2, where Sept. for דַּמְדָּמָה. — 1 Macc. 6: 15. Xen. An. 4. 7. 27.

Δάκτυλος, ου, ὁ, *a finger*, Matt. 23: 4. Mark 7: 33. Luke 11: 46. 16: 24. John 8: 6. 20: 25, 27. Sept. for דַּמְדָּמָה Lev. 4: 6. Cant. 5: 6. — Xen. Eq. 6. 8. — By meton. ὁ δάκτυλος τοῦ θεοῦ, *for the power of God*, Luke 11: 20, coll. Matt. 12: 28 where it is πνεῦμα τοῦ θ. So Sept. and דַּמְדָּמָה דַּמְדָּמָה Ex. 8: 15. Ps. 8: 4.

Δαλμανουθά, ἡ, pr. name of a city or village near Magdala, Mark 8: 10, coll. Matt. 15: 39; probably on the western shore of the lake of Gennesareth, a little north of Tiberias.

Δαλματία, ας, ἡ, *Dalmatia*, a province of Europe on the east of the Adriatic sea, forming part of Illyricum, and contiguous to Macedonia. Hither Titus was sent by Paul to spread the knowledge of Christianity. 2 Tim. 4: 10.

Δαμάζω, i. q. δαμάω, f. ἄσω, *to subdue*, *to tame*, trans. James 3: 7 bis. Mark 5: 4. trop. τὴν γλῶσσαν, James 3: 8, coll. Eccles. 28: 18 sq. Sept. for Chald. דַּמְדָּמָה and דַּמְדָּמָה Dan. 2: 40. — Xen. Mem. 4. 1. 3. trop. Jos. Ant. 3. 5. 3 φρόνημα. Hom. Il. 9. 492 θύμον.

Δάμαλις, εως, ἡ, (δαμάζω,) *a heifer*, Heb. 9: 13, coll. Num. 19: 2 sq. where Sept. for דַּמְדָּמָה as also Hos. 4: 16. for דַּמְדָּמָה Is. 7: 21. 15: 5.—Lucian. Dial. Deor. 3. 1. Comp. Jos. Ant. 4. 4. 6.

Δάμαρις, ιδος, ἡ, *Damaris*, a woman of Athens who was led by Paul's preaching to embrace Christianity, Acts 17: 34.

Δαμασκηνός, ἡ, ὄν, *belonging to Damascus*, a *Damascene*, 2 Cor. 11: 33.

Δαμασκός, οῦ, ἡ, *Damascus*, Heb. דַּמְדָּמָה, a celebrated city of Syria, first mentioned Gen. 14: 15, and now probably the oldest city on the globe. It stands on the river Chrysorrhoea, or Barradi, in a beautiful plain on the E. and S. E. of Anti-Libanus, open to the S. and E. and bounded on the other sides by the mountains. The region around it, including probably the valley between the ridges of Libanus and Anti-Libanus, is called in the Scriptures *Syria of Damascus*, דַּמְדָּמָה 2 Sam. 8: 5; and by Strabo, *Coelesyria*, 16. p. 1095. In the days of Paul, the city was so much thronged by Jews, that according to Josephus 10,000 of them were put to death at once; and most of the females of the city were converts to Judaism; Jos. B. J. 2. 20. 2. At this period the city was properly under the Roman dominion; but was held for a time by Aretas; see in Ἀρετας. It is still called by the Arabs *Damesk*, or also *El Shām*. See Calmet. Rosenm. Bibl. Geog. I. ii. p. 284. — Acts 9: 2, 3, 8, 10, 19, 22, 27. 22: 5, 6, 10,

11, 26: 12, 20. 2 Cor. 11: 32. Gal. 1. 17.

Δαν, δ, indec. *Dan*, Heb. דָּן (a judge), pr. name of the fifth son of Jacob, born of Bilhah, and head of one of the tribes. In the list of the tribes, Rev. 7: 5, 6, that of Dan is found only in a few Mass.

Δανείζω, f. εἰσω, (δάνειον,) to lend money, to loan, in N. T. without interest, intrans.

a) genr. Luke 6: 34 bis, 35; see in **Ἀπειλίζω**. Sept. for דָּן Deut. 28: 44. Prov. 19: 17. — Eccclus. 29: 1, 2. Xen. Cyr. 3. 1. 34. So ἐπὶ τόκῳ, Dem. 13. 19. Jos. Ant. 4. 8. 25.

b) Mid. δανείζομαι, to cause to lend money to one's self, i. e. to borrow money, Matt. 5: 42. So Sept. and דָּן Neh. 5: 4. — Theophr. Char. 16 or 9. 3. Xen. Mem. 2. 7. 2. See Lob. ad Phryn. p. 468.

Δάνειον, ου, τό, (neut. of δάνειος fr. δάνος,) a debt, i. e. for money lent, Matt. 18: 27. Sept. for דָּן Deut. 24: 11. — Diod. Sic. 1. 79.

Δανειστής, οῦ, ὁ, (δανείζω,) a creditor, Luke 7: 41. Sept. for דָּן 2 K. 4: 1. Ps. 109: 11. — Herodian. 7. 7. 7. Comp. Lob. ad Phryn. p. 468.

Δανιήλ, ὁ, indec. *Daniel*, Heb. דָּנִיֵּאל v. דָּנִיֵּאל (a judge from God), pr. name of the celebrated Jewish prophet who lived and wrote at Babylon in the time of the captivity. Matt. 24: 15. Mark 13: 14.

Δαπανάω, ὦ, f. ἤσω, (δαπάνη,) to spend, to be at expense, trans. Mark 5: 26. absol. 2 Cor. 12: 15. — Bel and Drag. 3. Xen. An. 1. 1. 8. ib. 1. 3. 3. — Acts 21: 24 δαπάνησον ἐπ' αὐτοῖς, i. e. be at the expense of their sacrifices, sc. on the completion of a vow; see Jos. B. J. 2. 15. 1. comp. Ant. 19. 6. 1. — In a bad sense, to waste, to consume, trans. Luke 15: 14. absol. James 4: 3. — 1 Macc. 14: 32. Thuc. 7. 47.

Δαπάνη, ης, ἡ, (δάπτω to devour,) expense, cost, Luke 14: 28. Sept. for מִקְרָב Ezra 6: 4, 8. — 1 Macc. 3: 30. Xen. Mem. 3. 6. 6.

Δέ, a particle standing after one or two words in a clause, strictly adversative, but more frequently denoting transition or conversion, and serving to introduce something else, whether opposite to what precedes, or simply continuative or explanatory; see Buttm. §149. p. 425. Winer § 57. 4, and 6. n. Viger. p. 542 sq. and Herm. ib. p. 845. Hence, in general, but, and, also, namely, etc.

I. Adversative, but, on the contrary, on the other hand, etc.

a) simply, Matt. 6: 6 οὐ δέ, ὅταν προσεύχῃ, εἰσελθὲς κ. τ. λ. v. 15 coll. v. 14. v. 17 coll. v. 16. Luke 12: 9, 10. John 1: 12. 15: 24. Acts 12: 9. Rom. 6: 22. 2 Cor. 6: 10. 2 Tim. 2: 16. Heb. 4: 15. al. saep. — So before answers implying contradiction, etc. Luke 12: 14. 13: 8. Acts 12: 15. 19: 2, 3, 4.

b) in the formula μὲν—δέ, indeed—but, though often not to be rendered at all in English; see Buttm. l. c. p. 426. Acts 9: 7. 23: 8. Rom. 2: 7, 8. 1 Cor. 1: 12. 15: 39. 2 Cor. 10: 1. al. Comp. in Μέν.

II. Continuative, but, now, and, also, and the like.

a) genr. and after introducing a new paragraph or sentence; Matt. 1: 18 τοῦ δέ ἱ. Χρ. ἡ γένεσις οὕτως ἦν. 2: 9. 3: 1. Mark 16: 9. Luke 12: 11, 16. 13: 6, 10. 15: 11, 17. Acts 6: 1, 2, 8, 9. 9: 7, 8. 1 Cor. 14: 1. 16: 1. 15: 17, al. saep. — In this way it is sometimes emphatic, espec. in interrogative clauses, as 2 Cor. 6: 14, 15, 16. Gal. 4: 20 ἡθέλον δέ, I could wish indeed.

b) where it takes up and carries on a thought which had been interrupted, then, therefore, etc. Matt. 6: 7 προσευχόμενοι δέ. John 15: 26. Rom. 5: 8. 2 Cor. 10: 2. James 2: 15. — So in an apodosis after εἰ for ἐπεὶ, Acts 11: 17 ἐγὼ δέ τίς ἤμην. Comp. Matth. § 616. 3. Herm. ad Vig. p. 785.

c) as marking something added by way of explanation, example, etc. but, and, namely, for example, to wit, etc. Mark 4: 37 τα δὲ κύματα ἐπέβαλεν, and the waves, i. e. so that the waves. 16: 8 εἶχε δὲ αὐτὰς τρόμος, trembling also seized them, etc. where some translate for, i. q. γάρ, but without necessity.

John 6: 10 ἦν δὲ χόρτος πολὺς ἐν τῷ τόπῳ, *now there was, or there being, much grass, etc.* Acts 23: 13. Rom. 3: 22. 1 Cor. 10: 11. 15: 56. Comp. Winer l. c.

d) καὶ δέ, where καὶ always has the sense of *also*, i. e. *and also*, Mark 4: 36 καὶ ἄλλα δὲ πλοῖα ἦν μετ' αὐτοῦ. John 15: 27. Acts 5: 32. See Buttm. l. c. p. 425. AL.

Δέσεις, εὖς, ἦ, (δέομαι,) *want, need*, Aeschin. Dial. Soc. 2. 39, 40; in N. T. *prayer*, viz.

a) pp. as the expression of need, desire, etc. *supplication, petition*, sc. for one's self, Luke 1: 13. Phil. 4: 6. Heb. 5: 7. 1 Pet. 3: 12. So Sept. for דַּבַּר Job 27: 19. פִּתְיוֹת Ps. 39: 13. 40: 2. דַּבַּר 1 K. 8: 28, 30.—Baruch 4: 13.—In behalf of others, Phil. 1: 19. James 5: 16. seq. ὑπὲρ Rom. 10: 1. 2 Cor. 1: 11. 9: 14. Phil. 1: 4. 1 Tim. 2: 1. seq. παρὰ Eph. 6: 18.

b) genr. spoken of any prayer, Luke 2: 37. 5: 33. [Acts 1: 14.] Eph. 6: 18. Phil. 1: 4. 1 Tim. 5: 5. 2 Tim. 1: 3. Sept. for דַּבַּר 1 K. 8: 45. 2 Chr. 6: 40.—1 Macc. 7: 37. Herodian. 8. 4. 25. Dem. 53. 2.

Δεῖ, imperf. ἔδει, infin. δεῖν, impersonal, pp. *it needs, there is need of*, sc. something that is absent or wanting, seq. gen. Xen. Cyr. 4. 3. 10. ib. 7. 5. 9. In N. T. only with an infin. pres. or aor. expr. or impl. and with or without an accus. *it needs, it is necessary*, viz.

a) pp. from the nature of the case, from a sense of duty, etc. *one must*. Matt. 16: 21 οὗτοι δεῖ αὐτὸν ἀπελθεῖν εἰς Ἱερουσόλυμα. 26: 35. Mark 14: 31. Luke 2: 49. 4: 43. John 3: 7, 30. 1 Cor. 11: 19. Heb. 9: 26.—Polyb. 1. 54. 4. Thuc. 2. 47.—So spoken of what is made necessary by divine appointment; John 3: 14. 20: 9 ὅτι δεῖ αὐτὸν ἐκ νεκρῶν ἀναστῆναι. Acts 4: 12 ἐν ᾧ δεῖ σωθῆναι ὅμῃς. 14: 22. al.—Jos. Ant. 3. 5. 5. Ep. Barnab. 5, ἔδει ἵνα ἐπὶ ξύλου πάθῃ. So of things unavoidable, *must needs*, Matt. 24: 6. Mark 13: 7. Acts 1: 16. 9: 16. Rom. 1: 27. 2 Cor. 11: 30.

b) spoken of what is right and proper in itself, or prescribed by law, duty, custom, etc. *it is right or proper*,

one must, it ought, it should, etc. Luke 13: 14. 16. Mark 13: 14. John 4: 20. Acts 5: 29. 2 Tim. 2: 6. Matt. 18: 33. 25: 27.—Sept. Job 15: 3. Jos. Ant. 6. 11. 1. Herodian. 1. 17. 27. Polyb. 7. 5. 2. Xen. Cyr. 1. 2. 9.—So of what prudence would dictate, Acts 27: 21.—See also in Δείν. AL.

Δείγμα, ατος, τό, (δείκνυμι,) pp. *what is shown, a sample, specimen*, Jos. Ant. 6. 7. 4. Polyb. 3. 69. 3. In N. T. *an example, warning*, Jude 7. comp. 2 Pet. 2: 6.—Theoph. ad Autol. lib. 2. p. 95, i. q. τύπος. Lucian. Scyth. § 7.

Δειγματίζω, f. ἴω, (δείγμα,) *to make an example of, to expose* sc. to shame, i. q. παραδειγματίζω, absol. Col. 2: 15.—Others supply εαυτὸν and translate, *to show forth one's self*, i. e. set an example.—Not found in classic authors.

Δείκνυμι and δεικνύω, f. δέλω; the former is the purer Attic form, Buttm. § 106. n. 5; the latter occurs Matt. 16: 21. John 2: 18. Rev. 22: 8. also Hesiod. "Egy. 421, 472. Ceb. Tab. 4.—*to show*, trans. viz.

a) *to point out, to cause to see, to present to the sight*; Matt. 4: 8 and Luke 4: 5 πάσας τὰς βασιλείας τοῦ κόσμου. John 5: 20 bis. 14: 8, 9. So δεῖξον σεαυτὸν τῷ ἱερεῖ, *show thyself to the priest*, i. e. present thyself for inspection, Matt. 8: 4. Mark 1: 44. Luke 5: 14. So Sept. for דַּבַּר Deut. 34: 1, 4. Judg. 4: 22. דַּבַּר Ex. 15: 25.—Ceb. Tab. 4. Xen. Mem. 1. 2. 33.—So of what is shown in vision, Rev. 1: 1. 4: 1. 17: 1. 21: 9, 10. 22: 1, 6, 8.

b) *to offer to view, to exhibit, to display*; John 20: 20 ἔδειξεν αὐτοῖς τὰς χεῖρας. Heb. 8: 5. Sept. for דַּבַּר Ex. 25: 9, 40.—So of deeds, etc. John 2: 18. 10: 32. 1 Tim. 6: 15. Sept. for דַּבַּר Mic. 7: 15.—Spoken of inward things, *to manifest, to prove*, etc. James 2: 18 bis. 3: 13. comp. Sept. for דַּבַּר Ps. 60: 5. 71: 20.—Wisd. 10: 14. Xen. Mem. 1. 2. 17.

c) *to show, to assign*, sc. for use, e. g. ἀνάγειν μέγα, Mark 14: 15. Luke 22: 12. Sept. for דַּבַּר Ex. 13: 21.

d) metaph. *to show* sc. by words, *to teach, to direct*; Matt. 16: 21. Acts 7: 3.

10: 28. 1 Cor. 12: 31. So Sept. for דורדא 1 Sam. 12: 23. דָּמָה Deut. 4: 5. Is. 48: 17.—Xen. Mem. 1. 2. 17, 18.

Δειλία, ας, ἡ, (δειλός,) *timidity*, 2 Tim. 1: 7 πνεῦμα δειλίας, *a spirit of timidity*, i. q. πν. δειλόν. Sept. for דָּמָה Ps. 55: 4. מִדְּמָה Ps. 89: 41.—1 Macc. 4: 32. Herodian. 2. 1. 22.

Δειλιάω, ὦ, f. ἄσω, (δειλός,) *to be timid, to be afraid*, absol. John 14: 27. Sept. for דָּמָה Is. 13: 7. דָּמָה fr. דָּמָה Deut. 1: 21. Josh. 10: 25.—2 Macc. 15: 8. Classic writers prefer ἀποδειλιάω, see Passow.

Δειλός, ἡ, ὄν, (δειδω,) *timid, fearful*, Matt. 8: 26. Mark 4: 40. Rev. 21: 8. Sept. for דָּמָה Judg. 7: 3. דָּמָה Deut. 20: 8.—Eccles. 37: 11. Jos. Ant. 6. 11. 4. Dem. 405. 18.

Δεῖνα, ὅ, ἡ, τό, gen. δέινος, dat. δέινῃ, acc. δέινα, *some one, such an one*; spoken of a person or thing, whom one does not know, or does not wish to name, Matt. 26: 18. Buttm. § 73. Herm. ad Vig. p. 21, 704.

Δεινῶς, adv. (δινός,) *greatly, vehemently*, Matt. 8: 6. Luke 11: 53.—Wisd. 17: 3. Jos. Ant. 3. 1. 1. Xen. H. G. 6. 2. 25.

Δειπνέω, ὦ, f. ἔσω, (δεῖπνον,) *to sup, intrans.* Luke 17: 8. Sept. for דָּמָה Prov. 23: 1.—Tob. 8: 1. Xen. Mem. 2. 7. 12.—Spoken of the paschal supper, Luke 22: 20. 1 Cor. 11: 25.—Jos. Ant. 2. 14. 6.—In the sense of *to eat, to banquet*, as figurative of the Messiah's kingdom, Rev. 3: 20. See in Γάμος a.—Act. Thom. 5.

Δεῖπνον, ου, τό, in Homer *breakfast*, Il. 8. 53. Od. 9. 311; in Attic writers and in N.T. *dinner or supper*, viz.

a) pp. the chief meal of the Jews, and also of the Greeks and Romans, taken at or towards evening and often prolonged into the night; hence genr. *an evening banquet*, or *a feast* in general; Matt. 23: 6. Mark 6: 21. 12: 39. Luke 14: 12, 16, 17, 24. 20: 46. John 12: 2. So Sept. for Chald. דָּמָה Dan. 5: 1.—Jos. Ant. 1. 18. 6. Hom. Od. 17. 176. Xen. Mem. 1. 3. 6. ib. 3. 14. 1.—See

Potter's Gr. Ant. II. p. 352 sq. 381. Comp. in Ἀριστον.—As figurative of the Messiah's kingdom, Rev. 19: 9, 17. See in Γάμος a.

b) spoken of the paschal supper, John 13: 2, 4. 21: 20. of the Lord's supper, 1 Cor. 11: 20; comp. in Ἀγάπη 2.

c) meton. *food* sc. taken at supper, 1 Cor. 11: 21. So Sept. for דָּמָה Dan. 1: 16.

Δεισιδαιμων, ονος, ὁ, ἡ, adj. (δειδω, δαίμων,) *fearing the gods*, i. e. in a good sense, *religiously disposed*, Xen. Cyr. 3. 3. 58. Ag. 11. 8. in a bad sense, *superstitious*, Diod. Sic. 1. 62. Theophr. Char. 22 or 16.—In N. T. in the first sense, *religiously disposed*, spoken of the Athenians, Acts 17: 22 δεισιδαιμονιστήρους sc. ἢ ἄλλους, more than others; see Winer § 36. 3, and n. 3. Matth. § 457. Comp. Pausan. Attic. c. 24 Ἀθηναίους περισσότρον τι ἢ τοῖς ἄλλοις ἐς τὰ θεῖα ἐστὶ σπουδῆς.—Hesych. δεισιδαιμων· ὁ εὐσεβὴς καὶ δειλὸς παρὰ θεοῖς.

Δεισιδαιμονία, ας, ἡ, (δεισιδαιμων,) pp. *fear of the gods*, i. e. *religiousness*, Diod. Sic. 1. 70. Polyb. 6. 56. 7. *superstition*, Theophr. Char. 22 or 16.—In N. T. in the first sense, *religiousness*, i. e. *religion*, Acts 25: 19.—Jos. Ant. 10. 3. 2.

Δέκα, οἱ, αἱ, τά, *ten*, Matt. 20: 24. Mark 10: 41. al. Often put for any specific number, Matt. 25: 1, 28. Luke 15: 8. 19: 13, 17, al. So Sept. and דָּמָה Am. 5: 3.—Rev. 2: 10 θλίψεις ἡμερῶν δέκα, *of ten days*, i. e. for a short time. So Sept. and דָּמָה Dan. 1: 12. 1 Sam. 25: 38. AL.

Δεκαδύο, *twelve*, Acts 19: 7. 24: 11. So Sept. for דָּמָה דָּמָה Ex. 28: 21. דָּמָה דָּמָה 1 Chr. 15: 10.—The more usual form is δώδεκα, Buttm. § 70.

Δεκαπέντε, *fifteen*, John 11: 18. Acts 27: 28. Gal. 1: 18. Sept. for דָּמָה דָּמָה Gen. 7: 20.—The more usual form is πεντακίδεκα, Buttm. § 70.

Δεκάπολις, εως, ἡ, (δέκα, πόλις,) *Decapolis*, i. e. *the ten cities*, a region so called embracing ten cities, all excepting Scythopolis lying in the country

east of the Jordan. Pliny and Ptolemy agree as to eight, viz. Scythopolis, Hippos, Gadara, Dion, Pella, Gerasa, Philadelphia, Canatha; to these Pliny adds Damascus and Raphana; but Ptolemy with more probability Capitolias; and Josephus also excludes Damascus when he calls Scythopolis the largest city of the Decapolis. Plin. H. N. 5. 19. Ptol. Geogr. 5. 17. Jos. B. J. 3. 9. 7.—In N. T. Matt. 4: 25. Mark 5: 20. 7: 31. See Rosenm. Bibl. Geog. II. ii. p. 11. Reland. Palaest. p. 203.

Δεκατέσσαρες, *ων, οι, αι, four-teen*, Matt. 1: 17 ter. 2 Cor. 12: 2. Gal. 2: 1. Comp. Buttm. § 70.

Δεκάτη, *ης, η, (δέκατος), sc. μοῖρα, a tenth part, tithe*, sc. of spoils, Heb. 7: 2, 4; comp. Gen. 14: 20, where Sept. for דְּעָתָה. — Diod. Sic. 4. 21. Xen. Anab. 5. 3. 4, 13.—Spoken of the *tithe* which by the Jewish law were to be paid both from the produce of the earth and from the increase of the flocks, etc. Heb. 7: 8, 9. See Lev. 27: 30, 31, 32, where Sept. for דְּעָתָה. Jahn § 390.—Ecclus. 32: 9. Jos. Ant. 1. 19. 3.

Δέκατος, *η, ον, ordin. the tenth*, John 1: 40. Rev. 11: 13. Hence τὸ δέκατον, *the tenth part, tithe*, Rev. 21: 20. So Sept. for דְּעָתָה Lev. 27: 32. חֲמִשָּׁה Lev. 5: 11. Ez. 45: 11.

Δεκατιῶ, *ω, f. ωσω, (δέκατη) to tithe*, trans. i. e. *to receive tithes from*, Heb. 7: 6, i. q. δεκάτας λαμβάνειν, in v. 9. Pass. *to be tithed*, i. e. *to pay tithes*, Heb. 7: 9. Sept. for דְּעָתָה Neh. 10: 38.—Unknown to the classic writers, who used δεκατεῖω, as Xen. An. 5. 3. 9. See H. Planck in Bibl. Repos. I. p. 677.

Δεκτός, *ή, όν, (δέχομαι) accepted*, i. e. metaph. *acceptable, approved*; Luke 4: 24 οὐδεὶς προφήτης δεκτός ἐστι. Acts 10: 35. Phil. 4: 18. Sept. for דָּבָר Prov. 11: 1. 14: 37. Is. 56: 7.—Ecclus. 2: 5. 32: 7. Hesych. δεκτός· ἀρεστός.—By impl. *favourable, propitious*, spoken of a time, i. e. a time of favour, Luke 4: 19. 2 Cor. 6: 2. Comp. Is. 49: 8, where Sept. for דָּבָר.

Δελεάζω, *f. άσω, (δέλωσθαι) to*

bait, to entrap, pp. Xen. Mem. 2. 1. 4. In N. T. metaph. *to entice, beguile*, trans. James 1: 14. 2 Pet. 2: 14, 18. — Philo de Agric. p. 202, ὁ μὴ πρὸς ἡδονῆς δειλασθῆναι εὐκυσταί. Jos. Ant. 8. 8. 4. Herodian. 1. 12. 11.

Δένδρον, *ου, τό, a tree*, Matt. 3: 10 bis. 7: 17 bis, 18 bis, 19. 12: 33 ter. 21: 8. Mark 11: 8. Luke 3: 9 bis. 6: 43 bis, 44. 21: 29. Jude 12. Rev. 7: 1, 3. 8: 7. 9: 4.—Matt. 13: 32 and Luke 13: 19 γίνεται δένδρον v. εἰς δένδρον, i. e. ὡς δένδρον, sc. in size, comp. Mark 4: 32. — Mark 6: 24 βλέπω τοὺς ἄνθρ. ὡς δένδρα, *I see men as trees*, i. e. not distinctly, larger than natural. Sept. for γρ Gen. 18: 4, 8.—Xen. Mem. 2. 4. 7.

Δεξιολάβος, *ου, ό, (δεξιός, λαμβάνω), lit. one who takes the right hand*; hence, prob. *a guard, a body-guard*; Suidas παραφύλαξ. The word was unknown to classic writers, and was prob. the name of some kind of light-armed soldiers; Vulg. lancearii; Engl. spearmen. Acts 23: 23. — Theophyl. Simoc. 4. 1. Constant. Porph. Them. 1. 1. Comp. Wetstein N. T. in loc.

Δεξιός, *ά, όν, right*, as opp. to left, viz.

a) with a subst. expressed, e. g. χεῖρ, Matt. 5: 30. Luke 6: 6. Acts 3: 7. Rev. 1: 16, 17. 13: 16. πούς Rev. 10: 2. ὀφθαλμός Matt. 5: 29. οὖς Luke 22: 50. John 18: 10. σιαγών Matt. 5: 39. τὰ δεξιὰ μέρη John 21: 6. ὅπλα τὰ δεξιὰ καὶ ἀριστερά, *arms for the right and left*, i. e. of every kind, offensive and defensive, 2 Cor. 6: 7. So Sept. for דְּמִיָּה Gen. 48: 14. Ex. 29: 22. 1 Sam. 11: 2. דְּמִיָּה Ex. 29: 20. Lev. 14: 14, 16, 17.—Xen. Anab. 1. 7. 1. Ag. 2. 9.

b) without a subst. expressed, viz.
(a) ἡ δεξιὰ, sc. χεῖρ, *the right hand*, Matt. 6: 3. 27: 29. Rev. 1: 20. 2: 1, 5: 1, 7. Sept. for דְּמִיָּה Gen. 48: 18. Ex. 15: 12. αἰ.—Xen. Eq. 7. 3. ib. 12. 6.—Gal. 2: 9 δεξιὰς ἔδωκαν ἐμοὶ καὶ B. κοινωνίας, *they gave us the right hand of fellowship*, in confirmation of a promise, agreement, etc.—1 Macc. 6: 58. 11: 62. comp. Ezra 10: 19. Ez. 17: 18. Jos. Ant. 18. 9. 3. Xen. An. 1. 6. 6 καὶ δεξιὰν ἔλαβον καὶ ἔδωκα. — Put for *the right*

hand or side in general, the right, Heb. 1: 3. 8: 1. 12: 2. So τῇ δεξιᾷ or ἐν δεξιᾷ τοῦ Θεοῦ, etc. Acts 2: 33. 5: 31. Rom. 8: 34. Eph. 1: 20. Col. 3: 1. Heb. 10: 12. 1 Pet. 3: 22. For the signification of the expressions, see below in β. Sept. and רַמִּין Ps. 16: 11.—Xen. An. 5. 2. 24.

(β) τὰ δεξιὰ, sc. μέρη, the right parts, i. e. the right, in general, e. g. ἐκ δεξιῶν, on the right, Matt. 27: 38. Mark 15: 27. Luke 23: 33. Matt. 25: 33, 34. Luke 1: 11. ἐν τοῖς δεξιῶν Mark 16: 5. Sept. for רַמִּין Gen. 48: 13. Ex. 14: 22, 29.—Diod. Sic. 1. 47. Xen. An. 1. 8. 4.—So καθῆσθαι v. ἱστῆναι ἐκ δεξιῶν τοῦ Χριστοῦ, Matt. 20: 21, 23. Mark 10: 37, 40. or τοῦ Θεοῦ, Matt. 22: 44. 26: 64. Mark 12: 36. 14: 62. 16: 19. Luke 20: 42. 22: 69. Acts 2: 34. 7: 55, 56. Heb. 1. 13; to sit or stand on the right of the Messiah or of God, i. e. to be next in rank and power, to have the highest seat of honour and distinction; comp. Ps. 2: 7. 102: 1. 1 K. 22: 19. Jos. Ant. 8. 1. 2. ib. 6. 11. 9.—So ἐκ δεξιῶν τις εἶναι, to be at one's right hand, i. e. to be one's helper, protector, Acts 2: 25, coll. Ps. 16: 8, where Sept. for רַמִּין; also Ps. 109: 31.

δέομαι, f. δεήσομαι, aor. 1 ἐδεήθη with Mid. signif. Buttm. § 136. 2; imperf. 3 pers. Ion. ἐδέετο, Luke 8: 38. so Job 19: 16. Xen. H. G. 6. 1. 6; comp. Buttm. § 114 sub δέω. Lob. ad Phryn. p. 220.—to need, to want, Jos. Ant. 5. 8. 3. Xen. Cyr. 1. 4. 1. In N. T. to make known one's need, i. e. to ask, to beseech, to pray, etc.

a) genr. absol. Rom. 1: 10 δεόμενος, making request. 2 Cor. 5: 20.—Herodot. 5. 30.—Seq. gen. of pers. pp. δέομαι τις κατά τι, see Buttm. § 132. 5. 2. Matt. 9: 38 et Luke 10: 2. Luke 5: 12. 8: 28, 38. 9: 38, 40. Acts 8: 34 δέομαι σου, I pray thee, 21: 39. 26: 3. Gal. 4: 12. Sept. for רַמִּין Deut. 3: 23. 2 K. 1: 13. Prov. 26: 25.—Jos. Ant. 2. 13. 5. Xen. Cyr. 1. 5. 4.—Seq. accus. of thing, or infin. for accus. 2 Cor. 8: 4. 10: 2.—Act. Thom. 50 τοῦτο δεόμεθά σου.

b) epoken of prayer to God in general, δέομα τοῦ Θεοῦ, Acts 8: 22. 10: 2. πρὸς τὸν κύριον, Acts 8: 24. absol. Luke

21: 36. 22: 32. Acts 4: 31. 1 Thess. 3: 10. Sept. δεομα τοῦ Θεοῦ for רַמִּין Dan. 6: 11. πρὸς τὸν κ. for רַמִּין אֱלֹהֵי Job 8: 5. Ps. 30: 9.—Xen. Cyr. 1. 6: 4 ἐρχομαι πρὸς Θεοῦς δεησόμενος.

δέον, οντος, τό, particip. impera. of δεῖ, which see; necessary, proper; δέον ἐστι i. q. δεῖ, must needs, e. g. from the circumstances or nature of the case, 1 Pet. 1: 6.—Herodian. 1. 5. 22.—Or in accordance with what is right and proper, ought, Acts 19: 36. τὰ δέοντα 1 Tim. 5: 13.—Hesych. δέοντα· πρέπειν. Xen. Mem. 1. 2. 22.

δέος, δέους, τό, fear, Heb. 12: 28. in some Mss. for αἰδούς.—2 Macc. 3: 17. Xen. Lac. 2. 3. 15.

δερβαῖος, ου, ὁ, belonging to Derbe, Acts 20: 4.

δερβη, ῆς, ἡ, a city of Lycaonia in Asia Minor, situated within the confines of Isauria. Acts 14: 6, 20. 16: 1.

δέρμα, ατος, τό, (δέρω,) a skin, sc. of an animal, Heb. 11: 37. Sept. for עֹר Lev. 13: 48.—Polyb. 7. 1. 3. Xen. Anab. 1. 2. 8.

δερμάτινος, η, ον, made of skin, leathern, Matt. 3: 4. Mark 1: 6. Sept. for עֹר 2 K. 1: 8 where see, and also Zech. 13: 4.—Jos. Ant. 9. 2. 1. Strabo 16. p. 1124. C.

δέρω, f. δερῶ, aor. 1 ἔδεραι, aor. 2 pass. ἐδάργην, f. 2 pass. δαρήσομαι, to skin, to flay, Sept. for עָרַף 2 Chr. 29: 34. Hom. Il. 1. 459.—In N. T. to beat, to scourge, pp. so as to take off the skin; seq. accus. Matt. 21: 35. Mark 12: 3, 5. Luke 20: 10, 11. Acts 16: 37. 22: 19. John 18: 23 τί με δάρεις; i. q. ἔδωκεν ῥάπισμα in v. 22. 2 Cor. 11: 20 εἰς πρόσωπον δέρει, i. e. treats with contumely. With accus. impl. Luke 22: 63. Acts 5: 40.—Aquila for עָרַף Prov. 10: 8. Aristoph. Ran. 619. [632.] Diog. Laert. 7. 23.—Pass. δαρήσεσθε, Mark 13: 9. c. c. accus. of manner, πολλάς v. ὀλίγας sc. πληγὰς, Luke 12: 47, 48; comp. Buttm. § 131. 4. § 134. 7, and n. 2; so Xen. Anab. 5. 8. 12 τοῦτο μὲν ἀνέκαγον πάντες ὡς ὀλίγας παίσουσιν.

Dem. 408. 4. Arrian. Exp. Alex. 6. 11. 13.—For αἶρα δέρευν, 1 Cor. 9: 26, see in Δήρ.

Δεσμεύω, f. εἶσω, (δεσμός,) to bind, trans.

a) as a prisoner, with cords, chains, etc. Acts 22: 4. Sept. for רָבָה Judg. 16: 11.—Xen. Hiero 6. 14.

b) to bind together, as a bale or bundle; e. g. φόρτια, Matt. 23: 4, metaph. for the burdensome precepts of the Pharisees. — So of sheaves, Sept. for עֲבָרָה Gen. 37: 7. Judith 8: 3.

Δεσμέω, ᾧ, f. ἦσω, (δεσμός,) to bind, sc. with chains, etc. i. q. δεσμεύω, Luke 8: 29. — Anthol. Gr. II. p. 207. Comp. H. Planck in Bibl. Repos. I. p. 676.

Δεσμή, ῆς, ῆ, (δέω,) a bundle, sheaf, Matt. 13: 30. Sept. for עֲבָרָה Ex. 12: 22.—Dion. Hal. Ant. 3. 61.

Δέσμιος, ἰου, ὅ, (δεσμία,) one bound, a prisoner, captive, Matt. 27: 15, 16. Mark 15: 6. Acts 16: 25, 27. 23: 18. 25: 14, 27. 28: 16, 17. Heb. 13: 3. So δέσμιος τοῦ Χριστοῦ, κυρίου, ἐν κυλίᾳ, spoken of Paul, a prisoner, in confinement for the sake of Jesus, i. e. because of his profession of the religion of Jesus. Eph. 3: 1. 4: 1. 2 Tim. 1: 8. Philem. 1, 9. [Heb. 10: 34.] Sept. for אֶסְרִי Zechar. 9: 11, 12. אֶסְרִי Ecc. 4: 14.—Wisd. 17: 2. 2 Macc. 14: 27, 33. Anth. Gr. I. p. 20. ed. Jac.

Δεσμός, οὔ, ὅ, (δέω,) band, bond, ligament, viz.

a) Sing. spoken of a ligament by which some member of the body is impeded; e. g. the tongue, Mark 7: 35. the limbs, Luke 13: 16, coll. v. 11. Sept. pp. for אֶסְרִי Judg. 15: 13. Chald. אֶסְרִי Dan. 4: 12. — pp. Herodian. 8. 4. 11. Xen. Cyr. 3. 1. 24.

b) Plur. οἱ δεσμοί, and Attic τὰ δεσμά, (Buttm. § 56. 6,) bonds, imprisonment, viz. (α) οἱ δεσμοί, Phil. 1: 13, and prob. elsewhere in the writings of Paul, etc. Phil. 1: 7, 14, 16. Col. 4: 18. 2 Tim. 2: 9. Philem. 10, 13 ἐν τ. δεσμοῖς τοῦ εὐαγγελίου, in bonds for the gospel's sake. Heb. 11: 36. [10: 34.] Jude 6. Sept. δεσμοί for אֶסְרִי Judg. 15: 14.

רָבָה Job 39: 5. Ps. 2: 3. Jer. 27: 1.—Plato Crit. § 6.—(β) τὰ δεσμά in Luke's writings, Luke 8: 29. Acts 16: 26. 20: 23. 22: 30. 23: 29. 26: 29, 31.—3 Macc. 6: 27. Lucian. D. Deor. 15. 3. Plato Euthyphr. 10. — Moeris p. 127, δεσμά, οὐδετέρως, Ἀττικῶς· δεσμοί, ἀρσενικῶς, ἑλληνικῶς. Thom. Mag. p. 204.

Δεσμοφύλαξ, ακος, ὁ, (δεσμός, φύλαξ fr. φυλάσσω,) a prison-keeper, Acts 16: 23, 27, 36.—Jos. Ant. 2. 5. 1.—Sept. ἀρχιδεσμοφύλαξ for אֶסְרִי בֵּית דִּין Gen. 39: 21, 22, 23.

Δεσμοτήριον, ἰου, τό, (δεσμός,) a prison, Matt. 11: 2. Acts 5: 21, 23. 16: 26. Sept. for אֶסְרִי בֵּית דִּין Gen. 40: 3. —Plut. de Ed. pueror. 14. Herodot. 3. 23.

Δεσμώτης, ου, ὁ, (δεσμός,) a prisoner, Acts 27: 1, 42. i. q. δέσμιος in 28: 16. Sept. for אֶסְרִי Gen. 39: 20.—Jos. Ant. 2. 5. 1. Herodot. 3. 143. Dem. 764. 20.

Δεσπότης, ου, ὁ, a master, viz. a) as opposed to a servant, the head of a family, paterfamilias, 1 Tim. 6: 1, 2. 2 Tim. 2: 21. Tit. 2: 9. 1 Pet. 2: 18.—Wisd. 18: 11. Jos. Ant. 1. 10. 4. Xen. Cyr. 1. 1. 1.

b) by impl. as denoting supreme authority, Lord; spoken of God, Luke 2: 29. Acts 4: 24. Rev. 6: 10. of Christ, 2 Pet. 2: 1. Jude 4. Sept. for אֶדְוִי Is. 1: 24. אֶדְוִי Gen. 15: 2, 8. אֶדְוִי Job 5: 8. אֶדְוִי Prov. 29: 26. — Jos. Ant. 1. 3. 1. of kings and emperors, Herodian. 1. 6. 4. Xen. Cyr. 1. 3. 18.

Δεῦρο, adv. here, hither, i. e. to this place or time, viz.

a) of place, here, hither, pp. Jos. Ant. 2. 6. 3 ἡμεῖς δεῦρο ἦλθομεν. Xen. An. 7. 6. 9. In N. T. as an exclamation or sort of imperative, here! i. e. come! come hither! and having a plur. δεῦτε, which see in its place; Buttm. § 115. n. 8. So John 11: 43 δεῦρο ἔω, come forth! Acts 7: 3 δεῦρο εἰς γῆν. Sept. for אֶדְוִי 1 K. 1: 53. 2 K. 9: 1.—Aristoph. Pac. 1329.—With an imper. δεῦρο, ἀκολουθεῖ μοι, Matt. 19: 21. Mark 10: 21. Luke 18: 22. So Sept. and אֶדְוִי 2 Sam. 13: 11. אֶדְוִי Judg. 9: 10, 12. 2 K. 5: 5. — With a fut. indic. Acts 7: 34 καὶ νῦν δεῦρο,

ἀποκρισάτω εἰς Αἴγ. Rev. 17: 1. 21: 9. So Sept. and חַד 1 Sam. 16: 1. Judg. 19: 11, 13. — Hom. Il. 23. 485. Luc. Vitar. Auct. § 15.

b) of time, ἄχρι τοῦ δευτέρου sc. χρόνου, *unto this time*, Rom. 1: 13. — So μέχρι δευτέρου Jos. Ant. 7. 9. 5. Plut. Vit. Pomp. 24.

Δεύτε, adv. pp. δεῦρ' ἔτι, Buttm. § 115. n. 8, used as plur. of δεῦρο q. v. *here! i. e. come! come hither!* spoken to several; e. g. δεῦτε εἰς, *come to*, Matt. 22: 4. Mark 6: 31. δεῦτε πρός, *come to*, Matt. 11: 28. δεῦτε ὀπίσω μου, *come after, follow me*, Matt. 4: 19. Mark 1: 17. So Sept. for חַד 2 K. 6: 19. — With an imper. e. g. δεῦτε, ἀποκρίνεσθαι αὐτόν, Matt. 21: 38. Mark 12: 7. Luke 20: 14. So Sept. and חַד Gen. 37: 19. So δεῦτε ἵδτε Matt. 28: 6. John 4: 29. Sept. and חַד 2 K. 7: 14. Pa. 66: 5. Also Matt. 25: 34. John 21: 12. Rev. 19: 17. — Wisd. 2: 6.

Δευτεραῖος, αἰά, αἶον, (δεύτερος,) an adj. marking succession of days and used only in an adverbial sense, *on the second day*; Acts 28: 13 δευτεραῖος ἦλθομεν. See Buttm. § 123. n. 3. — Jos. Ant. 1. 10. 1. Xen. Cyr. 5. 2. 2.

Δευτερόπρωτος, ου, ὁ, ἡ, adj. pp. *the second-first*, found only in Luke 6: 1, σάββατον τὸ δευτερόπρωτον, i. e. prob. *the second-first sabbath*, as a sort of proper name for the first sabbath after the festival of unleavened bread connected with the passover. The paschal lamb was to be killed and eaten on the eve of (preceding) the 14th day of Nisan, Lev. 23: 5; on the 15th was the first day of the festival of unleavened bread, a day of rest or sabbath, Lev. 23: 6, 7, and, when coinciding with the weekly sabbath, called μεγάλη ἡμέρα τοῦ σαββάτου, a great sabbath or high festival, John 19: 31; on the morrow of this sabbath, or the 16th of Nisan, the sheaf of the first-fruits was to be presented, Lev. 23: 10, 11; and from this day, the 16th, were to be counted seven full weeks to the day of Pentecost, Lev. 23: 15, 16. The sabbath of the first of these weeks was probably the σάββατον δευτερόπρωτον, being

the first of the seven, but the second in respect to the first day or sabbath of unleavened bread. So Scaliger and most interpreters. — Others translate, *the first of two sabbaths*, and refer it to a time when two sabbatical days would immediately succeed each other; e. g. when the first or last day of unleavened bread (Lev. 23: 7, 8) fell on the day before the weekly sabbath, the former would then be a σάββατον δευτερόπρωτον. So Olshausen in loc.

Δεύτερος, α, ου, ord. adj. *second*, e. g. in number, Matt. 22: 26. John 4: 54. Tit. 3: 10, in order, Matt. 22: 39. Acts 13: 33. 1 Cor. 15: 47, comp. in Ἀδάμ. Rev. 4: 7. in place Acts 12: 10. Heb. 9: 3. in time, Acts 7: 13 ἐν τῷ δευτέρῳ sc. χρόνῳ. — Neut. adverbially, τὸ δεύτερον, *the second time, again*, 2 Cor. 13: 2. Jude 5. Sept. for חַד Gen. 41: 5. Lev. 13: 5. — Aesop. Fab. 5. — So without the art. δεύτερον, either *the second time, again*, John 3: 4. Rev. 19: 3. and with πάλιν, John 21: 16. or *secondly*, 1 Cor. 12: 28. Sept. for חַד Gen. 22: 15. Jer. 33: 1. — Xen. An. 1. 8. 16. Cyr. 4. 6. 11. — So ἐκ δευτέρου, *the second time, again*, Mark 14: 72. John 9: 24. Acts 11: 9. Heb. 9: 28. with πάλιν Matt. 26: 42. Acts 10: 15. Sept. for חַד Josh. 5: 2. Jer. 1: 13. AL.

Λέχομαι, f. ἔσμαι, depon. Mid. Buttm. § 113. 3; perf. δέδεγμαι Acts 8: 14 with Mid. signif. Buttm. § 136. 3; *to take*, sc. to one's self what is presented or brought by another, *to receive*, trans.

a) pp. of things, etc. (α) *to take*, *to receive*, sc. into one's hands etc. Luke 2: 28 ἰδέσθω αὐτὸ εἰς τὰς ἀγκάλας αὐτοῦ, i. e. from his parents. 16: 6, 7, δέξαι σου τὸ γράμμα, *take thy note*, sc. back from me. 22: 17 δεξαμενος ποτήριον, sc. from an attendant. Eph. 6: 17. Sept. for חַד 2 Chr. 29: 16, 22. — Hom. Il. 5. 227 μάλιστα καὶ ἡνία. — (β) genr. *to receive*, *to accept*, e. g. ἐπιστολάς Acts 22: 5. 28: 21. τὴν χάριν, i. e. the collection, 2 Cor. 8: 4. τὰ παρ' ἡμῶν Phil. 4: 18. Sept. for חַד Gen. 33: 10. Ex. 29: 25. 32: 4. — 1 Macc. 15: 20, 27. Plut. Them. 28. Xen. Cyr. 1. 4. 10.

ib. 1. 5. 5. — (γ) Metaph. τὴν βασιλείαν τοῦ Θεοῦ, Mark 10: 15. Luke 18: 17. λόγια ζῶντα Acts 7: 38. χάριν 2 Cor. 6: 1. Sept. for קָבַץ Jer. 9: 20. 17: 23. So of what is received by the ear, to hear of, to learn, as τὸ εὐαγγέλιον 2 Cor. 11: 4.—Herodian. 1. 4. 20 ἀγγέλλαν.

b) of persons, etc. to receive, to admit, viz. (α) of persons, to receive kindly, to welcome, as a teacher, friend, guest, etc. e. g. εἰς τὸν οἶκον Luke 16: 4, 9.—Arrian. Diss. Ep. 3. 26 εἰς οἶκον. Xen. An. 5. 5. 20.—So genr. Matt. 10: 14, 40 quater, 41 bis. 18: 5 bis. Mark 6: 11. 9: 37 quater. Luke 9: 5, 48 quater, 53. 10: 8, 10. John 4: 45. Acts 21: 17 ἀσμένως ἐδέξαντο ἡμᾶς. 2 Cor. 7: 15. Gal. 4: 14. Col. 4: 10. Heb. 11: 31.—Herodian. 7. 5. 4. Xen. Cyr. 4. 8. 23. ib. 5. 6. 2.—So of being received into heaven, Acts 7: 59. So Acts 3: 21 ὃν δεῖ οὐρανὸν δεῖσθαι. In the sense of to admit, sc. to one's presence, to the house where one is, etc. τοὺς ὄχλους, Luke 9: 11. Hence by impl. to bear with, 2 Cor. 11: 16 εἰς ἄφρονα δεῖσασθί με—(β) Metaph. of things, to receive, to admit, sc. with the mind and heart, i. e. by impl. to approve, to embrace, to follow, absol. Matt. 11: 14. τὸν λόγον, Luke 8: 13. Acts 8: 14. 11: 1. 17: 11. 1 Thess. 1: 6. 2: 13. James 1: 21. τὰ τοῦ πνεύματος, 1 Cor. 2: 14. παράκλησιν 2 Cor. 8: 17. τὴν ἀγάπην τῆς ἀληθείας, 2 Thess. 2: 10. So Sept. for קָבַץ Prov. 10: 9. Zeph. 3: 7. — Jos. Ant. J. 13. 4. Plut. Them. 12. Thuc. 4. 16.

I. δέω, to want, see δεῖ and δέομαι.

II. δέω, f. δήσω, aor. 1 ἔδησα, perf. δέδεκα, perf. pass. δέδεμαι, comp. Butt. § 95. n. 4; to bind, trans.

a) of things etc. to bind together or to any thing, to bind around, to fasten. Matt. 13: 30 δῆσατε αὐτὰ εἰς δέσμας. Acts 10: 11. Matt. 21: 2 ὄνον δεδεμένην. Mark 11: 2, 4. Luke 19: 30. Sept. for קָבַץ Josh. 2: 21. מִצֵּי־יְיָ Judg. 15: 4. — Xen. An. 3. 5. 10. ib. 5. 8. 24.—Spoken of dead bodies which are bound or wound around with grave-clothes; John 11: 44 δεδεμένος τοὺς πόδας κυρίαις. 19: 40 ἔδησαν αὐτὸ ἐν ὀθονίοις. — Here belong also Matt. 16: 19 bis, and 18: 18 bis, ὃ ἐάν δησῃς ἐπὶ

τῆς γῆς, ἔσται δεδεμένος ἐν τοῖς οὐρανοῖς, x. τ. λ. where the kingdom or church of Christ is compared to an edifice of which the apostles have the keys; Matt. 16: 19, coll. Is. 22: 22. Rev. 3: 7; and according as they shut or open the door to any one on earth, so shall it be also in heaven, i. e. whomsoever they exclude or admit on earth, he shall as a general rule be excluded or admitted in heaven. The allusion here is to the ancient manner of binding together the doors of houses with a chain etc. to which a padlock was sometimes suspended; comp. Adam's Rom. Ant. p. 521. Others here translate, to interdict, to prohibit, i. e. to exclude, like Chald. קָבַץ Dan. 6: 8, 9, 14, 16.

b) of persons, to bind, sc. the hands, feet, etc. to put in bonds, i. e. to deprive of liberty; e. g. ἀλύσεις, Mark 5: 3, 4. Acts 12: 6. 21: 33. — Wisd. 17: 18. comp. Sept. 2 Chr. 36: 6. c. c. 5 τινι Sept. Judg. 16: 7, 8. Xen. An. 4. 3. 8. —So genr. δέω τινά, Matt. 12: 29. 14: 3. 22: 13 δῆσαντες αὐτοῦ πόδας. 27: 2. Mark 3: 27. 6: 17 ἔδησαν αὐτὸν ἐν φυλακῇ, i. e. had cast him bound into prison. 15: 1. John 18: 12. Acts 9: 14. 21: 11 bis. 22: 29. Rev. 20: 2. Pass. δέομαι, to be bound, to be in bonds, in prison, etc. Mark 15: 7. John 18: 24. Acts 9: 2, 21. 21: 13. 22: 5. 24: 27. Col. 4: 3. Rev. 9: 14. Sept. for קָבַץ Gen. 42: 25. 2 Sam. 3: 34. 2 K. 17: 4. Pass. for קָבַץ Is. 42: 7. — Xen. Cyr. 1. 4. 13. Mem. 1. 2. 49. — Trop. Luke 13: 16 ἣν ἔδησαν ὁ σατανᾶς, whom Satan hath bound, i. e. deprived of the use of her limbs etc. see v. 11; Satan being here represented as the author of physical evil, see in Δαιμόνιον. 2 Tim. 2: 9, ἀλλ' ὁ λόγος τοῦ Θεοῦ οὐ δέδεται, i. e. the preaching of the word is not hindered, restrained, because I am in bonds.

c) perf. pass. δέδεμαι, to be bound, metaph. (α) spoken of the conjugal bond, seq. dat. to be bound to any one, Rom. 7: 2. 1 Cor. 7: 27, 39.—Jamblich. Vit. Pythag. 11. 56 καλέσαι τὴν μὲν ἄγαμον, κόρην. τὴν δὲ πρὸς ἄνδρα δεδεμένην, νύμφην.—(β) Acts 20: 22 δεδεμένος τῷ πνεύματι, bound in spirit, i. e. impelled in mind, compelled; comp.

18: 5.—Comp. Xen. 5. 1. 12 *δοδεμένους* *ισχυροτέρως* *τινὶ ἀνάγκῃ*. Pind. Pyth. 3. 96.

Δή, a particle which gives to a sentence an expression of certainty or reality, in opposition to mere opinion or conjecture, and thus serves to increase the vivacity of discourse; *indeed, then, now, etc.* See Buttm. § 149. 2. p. 431. Viger. p. 495, 501, et ibi Herm. p. 829.

a) *indeed, i. e. truly, really, quippe*, Matt. 13: 23 *ὅ δὴ καρποφορεῖ*. — Sept. Job 15: 17 *ἃ δὴ εἰράκα, ἀναγγεῖλῶ σοι*. Xen. Mem. 2. 1. 21 *ὅπερ δὴ καὶ πλείστοις ἐπιδείκνυται*.—In the sense of *doubtless*, 2 Cor. 12: 1 *καυχᾶσθαι δὴ οὐ συμφέρει μοι*. — Lucian. D. Deor. 4. 5. Xen. Oec. 1. 14.

b) in an incentive or hortative sense, *now, then, come now, etc.* Luke 2: 15 *διδόσωμεν δὴ ἕως Βηθλεὲμ, let us go now to Bethlehem*. Acts 13: 2. 15: 36. 1 Cor. 6: 20 *δοξάσατε δὴ τὸν θεόν, glorify then God*. — Sept. Gen. 18: 4 *ληφθήτω δὴ ὕδωρ* for Heb. *מֵי*. Judith 13: 11. Herodian. 1. 4. 8. Xen. Cyr. 3. 1. 10. — For *δήποτε* and *δήπου*, see in their order.

Δήλος, η, ον, plain, evident, manifest, Matt. 26: 73. So *δῆλον* sc. *ἐστὶ, it is evident*, 1 Cor. 15: 27. Gal. 3: 11. 1 Tim. 6: 7. — Xen. Cyr. 5. 3. 30. ib. 8. 1. 37.

Δηλόω, ὦ, f. ὥσω, (δῆλος,) to make manifest, to make known, trans. and spoken

a) of things past, *to tell, to relate*, 1 Cor. 1: 11. Col. 1: 8. Sept. for *עָרָה* Esth. 2: 22. — 2 Macc. 2: 24. Xen. Anab. 2. 1. 1.

b) of things future or hidden, *to reveal, to show, to bring to light*, 1 Cor. 3: 13. Heb. 9: 8. 1 Pet. 1: 11. 2 Pet. 1: 14. Sept. for *עָרָה* 1 Sam. 3: 21. *עָרָה* Ex. 6: 3. Dan. 4: 15.—Jos. Ant. 5. 1. 12. Xen. Cyr. 1. 4. 26.

c) of words, *to imply, to signify*, Heb. 12: 27 *τὸ δὲ, ἔτι ἅπασι, δηλοῖ*.—Jos. Ant. 3. 7. 1 *τὸν Μανασσην λεγόμενον· βούλεται δὲ συνακτῆρα μὲν δηλοῦν*.

Δημαῖς, ᾧ, ὁ, Demas, a man who was for a time associated with Paul, but

afterwards deserted him at Rome. Col. 4: 14. Philem. 24. 2 Tim. 4: 10.

Δημηγορέω, ὦ, f. ἴσω, (δῆμος, ἀγορεύω,) to address a public assembly, to harangue, seq. πρὸς cum accusa. Acts 12: 21. Sept. for *רָבִיזָה* Neh. 8: 4.—Jos. Ant. 8. 8. 4. Xen. Mem. 3. 6. 1.

Δημητρίως, ου, ὁ, Demetrius.

1. a silversmith at Ephesus, Acts 19: 24, 38.

2. a Christian mentioned with commendation, 3 John 12.

Δημιουργός, ου, ὁ, (poet. δημιοεργός, fr. δῆμος and ἔργον,) one who works or acts for the public, Hom. Od. 17. 383. Hence genr. and in N. T. *an artist or artificer, maker, author*, Heb. 11: 10.—2 Macc. 4: 1. Jos. Ant. 7. 14. 11. Xen. Mem. 1. 4. 7, 9.

Δῆμος, ου, ὁ, the people, populus, Acts 12: 22. 19: 33. So *εἰς τὸν δῆμον, to the people* sc. assembled in the forum, Acts 17: 5. 19: 30. — Jos. Ant. 3. 9. 1. Xen. H. G. 1. 7. 2.

Δημοσίᾳ, adv. (pp. dat. fem. of δημόσιος,) publicly, in public, i. e. ἐν δημοσίᾳ χώρᾳ, Acts 16: 37. 18: 28. 20: 20. — Jos. Ant. 3. 2. 4. Xen. Mem. 3. 12. 5.

Δημόσιος, ἰα, ον, (δῆμος,) public, i. e. belonging to the public, for public use, Acts 5: 18. — Jos. Ant. 3. 9. 4. Xen. Mem. 3. 11. 16.

Δηνάριον, ἰου, τό, a word adopted into the Greek from the Lat. denarius, a Roman coin equal at first (as its name imports) to ten asses, and afterwards, to twelve and even sixteen. It was reckoned of the same value as the Greek δραχμή, and equivalent to about 14 cents, according to the usual estimate; see in Ἀργύριον c, and Adam's Rom. Ant. p. 493, 495.—Matt. 18: 28. 20: 2, 9, 10, 13. 22: 19. Mark 6: 37. 12: 15. 14: 5. Luke 7: 41. 10: 35. 20: 24. John 6: 7. 12: 5. Rev. 6: 6 bis.

Δήποτε, adv. (δὴ and πότε,) in fine, in short, subjoined to relative words to strengthen the idea of generality and comprehensiveness. John 5: 4 *ἢ δήποτε—ροσῆματι*. See Buttm. § 80. n. 1.

§ 116. 9. Viger. p. 500.—Xen. Cyr. 3. 2. 26.

Δήπου, adv. (δή and πού,) *indeed, truly, verily*, Heb. 2: 16. Buttm. §149. p. 432. Viger. p. 499.—Xen. Cyr. 1. 5. 12.

Διά, prep. with the primary signif. *through, throughout*, governing the gen. and accus. See Passow's Lex. Winer Gr. § 51. i. § 53. c. Tittmann in Bibl. Repos. I. p. 170 sq.

1. With the genitive, *through*, etc. spoken

1. Of place, implying motion *through* a place, and put after verbs of motion, e. g. of going, coming, etc. as ἀναχωρεῖν, Matt. 2: 12 δι' ἄλλης ὁδοῦ ἀνεχώρησαν. So with διαβαίνειν, Heb. 11: 29. διαπορεύεσθαι, Luke 6: 1. διέρχεσθαι, Matt. 12: 43. 19: 24. εἰσέρχ. 7: 13 bis. John 10: 1, 9. ἐκπορεύεσθαι Matt. 4: 4. ἔρχεσθαι Mark 10: 1. παραπορεύεσθαι Mark 2: 23. 9: 30. παρέρχ. Matt. 8: 28. ὑποστρέφειν Acts 20: 3.—Diod. Sic. 20. 111. Xen. Hiero 2. 8.—So δι' ὑμῶν ὑπέρχεσθαι or διελθεῖν, i. e. *through your city*, Rom. 15: 28. 2 Cor. 1: 16.—Xen. An. 4. 8. 1.—With many other verbs implying motion, 2 Cor. 8: 18 οὗ ὁ ἔπαινος διὰ πασῶν τῶν ἐκκλησιῶν sc. διαγγέλλεται. So after βλέπειν 1 Cor. 13: 12. διαφύκειν Mark 11: 16. Acts 13: 49. καθιάναι Luke 5: 19. χαλάζειν 2 Cor. 11: 33. ὡς διὰ πυρός sc. σωθῆναι, *saved as if through fire*, i. e. as if passing through the ordeal of fire, 1 Cor. 3: 15.—Palaeoph. Fab. 13. καθιμῆν Jos. Ant. 5. 1. 2. ἄγειν Xen. An. 4. 5. 36. ἐλαύνειν ib. 7. 3. 43. προάγειν Polyb. 3. 77. 1.

2. Of time, viz. a) continued time, time how long, *through, throughout, during*; Acts 1: 3 δι' ἡμερῶν τεσσαράκοντα, *during forty days*. Heb. 2: 15 διὰ παντός τοῦ ζῆν, *during their whole life*. So διὰ παντός or διαπαντός adverbially, see in Διαπαντός.—Xen. Mem. 1. 2. 61 διὰ παντός τοῦ βίου. Cyr. 2. 1. 19.—Luke 5: 5 δι' ὅλης τῆς νυκτός, *during the whole night*, i. e. all night. Acts 23: 31.—Charit. 1. 5. Xen. An. 4. 6. 22. Polyb. 37. 3. 3 διὰ ἡμέρας.—Spoken of time *when*, i. e. of an indefinite time, *during* a longer interval, viz. διὰ τῆς νυκτός, *during the night*, i. e. at some

time of the night, *by night*; Acts 5: 19 διὰ τῆς ν. ἤνοιξε τὰς θύρας τῆς φυλακῆς. 16: 9. 17: 10.—Palaeoph. 1 καταβαίνοντες διὰ νυκτός εἰς τὰ πῆδια.

b) of time elapsed, *after*, e. g. Acts 24: 17 δι' ἐτῶν πλειόνων, *after many years*, i. e. many years being *through*, elapsed. Gal. 2: 1 διὰ δεκατεσσάρων ἐτῶν. Mark 2: 1 δι' ἡμερῶν sc. τινῶν. See Winer § 51. i. p. 326. —So Sept. for וְעַד Deut. 9: 11. 15: 1.—Diod. Sic. 5. 28. Herodot. 1. 62. Xen. Cyr. 1. 4. 28 διὰ χρόνου.

3. Of the instrument or intermediate cause; that which intervenes between the act of the will and the effect, and *through* which the effect proceeds; *through, by, by means of*, etc. see Winer § 51. i. Spoken

a) of things, *through, by, by means of*, etc. Mark 16: 20 τὸν λόγον βεβαιούντος διὰ σημείων. John 11: 4. 17: 20. Acts 3: 18, 21, ἃ προκατήγγειλε διὰ στόματος τῶν προφητῶν. 5: 12 διὰ τῶν χειρῶν τῶν ἀποστόλων ἐγένετο σημεῖα. 8: 18. 10: 43 διὰ τοῦ ὀνόματος αὐτοῦ, i. e. *through* a profession of faith in his name etc. 11: 30. 15: 32. 19: 26. 20: 28 διὰ τοῦ αἵματος, *through* the intervention of his blood. Rom. 3: 20 διὰ νόμου. 3: 27. 5: 10. 8: 3. 1 Cor. 3: 5. 4: 15. 2 Cor. 1: 4. 10: 9. Gal. 2: 16. 3 John 13. al. saepiss.—Diod. Sic. 1. 31. Xen. Hiero 1. 14. ib. Mag. Eq. 4. 9.—In the sense by virtue of, in consequence of, Rom. 12: 3 λόγῳ διὰ τῆς χάριτος τῆς δοθείσης μοι. Gal. 1: 15. Philem. 22.—Xen. An. 3. 2. 8.—In obtestations and exhortations, *through*, Rom. 12: 1 παρακαλῶ ὑμᾶς διὰ τῶν οὐκτιμῶν τοῦ θεοῦ. 15: 30. 1 Cor. 1: 10. 2 Cor. 10: 1.

b) of persons *through* whose hands any thing as it were passes, *through* or *by* whose agency, ministry etc. an effect takes place or is produced, the efficient cause; Matt. 1: 22 τὸ ῥηθὲν ὑπὸ τοῦ κυρίου διὰ τοῦ προφήτου. 2: 5, 15, 23. Luke 18: 31. John 1: 17. Acts 2: 22 σημεῖα ὃ ἐποίησεν ὁ θεὸς δι' αὐτοῦ. 2: 43. 4: 16. 12: 9. Rom. 2: 16. 5: 5. 1 Cor. 2: 10. 8: 6. Heb. 1: 2, 3. So Rom. 1: 5. 5: 1. 1 Cor. 11: 12 ὁ ἀνὴρ διὰ τῆς γυναικός. Gal. 1: 1. 2 Tim. 2: 2. Heb. 2: 2. 7: 9. So *through the fault of*, etc. Matt. 18: 7. 26: 24. Rom. 5: 12, 16, 19. 1 Cor. 15:

21. al. Sept. for $\gamma\eta$ 2 Chr. 29: 5. Esth. 1: 15. Ia. 37: 24.—Aeschyl. Sept. c. Theb. 219. [233.] Xen. H. G. 7. 3. 2. Oec. 21.11. Eq. 2.3.—In this construction *διά* may also refer to the author or first cause, when the author does any thing *through himself* instead of another; e.g. so of God, Rom. 11: 36 $\delta\tau\iota \epsilon\zeta \alpha\upsilon\tau\omicron\upsilon$, *καὶ δι' αὐτοῦ, καὶ εἰς αὐτὸν τὰ πάντα*. Heb. 2: 10. 1 Cor. 1: 9 $\delta \Theta\epsilon\acute{o}\varsigma, δι' οὗ ἐκλήθητε. also of Christ, Col. 1: 16 $\acute{\upsilon}\tau\iota \epsilon\nu \alpha\upsilon\tau\acute{\omega} \epsilon\kappa\lambda\epsilon\theta\eta \tau\alpha \pi\acute{\alpha}\nu\tau\alpha, -\tau\alpha \pi\acute{\alpha}\nu\tau\alpha δι' αὐτοῦ καὶ εἰς αὐτὸν \epsilon\kappa\tau\iota\sigma\tau\alpha\iota$. John 1: 3.—Xen. Mem. 1. 2. 14 $\tau\omega \acute{\alpha}\nu\delta\rho\epsilon \beta\omicron\upsilon\lambda\omicron\mu\acute{\epsilon}\nu\omega \tau\epsilon \pi\acute{\alpha}\nu\tau\alpha δι' \epsilon\alpha\upsilon\tau\acute{\omega}\nu \pi\rho\acute{\alpha}\tau\tau\epsilon\sigma\theta\alpha\iota$. Cyr. 1. 1. 4. Hiero 9. 3.—In obtestations and exhortations, Rom. 15: 30 *παρακαλῶ ὑμᾶς διὰ τοῦ κυρίου κ. τ. λ.* 1 Thess. 4: 2. 2 Thess. 3: 12.$

4. Of the mode, manner, state, circumstances, *through* which any thing as it were passes, i. e. takes place, is produced, etc.

a) of manner, where *διά* with its gen. forms a periphrase for the corresponding adverb. Luke 8: 4 $\epsilon\lambda\pi\epsilon \delta\iota\alpha \pi\alpha\rho\alpha\beta\omicron\lambda\eta\varsigma$, lit. *through a parable*, i. e. by means of, with a parable, *παραβολικῶς*. Acts 15: 27 *διὰ λόγου, by word*, i. e. orally. Rom. 8: 25 et Heb. 12: 1 $\delta\epsilon \dot{\iota}\pi\omicron\mu\omicron\acute{\nu}\eta\varsigma$, *through or with patience*, i. e. patiently. Rom. 14: 20 *διὰ προσκόμματος*, i. e. so as to give offence. 2 Cor. 10: 11. Gal. 5: 13. Eph. 6: 18. So John 19: 23 $\delta\epsilon \acute{\omicron}\lambda\omicron\nu, \textit{throughout}$. Acts 15: 32 *διὰ λόγου πολλοῦ*, i. e. with many words.—Aelian. V. H. 1. 8. Diod. Sic. 11. 44. Xen. Cyr. 3. 1. 18. Mem. 2. 1. 20.—So *διὰ βραχείων* and $\delta\epsilon \acute{\omicron}\lambda\acute{\iota}\gamma\omega\nu$, *briefly*, Heb. 13: 22. 1 Pet. 5: 12. *διὰ πολλῶν* 2 Cor. 1: 11.—Lucian. Toxar. 56 *διὰ βραχείων*. Thuc. 4. 95.

b) of the state, circumstances, emotions, etc. *through, in, with* which or *on occasion of* which any thing exists, is produced or done etc. the verbs *εἶναι, γίνεσθαι, ἔρχεσθαι*, and the like being usually expressed or implied. Rom. 15: 32 $\acute{\upsilon}\nu\alpha \epsilon\lambda\theta\omega \pi\rho\acute{o}\varsigma \acute{\upsilon}\mu\acute{\alpha}\varsigma \delta\iota\alpha \theta\epsilon\lambda\acute{\eta}\mu\alpha\tau\omicron\varsigma \Theta\epsilon\acute{o}\upsilon$. 1 Cor. 1: 1. 2 Cor. 8: 5. Gal. 1: 15 *καὶ καλέσας διὰ τῆς χάριτος αὐτοῦ*. 2 Cor. 8: 8 *διὰ τῆς ἐτίμων σπουδῆς*, i. e. on occasion of, because of. Rom. 14: 14 $\sigma\acute{\upsilon}\delta\delta\epsilon\nu \kappa\omicron\iota\nu\acute{\omicron}\nu [\acute{\epsilon}\sigma\tau\iota\nu] δι' αὐτοῦ, \textit{through himself}$, i. e. in and of its own nature.

2 Cor. 5: 7 *διὰ πίστεως περιπατοῦμεν, οὐ διὰ ὁδοῦ, we walk by faith, not by sight*, i. e. we are Christians through and in a state of faith in Christ, not of sight or of personal intercourse with him. 1 John 5: 6 $\sigma\acute{\upsilon}\tau\omicron\varsigma \acute{\epsilon}\sigma\tau\iota\nu \acute{\omicron} \epsilon\lambda\theta\acute{\omega}\nu δι' ὕδατος καὶ αἵματος, he came by, through, water and blood, i. e. who received baptism and suffered death, whose baptism and death were testimonials of his mission. Heb 9: 12 *διὰ τοῦ ἰδίου αἵματος εἰσῆλθεν, through his own blood*, i. e. offering himself as sacrifice.—Eurip. Phoen. 20, 1554. Androm. 174.—Rom. 2: 29 $\sigma\epsilon, \tau\omicron\nu \delta\iota\alpha \gamma\rho\acute{\alpha}\mu\mu\alpha\tau\omicron\varsigma \kappa\alpha\iota \pi\epsilon\rho\iota\tau\omicron\mu\eta\varsigma \pi\alpha\rho\alpha\beta\alpha\tau\eta\nu [\gamma\epsilon\nu\omicron\mu\epsilon\nu\omicron\nu]$. 4: 11 $\tau\omicron\nu \pi\iota\sigma\tau\epsilon\upsilon\omicron\nu\sigma\iota\nu \delta\epsilon \acute{\alpha}\kappa\rho\omicron\beta\upsilon\sigma\tau\iota\lambda\acute{\alpha}\varsigma [\acute{\omicron}\nu\tau\omega\nu]$, i. e. believers who are not circumcised. 1 Cor. 14: 19 *λόγους διὰ νοός μου [ὄντας] λαλήσαι*. 2 Cor. 2: 4 *διὰ πολλῶν δακρύων ἔγραψα*, i. e. weeping. 3: 11 *διὰ τῆς δόξης [ἔστι]*, i. q. *δεδοξασμένον*. 5: 10. 6: 7 bis. Phil. 1: 20 $\epsilon\iota\tau\epsilon \delta\iota\alpha \zeta\omega\eta\varsigma \epsilon\iota\tau\epsilon \delta\iota\alpha \theta\alpha\nu\acute{\alpha}\tau\omicron\nu$, i. e. whether I live or die. 2 Thess. 2: 2 *ἐπιστολὴ ὡς δι' ἡμῶν [οὔσα]*, i. e. ὡς ὑμετέρα. 2 Pet. 1: 3 $\tau\omicron\upsilon \kappa\alpha\lambda\acute{\epsilon}\sigma\alpha\upsilon\tau\omicron\varsigma \acute{\eta}\mu\acute{\alpha}\varsigma \delta\iota\alpha \delta\acute{\omicron}\xi\eta\varsigma \kappa\alpha\iota \acute{\alpha}\rho\epsilon\tau\eta\varsigma$, *through glory and virtue*, i. e. the highest δόξη and ἀρετὴ of God being thus conspicuously exhibited.—Symm. Ps. 55: 12 $\acute{\omicron} \delta\iota\alpha \mu\acute{\iota}\sigma\omicron\upsilon\varsigma \mu\omicron\iota$, where Sept. $\acute{\omicron} \mu\iota\sigma\acute{\omega}\nu$. Jos. Ant. 4. 6. 2 $\delta\epsilon \epsilon\upsilon\nu\omicron\lambda\alpha\varsigma \epsilon\iota\nu\alpha\iota \tau\acute{\omega} \Theta\epsilon\acute{\omega}$. ib. 6. 7. 4. Aeschyl. Prom. 120 $\delta\epsilon \acute{\alpha}\pi\epsilon\chi\theta\epsilon\iota\alpha\varsigma \epsilon\lambda\theta\epsilon\iota\nu$, *invisum esse*. Eurip. Phoen. 395 *διὰ πόθου ἐλθεῖν*, *desiderare*. Ael. V. H. 13. 2 extr. *διὰ τιμῆς ἐλθεῖν*, *honorari*. Lucian. Macrob. 22 *συγγραφεὺς διὰ πολλῶν μαθημάτων γερόμενος*. Xen. Anab. 2. 5. 9 *διὰ σκότους εἶναι*, i. q. *σκοτεινόν*.$

II. With the accusative, *through, by, by means of*; more generally *on account of*, etc. See Passow, Tittmann l. c. Winer Gr. § 53. c. Buttin. § 147. n. 2. Spoken

1. Of the instrument, the intermediate or efficient cause, as in I. 3, above; *through, by, by means of*, etc.

a) spoken of things, John 15: 3 $\acute{\upsilon}\mu\epsilon\acute{\iota}\varsigma \kappa\alpha\theta\alpha\rho\acute{\omicron}\acute{\iota} \acute{\epsilon}\sigma\tau\epsilon \delta\iota\alpha \tau\omicron\nu \lambda\omicron\gamma\omicron\nu \kappa. \tau. \lambda.$ Heb. 5: 14 *διὰ τὴν ξιν, through use*. Rev. 12: 11. 13: 14 *πλανᾷ—διὰ τὰ σημεῖα, deceives through, by means of, those miracles*.—Diod. Sic. 1. 4. ib. 3. 8. Xen. Mem. 2. 7. 1.—So also Heb. 5: 12 *διὰ τὸν*

χρόνον, through the time spent, i. e. the time spent should have made you already teachers. 2 Pet. 3: 12 τοῦ θεοῦ ἡμέρα δι' ἣν κ. τ. λ. the day of God, through, in consequence of which the heavens, etc. — Ael. V. H. 3. 37 ὑποληρούσης ἤδη τι αὐτοῖς καὶ τῆς γνώμης διὰ τὸν χρόνον, i. e. through age.

b) of persons, comp. I. 3. b, above. John 6: 57 *ἵνα* καὶ γὰρ ζῶ διὰ τὸν πατέρα· καὶ κείνος ζήσεται δι' ἐμὴν. Rom. 8: 11 διὰ τὸ ἐνοικεῖν πνεῦμα. 8: 20. Heb. 6: 7 δι' οὓς. So Sept. δι' ἐμὴν for יְהוָה Is. 50: 11. Plut. Mor. II. p. 25. ed. Tauchn. Xen. Mem. 3. 2. 3. ib. 3. 3. 15 διὰ σέ.

c) of emotions etc. through which, from which, one is led to do any thing, etc. Matt. 27: 18 et Mark 15: 10 διὰ φθόνον. Luke 1: 78. Eph. 2: 4 διὰ τ. π. ἀγάπην. Phil. 1: 15. — Diod. Sic. 1. 8 διὰ φόβον. Xen. Lac. 4. 6 διὰ τὴν ἔριν.

2. Of the ground or motive, the moving or impelling cause of any thing, on account of, because of, propter, etc.

a) genr. Matt. 10: 22 μισούμενοι διὰ τὸ ὄνομά μου. 13: 21 θλίψις ἢ διωγμός διὰ τὸν λόγον. 13: 58. Mark 2: 4 διὰ τὸν ὄχλον. Luke 8: 47. John 4: 39, 41. 12: 11. Acts 22: 24. 28: 2. al. saepiss. — Sept. Deut. 15: 10. Gen. 43: 18. Diod. Sic. 1. 7. Xen. An. 1. 9. 22 διὰ πολλά, i. e. on many accounts. — So before an infin. with the article τό, Luke 11: 8. 23: 8 διὰ τὸ ἀκούειν πολλά. Acts 18: 3 διὰ τὸ ὁμότεχνον εἶναι. Mark 5: 4 διὰ τὸ αὐτὸν πολλάκις δεδέσθαι. Acts 4: 2. al. saep. — Sept. Deut. 1: 36. Diod. Sic. 2. 16. Xen. Cyr. 5. 5. 34. Hiero 1. 37. — Also in phrases, e. g. διὰ τί; on what account? wherefore? why? Matt. 9: 11. Luke 5: 30, 33. John 13: 37. written also διατί, Matt. 13: 10. 15: 2. Mark 2: 18. 7: 5. Luke 19: 23. John 7: 45. Acts 5: 3. al. Sept. for יְהוָה Ex. 2: 18. יְהוָה Num. 11: 11. יְהוָה Deut. 29: 23. — Xen. Mem. 3. 11. 17. — So διὰ τοῦτο, on this account, for this cause or reason, therefore; Matt. 6: 25. Mark 6: 14. Acts 2: 26. Rom. 1: 26. 2 Cor. 4: 1. Rev. 18: 8. al. saep. Sept. for יְהוָה Is. 49: 4. יְהוָה Mic. 3: 12. — Palaeph. 33. Xen. An. 1. 7. 3. — So διὰ τοῦτο seq. ὅτι, on this account — because, John 5: 16. 8: 47. inverted John 15: 19.

b) in the sense of for the sake of, in behalf of, etc. as marking the purpose or object of an action, etc. Matt. 14: 3 et Mark 6: 17 διὰ Ἡρώδιαδα τὴν γυναῖκα Φιλίππου. 24: 22 διὰ τοὺς ἐκλεκτούς, for the elects' sake. Mark 2: 27. John 11: 15. Acts 16: 3. Rom. 11: 28. al. saep. — Xen. Ag. 2. 21. — So διὰ τοῦτο, for the sake of this, for this purpose. John 12: 27 διὰ τοῦτο ἦλθον, for this purpose I came, sc. to suffer death. 1 Cor. 4: 17. With ἵνα, in order that, John 1: 31. 1 Tim. 1: 16. ὅπως Heb. 9: 15.

c) as marking the occasion of any thing, the occasional cause, that on occasion of, on account of, because of which any thing takes place. Matt. 27: 19 πολλά ἔπαθον κατ' ὄναρ δι' αὐτόν. John 7: 43. 10: 19. Rom. 2: 4 τὸ ὄνομα τοῦ θεοῦ δι' ὑμᾶς βλασφημεῖται ἐν τοῖς ἔθνεσι. 15: 15 διὰ τὴν χάριν τὴν δοθεῖσάν μοι, i. e. because of, by virtue of. 2 Pet. 2: 2. — Xen. Cyr. 7. 3. 10 δι' ἐμὴν.

3. Of the manner or state through, or during which any thing takes place; comp. I. 4, above. Gal. 4: 13 οἴδατε δέ, ὅτι δι' ἀσθενείαν τῆς σαρκὸς εὐηγγελισάμην ὑμῖν, through infirmity, i. e. during bodily weakness. — This sense of διὰ is rare with the accus. and comes from the general idea of duration; so Aristot. Mirab. Auscult. 68 διὰ τὸν χειμῶνα. See Winer Comm. in Gal. I. c.

NOTE. In composition διὰ mostly retains its signification and refers: 1. to space and time, through, throughout, implying transition, continuance, etc. as διαβαίνο, διαπλέω, διαγίνομαι, διάγω; also trop. through, to the end, marking completeness, and thus becoming intensive, as διαβλέπω, διαγίνωσκω. 2. to distribution, diffusion, etc. throughout, among, every where, as διαγγέλλω. 3. to mutual or alternate effects or endeavours, through, between, among sc. one another, to and fro, as διακρίνομαι, διαμάχομαι. 4. to separation, i. q. Lat. *dis*, in two, in pieces, apart, etc. Butt. § 147. n. 9; as διαίρειν, διαλύνω, διαφύγγω. Comp. Tittm. in Bibl. Repos. III. p. 50. AL.

Διαβαίνο, f. βήσομαι, to pass through or over, seq. acc. of thing. e. g.

τὴν θάλασσαν Heb. 11: 29. So Sept. and 𐤇𐤁𐤏 Gen. 31: 21. 1 Sam. 13: 7.—Jos. Ant. 7. 9. 7 τὸν Ἰορδάνην. Xen. An. 1. 2. 6.—Seq. εἰς, Acts 16: 9.—Xen. An. 7. 2. 9.—Seq. πρὸς c. acc. Luc. 16. 26.

Διαβάλλω, f. βαλῶ, to thrust through, Diog. Laert. 1. 118 διαβαλόντα τῆς θύρας τὸν δάκτυλον. to transport, carry over, Thuc. 6. 30. Hence metaph. and in N. T. to carry or deliver over to any one in words, i. e. to report or inform against, to traduce, to accuse; Pass. seq. dat. Luke 16: 1 διεβλήθη αὐτῷ. Sept. for Chald. 𐤏𐤃𐤁𐤏𐤁𐤏 Dan. 3: 8. 6: 25.—Seq. dat. Herodot. 5. 35. πρὸς τινα Jos. Ant. 7. 11. 3. Xen. An. 1. 1. 3.

Διαβεβαίνω, ᾧ, f. ὠσω, to strengthen throughout, to make very firm; in N. T. Mid. διαβεβαιόμαι, οὔμαι, metaph. to affirm strongly, to asseverate, to urge, seq. περί c. gen. 1 Tim. 1: 7. Tit. 3: 8.—Philo de Decal. p. 263. 24. Polyb. 12. 12. 6.

Διαβλέπω, f. ψω, to look through, i. e. to view attentively, Plato Phaedo. 37. In N. T. to see clearly, i. e. fully, Matt. 7: 5. Luke 6: 42.

Διάβολος, ου, ὁ, ἡ, subst. (διάβαλλω q. v.) a calumniator, slanderer, accuser, viz.

a) genr. 1 Tim. 3: 11. 2 Tim. 3: 3. Tit. 2: 3. So Sept. of Haman, for Heb. 𐤇𐤁𐤏 Esth. 7: 4. 𐤇𐤁𐤏 ib. 8: 1.—1 Macc. 1: 36. Xen. Ag. 11. 5.

b) with the art. ὁ διάβολος, the devil, i. e. the accuser by way of eminence, i. q. 𐤇𐤁𐤏, ὁ σατανᾶς, Satan, the prince of the fallen angels, ὁ ἄρχων τῶν δαιμονίων Matt. 9: 34. According to the later Hebrews, he acts as the accuser and calumniator of men before God, Job 1: 7, 12. Zech. 3: 1, 2, coll. Rev. 12: 9, 10; seduces them to sin, 1 Chr. 21: 1; and is the author of evil, both physical and moral, by which the human race is afflicted; see in Δαιμόνιον b. In N. T. ὁ διάβολος appears as the constant enemy of God, of Christ, of the divine kingdom, of the followers of Christ, and of all truth; full of falsehood and malice, and exciting and seducing to evil in every possible way. Matt. 4: 1,

5, 8, 11. 13: 39. 25: 41. Luke 4: 2, 3, 5, 6, 13. 8: 12. John 13: 2. Acts 10: 38. Eph. 4: 27. 6: 11. 1 Tim. 3: 6, 7. 2 Tim. 2: 26. Heb. 2: 14. James 4: 7. 1 Pet. 5: 8. Jude 9. Rev. 2: 10. 12: 9, 12. 20: 2, 10. Sept. for 𐤇𐤁𐤏 1 Chr. 21: 1. Job 1: 6 sq. 2: 1 sq. Zech. 3: 1, 2.—Wisd. 2: 23. Test. XII Patr. p. 672, 691. Act. Thom. § 32.—Hence ἐκ τοῦ διαβόλου v. νιός τοῦ διαβόλου εἶναι, to be the child of Satan, i. e. to be like Satan, John 8: 44. Acts 13: 10. 1 John 3: 8 ter, 10.—In the same sense, John 6: 70 διάβολος, a devil, i. q. νιός τοῦ διαβόλου, coll. Acts 13: 10, i. e. an enemy of God and man; comp. σατανᾶς Matt. 16: 23. Mark 8: 33.

Διαγγέλλω, f. γελῶ, (διά, ἀγγέλλω,) to announce throughout, i. e.

a) every where, generally, to publish sc. far and near, to proclaim, trans. Luke 9: 60. Pass. Rom. 9: 17. Sept. for 𐤇𐤁𐤏 Ex. 9: 16. Ps. 2: 7.

b) implying completeness, to announce fully, i. e. to give exact and certain information of, trans. Acts 21: 26. Sept. for 𐤇𐤁𐤏 Josh. 6: 10.—Jos. Ant. 7. 9. 2. Xen. An. 1. 6. 2.

Διάγε, Luke 11: 8, see in Γῆ I. a.

Διαγίνομαι, aor. 2 διεγνόμην, to be throughout, i. e. to be always, 2 Macc. 11: 26. Xen. Mem. 2. 8. 5. In N. T. of time, to be through, i. e. to be past, to have elapsed, Mark 16: 1. Acts 25: 13. 27: 9.—Herodian. 1. 10. 1. Ael. V. H. 3. 19 τριῶν μηνῶν διαγινόμενον.

Διαγινώσκω, f. γνώσομαι, to know throughout, i. e. accurately, to distinguish, Sept. Deut. 2: 7. Xen. Mem. 3. 1. 9. In N. T. to inquire fully into, to examine, to investigate, in a judicial sense, trans. Acts 23: 15. 24: 22.—Philo de Agric. p. 204. C, καὶ δικαστὰς τοὺς περὶ ἐκάστων διαγινωσκόμενους ἀπεκλήρωσαν. Dion. Hal. Ant. 2. 14.

Διαγγορεύω, f. ἴσω, to make known throughout, i. e. every where, to tell abroad, to publish, seq. περί τινος, Luke 2: 17.

Δι' ἄγνοιαις, εως, ἡ, (διαγινώσκω,) pp. exact knowledge; in N. T. in a judicial sense, examination, trial, hearing,

Acts 25: 21. — Wisd. 3: 18. Jos. Ant. 15. 3. 8. Diod. Sic. 1. 60.

Διαγογγύζω, *φ. ύσω*, (διά, γογγύζω which see,) *to murmur throughout*, i. e. *to keep murmuring*, sc. with the idea of complaint, *to express sullen discontent*, absol. Luke 15: 2. 19: 7. Sept. לַעֲרֹךְ Ex. 15: 24. 16: 2, 8. — Ecclus. 34: 24. Heliodor. 7. 27.

Διαγρηγορέω, *ω, φ. ήσω*, (διά, γρηγορέω which see,) *to wake through* sc. the night etc. *to keep awake*, Herodian. 3. 4. 8. In N. T. *to be fully awake*, Luke 9: 32.

Διάγω, *φ. ξω*, (διά, ἄγω,) *to lead or bring through or over*, sc. any place etc. e. g. a river, Xen. An. 2. 4. 28. fire, etc. Sept. for דָּרַג 2 Sam. 12: 31. water, Wisd. 10: 18. In N. T. spoken of time, *to bring through*, i. e. *to pass*, e. g. ήσύχιον βίον, *to lead a quiet life*, *to live*, etc. 1 Tim. 2: 2. — 2 Macc. 12: 38 σάββατον. Jos. Ant. 3. 14. 3 τήν νύκτα. Xen. Hiero 7. 10. Aelian. H. An. 16. 23 τὸν βίον. — So absol. with τὸν βίον implied, Tit. 3: 3. — Plut. Timol. 3. Xen. Mem. 1. 3. 5.

Διαδέχομαι, *φ. δέχομαι*, *to receive through* sc. others, i. e. as transmitted from one to another *through a series*, *to receive in succession*, *to succeed to*, trans. Acts 7: 45 ήν εἰσπαγον διαδεχόμενοι [αὐτήν] οἱ πατέρες. — Jos. Ant. 7. 14. 2 τήν βασιλείαν. Herodian. 4. 2. 20. Suidas, διαδέχομαι τὸ διὰ πολλῶν ἐρχόμενον ἀπ' ἑτέρου εἰς ἕτερον ἐπ' ἐμὲ διαδέχομαι.

Διάδημα, *ατος, τό*, (διαδίω *to bind quite around*;) a *diadem*, the symbol of royal dignity, Rev. 12: 3. 13: 1. 19: 12. Sept. for דָּרַג Esth. 1: 11. 2: 17. פָּרָצַח Is. 62: 3. — 1 Macc. 1: 9. Jos. B. J. 1. 3. 1. Xen. Cyr. 8. 3. 13.

Διαδίδωμι, *φ. δώσω*. 1. *to deliver through* sc. various hands, from one to another in succession, *to deliver over in succession*, trans. Rev. 17: 13 in text. rec. τήν ἐξουσίαν αὐτῶν τῷ θηρίῳ διαδώσουσιν. Others διδώσιν. — Thuc. 1. 76 αἱ ἀρχήν τε διαδοδομένην ἐδεξάμεθα. Comp. in Διαδέχομαι.

2. *to deal out*, *to divide out*, *to distrib-*

ute, trans. or absol. Luke 11: 22. 18: 22. John 6: 11. Acts 4: 35. — Xen. Cyr. 1. 3. 6 bis. 1. 4. 10 bis, 11.

Διάδοχος, *ου, ό, ή*, (διαδέχομαι q. v.) a *successor*, sc. in office, Acts 24: 27. — Ecclus. 46: 1. Jos. Ant. 1. 13. 3. Xen. An. 7. 2. 5.

Διαζώννυμι, or *διαζωννύω*, fut. ζώσω, *to gird quite around*, i. e. firmly, trans. John 13: 4. Mid. *to gird any thing around one's self*, John 21: 7. Aor. 1. Pass. with Mid. signif. John 13: 5. Sept. for דָּרַג Ez. 23: 15. — Lucian. Quomod. Hist. Conscrib. 3. — Used in reference to the flowing robes of orientals; see in Αναζώννυμι.

Διαθήκη, *ης, ή*, (διατίθημι) a *disposition*, *arrangement*, viz.

a) spoken of a testamentary disposition, a *testament*, a *will*, Heb. 9: 16, 17. — Jos. Ant. 17. 9. 7. Demosth. 1136. 12.

b) a *covenant*, i. e. a mutual agreement or mutual promises on mutual conditions; Gal. 3: 15. So Sept. and דָּרַג 1 Sam. 18: 3. 23: 18. al. saep. — Aristoph. Av. [434] 439. Suidas, διαθήκη συνθήκη. — In N. T. spoken of God's covenants with men, i. e. the divine promises conditioned on obedience, viz.

(α) of the Abrahamic covenant, confirmed also to the other patriarchs, of which circumcision was the sign; see Gen. 15: 1—18. 17: 1—19. So Luke 1: 72, coll. v. 73. Acts 3: 25. Gal. 3: 17. Called also ή διαθ. περιτομής, Acts 7: 8. Sept. and דָּרַג Gen. 15: 18. 17: 2, 4. al. — 2 Macc. 8: 15.

(β) of the Mosaic covenant, entered into at Mount Sinai, with sacrifice and the blood of victims; see Ex. 24: 3—12. Deut. 5: 2 sq. where Sept. for דָּרַג. — Heb. 8: 9 bis. 9: 20. Called also ή πρώτη διαθήκη, the *first covenant*, i. e. the *Old or Jewish dispensation*, in reference to the gospel, Heb. 9: 15. So Heb. 9: 4 bis, τήν κιβωτόν της διαθήκης — καὶ αἱ πλάκες της δ. i. e. the ark which was the symbol of God's presence under the Mosaic covenant, and the tables of the law which the people had covenanted to obey. Rev. 11: 19, comp. Heb. 8: 5. So Sept. and דָּרַג Num.

10: 33. Deut. 9: 9, 11. — The Mosaic covenant was strictly the renewal or confirmation of the Abrahamic; hence Paul uses the plural διαθήκαι, Rom. 9: 4. Eph. 2: 12. — By meton. since the ancient covenant is contained in the Mosaic books, διαθήκη is put for the book of the covenant, the Mosaic writings, i. e. the law, Heb. חֻמֵּי תּוֹרָה; 2 Cor. 3: 14 ἀνάγνωσις τῆς παλαιᾶς δ. So Sept. and רִבְרִי Deut. 4: 13. — Ecclus. 24: 23 βιβλος διαθήκης. — For Gal. 4: 24 see in γ. (γ) of the new covenant promised of old and sanctioned by the blood of Christ, the gospel dispensation; comp. Jer. 31: 31 sq. al. where Sept. for רִבְרִי. — Heb. 8: 10 et 10: 16 et Rom. 11: 27, quoted from Jer. 31: 33, 34, coll. Is. 27: 9. Heb. 10: 29. Called also νέα δ. Heb. 12: 24. καινή δ. Matt. 26: 28. Mark 14: 24. Luke 22: 20. 1 Cor. 11: 25. 2 Cor. 3: 6. Heb. 8: 8. 9: 15. κρείττων δ. Heb. 7: 22. 8: 6. δ. αἰώνιος 13: 20. δ. δευτέρα (implied) 8: 7. — Hence, Gal. 4: 24 δύο διαθήκαι, the two covenants, i. e. the old and the new.

Διαίρεσις, εως, (διαίρεσις) division, act of dividing, Xen. Cyr. 4. 5. 55. In N. T. distinction, difference, etc. 1 Cor. 12: 4, 5, 6, διαίρεσις, i. e. diversities, differences, classes of gifts, etc. Sept. of the classes or sections of the priests, etc. for חֲבִירֵי 2 Chr. 8: 14. Ezra 6: 18. — Diod. Sic. 2. 31 διαίρεσις τῶν χρόνων.

Διαίρεω, ὦ, aor. 2 διαῖλον, (διά of sep. αἰρέω), to take apart, i. e. to separate, to divide, sc. into parts, Sept. for חָלַק Gen. 15: 10. al. Lucian. D. Mort. 16. 3. In N. T. to divide out, to distribute, trans. Luke 15: 12. 1 Cor. 12: 11. Sept. for חָלַק Josh 18: 5. 1 Chr. 23: 6. — Jos. Ant. 5. 1. 23. Xen. Cyr. 4. 5. 51.

Διακαθαρίζω, f. ἰώ, Buttm. § 95. 9. n. 14; to cleanse throughout, i. e. thoroughly, trans. Matt. 3: 12 et Luke 3: 17 τὴν ἅλωνα, sc. by ventilation with a fan, τὸ πύσον; hence i. q. לקמן τὴν ἅλωνα, Ruth 3: 2. Comp. Calmet, art. Threshing. Jahn § 65. — So διακαθαρίζει τὴν ἅλω, Alciphron. 3. 26.

Διακατελέγχομαι, f. ἐγξομαι,

(διά, κατελέγχωμαι,) to confute in disputation, i. q. διαλεγόμενος κατελέγω, seq. dat. Acts 18: 28. — So διαπίνω, διατοξάνομαι, to vie in drinking, in archery, etc.

Διακονέω, ὦ, aor. 1 διακόνησα, comp. Buttm. § 86. n. 6, (διάκονος,) to serve, to attend upon, to minister unto, intrans. spoken

a) of persons, seq. dat. expr. or impl. (α) genr. as a master or guest, Matt. 8: 15 καὶ διακόνει αὐτοῖς. 27: 55. Mark 1: 31. 15: 41. Luke 4: 39. 22: 26. Phil. 13. So Matt. 20: 28 bis. Mark 10: 45 bis. John 12: 26 bis. — Jos. Ant. 19. 1. 6. Lucian. D. Deor. 4. 4. Demosth. 362 ult. Xen. Cyr. 8. 3. 8. — Especially spoken of those who serve at table, to wait upon, Luke 10: 40. 12: 37. 17: 8. 22: 27 bis. John 12: 2. — Athen. 4. 10. Diod. Sic. 5. 40. Xen. An. 4. 5. 33. — (β) By impl. to minister to the wants of any one, i. e. to supply one's wants, e. g. food, clothing, etc. Matt. 4: 11. 25: 44. Mark 1: 13. Luke 8: 3 διακονοῦν αὐτῷ ἀπὸ τῶν ὑπαρχόντων αὐτοῖς. So of the alms collected by the churches, the distribution of alms, etc. Rom. 15: 25. Heb. 6: 10 bis. 1 Pet. 4: 11. — (γ) In the sense of to be the attendant or assistant of any one; as Timothy and Erasthenes are said to be διακονοῦντες τῷ Παύλῳ, Acts 19: 22. So Heb. חֲבִירֵי Josh. 1: 1. Ex. 24: 13; where Sept. ὑπουργός and παροιστηκώς. — (δ) In the primitive church, to fill the office of a διάκονος, to fulfil the duties of a deacon, i. e. to have charge of the poor and the sick, etc. 1 Tim. 3: 10, 13.

b) of things, seq. accus. of manner, and dat. expr. or impl. (Buttm. § 131. 6, 7,) also in the passive construction; to minister, sc. any thing to any one, to administer, to provide, etc. 2 Tim. 1: 18 ὅσα ἐν Ἐφέσῳ διακονήσω. So 2 Cor. 3: 3 ἐπιστολὴ Χριστοῦ διακονηθεῖσα ὑφ' ἡμῶν, ministered by us, i. e. written by our aid or ministry, by us. — Anacr. 9. 14, Ἀνακρόντι διακονῶ τῶσαυτα. Theophr. Char. 2. 4. — By impl. to minister any thing to one's wants, etc. 1 Pet. 4: 10 εἰς ἑαυτοὺς [i. q. εἰς ἀλλήλους] αὐτὸ διακονοῦντες, coll. v. 11. So of alms, χάρις, collected by the churches, etc. to administer, to distribute, Pass. 2 Cor.

8: 19, 20.—Comp. Lucian. Asin. 53. — Spoken of prophets etc. who minister, i. e. announce, deliver sc. the divine will, etc. 1 Pet. 1: 12.—Origen. Comm. in Ps. 48: 4, οἱ διακονοῦντες τὸν λόγον. Jos. Ant. 6. 13. 6. — Seq. dat. alone, Acts 6: 2 διακονεῖν τραπέζαις, to serve money-tables, i. e. to have charge of the alms and other pecuniary matters.—Heliodor. 5. p. 218. So ministrare velis Virg. Aen. 10. 218, comp. Heyne's note.

Διακονία, ας, ἡ, (διακόνος,) service, attendance, ministry, viz.

a) genr. Heb. 1: 14.—Jos. Ant. 4. 6. 3. — Towards a master or guest, at table or in hospitality, Luke 10: 40. 1 Cor. 16: 15.—Xen. Oec. 7. 41.

b) ministry, ministration, i. e. the office of ministering in divine things, spoken chiefly of apostles and teachers; Acts 1: 17, 25. 6: 4 διακ. τοῦ λόγου. 20: 24. 21: 19. Rom. 11: 13. 1 Cor. 12: 5. 2 Cor. 3: 7, 8, 9 bis. 4: 1. 5: 18. 6: 3. Eph. 4: 12. Col. 4: 17. 1 Tim. 1: 12. 2 Tim. 4: 5, 11. Once of the office of a διάκονος, Rom. 12: 7, where others take it in the wider sense as above.

c) in the sense of aid, relief, spoken of alms, contributions, etc. Acts 11: 29 εἰς διακονίαν πέμψαι. Rom. 15: 31, coll. v. 26. 2 Cor. 8: 4. 9: 1, 13. 11: 8. Rev. 2: 19.—Act. Thom. 56, ἐκόμισαν χρήματα πολλὰ εἰς διακονίαν τῶν πτωχῶν.—Spoken of the distribution, ministration, of alms thus collected, etc. Acts 6: 1. 12: 25 coll. 11: 30. 2 Cor. 9: 12.

Διάκονος, ου, ὁ, ἡ, (either fr. διά and κόνις, pp. a dusty i. e. hasty messenger; or better from obsol. διάκω, διήκω, to run, to hasten, Buttm. Lexil. I. p. 21 sq.) a servant, attendant, minister, viz.

a) genr. and with a gen. of the master or person served, Matt. 20: 26. 23: 11. Mark 9: 35. 10: 43.—Xen. Cyr. 8. 3. 8. — Spoken of those who wait at table etc. John 2: 5, 9.—Jos. Ant. 6. 4. 1. Xen. Mem. 1. 5. 2. Among the Greeks, the διάκονοι were a higher class of servants than the δούλοι, Athen. X. p. 192. B. comp. Xen. I. c. Buttm. Lexil. I. p. 220. — Spoken of the servants or attendants of a king, Matt. 22: 13. So

Rom. 13: 4 bis, θεοῦ διάκονος, i. e. the servant, minister, vicegerent, of God. Sept. for מַלְאָכִי Esth. 1: 10. 2: 2. 6: 3. — Spoken of an attendant, a disciple, etc. John 12: 26.

b) spoken of ministers, teachers, sc. of divine things, who act for God, Christ, etc. with a gen. as before, e. g. τοῦ θεοῦ 1 Cor. 3: 5. 2 Cor. 3: 6. 6: 4. 1 Thess. 3: 2. seq. τοῦ Χριστοῦ etc. 2 Cor. 11: 23. Eph. 6: 21. Col. 1: 7. 4: 7. seq. τῆς ἐκκλησίας Col. 1: 25. So seq. τοῦ σατανᾶ 2 Cor. 11: 15, coll. v. 14.

c) with a gen. of the thing to be done or promoted by one's service and ministry, e. g. Rom. 15: 8 διάκονος περιτομῆς, a minister of circumcision, i. e. of Judaism, or to the Jews. 2 Cor. 11: 15 διακ. δικαιοσύνης. Gal. 2: 17. Eph. 3: 7. Col. 1: 23.

d) as an officer in the primitive church, one who has charge of the alms and money of the church, an overseer of the poor and the sick, an almoner, Phil. 1: 1. 1 Tim. 3: 8, 12. 4: 6. See Acts 6: 1—6. Of a female ἡ διάκονος, who had charge of the female poor and sick, Rom. 16: 1.—Hence the English word deacon, but in a different sense.

Διακόσιοι, αι, α, (δύο, εκατόν,) two hundred, Mark 6: 37. John 6: 7. 21: 8. Acts 23: 23 bis. 27: 37. Rev. 11: 3. 12: 6.

Διακούω, f. ούσομαι, (διά, ἀκούω,) to hear through or out, Xen. Hiero 7. 11. In N. T. to hear fully, in a judicial sense, seq. gen. Acts 23: 35. So Sept. and 277 Deut. 1: 16.

Διακρίνω, f. νῶ, to separate throughout, i. e. wholly, completely, trans. Mid. to separate one's self, etc.

a) pp. Jude 22 οὓς μὲν ἐλεεῖτε διακρινόμενοι, on some (i. e. those not Christians) have compassion, separating yourselves from them.—Hesych. διακρίσθω· ἀφορίζεσθω. διακρίθίντες· χωρισθίντες. Herodian. 3. 1. 9 ὁ Ταῦρος διακρίνει τὰ ἔθνη.

b) by impl. to distinguish, to make a distinction, to cause to differ; Acts 15: 9 οὐδὲν διακρίνει μετὰ ἡμῶν. 1 Cor. 11: 29 μὴ διακρίνων τὸ σῶμα τοῦ κυρίου, sc. from common food. Mid. James 2: 4

καὶ οὐ διακρίθητε ἐν ἑαυτοῖς; interrog. and as apodosis, *do ye not then make a distinction in yourselves?* i. e. are ye not partial? Others under d below.—Mid. Herodian. 4. 6. 12. — With the idea of preference, prerogative, 1 Cor. 4: 7 τίς γὰρ σὺ διακρίνεις.—Trop. *to distinguish, to discern clearly, to note accurately*, Matt. 16: 3 τὸ πρόσωπον τοῦ οὐρανοῦ. 1 Cor. 11: 31 εἰ γὰρ ἑαυτοὺς διακρίνομεν, i. e. if we took a proper view, formed a just estimate of ourselves. 1 Cor. 14: 29, i. q. δοκιμάζω in 1 John 4: 1. So Sept. for יִדְּבַר Job 12: 11.—Xen. Mem. 1. 9. 9.—Hence,

c) in the sense of *to consider accurately, to judge, to decide*, e. g. διακρίναι ἀνὰ μέσου τινός, 1 Cor. 6: 5. So Sept. for עָרַב Ex. 18: 16. 1 K. 3: 9. יִדְּבַר Ps. 50: 4. Prov. 31: 9.

d) Mid. διακρίνομαι, aor. 1 pass. διακρίθην with mid. signif. Buttm. §136. 2; *to separate oneself from*, i. e. *to contend with*, pp. in battle Polyb. 2. 22. 11. Xen. Ag. 1. 33. In N. T. metaph. (a) *to contend or strive with, to dispute with*, seq. dat. Jude 9. seq. πρὸς c. acc. Acts 11: 2. Sept. seq. dat. for יִדְּבַר Jer. 15: 10. seq. πρὸς for עָרַב Ez. 20: 35.—Luc. Pseudosph. 5. Polyb. 22. 27. 1.—(β) *to be in strife with one's self*, i. e. *to doubt, to hesitate, to waver*, Matt. 21: 21. Mark 11: 23. Rom. 4: 20. 14: 23. James 1: 6. 2: 4 καὶ οὐ διακρίθητε ἐν ἑαυτοῖς, without interrog. and if ye do this without hesitation; comp. in b above. So μηδὲν διακρινόμενος, without hesitation, confidently, Acts 10: 20. 11: 12. James 1: 6. — Hesych. διακρίθη· διέσταξεν.

Διάκρισις, εἰς, ἡ, (διακρίνω,) a distinguishing, a discerning clearly, i. e. spoken of the act or power, Heb. 5: 14 καλοῦ καὶ κακοῦ. 1 Cor. 12: 10 τῶν πνευμάτων, comp. in Διακρίνω b. — Apoll. Rhod. 4. 1169.—By impl. Rom. 14: 1 μὴ εἰς διακρίσεις διαλογισμῶν, lit. not for scrutinizings of thoughts, i. e. not with searching out and pronouncing judgment on their opinions; comp. v. 5, 13. Others, doubts, scruples.

Διακωλύω, f. ὤσω, *to hinder throughout*, i. e. *to impede or forbid utterly*, trans. Matt. 3: 14 ὁ δὲ Ἰωάννης δι-

εῖκνεν αὐτόν, i. e. spoken in the imperf. of a continued action, or de conatu; see Winer Gr. § 41. 3. c. Matth. § 504. 3. — Judith 12: 7. Xen. H. G. 1. 6. 28.

Διαλαλέω, ᾧ, f. ἴσω, *to speak to and fro*, i. e.

a) *to talk with any one, to converse with*; Luke 6: 11 διαλάλουν πρὸς ἀλλήλους, i. e. they communed, consulted. — Polyb. 23. 9. 6. Eurip. Cycl. 175.

b) *to speak of every where*, i. e. *to tell abroad, to divulge*, trans. So in pass. constr. Luke 1: 65. — Symm. for יִדְּבַר Ps. 51: 16.

Διαλέγω, f. ξω, *to gather out apart*, i. e. *to select*, Xen. Oec. 8. 9. Mem. 4. 5. 11. In N. T. only as depon. Mid. διαλέγομαι, aor. 1 pass. διαλέχθην with mid. signif. Buttm. §136. 2; *to speak to and fro*, i. e. alternately, *to converse with*, viz.

a) spoken of a dispute, etc. *to dispute, to discuss*, intrans. seq. dat. Jude v. 9 τῷ διαβόλῳ διακρινόμενος διελέγετο. So seq. πρὸς ἀλλήλους, Mark 9: 34, coll. v. 33. Sept. for יִדְּבַר Is. 1: 18. seq. πρὸς for יִדְּבַר Judg. 8: 1.—Seq. dat. Xen. Mem. 1. 6. 11. seq. πρὸς ib. 1. 6. 1.

b) of public teaching etc. *to discuss, to discourse, to reason, to argue*, intrans. and absol. Acts 18: 4. 19: 8, 9. 20: 9. 24: 25. seq. dat. Acts 17: 2, 17. 18: 19. 20: 7. seq. πρὸς c. acc. Acts 24: 12. Sept. for יִדְּבַר Is. 63: 1. seq. πρὸς Ex. 6: 27.—Ecclus. 14: 20. Xen. H. G. 2. 2. 11. Mem. 3. 3. 7. seq. dat. ib. Anab. 2. 5. 41. — Trop. of an exhortation etc. *to address, to speak to*, seq. dat. Heb. 12: 5. — Herodian. 1. 5. 2. Xen. Mem. 4. 4. 4.

Διαλείπω, f. ψω, pp. *to leave between*, i. e. *to leave an interval*, sc. of space or time; hence in N. T. *to intermit, to desist, to cease*; seq. particip. Luke 7: 45 οὐ διέλιπε καταφιλοῦσα, she has not ceased kissing my feet, etc. see Buttm. § 144. n. 3. Sept. for יִדְּבַר Jer. 44: 18. עָרַב יִדְּבַר Jer. 17: 8.—Jos. Ant. 8. 12. 3. Xen. Apol. Soc. 16.

Διάλεκτος, ον, ἡ, (διαλέγομαι q. v.) *speech, language*, as articulated through or by the tongue, Aristot. H. An. 4. 9. In N. T. *language* sc. as spoken by a

people or province, a *dialect*, peculiar idiom, Acts 1: 19. 2: 6, 8. 21: 40. 22: 2. 26: 14. — Jos. Ant. 3. 1. 6. Polyb. 1. 67. 9.

Διαλλάσσω or *ἀίτω*, f. *ἔω*, (διά, ἀλλάσσω,) to change between, i. e. to *permutate*, to change for another, to exchange, 2 Macc. 6: 27. Xen. H. G. 1. 6. 4. Trop. to change in feeling towards any one, to reconcile, trans. Xen. H. G. 1. 6. 7. Vect. 5. 8. — In N. T. only Mid. *διαλλάσσομαι*, aor. 1. pass. διηλλάχθην with mid. signif. Buttin. § 136. 2, to change one's own feelings towards, i. e. to reconcile one's self, to become reconciled, c. dat. Matt. 5: 24 διηλλάχθαι τῷ ἀδελφῷ σου. So Sept. for דִּיחַלְלָךְ 1 Sam. 29: 4. — Esdr. 4: 31. Jos. Ant. 16. 4. 4. Thuc. 8. 70.

Διαλογίζομαι, f. *ἵσμαι*, to reckon through, i. e. to complete or settle an account, Dem. 1236. 17. In N. T. trop. to consider, to reflect, to reason, to ponder, viz.

a) genr. e. g. ἐν ταῖς καρδίαις, Mark 2: 6, 8, where for ταῦτα see Buttin. § 131. 7. Luke 3: 15. 5: 22. ἐν ἑαυτῷ Luke 12: 17. ἐν ἑαυτοῖς Mark 2: 8. παρ' ἑαυτοῖς Matt. 21: 25. seq. ὅτι John 11: 50. seq. ποταπός Luke 1: 29. absol. Luke 5: 21. Sept. c. accus. for דִּיחַלְלָךְ Ps. 77: 6. 119: 59. — Xen. H. G. 6. 4. 20.

b) in a mutual or reciprocal sense, to consider together, to deliberate, to debate; seq. ἐν ἑαυτοῖς, Matt. 16: 7, 8. πρὸς ἀλλήλους Mark 8: 16. πρὸς ἑαυτούς Luke 20: 14. absol. Mark 8: 17. In the sense of to dispute etc. Mark 9: 38. — Aelian. V. H. 14. 43. Xen. Mem. 3. 5. 1.

Διαλογισμός, οὗ, ὁ, (διαλογίζομαι,) computation, adjustment of accounts, Dem. 951. 20. In N. T. reflection, cogitation, thought, viz.

a) genr. Luke 2: 35. 5: 22. 6: 8. 9: 47. James 2: 4 κριταὶ διαλογισμῶν πονηρῶν, i. e. judges having evil thoughts, unjust, partial; for the gen. of quality, see Buttin. § 132. 4. 4. Sept. for דִּיחַלְלָךְ Ps. 92: 6. Ia. 59: 7. דִּיחַלְלָךְ Dan. 2: 29, 30. — Arrian. Diss. Ep. 1. 9. 10. Polyb. 3. 17. 8. — So in different shades of sense, e. g. for reasoning, opinion, Rom. 1: 21. 1 Cor. 2: 20. Rom. 14: 1 see in

Διάκρισις. Sept. for דִּיחַלְלָךְ Ps. 94: 11. So for mind, purpose, intention, Luke 6: 8; and especially evil thoughts, purposes, etc. Matt. 15: 19. Mark 7: 21. Sept. for דִּיחַלְלָךְ Prov. 21: 18. evil, Ps. 56: 6. Ia. 59: 7. — In the sense of doubt, Luke 24: 38 διαλογισμοὶ ἀναβαίνουσιν, i. e. doubtful thoughts, suspense.

b) in the sense of dispute, debate, contention, Luke 9: 46, coll. Mark 9: 33, 34. — Phil. 2: 14 χωρὶς γυγνισμῶν καὶ διαλογισμῶν. 1 Tim. 2: 8. — Ecclesi. 9: 15. 27: 4. Plut. Mor. II. p. 23. ed. Tauchn.

Διαλύω, f. *έσω*, to dissolve; in N. T. spoken of a collection of people, to disperse, to break up, Pass. Acts 5: 36. — Jos. Ant. 4. 3. 1 τὸν συλλογόν. Xen. Cyr. 5. 5. 43 τὴν στρατίαν.

Διαμαρτύρομαι, f. *οὔμαι*, depon. Mid. to call throughout to witness, viz. gods and men, all beings, i. e. to affirm with solemn obtestations, Sept. Deut. 4: 26. Xen. H. G. 3. 2. 13. — In N. T. to testify through and through, i. e. to bear full and complete witness, viz.

a) to admonish solemnly, to charge earnestly, to urge upon, seq. dat. Luke 16: 22. absol. Acts 2: 40. 1 Thess. 4: 6. Strengthened by the adjunct ἐνόπιον τοῦ θεοῦ κ. τ. λ. 1 Tim. 5: 21. 2 Tim. 2: 14. 4: 1. Sept. for דִּיחַלְלָךְ Ex. 19: 21. Ps. 81: 9. — Fahr. Cod. Pseudep. V. T. I. p. 632 πολλὰ διαμαρτυράμεν αὐτοῖς τοῦ μὴ ποιῆσαι. Polyb. 1. 37. 4. Xen. Cyr. 7. 1. 17.

b) to testify fully, i. e. to declare fully, to teach earnestly, to enforce, trans. Acts 8: 25. 18: 5. 20: 21, 24. 23: 11. 28: 23. Seq. dat. et ὅτι, Acts 10: 42. 20: 23. absol. spoken of a sacred writer, Heb. 2: 6. Sept. for דִּיחַלְלָךְ Deut. 32: 45. דִּיחַלְלָךְ Ex. 18: 20. דִּיחַלְלָךְ Ez. 16: 2. 20: 4. — Jos. Ant. 9. 8. 3.

Διαμάχομαι, f. *ἵσμαι*, depon. Mid. to fight together, Xen. Anab. 7. 4. 10; see in *Διά* note. In N. T. metaph. to contend sc. in words, to dispute warmly, Acts 23: 9. — Ecclesi. 8: 1. Thuc. 3. 42.

Διαμένω, f. *νῶ*, to remain through, i. e. permanently, to continue, sc. in the same place, Xen. An. 7. 1. 6. In N. T. spoken of state, condition, circumstances, etc. to remain the same, to con-

to endure, to endure, i. e. not to change; Heb. 1: 11 *διαμείνεις*, quoted from Ps. 102: 27, where Sept. for *עָמַד*, coll. v. 23. So 2 Pet. 3: 4 *πάντα οὕτως διαμείνεις*, comp. Ps. 119: 90 where Sept. for *עָמַד*. — Polyb. 1. 18. 6. Xen. Mem. 4. 7. 7. — With adjuncts, e. g. *καθός*, Luke 1: 22. *πρός τινα*, to remain to, i. e. to be preserved to any one, Gal. 2: 5. So *μετά τινος*, spoken of persons, to remain with, i. e. to remain constant towards any one, Luke 22: 28. — Seq. dat. Diod. Sic. 14. 48. Xen. H. G. 7. 1. 44.

Διαμερίζω, f. low, to dispart, to separate into parts, to divide up, trans.

a) pp. Mark 15: 24 *διαμερίζον τὰ ἱμάτια*. Pass. Acts 2: 3 *διαμεριζόμενοι γλώσσαι, disparted flames*, i. e. divided out to each person from one common source. — Mid. in a recipr. sense, to divide up for one's self, or among one another, Matt. 27: 35 bis. Luke 23: 34. John 19: 24. — Sept. for *פָּרַץ* Ps. 22: 19. *פָּרַץ* Gen. 10: 25. 1 Chr. 1: 19. comp. Deut. 32: 8. — In the sense of to divide out, to distribute, Luke 22: 17. Acts 2: 45. Sept. for *פָּרַץ* Judg. 5: 30. 2 Sam. 6: 19. — Xen. An. 7. 1. 4, where others *διαμερῶν*.

b) trop. spoken of discord, dissension; Pass. to be divided sc. into parties, absol. Luke 12: 52. seq. *ἐπὶ* c. acc. to be divided against, to be at discord with, etc. Luke 11: 17, 18. 12: 53.

*Διαμερισμός, οὐ, ὅ, (διαμερίζω) division, apportionment, portion, Diod. Sic. 11. 47. Sept. for *פָּרַץ* Ez. 48: 29. In N. T. metaph. dissension, Luke 12: 51. — The grammarians condemn this word, Pollux VIII. 136. Lob. ad Phryn. p. 511.*

*Διανέμω, f. μῶ, to distribute throughout, Jos. Ant. 9. 13. 9. Xen. Mem. 3. 4. 1. In N. T. trop. to divulge, to spread abroad, sc. *εἰς τὸν λαόν*, Pass. Acts 4: 17.*

*Διανεύω, f. εύω, to nod or wink repeatedly, i. e. to make signs with the head, eyes, etc. Luke 1: 22. Sept. for *נָוָה* Ps. 35: 19. — Eccles. 27: 22 *διανεύων ὀφθαλμῶν*. So *τῇ χειρὶ* Anthol. Gr. III. p. 47. ed. Jac.*

*Διανόημα, ατος, τό, (διανούμεναι) cogitation, thought, Luke 11: 17. Sept. for *מַחְשָׁבָה* Is. 55: 9. — Eccles. 22: 16. Xen. H. G. 7. 5. 19.*

Διανοία, ας, ἡ, (διανούμεναι) pp. a thinking through, mature thought; in N. T. and genr. thought, mind, i. e. the power of thought, viz.

a) meton. the mind, thoughts, intellect, i. e. the thinking and sentient faculty, Matt. 22: 37. Mark 12: 30. Luke 10: 27. Eph. [1: 18.] 4: 18. Heb. 8: 10. 1 Pet. 1: 13. 2 Pet. 3: 1. So Heb. 10: 16 quoted from Jer. 31: 33 for *לֵב*, where Sept. for *לֵב*. So Sept. for *לֵב* Gen. 17: 17. 24: 45. — 2 Macc. 2: 2. Herodian. 2. 9. 15. Xen. Mem. 3. 12. 6.

b) in the sense of intelligence, insight, 1 John 5: 20. So Sept. for *לֵב* Ex. 35: 25. 36: 1.

c) mind, i. e. mode of thinking and feeling, the feelings, affections, disposition of mind, Col. 1: 21 *ἐκθροί τῇ διανοίᾳ*. Eph. 2: 3. — 2 Macc. 5: 17. Xen. Oec. 10. 1. — So Luke 1: 51 *ὑπερήφανος διανοίᾳ καρδίας*. Comp. Sept. 1 Chr. 29: 18. Bar. 1: 22.

*Διανοίγω, f. οίω, (διά, ἀνοίγω which see,) to open through, sc. what before was closed, to open fully, trans. e. g. τὴν μήτραν, to open the womb, spoken of the first-born, Luke 2: 23. Sept. and *פָּרַץ* Ex. 13: 2. 34: 19. — So *διαν. τὰς ἀκοάς*, to open the ears, i. e. to cause to hear, to restore hearing, Mark 7: 34, 35. So Heb. *פָּרַץ* Is. 35: 5, Sept. *ἀνοίγω*. — Metaph. *διαν. τοὺς ὀφθαλμούς*, to open the eyes of any one, i. e. to cause to see what was not seen before, Luke 24: 31. Sept. and *פָּרַץ* 2 K. 6: 17. So *διαν. τὸν νοῦν, τὴν καρδίαν*, to open the mind, the heart, etc. i. e. to make able and willing to understand, receive, etc. Luke 24: 45. Acts 16: 14. — 2 Macc. 1: 4, comp. Sept. Hos. 2: 15. Themist. II. p. 29. — Hence, *διαν. τὰς γραφάς*, to open the scriptures, i. e. to lay open the sense, to explain, to expound, Luke 24: 32. Acts 17: 3. So *פָּרַץ* Ps. 119: 130, Sept. *ἡ δὴλωσις λόγων*.*

Διανυκτερεύω, f. εύω, (διά, νυκτερεύω, fr. νύξ,) to bring the night through,

to pass the whole night, intrans. Luke 6: 12. — Sept. addit. Job 2: 9. Jos. B. J. 2. 14. 17. Diod. Sic. 13. 62.

Διανύω, f. νύω, (διά, ἀνύω,) to bring through to an end, i. e. to complete, to finish, Acts 21: 7 τὸν πλοῦν.—2 Macc. 12: 7. Jos. Ant. 4. 6. 8 τὸν βίον. Xen. Cyr. 1. 4. 28 ὁδόν.

Διαπαντός, adv. (i. q. διά παντός χρόνον,) through the whole time, i. e. continually, always; comp. in Διά 1. 2. a. Mark 5: 5. Acts 2: 25. 24: 16. Rom. 11: 10. 2 Thess. 3: 16. Heb. 13: 15. Spoken of what is done at all stated or proper times, Luke 24: 53. Acts 10: 2. Heb. 9: 6. Sept. for דְּמִיִּר Deut. 11: 12. Ps. 34: 2. 119: 44.—Xen. Cyr. 2. 4. 3, 4.

Διαπρατριβή, ἥς, ἡ, (διά, πα- ρατριβή rubbing, contention,) vehement dispute, wrangling, 1 Tim. 6: 5, in Mss. and later edit. less well for παραδια- τριβή q. v. See Tittm. in Bibl. Repos. III. p. 61.

Διαπεράω, ὤ, f. ἄσω, to pass through or over, absol. e. g. a lake, Matt. 9: 1. 14: 34. Mark 5: 21. 6: 53. a gulf, seq. πρὸς, c. acc. Luke 16: 26. the sea, seq. εἰς Acts 21: 12. Sept. διαπ. τὸν Ἰορδάνην for עַבְרָא 2 Sam. 19: 15. τὴν θάλασσαν Is. 23: 2. — Polyb. 11. 18. 4. Xen. Ven. 9. 18.

Διαπλέω, ὤ, f. εὔσω, to sail through or over, e. g. τὸ πῆλαγος Acts 27: 5.—Herodian. 8. 6. 11. absol. Xen. An. 7. 8. 1.

Διαπονέω, ὤ, f. ἥσω, to labour through, to produce or effect with labour, trans. 2 Macc. 2: 28. Aristot. Poet. 25. 5. to exercise with labour, Diod. Sic. 1. 53. τὰ σώματα Xen. Ven. 4. 10. Pass. to be pained, burdened, Sept. for נִכְצָץ Ecc. 10: 9. — In N. T. Mid. διαπονέομαι, οὔμαι, aor. 1 pass. δι- πονήθη, with mid. signif. Buttm. §136.2; metaph. to pain or grieve one's self, to be indignant, Acts 4: 2. 16: 18.—Hesych. διαπονήσεις· λυπηθείς.

Διαπορεύομαι, f. εὔσομαι, depon. to go or pass through sc. a place; seq. accus. Acts 16: 4. seq. διά c. gen. Luke 6: 1. seq. κατά c. acc. Luke 13: 22.

absol. Luke 18: 36. Rom. 15: 24. Sept. for מְרַבֵּן Gen. 24: 62. עָבַר Zeph. 2: 15. שָׁוָה Job 2: 2. — Seq. acc. Xen. An. 2. 5. 18. absol. ib. 2. 2. 11.

Διαπορέω, ὤ, f. ἥσω, (διά, ἀπο- ρέω q. v.) to be throughout in perplexity, to be in much doubt, to hesitate greatly, intrans. Luke 9: 7. Acts 2: 12. 10: 17. seq. περί c. gen. Luke 24: 4. Acts 5: 24.—Jos. Ant. proem. § 4. Diod. Sic. 2. 18. ἐπὶ τινας Aelian. V. H. 4. 17.

Διαπραγματεύομαι, f. εὔσομαι, depon. to work through or out, to go through with, to examine closely, Plato Phaedon. 24. In N. T. to do or effect in business, to accomplish by traffic, to gain by trade, intrans. Luke 19: 15. — So πραγματευτής, a business-man, mer- chant, Plut. de cupidit. Div. 4. de non foener. 2. Hence Rabb. סַרְגָּמְסוּרִים, merchant, Buxtorf. Lex. Ch. Rab. Tal. 1799.

Διαπρίω, f. ἴσω, to saw through or asunder, Sept. for עָוַר 1 Chr. 20: 3. Apollodor. Bibl. 3. 15. 9. διαπ. τοὺς ὀδόντας, to saw or grate the teeth sc. in rage, Lucian. Calumn. 24. — In N. T. only Mid. διαπρίομαι, motaph. to be enraged, to be moved with anger, ec. ταῖς καρδίαις Acts 7: 54. absol. 5: 33. — Hesych. διαπρίοντο· ἐθυμούντο, ἔτριζον τοὺς ὀδόντας.

Διαρπαῖω, f. ἄσω or ἄξω, (διά, ἀρπαῖω,) to snatch asunder, i. e. to pil- lage, to plunder, to spoil, trans. Matt. 12: 29 bis. Mark 3: 27 bis. Sept. for נָצַב Gen. 34: 27, 29. Nah. 2: 9. נָצַב Deut. 28: 29. נָצַב 1 Sam. 23: 1. Is. 42: 22. —Diod. Sic. 4. 66. Xen. An. 1. 2. 26.

Διαβήγγνυμι or διαβήγγισσα, f. ξω, (διά, βήγγνυμι,) to tear through, to rend asunder, trans. e. g. ἱμάτια, Matt. 26: 65. Acts 14: 14. χιτῶνα Mark 14: 63. δελτιον Luke 5: 6. δεσμά Luke 8: 29. Sept. for קָרַע Gen. 37: 29, 34. al. בָּקַע 2 Sam. 23: 16. נָחַק Ps. 2: 3. —Ael. V. H. 9. 35. Xen. Cyr. 8. 2. 21. —The Jews were accustomed to rend their garments from the bosom to the girdle in token of grief, indignation, etc. see Gen. 37: 29, 34. 44: 13. Num. 14: 6. Josh. 7: 6. 2 Sam. 3: 31. 1 Macc.

11: 71. Jos. B. J. 2. 15. 4. Philo de Joseph. p. 528, 557. Comp. Jahn § 211.

Διασαφέω, ὤ, f. ἴσω, (διά, σαφής clear, manifest,) to make fully manifest, i. e. to make known, to inform of, to tell, trans. Matt. 18: 31. Sept. for דַּעַת Deut. 1: 5. — 2 Macc. 1: 18, 20. Jos. Ant. 2. 2. 2. Polyb. 1. 46. 4.

Διασεῖω, f. εἰσω, to shake throughout, trans. i. e. to cause to shake vehemently, Diod. Sic. 20. 87. trop. to inspire terror, as μεγάλας μοῦ τὰ ὄσα διέσεισε for דַּעַת Job 4: 14.—In N. T. metaph. to harass, to oppress, to extort from, trans. Luke 3: 14.—3 Macc. 7: 21. Alciph. 3. 20.

Διασκορπίζω, f. ἴσω, to scatter throughout i. e. abroad, to disperse, trans. Luke 1: 51. Pass. Matt. 26: 31. Mark 14: 27. John 11: 52. Acts 5: 37. Sept. for דַּעַת Deut. 30: 1. Ez. 4: 13. פָּרִיט Deut. 30: 3. Neh. 1: 8. — Jos. Ant. 8. 15. 4. Ael. V. H. 13. 45.—Spoken of grain, to scatter, sc. to the wind in the threshing-floor, to winnow, Matt. 25: 24, 26. So Heb. דָּרַךְ Ruth 3: 2 et Is. 30: 24, where Sept. לִקְרָא. — Metaph. to dissipate, to squander, Luke 15: 13. 16: 1. — This word belongs only to the later Greek, Lob. ad Phryn. p. 218.

Διασπένω, ὦ, f. ἄσω, to pull asunder, to tear in pieces, trans. in N. T. only Pass. Mark 5: 4. Acts 23: 10. Sept. for שָׁרַף Hos. 13: 8. פָּרִיט Job 19: 10. פָּרִיט Judg. 16: 9, 12. — Jos. Ant. 6. 9. 4. Xen. Eq. 5. 4.

Διασπείρω, f. σπῶ, to sow hither and thither, to scatter as seed, i. e. to scatter abroad, to disperse, spoken of persons; Pass. Acts 8: 1, 4. 11: 19. So Sept. and דָּרַךְ Lev. 26: 33. Ez. 12: 15. פָּרִיט Gen. 11: 9. Ex. 5: 12. — Jos. Ant. 7. 10. 3. Ael. V. H. 3. 1. Xen. An. 1. 8. 25.

Διασπορά, ἄς, ῆ, (διασπείρω,) dispersion, spoken of the state of dispersion in which many of the Jews lived after the captivity, in Chaldea, Persia, and chiefly in Egypt, Syria, and Asia Minor; Sept. Jer. 34: 17. Judith 5: 19. Comp. Jos. B. J. 7. 3, τὸ γὰρ Ἰουδαίων γένος πολὺ μὲν κατὰ πάσαν

τὴν οἰκουμένην παράσπασται τοῖς ἐπὶ χωρίοις· πλείστον δὲ τῇ Συρίᾳ ἀναμεμῆγμένον.—In N. T. meton. the dispersion, for the dispersed Jews, i. e. the Jews living in dispersion, James 1: 1. 1 Pet. 1: 1. In John 7: 35 διωπ. τῶν Ἑλλήνων, i. e. the Jews dwelling either among the Gentiles generally, or among nations that use the Greek language, e. g. in Egypt and Asia Minor, the Hellenists. — So Sept. Ps. 147: 2 for Heb. partic. שִׁרְיָן. 2 Macc. 1: 27.

Διαστέλλω, f. εἰλώ, to put asunder, e. g. τὴν σκηνήν Plut. Mor. II. p. 29. ed. Tauchn. to set apart, e. g. φυλήν, τρεῖς πόλεις, Sept. for שְׁלֹשָׁה Deut. 10: 8. 19: 2, 7. to distinguish, e. g. τὰς διαφοράς Philo Vit. Mos. lib. 3. Hence Mid. to state distinctly, to explain clearly, Polyb. 3. 23. 5.—In N. T. only Mid. by impl. to command expressly, to charge, to enjoin upon, seq. dat. Acts 15: 24. absol. Heb. 12: 20. Followed by a negative clause, it may be rendered to forbid, to prohibit, etc. Matt. 16: 20. Mark 5: 43. 7: 36 bis. 8: 15. 9: 9. Sept. for דָּרַךְ Ez. 3: 18—21. פָּרִיט Mal. 3: 11.—Judith 11: 12. Philo de Somn. p. 1127. D. Polyb. 16. 28. 5.

Διάστημα, ατος, τό, (διόστημα,) distance, interval, sc. of time, Acts 5: 7. — Polyb. 9. 1. 1. of place, 2 Macc. 14: 44. Xen. Ven. 2. 5.

Διαστολή, ῆς, ῆ, (διαστέλλω q. v.) distinction, difference, Rom. 3: 22. 10: 12. 1 Cor. 14: 7.—Pol. 16. 28. 4. Hesych. διαστολή· διάκρισις, διαίρεσις.

Διαστρέφω, f. ψω, perf. pass. διαστραμμαί, Butt. § 98. n. 3; to turn or twist throughout, i. e. to distort, to turn awry, Xen. Conv. 7. 3. Ven. 7. 4. In N. T. metaph. to pervert, trans. spoken a) of persons, to turn away, to seduce, to mislead, Luke 23: 2. Acts 13: 8. Sept. for שָׁרַף Ex. 5: 4. עָבַר 1 K. 18: 17, 18.—Fabr. Cod. Pseud. V. T. I. p. 604. Polyb. 5. 41. 1.

b) of things, etc. to pervert, to wrest, to corrupt, Acts 13: 10 τὰς ὁδοὺς κυρίου, i. e. to wrest divine truth, to turn it aside. So Sept. for שָׁרַף Prov. 10: 9. Mic. 3: 9. — Polyb. 8. 24. 3. Diod. Sic. 12. 12. — Pass. perf. part. διεστραμμέ-

vos, perverted, i. e. perverse, corrupt, vicious, Matt. 17: 17. Luke 9: 41. Acts 20: 30. Phil. 2: 15. Comp. Buttm. § 113. 6. So Sept. for הִתְּנָה Deut. 32: 5.

Διασώζω, f. ὥσω, to save through, i. e. to bring safely through sc. danger, sickness, etc. to preserve, trans. comp. Tittm. in Bibl. Repos. III. p. 50. So 1 Pet. 3: 20 $\text{διασώθησαν δι' ὕδατος}$, were brought safely through the waters. Acts 27: 43. 28: 1, 4. Sept. for $\text{בָּרַחַ$ Job 29: 12. Dan. 11: 41. צָרַח Num. 10: 9. Deut. 20: 4. — Jos. Ant. 1. 3. 2. ib. 6. 12. 13. Xen. Mem. 2. 10. 2. H. G. 7. 2. 20. — With the idea of motion, to bring safely through to any place or person; Pass. to come to or reach safely; seq. πρὸς, ἐπὶ, etc. Acts 23: 24 $\text{Παῦλον διασώσασσι πρὸς Φήλικα}$. Pass. Acts 27: 44 ἐπὶ τὴν γῆν . Sept. c. εἰς for $\text{בָּרַחַ$: Gen. 19: 19. Is. 37: 38. — c. εἰς Jos. Ant. 14. 3. Xen. An. 5. 4. 5. c. πρὸς Jos. Ant. 5. 1. 2. Diod. Sic. 11. 44. — So of the sick, to bring safely through, i. e. to heal, Matt. 14: 36. Luke 7: 3. Sept. for $\text{בָּרַחַ$ Jer. 8: 20, coll. v. 22.

Διαταγή, ἥς, ἡ, (διατάσσω q. v.) a disposing in order, a disposition, arrangement, i. e.

a) pp. Acts 7: 53 $\text{ἐλάβετε τὸν νόμον εἰς διαταγὰς ἀγγέλων}$, i. e. into or conformably to the dispositions or arrangements of angels; comp. Gal. 3: 19 ὁ νόμος $\text{διαταγὰς δι' ἀγγέλων}$, also Heb. 2: 2. The plural form may refer to the fact of the giving of the law in portions and at various times. For this use of εἰς, comp. Matt. 12: 41. Luke 11: 32. See *Εἰς* 3. e. — The O. T. makes no mention of angels at the giving of the law, Ex. 20: 1, 19, 22; but the above passages of the N. T. assume their instrumentality, in accordance also with Jewish tradition; so Sept. Deut. 33: 2 $\text{ἐκ δεξιῶν αὐτοῦ ἄγγελοι μετ' αὐτοῦ}$ for $\text{יְמִינֵהּ וּשְׂמֹאלֵהּ יְהוָה}$. Jos. Ant. 15. 5. 3 $\text{δόγματα τὰ ἐν τοῖς νόμοις δι' ἀγγέλων παρὰ τοῦ θεοῦ μεθέντα}$. Comp. Winer Gr. § 53. a, ult. Olshausen's Comm. in Acts 1. c. Also Winer § 32. 4. b, ult.

b) in the sense of ordinance, institute, Rom. 13: 2. — Sept. Ezra 4: 11.

Διάταγμα, ατος, τό, (διατάσσω),

ordinance, mandate, Heb. 11: 23. — Sept. Ezra 7: 11. Wisd. 11: 7. Plut. Marcell. 24 fin.

Διαταράσσω or *ἀίτω*, f. ξω, to stir up throughout, spoken of the mind etc. to disturb, to agitate; Pass. Luke 1: 29. — Pol. 8. 16. 8. Xen. Mem. 4. 2. 40.

Διατάσσω or *ἀίτω*, f. ξω, to arrange throughout, to dispose in order, as trees, Xen. Oec. 4. 21, 22; or troops, 2 Macc. 12: 20. Xen. An. 1. 7. 1. In N. T. trop. to set fully in order, to arrange, to appoint, to ordain, trans. viz.

a) genr. Gal. 3: 19 ὁ νόμος $\text{διαταγὰς δι' ἀγγέλων}$, comp. in *Διαταγή* a. — Polyb. 2. 13. 3 $\text{φόροι διαταχθέντες}$. Hesiod. *Egy.* 252.

b) in the sense of to direct, to prescribe, to order, Matt. 11: 1. Luke 8: 55. Acts 18: 2. 1 Cor. 9: 14. 16: 1. — So τὸ διατεταγμένον , what is appointed or prescribed, Luke 3: 13. Acts 23: 31. also τὰ διαχθέντα , Luke 17: 9, 10. Sept. for $\text{בָּרַחַ$ Ez. 21: 19, 20. חֲרֹחַ Dan. 1: 5. — Herodian. 1. 9. 6. Xen. Cyr. 8. 4. 5. — Hence Mid. διατάσσομαι in the same sense, Acts 7: 44. 24: 23. 1 Cor. 7: 17. 11: 34. Tit. 1: 5. Acts 20: 13 οὕτω γὰρ ἦν $\text{διατεταγμένος Παῦλος}$, so Paul had appointed, where the perf. pass. has the mid. signif. Comp. Buttm. § 136. 3. Matth. § 493. Winer § 40. 3.

Διατελέω, ῶ, f. ἔσω, to bring through to a full end, to finish fully, to complete, Xen. H. G. 7. 3. 4. spoken of time, with τὸν χρόνον or the like, to bring through the whole time, to pass the time, etc. Xen. Mem. 1. 2. 6. — Hence in N. T. absol. to continue throughout, to remain; Acts 27: 33 ἄσιτοι διατελέετα . Comp. in *Διάγω* and *Διατρέβω*. — Ael. V. H. 10. 6 $\text{διατέλει μόντοι ἄνθρωπος}$. Xen. Mem. 1. 6. 2.

Διατηρέω, ῶ, f. ἴσω, (διά τηρέω), to have one's eye upon throughout, to watch carefully, to keep with care, trans. Polyb. 1. 7. 7. ib. 7. 8. 4. Aristot. H. An. 9. 7. In N. T. trop.

a) to guard with care, to lay up, to retain, sc. ἐν τῇ καρδίᾳ, Luke 2: 51. So Sept. and חָרַץ Gen. 37: 11. — Eccles. 28: 5.

b) with ἐαυτὸν etc. to guard or keep

one's self wholly sc. from any thing, to *abolish wholly*, seq. *ἐκ*, Acts 15: 29. Comp. Sept. seq. *μή* c. infin. for *ἵνα* *ἡ* *ἴσθαι* Is. 56: 2.

Διατί or *διὰ τί*, *wherefore?* see in *Διά* II. 2. a.

Διατίθῃμι, f. *διαθήσω*, to place apart, i. e. to set out in order, to arrange, to dispose in a certain order, etc. Sept. for *דִּינִי* 1 Sam. 11: 11. Xen. Mem. 2. 1. 27.—In N. T. only Mid. *διατίθεμαι*, f. *διαθήσομαι*, to arrange in one's own behalf, to make a disposition of, trans.

a) genr. to appoint, to make over, to commit to, etc. e. g. *τὴν βασιλείαν*, seq. dat. Luke 22: 29 bis. — Xen. Cyr. 5. 2. 7 *τὴν θυγατέρα*.—So of a testamentary disposition, to devise, to bequeath, sc. by will; hence *ὁ διαθήμενος*, a testator, Heb. 9: 16, 17.—Jos. Ant. 13. 6. 1. Pol. 20. 6. 5. Dem. 1029. 27.

b) spoken of a covenant, to make an arrangement with another party; and *διατίθεμαι διαθήκην*, to institute or make a covenant with, seq. dat. Heb. 8: 10, coll. v. 9. seq. *πρός* c. accus. Acts 3: 25. Heb. 10: 16. So Sept. for *ברית* *בְּרִית*, seq. dat. Deut. 5: 3. Josh. 9: 6, 7. seq. *πρός* Ex. 24: 8. Deut. 5: 2. 2 Sam. 3: 13.—Aristoph. Av. 439 *ἢν μὴ διάθωμαι γ' οὐδὲ διαθήκην ἐποι.*

Διατριβώ, f. *ψα*, to rub in pieces, Hom. Il. 11. 846 or 847. to rub continually e. g. the eyes, Tob. 11: 8, 12. to wear away or consume, sc. by rubbing, etc. Theogn. 921. Herodot. 7. 120. — In N. T. spoken only of time, to spend, to pass, trans. e. g. *χρόνον*, Acts 14: 3, 28. *ἡμέρας*, Acts 16: 12. 20: 6. 25: 6, 14. So Sept. *διατρίβω* for *בָּרַב* Lev. 14: 8. — *χρόνον* Polyb. 4. 57. 3. Xen. Mem. 2. 1. 15.—So absol. or with *χρόνον* etc. implied, to remain sc. in a place, to sojourn, to abide, with an adv. or other adjunct of place, John 3: 22. 11: 54. Acts 12: 19. 15: 35. Sept. for *בָּרַב* Jer. 35: 7.—Jos. Ant. 5. 4. 2. Herodian. 8. 8. 3, 14. Xen. Cyr. 1. 2. 12.

Διατροφή, *ἥς*, *ἡ*, (*διατρέφω*) aliment, food, 1 Tim. 6: 8.—1 Macc. 6: 49. Jos. Ant. 2. 5. 6. Xen. Vect. 4. 49.

Διαυγάζω, f. *αἶσα*, (*διά*, *αὐγάζω*),

to shine through, i. e. spoken of daylight, to break forth, to dawn, intrans. 2 Pet. 1: 19.—Polyb. 3. 104. 5 *ἅμα τῷ διαυγάζειν*.

Διαυγής, *έος*, *οὗς*, *ὁ*, *ἡ*, adj. (*διά*, and *αὐγή*), lit. shining through, i. e. pellucid, translucent, transparent, Rev. 21: 21 in later edit. for *διαφανής* in text. rec.—Aquila for Heb. *קָדִי* Prov. 16: 5. Jos. Ant. 3. 1. 7 *διαυγίστατον ὕδαρ*. Arist. Meteor. 1. 1.

Διαφανής, *έος*, *οὗς*, *ὁ*, *ἡ*, adj. (*διαφαίνω*), diaphanous, pellucid, transparent, Rev. 21: 21 in text. rec. Others *διαυγής*. Sept. for *קָדִי* Ex. 30: 34. — Diod. Sic. X. p. 175. ed. Bip.

Διαφέρω, f. *διείλω*, aor. 2 *διήνεγκον*, see Butt. § 114. p. 305.

1. to bear or carry through sc. a place etc. Mark 11: 16 *ἵνα τις διενέγκῃ σκεῦος διὰ τοῦ ἱεροῦ*.—Comp. Esdr. 5: 55 [76] *διαφέρειν σχεδίας εἰς τὸν Ἰόππης λιμένα*.

2. to bear asunder, to carry different ways, Lat. *differe*, viz.

a) trans. but in N. T. only in the pass. construction. Spoken metaph. of doctrine, Pass. to be divulged, to be published abroad, Acts 13: 49 *διεφέρετο ὁ λόγος τοῦ κυρίου δι' ὅλης τῆς χώρας*.—Wisd. 18: 10. Plut. ed. R. VI. p. 622. pp. Xen. Oec. 9. 8. — Spoken of a ship, Pass. to be borne hither and thither, to be driven about, Acts 27: 27. — Lucian. Hermot. 28 *ἀλλ' ἀνάγκη ἐν τῷ πελάγει διαφείσθαι*. Plut. de Orac. def. VII. p. 650. ed. R. *τὴν ναὺν διαφερομένην*.

b) intrans. or pp. reflex. with *ἑαυτὸν* impl. to bear one's self apart, to separate one's self, sc. from others, comp. in *ἄγω* 3; hence genr. to differ, as also Lat. *differe*; genr. Sept. Dan. 7: 3, 7. Xen. Hiero 1. 2. In N. T. (α) *τὰ διαφέροντα*, things different, discrepant. Rom. 2: 18 et Phil. 1: 10 *δοκιμάζω τὰ διαφέροντα*, to distinguish things that are different; so Theodoret in loc. *τὰ ἐν αὐτῇ ἀλλήλοις, δικαιοσύνην καὶ ἀδυναμίαν*, and Theophyl. *τί δὲ πράξει καὶ τί μὴ δεῖ πράξει*. — Andocid. Or. 4. p. 300. Xen. Hiero 1. 3. Mem. 4. 3. 11.—Others, better things, as in γ below.—(β) Impers. *διαφέρει*, it differs, it makes a difference, e. c. dat. Gal. 2: 6 *οὐδὲν μοι*

6: 45 πάντες διδασκoi θου. Sept. and תורה תורה Is. 54: 13.

b) of things etc. taught, imparted, suggested, 1 Cor. 2: 13 bis. — Soph. Electr. 336. [344.] Comp. Xen. Oec. 12. 10. Mem. 3. 9. 1.

Διδασκαλία, ας, ἡ, (διδάσκω,) teaching, instruction, spoken

a) of the art or manner of teaching, Rom. 12: 7. 1 Tim. 4: 13, 16. 5: 17. Tit. 2: 7. — Plut. de Ed. Puer. 4. Xen. Cyr. 8. 7. 24. — In the sense of *monition, warning*, 2 Tim. 3: 16. Rom. 15: 4, coll. 1 Cor. 10: 11. — Jos. Ant. 4. 8. 24.

b) of the thing taught, *instruction, precept, doctrine*; as coming from men, perverse, etc. Matt. 15: 9. Mark 7: 7. Eph. 4: 14. Col. 2: 22. 1 Tim. 4: 1. So Sept. and תורה Is. 29: 13. or as coming from God, divine, etc. 1 Tim. 1: 10. 4: 6. 6: 1, 3. 2 Tim. 3: 10. 4: 3. Tit. 1: 9. 2: 1, 10. Sept. genr. for תורה Prov. 2: 17. — Xen. Oec. 14. 3. Eq. 11. 5.

Διδάσκαλος, ου, ὁ, (διδάσκω,) a teacher, instructor, master; genr. Rom. 2: 20. Heb. 5: 12. So of Jewish doctors or lawyers, Matt. 9: 11. 10: 24, 25. Luke 2: 46. 6: 40. John 3: 10; hence i. q. *ῥαββί*, John 1: 39. 20: 16. of John the Baptist, Luke 3: 12. of Jesus, Matt. 8: 19. 12: 38. 17: 24. Mark 5: 35. 14: 14. John 11: 28. 13: 13, 14. al. of the apostle Paul, 1 Tim. 2: 7. of other christian teachers, 1 Cor. 12: 28, 29, al. — 2 Macc. 1: 10. Diod. Sic. 1. 8. Xen. Mem. 4. 2. 2. AL.

Διδάσκω, ε, ξω, (absol. δάω,) to teach, to instruct, viz.

a) genr. and absol. Matt. 4: 23. 9: 35. Mark 1: 21. Luke 4: 15. 1 Cor. 4: 17. 11: 14. Eph. 4: 21, al. saep. Construed with an accus. of person or of thing, or both; see Butt. § 131. 4, 5. Thus seq. acc. of person, Matt. 5: 2. Mark 9: 31. Luke 4: 31. John 7: 35. al. saep. So Sept. for תורה Job 13: 23. 37: 19. תורה Prov. 4: 4. — Diod. Sic. 1. 8. Xen. Hiero 8. 1. — Seq. accus. of thing, Matt. 15: 9. 1 Tim. 4: 11. Tit. 1: 11. So Sept. for תורה Is. 9: 15. תורה Ecc. 12: 9. — Esdr. 9: 48. Xen. Cyr. 1. 6. 20. — Seq. acc. of both pers. and thing, John 14: 26. Heb. 5: 12. In pass. con-

struction, 2 Thess. 2: 15 *εἰς διδασκαλίαν*, comp. Butt. § 134. 6. So Sept. for תורה Prov. 22: 21. תורה Prov. 4: 11. תורה Deut. 11: 9. Judg. 3: 2. pass. 1 Chr. 5: 18. Cant. 3: 8. — Plut. de Puer. Ed. 9. Xen. Cyr. 1. 2. 8. Mem. 3. 1. 5 bis. — Instead of the accus. of thing is sometimes found the infin. as Matt. 28: 20. Luke 11: 1. Rev. 2: 14 in text. rec. So Sept. for תורה Job 10: 2. תורה Deut. 4: 1. 20: 18. — Xen. Cyr. 1. 2. 8 bis. — Or also seq. *εἰς*, Mark 8: 31. — Ael. V. H. 3. 16. Xen. Hi. 1. 10. — Or *παρὰ* c. gen. of thing, 1 John 2: 27. — Comp. Jos. Ant. 2. 11. 1. — Once in Griesbach with a *dat.* of person, (accus. in text. rec.) Rev. 2: 14 *διδάσκω τῷ Βαλαάμ*, like the Heb. *תורה* Job 21: 22. *תורה* Deut. 33: 10. Hos. 10: 12.

b) in the sense of *to tutor, to direct, to advise, to put in mind*, Matt. 28: 15. John 9: 34. Acts 21: 21. Heb. 8: 11. Rev. 2: 20. — Eccles. 9: 1. Jos. Ant. 2. 11. 1. Xen. Apol. Soc. 24. AL.

Διδασχῆ, ἡς, ἡ, (διδάσκω,) teaching, instruction, i. q. διδασκαλία. So Suid. *διδασχῆ ἀντὶ τοῦ διδασκαλία*. Spoken

a) of the art of teaching, Mark 4: 2. 12: 38. 1 Cor. 14: 6, 26. Tit. 1: 9.

b) of the manner or character of one's teaching, Matt. 7: 28. 22: 23. Mark 1: 22, 27. Luke 4: 32.

c) of the things taught, *precept, doctrine*, etc. Matt. 16: 12. John 7: 16, 17. Acts 17: 19. Rom. 6: 17. Heb. 6: 2. 13: 9. al. — Anthol. Gr. IV. p. 282. ed. Jac. AL.

Δίδραχμον, ου, τό, (δίδ, δραχμή,) didrachm, a double drachma, a silver coin equal to two Attic drachmae and also to the Jewish half-shekel; see Jos. Ant. 3. 8. 2. This makes it equivalent to about 28 cents. Matt. 17: 24 bis, spoken of the yearly tribute to the temple paid by every Jew, Ex. 30: 13 sq. So Aquil. for תורה and תורה תורה Ex. 38: 26. — Sept. every where for Heb. *תורה*, Gen. 23: 15, 16. Neh. 10: 32. al. whence probably the drachma of Alexandria was equal to two Attic drachmae. See particularly in *Ἀργύριον* c. Comp. Gesen. Lex. art. *תורה*.

Διδυμος, ου, ὁ, ἡ, adj. twain, twin,

double, Sept. for *ἄνθρωπος* Cant. 4: 5. Hom. Od. 19. 227. *a twin*, plur. *twins*, Sept. for *ἄνθρωπος* Gen. 25: 24. Lucian. D. Mort. 16. 4.—In N. T. as a surname of the apostle Thomas, *Didymus*, i. e. *the Twin*, John 11: 16. 20: 24. 21: 2.—Act. Thom. § 1. Comp. Thilo ib. p. 92.

Δίδωμι, f. δώσω, aor. 1 ἔδωκα, aor. 2 ἔδων, perf. δέδωκα, pluperf. ἐδεδώκειν; see Buttm. § 107. Less usual forms are: pres. 3 plur. Attic διδῶσι Rev. 17: 13 in later edit. Buttm. § 107. n. I, 1. Winer § 14. 1. b.—Aor. 1 Subj. 3 pers. δώσῃ John 17: 2. Rev. 8: 3, from an obsol. aor. 1 ἔδωσα, only in late writers; see Lob. ad Phryn. p. 721. Winer § 14. 1. note.—Aor. 2 Opt. 3 pers. δῶῃ later for δοῖν, Rom. 15: 5. Eph. 1: 17. al. see Lob. ad Phryn. p. 346. Winer § 14. 1. g. Buttm. § 107. n. I, 3.—Pluperf. ἐδεδώκειν without augm. Mark 14: 44. John 11: 57; see Buttm. § 83. n. 6. Winer § 12. 12.—The primary signif. is every where *to give*, sc. of one's own accord and with good will; trans. with accus. and dat. expressed or implied.

a) *to give, to bestow upon*. (α) genr. Matt. 4: 9 ταῦτα πάντα σοι δώσω. 13: 12. 25: 8. Mark 2: 26. 10: 21. Luke 6: 4. 12: 33. John 4: 5, comp. Gen. 48: 22. al. saep. Sept. every where for *ἵδω*, Gen. 24: 53. 25: 5, 6. 1 Sam. 30: 11, 12. al. saep.—Palaeph. 7. Xen. Hi. 7. 8.

(β) spoken of sacrifice, homage, etc. *to offer, to present*; Luke 2: 24 δοῦναι θυσίαν. Rev. 4: 9.—Hom. Il. 12. 6.

(γ) spoken of a person who does any thing to or for another, from whom one receives any thing, the source, author, or cause of a favour, benefit, etc. to any one; *to give, to grant, to permit, to present, to cause*, etc. — (1) genr. Matt. 21: 23 τίς σοι ἔδωκε τὴν ἐξουσίαν ταύτην. Acts 8: 19. John 4: 12 ὃς ἔδωκεν ἡμῖν τὸ φῶς. 1 Cor. 7: 25. 2 Cor. 8: 10. al. —Judith 9: 9. Jos. Ant. 4. 4. 2. Dem. 704. 5. Thuc. 3. 43. Xen. Ag. 2. 3. —Hence δίδουαι τόπον, *to give place*, i. e. to make way, to give way, to yield, etc. Luke 14: 9. Rom. 12: 19. Eph. 4: 27. 2 Thess. 3: 9. —Arrian. Diss. Ep. 3. 26 ἐλθε, δὸς ἄλλους τόπον. Plut. C. Gracch. 13 δότις τόπον ἀγαθοῖς, κακοῖς παλῆται. So Lat. *dare locum*, Cic. de Nat.

Deor. 2. 38. Ep. Fam. 11. 1.—So with an accus. where the idea may often also be expressed by the verb cognate with the noun; e. g. δίδουαι αἶνον τῷ θεῷ, i. q. *to praise*, Luke 18: 43. (Palaeph. 43.) δίδ. ἀποκρίσιν, *to give an answer*, i. q. *to answer*, John 1: 22. δίδ. ἀφορμήν, *to give occasion*, 2 Cor. 5: 12. 1 Tim. 5: 14. δίδ. δύξαν τῷ θεῷ, i. q. *to glorify, to praise, to honour*, Luke 17: 18. John 9: 24. Acts 12: 23. So Sept. for *כבוד* Josh. 7: 19. Jer. 13: 16. δίδ. ἐγκοπήν, i. q. *to hinder*, 1 Cor. 9: 12. δίδ. ἐντολήν, i. q. *to command*, John 11: 57. 12: 49. (Dem. 250. 13.) δίδ. προσκοπήν, i. q. *to offend*, 2 Cor. 6: 3. δίδ. ῥάπισμα, i. q. *to strike*, John 18: 22, i. q. ῥαπίζειν Dem. 787. 23. δίδ. χάρισμα, i. q. χαράσσειν, Rev. 13: 16. So δίδ. εὐσημον λόγον, i. q. εὐσήμως λέγειν, *to speak distinctly*, 1 Cor. 14: 9.—(2) Spoken of God or of Christ as the author or source of what one has, receives, etc. *to give, to grant, to bestow, to impart*; Matt. 6: 11 τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον. 9: 8 θῶν τὸν δόνα ἐξουσίαν τοιαύτην τοῖς ἀνθρώποις. 12: 39. Mark 13: 11. Luke 12: 32. John 3: 27. 17: 22, 24. Acts 7: 5. 11: 17. 2 Cor. 9: 9. Gal. 3: 22. Eph. 4: 8. 2 Tim. 2: 7. Rev. 2: 28. al. So δοῦναι χάριν or ἡ χάρις ἡ δοθεῖσα, *to give or confer grace or favour, the grace given, benefit conferred*, James 4: 6. Rom. 12: 3, 6. 1 Cor. 3: 10. Eph. 3: 8. al.—Aeschyl. Prom. 827. comp. Lob. ad Phryn. p. 18. Passow Lex. in χάρις 3. a.—Rev. 2: 21 ἔδωκε αὐτῇ χρόνον, *I gave her, granted her, time*, etc.—Pol. 6. 17. 5. Dem. 399. 19. —So of rulers, Acts 13: 20, 21. —Xen. Cyr. 2. 3. 4.—In various constructions, viz. seq. gen. of part, δώσω αὐτῷ τοῦ μάννα Rev. 2: 17, (Buttm. § 132. 4. 2. c.) and seq. ἐκ τινος in the same sense, 1 John 4: 13. Seq. εἰς, as διδοῖς (αὐτοῖς) νόμους μου εἰς τὴν διάνοιαν or ἐπὶ τὰς καρδίας Heb. 8: 10. 10: 16. Rev. 17: 17. comp. Passow Lex. in τίθημι A. 1. —Construed often with the dat. and an infin. as a neut. subst. instead of an accus. comp. Buttm. § 140. 5. Matt. 13: 11 ἡμῖν δίδεται γνῶναι τὰ μυστήρια, *to you it is given, granted, to know* etc. Luke 1: 73 τοῦ δοῦναι ἡμῖν ἀφόβως λατρεύειν αὐτῷ. John 5: 26 ἔδωκε τῷ

νῆς ζωὴν ἔχον ἐν ἑαυτοῖς. Acts 2: 4. Rom. 15: 5. 2 Tim. 1: 18. Rev. 6: 4. — Jos. Ant. 3. 12. 2. Ael. V. H. 13. 36. Plut. C. Gracch. 6. Xen. Cyr. 1. 3. 11. ib. 5. 1. 29. — This infin. is sometimes implied; as Matt. 19: 11 οἷς δίδεται sc. χωρεῖν. John 19: 11. Rev. 11: 3. With ἐν instead of the infin. Mark 10: 37. — So with an accus. and infin. *to permit, to suffer, to grant*, Acts 2: 27 et 13: 35 οὐδὲ δώσεις τὸν ὄσιον σου ἰδεῖν διαφθορᾶν. 10: 40. 14: 3. — Hom. Il. 3. 322. Lucian. D. Mort. 9. 2. — So Rev. 3: 8 δίδωκα ἐνώπιόν σου θύραν ἀνεωγμένην sc. αἰναι, *I have granted, caused, an open door to be before thee*; others under d below. — Spoken of evil or punishment divinely inflicted, *to give, to inflict*, etc. 2 Thess. 1: 8 ἐκδίωξιν. Rev. 18: 7 βασιανισμὸν καὶ πένθος. 2 Cor. 12: 7 ἐδόθη μοι σκόλοψ τῇ σαρκί, where comp. Buttm. § 133. 3. 2. Matth. § 389. h. — Hom. Il. 19. 270. Xen. Mem. 2. 2. 7.

(δ) metaph. of things which are the cause, source, occasion, of any thing, etc. *to give, to impart, to cause*, etc. Acts 3: 16 καὶ ἡ πίστις ἔδωκεν αὐτῷ τὴν ὁλοκληρίαν. — Eurip. Suppl. 420. [422.] Iph. Taur. 722. [728.] — So with an accus. where the idea may also be expressed by the cognate verb; James 5: 16 ἑστὸν διδ. i. q. ἔιν. Matt. 24: 29 τὸ φέγγος διδ. i. q. φέγγει. 1 Cor. 14: 7, 8, φωνὴν διδ. i. q. φωνεῖν. Comp. in γ.

b) *to give*, sc. *to give up, to deliver over, to present, to commit to*, i. e. to put into the hands, power, possession, of any one, etc.

(α) genr. e. g. a person, Luke 7: 15. things, Matt. 5: 31 δότω αὐτῇ ἀποστάσιον. 19: 7. 14: 8 δός μοι ὡς τὴν καφαλὴν Ἰωάννου. v. 9. 24: 45. Mark 6: 41. Luke 11: 7, 8. John 6: 51. 18: 11. Rev. 15: 7. Acts 9: 41 δούς δὲ αὐτῇ χεῖρα. al. saep. — Xen. Cyr. 1. 4. 10, 11. ib. 4. 6. 10 τὴν δεξιάν. — Acts 1: 26 ἔδωκαν κλήρους αὐτῶν, *they gave in their lots*; others under d below, like Heb. בָּרַחַב לְיָהוּא Lev. 16: 8, where Sept. τὴν χεῖρα αὐτοῦ, *give or bring a ring for his hand*; others under d below, like Heb. בָּרַחַב לְיָהוּא Gen. 41: 42, where Sept. παρὰ τὴν χεῖρα. — Xen. An. 1. 2. 27. — Seq. dat. of pers. and infin. e. g. διδ. αὐτοῖς φα-

γὰν et πλεον, Matt. 14: 16. Luke 8: 55. 15: 16. John 4: 7. 6: 31. Rev. 16: 6. — Comp. Lucian. D. Deor. 7. 4. Ael. V. H. 9. 15. — So διδ. τοῖς κισί, Matt. 7: 6. comp. Hom. Il. 23. 21. Xen. Ven. 7. 4, 12.

(β) in the sense of *to commit, to entrust*, sc. *to the charge or care of any one*; spoken of things, Matt. 16: 19 δώσω σοι τὰς κλῆς τῆς βασιλείας τῶν οὐρ. 25: 15. Mark 12: 9. Luke 12: 48. 16: 12. 20: 16. John 3: 35. 5: 22. 13: 3. al. Sept. and ἡρ. Cant. 8: 11. — Xen. An. 1. 1. 8. Cyr. 8. 7. 11. — So of works etc. to be done, John 5: 36. 17: 4, 8, 11, 14. Acts 7: 38. — Xen. Oec. 7. 6. — Spoken of persons delivered over, committed to one's charge, teaching, etc. John 10: 29. 17: 6, 9, 22, 24. Heb. 2: 13. — pp. Xen. Cyr. 5. 1. 28. — Hence

(γ) δίδωαι ἑαυτόν, *to give one's self, to deliver one's self*, viz. (1) *to consecrate or devote one's self*, 2 Cor. 8: 5. — Herodot. 3. 19. Dem. 301. 20. — (2) Seq. ἐπὶ v. παρὶ τις, i. e. *to give or devote one's self* sc. *to death for any one*, Gal. 1: 4. Tit. 2: 14. seq. ἀντίληπον, 1 Tim. 2: 6. So τὸ σῶμα αὐτοῦ Luke 22: 19. τὴν σάρκα αὐτοῦ, John 6: 51. So also διδ. τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ, Matt. 20: 28. Mark 10: 45. — 1 Macc. 2: 50. 6: 44. Jos. B. J. 2. 10. 5. Eurip. Herac. 551. Phoen. 1012. ed. Porson. — (3) Constr. with εἰς c. accus. of place, *to betake one's self to any place, to go*, etc. Acts 19: 31 μὴ δοῦναι ἑαυτόν εἰς τὸ θάνατον. — Jos. Ant. 15. 7. 7 et Diod. Sic. 5. 59 διδούς αὐτόν εἰς τὰς ἰσημυλίας.

c) *to give*, i. e. *to give forth, to render up, to yield*, etc. especially in return for any thing bestowed, as a gift, labour, attention, etc. hence often found where ἀποδίδωμι might have stood. (α) genr. e. g. of persons, Rev. 20: 13 ἔδωκεν ἡ θάλασσα τοῖς νεκροῖς ἐν αὐτῇ κ. τ. λ. bis. — Soph. Phil. 664. — Of things, Luke 6: 38 δοθήσεται ὑμῖν· μέτρον· δώσουσιν εἰς τὸν κόλπον ὑμῶν. Metaph. λόγον δώσου τῷ Θεῷ, *shall render an account to God*, Rom. 14: 12. — Plut. de Puer. educ. 15. Xen. Cyr. 1. 4. 3. — (β) Spoken of what is given as a reward, recompense, for labour, etc. *to give, to reward, to pay*, etc. Matt. 20: 4, 14. Mark 14: 11. Rev. 11: 18. Or of the price of any thing, tribute, tithes, etc. Matt. 16: 26 et Mark

8: 37. Matt. 22: 17. 27: 10. Luke 20: 22. 23: 2. Heb. 7: 4. Sept. for לָבַדְךָ Zech. 11: 12.—Xen. Conv. 1. 5 ἀργύριον. Palaeph. 38 διδ. φόρον. — (γ) Spoken of the earth, to give forth, to yield, sc. καρπὸν, Matt. 13: 8. Mark 4: 7, 8. So Sept. and לָבַדְךָ Zech. 8: 12. — So ἀποδίδωμι Xen. Cyr. 8. 3. 38.

d) from the Heb. used in the sense of τίθημι, like לָבַדְךָ for לָבַדְךָ, comp. Gesen. Lex. art. לָבַדְךָ 2, 3; to put, to place, etc.— (α) pp. and seq. ἐπὶ c. acc. to place or put upon any thing; e.g. τὸ ἀργύριον ἐπὶ τὴν τράπεζαν, to place money upon the table sc. of the broker, Luke 19: 23, comp. Matt. 25: 27, i. e. to place at interest; comp. Sept. and לָבַדְךָ Lev. 25: 37. So διδ. τὰ θυμιάματα ἐπὶ τὸ θυσιαστήριον, Rev. 8: 3, i. e. to offer in sacrifice [ἅμα] ταῖς προσευχαῖς etc. comp. Eccles. [32] 35: 16, 17. Sept. and לָבַדְךָ Ez. 7: 3, 4. al. comp. לָבַדְךָ Gen. 1: 7. 2: 13, where Sept. τίθημι ἐν. So seq. εἰς Luke 15: 22. — Metaph. to apply, in the Latinism δοῦναι ἐργασίαν, dare operam, to give labour, i. e. to apply effort, to endeavour, seq. infin. Luke 12: 58.—Hermog. de Invent. 3. 5, 7, ἐργασίαν τῇ ἐπιχειρήματι διδοῦς. See dare operam in Ernesti Clav. Cic. art. Opera. Comp. σπουδὴν τιθέναι Pind. Pyth. 4. 492. ponere operam, Cic. pro Mur. 22. pro Cluent. 57.—(β) Spoken of miracles, to do, to perform, to exhibit, Matt. 24: 24. Acts 2: 19 quoted from Joel 3: 3, [2: 30,] where Sept. for לָבַדְךָ, as also Ez. 7: 9. Deut. 13: 1. Comp. Sept. τίθημι for לָבַדְךָ Deut. 6: 22. — (γ) With a doub. acc. of person, to appoint, to constitute, sc. as any thing, where the last acc. is by apposition; Eph. 1: 22 αὐτὸν θέμεν κεφαλὴν ἐπὶ πάντας. 4: 11. So Sept. and לָבַדְךָ Ex. 7: 1. and לָבַדְךָ Gen. 17: 5, Sept. τίθημι. So Sept. δίδωμι εἰς for לָבַדְךָ Ez. 37: 22. Comp. Gesen. Lehrgeb. p. 813. Matth. § 420. — (δ) Spoken of a law, ordinance, etc. to give, i. e. to ordain, to institute, to prescribe; e.g. νόμον, John 7: 19. Gal. 3: 21. διαθήκη πεποιμένης Acts 7: 8: πεποιμένην John 7: 22. So Sept. for לָבַדְךָ Lev. 26: 46. for לָבַדְךָ Josh. 24: 25. לָבַדְךָ Ezra 9: 11. διδ. διαθήκη, Sept. and לָבַדְךָ Num. 25: 12. and Heb. לָבַדְךָ Gen. 17: 2. Lev. 26: 1, where Sept.

τίθημι.—The classic form is δύναι νόμον, whence νομοδότης a lawgiver, etc. comp. Passow Lex. art. τίθημι A. 3. c. A1.

Λιεύρω, f. ἐρῶ, (διά, εὐείρω,) to wake up fully, to rouse, trans. pp. persons from sleep, Matt. 1: 24. Mark 4: 38, 39. Luke 8: 24.—Jos. Ant. 2. 5. 5. Herodian. 2. 1. 13. — Trop. of things, e.g. of a sea, to agitate, pass. John 6: 18. Comp. Heb. רָעַד and Sept. ἐξυείρω Jon. 1: 13.—Of the mind, to excite, incite, stir up, 2 Pet. 1: 13. 3: 1.—2 Macc. 7: 21. 15: 10. Fabr. Cod. Pseud. V. T. I. p. 650. Clem. Alex. Protr. 9.

Λιενδυμέομαι, οὐμαι, (διά, ἐν-δυμέομαι,) to revolve in mind throughout, i. e. to consider carefully, seq. περί c. gen. Acts 10: 19 in later edit. for ἐνδυμέομαι in text rec.

Λιέξοδος, ου, ῆ, (διά, ἔξοδος,) passage out through, a pass, Herodian. 8. 1. 11. comp. Sept. for מַעְבָּרָה 2 K. 2: 21. In N. T. a thoroughfare, i. e. prob. a place in a city where several streets meet, and where many people usually collect or pass; Matt. 22: 9. Others, high-ways, sc. leading out of a city.

Λιερμηνευτής, ου, ὁ, (διερμηνεύω,) an interpreter, 1 Cor. 14: 28.

Λιερμηνεύω, f. εἶνω, (διά, intens. ἐρμηνεύω,) to interpret fully, to explain, to expound, trans. Luke 24: 27. absol. Acts 9: 36. 1 Cor. 12: 30. 14: 5, 13, 27. —2 Macc. 1: 36. Polyb. 3. 22. 3.

Λιέρχομαι, f. ελεύσομαι, (διά, ἐρχομαι,) comp. Lob. ad Phryn. p. 37; 38. Buttm. § 108. V. 5. § 114. p. 282; to come or go through, to pass through, viz.

a) pp. seq. διὰ c. gen. of place, Matt. 12: 43 et Luke 11: 24 διέρχεται δι' αὐτῶν. Luke 4: 30. 17: 11. John 4: 4. [8: 59.] Acts 9: 32. 1 Cor. 10: 1. δι' ἐκείνης sc. ὁδοῦ, Luke 19: 4. δι' ἡμῶν, 2 Cor. 1: 16. διὰ τρυπήματος φαλίδος Matt. 19: 24. Mark 10: 25. Comp. Buttm. § 147. n. 12. So Sept. for מַעְבָּרָה 2 Chr. 23: 15. Ez. 44: 2. מַעְבָּרָה 1 Sam. 9: 3, 4. Ez. 29: 11. — Seq. accus. of place, Luke 19: 1 διέρχεται τὴν Ἱερουσόλ. Acts 12: 10. 13: 6. 14: 24. 15: 3, 41. 16: 6. 18: 23. 19: 1, 21. 20: 2. 1 Cor.

16: 5 bis. Heb. 4: 14 διελθούσας τοὺς οὐρανοὺς, who has passed through the heavens, i. e. all the heavens, quite up to the throne of God, comp. 2 Cor. 12: 2, 4. Eph. 4: 10. Heb. 7: 26. So Sept. for יָרָדָה Josh. 18: 4. 1 Sam. 30: 31. רָבַד Gen. 41: 47. Ez. 9: 4.—Herodian. 8. f. 7. Xen. Cyr. 1. 1. 5. An. 3. 5. 17.—Absol. but with an accus. implied, as τὴν γῆν, τὴν πόλιν, τὴν χώραν, etc. i. e. through the intervening country, the region round about, etc. Acts 8: 4, 40 διαρχόμενος εὐαγγελίζετο τὰς πόλεις πάσας. 10: 38. 17: 23. 20: 25. seq. κατὰ χώρας Luke 9: 6. So seq. εἰς c. gen. of place, to go or travel through sc. the country as far as, Acts 11: 19, 22; and hence simply, to go or pass to a place, seq. εἰς, Luke 2: 15. Acts 9: 38. Trop. εἰς πάντας ἀνθρώπους ὁ θάνατος διήλθεν, Rom. 5: 12. Sept. pp. seq. εἰς for אֶל 2 Sam. 17: 24. c. ἐπὶ for עַל Jon. 2: 4.—Xen. An. 6. 3. 16. [6. 1. 16.] —Spoken of things, e. g. a sword, to pierce through, seq. accus. Luke 2: 35. —of a weapon, seq. gen. Hom. II. 20. 100. —Trop. of a rumor, λόγος, to go out through sc. the country, to be spread abroad, absol. Luke 5: 15.—Plut. Galba 7. Xen. An. 1. 4. 7 διήλθε λόγος.

b) spoken of those who pass over a river, lake, sea, etc. Mark 4: 35 et Luke 8: 22 διέλθωμεν εἰς τὸ πέραν. Acts 13: 14 διελθόντες ἀπὸ τῆς Πάργης, i. e. passing over by water from Perga to Antioch, comp. v. 13. 18: 27. So Sept. for אֶל Deut. 4: 21. רָבַד Jer. 2: 10. 48: 32.—Xen. An. 4. 1. 3. Hesych. διέλθωμεν· διαπεράσσωμεν.

Διερωτάω, ᾧ, f. ἴσω, (διά, ἐρωτάω,) to inquire through sc. to the end, till the inquiry is successful, i. e. to inquire out, e. g. τὴν οὐκίαν, Acts 10: 17.—Polyb. 5. 50. 12. Xen. Cyr. 1. 3. 15 ἡ μήτηρ διερωτά τὸν Κύρον πότῃ καὶ π. τ. λ.

Διότης, ἑός, οὗς, ὅ, ἡ, adj. (δύο, ἑός,) of two years, two years old; Matt. 2: 16 ἀπὸ διότης [παιδός] καὶ κατωτέρω, i. e. from the child of two years old and under. So Sept. ἀπὸ τριότης καὶ ἐπάνω for עֶלְפָּה שָׁלֹשׁ וָעֶלְפָּה, from the child of three years old and upward, 2 Chr. 31: 16. ἀπὸ ὀκτωσποτίου 1 Chr. 27: 23. Ezra 3: 8.—Pollux. On. 2. 2. 8.

—Others supply χρόνον, comp. 2 Macc. 10: 3. Jos. Ant. 2. 5. 4. Herodot. 2. 2.

Διότης, ας, ἡ, (διότης,) space of two years, biennium, Acts 24: 27. 28: 30.

Διηγέομαι, οὔμαι, f. ἴσσομαι, depon. Mid. (διά, ἡγέομαι,) pp. to lead or conduct through, sc. to the end; hence trop. to go through with, to recount, to tell, to declare, sc. the whole of any thing; trans. or seq. πᾶς, ὅσον, περί, etc. Mark 5: 16. 9: 9. Luke 8: 39. 9: 10. Acts 9: 27. 12: 17. Heb. 11: 32. Acts 8: 33 τὴν δὲ γενεάν αὐτοῦ τις διηγέσται, quoted from Is. 53: 8, where Sept. for הָיָה; see in Αἶρω 4. a. Bibl. Repos. II. p. 358 sq. Sept. for רָבַד Gen. 24: 66. Josh. 2: 23. al.—1 Macc. 8: 2. Xen. Cyr. 1. 2. 6. Oec. 7. 9.

Διήγησις, εως, ἡ, (διηγέομαι,) narration, history, Luke 1: 1. Sept. for רָבַד Judg. 7: 15.—2 Macc. 2: 32. Pol. 3. 36. 4.

Διηνεκής, ἑός, οὗς, ὅ, ἡ, adj. (διά, ἡνεκής, or fr. διήνεγκα aor. 1 of διαφέρω,) pp. carried through, i. e. extended, protracted, Hom. II. 12. 134. Luc. Ver. Hist. 1. 19 κατὰ διηνεκεῖ πᾶσα κατελάττο. In N. T. spoken only of time, continuous, perpetual, viz. εἰς τὸ διηνεκές, adverbially, continually, perpetually, Heb. 10: 1. forever, Heb. 7: 3. 10: 12, 14.—Symm. for רָבַד עוֹלָם Ps. 48: 15. Heliodor. I. p. 25.

Διωνύλασος, ου, ὁ, ἡ, adj. (δύο, θάλασσα,) between two seas, bimaris; so of Corinth, Hor. Od. 1. 7. 2. In N. T. spoken prob. of a shoal or sand-bank at the confluence of two opposite currents, Acts 27: 41.—Dio Chrysost. V. p. 83. D, τραχία καὶ διθάλαττα. Comp. Wetstein N. T. in loc.

Διυχνέομαι, οὔμαι, f. διύζομαι, (διά, ὑνέομαι,) to go or pass through, i. e. to pierce through, seq. ἄχρι c. gen. Heb. 4: 12. Sept. pp. for רָבַד Ex. 26: 28. 36: 33.—Hesych. διυχνόμενος· διαρχόμενος.

Διύστημι, (διά, ἵστημι,) aor. 1 διέστησα, trans. to place asunder, to separate; aor. 2 διέστην, intrans. to separate sc. one's self, to go away; see in Ἰστημι,

and Buttm. §107. II. In N. T. spoken of place, intrans. *to depart*, seq. ἀπό, Luke 24: 51. Acts 27: 28 βραχὺ δὲ διαστήσαντες sc. ἐαυτοὺς, *departing a little*, i. e. going a little further.—Ecclus. 28: 14. Pol. 10. 3. 6. — Spoken of time, *to pass away, to elapse*, Luke 22: 59.

Διόχυρδίζομαι, f. ἴσομαι, depon. Mid. (διά, ἰσχυρίζομαι to affirm,) *to affirm through and through*, i. e. *to affirm strongly*, absol. Luke 22: 59. Acts 12: 15.—Jos. Ant. 2. 6. 4. Luc. Hermotim. 31. Dem. 447. 25.

Δικαιοκρίσια, ας, ἡ, (δικαίος and κρίσις,) *just judgment*, Rom. 2: 5, comp. 2 Thess. 1: 5. — Gr. Anon. for ܡܕܢܗܐ Hos. 6: 5. Test. XII Patr. in Fabric. I. p. 547, 581. Just. Mart. de Resurrect. p. 213.

Δικαίος, αἰά, ον, (prob. fr. δίχα,) *right, just*, i. e. physically, *like, even, equal*, e.g. numbers, Herodot. 2. 149. ἄρμα Xen. Cyr. 2. 2. 26. *just as it should be*, i. e. *fit, proper, good*, e. g. γῆ Pollux On. I. 227. γῆδιον Xen. Cyr. 8. 3. 38. *justissima tellus*, Virg. Georg. 2. 460. Hence usually and in N. T. in a moral sense, *right, just*; spoken

a) of one who acts *alike* to all, who practises *even-handed justice, just, equitable, impartial*; spoken of a judge, e.g. God, 2 Tim. 4: 8 ὁ δίκαιος κριτής. Rev. 16: 5. of a judgment, decision, etc. John 5: 30 ἡ κρίσις ἣ ἐμὴ δίκαια ἐστὶ. 7: 24. Luke 12: 57. 2 Thess. 1: 5, 6. Rev. 16: 7. 19: 2. So Sept. for ܡܕܢܗܐ Jer. 42: 5. Ez. 18: 8. ܡܕܢܗܐ Ps. 7: 12. 119: 137. — Jos. Ant. 7. 14. 11. Xen. Cyr. 1. 3. 17. Mem. 4. 8. 9.

b) of character, conduct, etc. *just as it should be*, i. e. *upright, righteous, virtuous*; also *good* in a general sense; but ὁ δίκαιος is strictly *one who does right*, while ὁ ἀγαθός is *one who does good, a benefactor*; comp. Tittm. de Syn. N. T. p. 20, 21. Sept. usually for ܡܕܢܗܐ, see Gesen. Lex. sub. v. no. 3. — Spoken of things, *ἔργα* 1 John 3: 12. ἐντολή Rom. 7: 12. and hence τὸ δίκαιον, *what is right, proper*, etc. as wages, Matt. 20: 4, 7. Col. 4: 1. (Xen. An. 7. 7. 14.) genr. Eph. 6: 1. Phil. 1: 7. 2 Pet. 1: 13.—Jos. Ant. 2. 11. 2. Xen. Mem.

4. 4. 25.—Spoken of persons, viz. (α) in the usage of common life, Matt. 5: 45 βήξει ἐπὶ δίκαιους καὶ ἀδίκους. Mark 2: 17. Luke 5: 32. 18: 9. 20: 20. Acts 10: 22. Rom. 5: 7. 1 Tim. 1: 9. Heb. 11: 4. 2 Pet. 2: 7, 8. al. So Sept. and ܡܕܢܗܐ Gen. 18: 23 sq. Ecc. 3: 17. 9: 1, 2. — Jos. Ant. 6. 1. 4. Xen. H. G. 2. 4. 40. Mem. 4. 8. 11. — Including the idea of *innocent*, Matt. 27: 19, 24. So Sept. for ܡܕܢܗܐ Job 9: 23. Prov. 6: 17.—Including the idea of *mild, clement, kind*, Matt. 1: 19. 1 John 1: 9. comp. Tittmann l. c. — (β) Especially of those whose hearts are *right with God, righteous, pious, godly*. Matt. 13: 43 τότε οἱ δίκαιοι ἐκλήμψουσιν ὡς ὁ ἥλιος. v. 49. 23: 29. 25: 46. Mark 6: 20. Luke 14: 14. 23: 47. Rom. 2: 13. 3: 10. 5: 19. al. Rom. 1: 17 δίκαιος ἐκ πίστεως, *just through faith*, i. q. δίκαιοις δ. π. Sept. and ܡܕܢܗܐ Gen. 6: 9. Ps. 1: 5. 118: 15, 19. al. — Act. Thom. 20. Test. XII Patr. Fabr. Cod. Pseud. V. T. I. p. 571, 609.—(γ) Spoken in the highest and most perfect sense of God, John 17: 25. Rom. 3: 26. 1 John 2: 29. of Christ, Acts 3: 14. 7: 52. 22: 14. 1 John 2: 1. 3: 7. Sept. for ܡܕܢܗܐ Ex. 9: 27. Deut. 32: 4. Ezra 9: 15. AL.

Δικαιοσύνη, ης, ἡ, (δικαίος,) pp. *the doing or being what is just and right*, viz.

a) the doing *alike* to all, i. e. *justice, equity, impartiality*; spoken of a judge etc. Acts 17: 31 κρίνειν τὴν οἰκουμένην ἐν δικαιοσύνῃ. Rev. 19: 11. Heb. 11: 33 εἰργάσαντο δικαιοσύνην, *exercised justice*, i. e. dispensed justice to the nations, etc. Rom. 9: 28, quoted from Is. 10: 22, where Sept. for ܡܕܢܗܐ, as also Is. 5: 16. 9: 7. for ܡܕܢܗܐ Ps. 9: 9. 35: 24.—Ecclus. 45: 26. Jos. Ant. 3. 4. 1.

b) of character, conduct, etc. *the being just as one should be*, i. e. *rectitude, uprightness, righteousness, virtue*, like the Heb. ܡܕܢܗܐ, ܡܕܢܗܐ; comp. in Δίκαιος b. So of actions, duties, etc. i. q. τὸ δίκαιον, *what is right, proper, fit*, Matt. 3: 15 πληρῶσαι πάντων δικαιοσύνην. —Of disposition, conduct, viz. (α) in the language of common life, Eph. 5: 9. 1 Tim. 6: 11. 2 Tim. 2: 22. Heb. 1: 9. 7: 2. Rev. 22: 11 in later edit. Sept.

for דִּקְיָה Ps. 15: 2. Job 29: 14. דִּקְיָה 1 Sam. 26: 23. Prov. 8: 18, 20.—Xen. Mem. 1. 2. 24. Conv. 3. 4.—Including the idea of *kindness, benignity, liberality*, 2 Cor. 9: 9, 10, 2 Pet. 1: 1. Comp. in *δικαιος* b. Also in later edit. put for *ἀληθοσύνη*, *alms*, Matt. 6: 1, coll. v. 2. So Sept. for דִּקְיָה Gen. 20: 13. 21: 23. Is. 63: 7. דִּקְיָה 1 Sam. 12: 7. Ps. 24: 5. Mic. 6: 5.—Tob. 2: 14. Bar. 5: 9. Fabr. Cod. Pseud. V. T. I. p. 82.—(β) Spoken of that *righteousness* which has regard to God and the divine law, viz. either (1) merely external and consisting in the observance of external precepts, as *δικαιοσύνη ἢ ἐν νόμῳ* v. *ἐν νόμῳ*, Phil. 3: 6, 9, where it is contrasted with *ἡ δικ. διὰ πίστεως*; or (2) internal, where the heart is *right* with God, *piety towards God*, and thence *righteousness, godliness*, i. e. vital religion; genr. Matt. 5: 6, 10, 20. 6: 33. 21: 32. Luke 1: 75. Acts 10: 35. 24: 25. Rom. 6: 16, 18 sq. Heb. 1: 9. 5: 13. James 3: 18. al. saep. So Sept. and דִּקְיָה Ps. 17: 15. 45: 8. דִּקְיָה Gen. 18: 19. 1 K. 3: 6. Ez. 14: 14.—Jos. Ant. 1. 2. 1. ib. 8. 4. 4. comp. Plut. Timol. 29 ult.—So *λογίζεσθαι εἰς δικαιοσύνην*, to count or impute as *righteousness*, i. e. to regard as evidence of piety, Rom. 4: 3, 5, 6, 9, 22. Gal. 3: 6. James 2: 23; all quoted from Gen. 15: 6 where Sept. for דִּקְיָה. Hence *ἡ δικαιοσύνη ἢ ἐν v. διὰ πίστεως*, the *righteousness which is of or through faith* sc. in Christ, i. e. where faith is counted, imputed, as righteousness or as evidence of piety, Rom. 9: 30. 10: 6. Phil. 3: 9. *κατὰ πίστιν*, Heb. 11: 7. al. and by meton. Christ as the source or author of *righteousness*, 1 Cor. 1: 30. Hence too *δικαιοσύνη τοῦ Θεοῦ*, objectively, i. e. the *righteousness which God approves, requires, bestows*, Rom. 1: 17. 3: 21, 22, 25, 26. and by meton. *ἡ δικ. Θεοῦ* is i. q. *δίκαιοι παρὰ Θεῷ*, 2 Cor. 5: 21. Sept. and דִּקְיָה יְהוָה Ps. 5: 9.—(3) Spoken in the highest and most perfect sense, of God subjectively, i. e. as an attribute of his character, Rom. 3: 5. perhaps of Christ, John 16: 8, 10.

c) by meton. in the sense of being regarded as just, i. e. *imputation of righteousness, justification*, i. q. *δικαίωσις*, Rom. 5: 17, 21. 10: 4, 5. 2 Cor. 3: 9

ἡ δαμονία τῆς δικαιοσύνης. opp. to ἡ *δικ. τῆς καταπληρώσεως*. Gal. 2: 21. 3: 21. 5: 5. Put for the *mode or way of justification*, Rom. 10: 3 ter. AL.

Δικαιόω, ὠ, f. ὠσα, (*δικαιος*) to justify, i. e. to regard as just, to declare one to be just, trans.

a) as a matter of right, justice, etc. to *absolve, to acquit, to clear*, sc. from any charge or imputation. Matt. 12: 37 *ἐν τῶν λόγων σου δικαιώσῃς*, καὶ *ἐν τ. λ. σου καταδικασθήσῃ*. 1 Cor. 4: 4. seq. ἀπό c. gen. of thing, Acts 13: 39 bis. Rom. 6: 7 ἀπό ἀμαρτίας, coll. v. 18 where it is *ἀντιδικός*. Sept. for דִּקְיָה Ex. 23: 7. Deut. 25: 1. 1 K. 8: 32. So *δικαιοῦν ἑαυτόν*, to justify one's self, to excuse one's self, Luke 10: 29. So Sept. for דִּקְיָה Gen. 44: 16.—Eccles. 10: 29. Test. XII Patr. p. 541.—In classic writers in the wider sense to *do justice to*, i. e. both to defend the right of any one, Polyb. 3. 31. 9. and also to condemn, etc. Thuc. 3. 40. Herodot. 3. 29.

b) spoken of character, etc. to declare to be just as it should be, i. e. to pronounce right, etc. of things, to regard as right and proper, i. q. *ἀξιόω*, Herodot. 1. 89. Jos. Ant. 9. 9. 1.—In N. T. only of persons, to acknowledge and declare any one to be righteous, virtuous, good, comp. in *δικαιος* b. Hence, (a) by impl. to vindicate, to approve, to honour, to glorify; Pass. to receive honour, etc. e. g. τὸν Θεόν Luke 7: 29. So Matt. 11: 19 et Luke 7: 35 *ἐδικαιώθη ἡ σοφία ἀπὸ τῶν τέκνων αὐτῆς*, i. e. true wisdom is acknowledged and honoured by her real followers. 1 Tim. 3: 16, comp. Bibl. Repos. II. p. 49. Rom. 3: 4 quoted from Ps. 51: 6, where Sept. for דִּקְיָה, so Ez. 16: 52. —Psalm. Salom. in Fabr. Cod. Pseud. V. T. Ps. 2: 16. 3: 5. al. Comp. Kypke I. p. 240.—(β) In relation to God and the divine law, to declare righteous, to regard as pious, e. g. Luke 16: 15 οἱ δικαιοῦντες ἑαυτοὺς ἐνώπιον τῶν ἀνθρώπων, i. e. those who profess themselves righteous, pious, before men, —Spoken espec. of the justification bestowed by God on men through Christ, in which he is said to regard and treat them as righteous, to approve and reward

as truly pious, i. e. to absolve from the consequences of sin and admit to the enjoyment of the divine favour; Rom. 3: 26 δικ. τὸν ἐν πίστει Ἰησοῦ. v. 30. 4: 5. 8: 30 bis, 33. Gal. 3: 8. So Pass. of men, to be justified, e. g. πιστεῖ or ἐν πίστει Rom. 3: 28. 5: 1. Gal. 2: 16. 3: 24. ἐξ ἔργων or οὐκ ἐξ ἔργων, Rom. 3: 20. 4: 2. Gal. 2: 16 bis. James 2: 21, 24, 25. οὐκ ἐν νόμῳ Gal. 3: 11. 5: 4. genr. Rom. 2: 13. 3: 24. 5: 9. 1 Cor. 6: 11. Gal. 2: 17. Tit. 3: 7. So Luke 18: 14. Comp. Protevang. Jac. in Fabr. Cod. Apoc. N. T. p. 77.

c) in the sense of to make or cause to be upright, etc. Mid. to make one's self upright, i. e. to be upright, virtuous, etc. aor. 1 pass. in Mid. sense, (Buttm. §136. 2.) Rev. 22: 11 ὁ δικαῖος δικαιοθήτω ἔτι, he that is upright, let him be upright still; so in text. rec. but later editions read δικαιοσύνην ποιησάτω.—So Sept. for דִּקְיָה Pa. 73: 13.

Δικαίωμα, ατος, τό, (δικαίω,) any thing justly or rightly done; hence right, justice, equity, etc.

a) spoken of a doing right or justice to any one, a judicial sentence, etc. (α) favourable, i. e. justification, acquittal, Rom. 5: 16, opp. to κατάκριμα.—(β) unfavourable, i. e. condemnation, judgment, implying punishment, Rev. 15: 4. So דִּקְיָה Pa. 119: 75, 137, where Sept. κρίμα. Comp. in Δικαίω a, ult.—Hence

b) genr. a decree, as defining and establishing what is right and just, i. e. a law, ordinance, precept, e. g. τοῦ κυρίου Luke 1: 6. Rom. 1: 32. τοῦ νόμου Rom. 2: 26. 8: 4. τῆς λατρίας, i. e. respecting worship, Heb. 9: 1. τῆς σαρκός, i. e. carnal, 9: 10. So Sept. for דִּקְיָה Ex. 15: 25, 26. דִּקְיָה Lev. 25: 18. דִּקְיָה Ex. 21: 1. Num. 36: 13. דִּקְיָה Deut. 30: 16.—Jos. B. J. 7. 5. 2. Thuc. 1. 41.

c) spoken of character etc. righteousness, virtue, piety towards God, e. g. of saints Rev. 19: 8. of Christ, as manifested in his obedience, Rom. 5: 18, i. q. ὑπακοή v. 19.—Bar. 2: 19.

Δικαίως, adv. (δικαῖος,) justly, rightly, i. e.

a) with strict justice, Luke 23: 41.

1 Pet. 2: 23. Sept. for דִּקְיָה Deut. 1: 16. Prov. 31: 9.—Xen. Mem. 3. 1. 2. ib. 3. 5. 20.

b) as is right and proper, as one ought, 2 Cor. 15: 34. Sept. for דִּקְיָה Prov. 28: 18.—Xen. Hiero 4. 10.

c) righteously, piously, 1 Thess. 2: 10. Tit. 2: 12.—Ignat. Ep. ad Eph. 14. Clem. Alex. Strom. 3. 6 δικαίως βιβιωσκότες.

Δικαιώσεις, εως, ῆ, (δικαίω,) justification, sc. which God bestows on men through Christ; see in Δικαίω b. β. Rom. 4: 25. 5: 18.—pp. Jos. Ant. 18. 1. 3 δικαιώσεις [εἶναι] οἷς ἀρετῆς ἐπιτηδεύσεις γίγνεται.

Δικαστής, ου, ό, (δικάω jus dico,) a judge, Luke 12: 14. Acts 7: 27, 35. Sept. for דִּקְיָה Ex. 2: 14. 1 Sam. 8: 1.—Jos. Ant. 4. 8. 1. Xen. Cyr. 1. 3. 17.

Δίκη, ης, ῆ, pp. right, justice, espec. a judicial process, cause, Xen. Cyr. 1. 3. 16. Apol. 24. Lac. 13. 11. Hence in N. T. punitive justice, viz.

a) as the name of the heathen goddess of justice, ἡ Δίκη, Nemesis, vengeance, Acts 28: 4. Comp. 2 Macc. 8: 11, 13.—Dem. 422. 11. Soph. Antig. 538. [544.] Arr. Exp. Al. M. 4. 9. 9.

b) in the sense of judgment, sentence, implying punishment, Acts 25: 15 κατ' αὐτοῦ δίκην.—Comp. Xen. An. 5. 8. 1.—Hence genr. punishment, vengeance, 2 Thess. 1: 9. Jude 7. Sept. for דִּקְיָה Ex. 21: 20. דִּקְיָה Deut. 32: 41. Ez. 25: 12.—Jos. Ant. 7. 9. 4. Xen. Cyr. 1. 6. 45. Mem. 2. 2. 13.

Δίκτυον, ου, τό, a net, fish-net, Matt. 4: 20, 21. Mark 1: 18, 19. Luke 5: 2, 4, 5, 6. John 21: 6, 8, 11 bis.—Jos. Ant. 9. 4. 6. Hom. Od. 22. 386. a hunter's net, Xen. Ven. 6. 9. ib. 8. 7.

Δίλογος, ου, ό, ῆ, adj. (δύς and λόγος,) pp. uttering the same thing twice, repeating; so διλογεῖν and διλογία Xen. Eq. 8. 2. Diod. Sic. 20. 37. In N. T. double-tongued, deceitful, i. e. speaking one thing and meaning another, 1 Tim. 3: 8.—So Theophylact. in loc. ἄλλα φερόντων καὶ ἄλλα λέγοντων. Comp. Pa. 12: 3 דִּבְרֵי יְהוָה וְדִבְרֵי בְּנֵי אָדָם.

Διό, conj. (i. q. δι' ο, on which account, wherefore, therefore, Matt. 27: 8. Luke 1: 35. 7: 7. Heb. 3: 7. saep. — Herodian. 1. 8. 2. ib. 2. 8. 5. AL.

Διοδεύω, f. εὔσω, (διά, ὁδεύω,) to travel through, to traverse, seq. acc. of place Acts 17: 1. seq. κατά c. acc. Luke 8. 1. Sept. for דרך Jer. 50: 13. דרך Gen. 13: 17. — Wisd. 5: 7. I Macc. 12: 32. Pol. 2. 15. 5.

Διονύσιος, ου, ὁ, Dionysius, an Areopagite of Athens, converted under Paul's preaching, Acts 17: 34.

Διόπερ, conj. (διό strengthened by περ,) on which very account, wherefore, 1 Cor. 8: 13. 10: 14. 14: 13. Comp. Buttm. § 75. 3. § 149. p. 432. — Judith 8: 17. Xen. Cyr. 5. 1. 13.

Διοπετής, έός, ους, ὁ, ἡ, adj. (Διός gen. of Ζεύς, and πέτω i. q. πίπτω,) fallen from Jove, heaven-descended; Acts 19: 35 τοῦ διοπετοῦς sc. ἀγάλματος, viz. the image worshipped in the temple of Diana at Ephesus; see Plin. H.N. 16. 40. Calmet arts. Diana, Ephesus. — Herodian. 1. 11. 2 ἀγάλμα διοπετέε.

Διορθώμα, ατος, τό, (διορθόω to rectify through,) an emendation, reform, improvement, in Mss. Acts 24: 3, where text. rec. κατόρθωμα. — Pol. 3. 118. 2.

Διορθώσεις, εως, ἡ, (διορθόω,) emendation, reformation; Heb. 9: 10 καίρος διορθώσεως, i. e. the time of a new and better dispensation under the Messiah; comp. in Ἀποκατάστασις. — Jos. B. J. 1. 20. 1. Diod. Sic. 1. 75.

Διορύσσω or **ὕττω**, f. ξω, (διά, ὀρύσσω,) to dig through, sc. τὸν οἶκον, τὴν οἰάν, i. e. the walls of houses, which in the East are built of clay, earth, etc. Matt. 6: 19, 20. 24: 43. Luke 12: 39. See Calmet p. 511. So Sept. and 39 Job 24: 16. so Ez. 12: 7 τὸν τοίχον. — Xen. Conv. 4. 30. Thuc. 2. 3.

Διῶσκούροι, ων, οἱ, (Διός gen. of Ζεύς, and κούρος i. q. κόρος a youth; written also Διόσκοροι, Lob. ad Phryn. p. 235,) the Dioscuri, i. e. Castor and Pollux, in heathen mythology the sons

of Jupiter by Leda, and the patrons of sailors, Acts 28: 11. — Theocr. Id. 22. 1. Xen. Conv. 8. 29. Comp. Hor. Carm. 1. 3. 2. ib. 4. 8. 31.

Διῶτι, conj. (δι' οτι,) i. q. διὰ τοῦτο οτι, on account of this that, for this reason that, i. e. simply, because, for, Luke 2: 7. 21: 28. Acts 17: 31. Rom. 1: 19. Gal. 2: 16. al. Sept. for 7 Zeph. 2: 10. 7 Job 32: 2. — Xen. Conv. 8. 19. Mem. 1. 2. 54. Comp. Buttm. § 149. p. 423. AL.

Διοτρεφής, έός, ους, ὁ, (Διός gen. of Ζεύς and τρέφω,) Diotrophes, pr. name, 3 John 9.

Διπλόος, ους; ὅη, ἡ; ὅον, οὖν; (Buttm. § 71. 3. § 60. 5. b;) two-fold, double; pp. Sept. for 7 Gen. 43: 15. Ex. 16: 5. Xen. An. 7. 6. 7. In N. T. trop. for any greater relative amount, as of honour, 1 Tim. 5: 17. of punishment, Rev. 18: 6 bis. So Sept. and 7 Jer. 16: 18. — Herodian. 6. 7. 7. Xen. Cyr. 2. 3. 23. — Comparative διπλότερον as adv. two-fold more, Matt. 23: 15. Comp. Buttm. § 115. 5.

Διπλόω, ῶ, f. ὦσω, (διπλόος,) to double, trans. Rev. 18: 6 διπλοῦνται αὐτῇ διπλᾷ lit. double to her double, i. e. render back to her two-fold punishment. — pp. Xen. H. G. 6. 5. 19.

Δίς, num. adv. twice, Mark 14: 30, 72. Luke 18: 12. Jude 12 δις ἀποθανόντα, twice dead, i. e. utterly. So ἅπαξ καὶ δις, once and again, often, Phil. 4: 16. 1 Thess. 2: 18.

Διστάζω, f. ἄσω, (δίσ,) to doubt, to be uncertain, intrans. Matt. 14: 31. 28: 17. — Diod. Sic. 4. 62.

Διστομος, ου, ὁ, ἡ, (δίσ, στόμα,) double-mouthed, e. g. ποταμός Pol. 34. 10. 5. In N. T. spoken of a sword, two-edged, Heb. 4: 12. Rev. 2: 12. [19: 15 in Mss.] Rev. 1: 16, comp. Gesen. on Is. 49: 2. So Sept. for 7 Ps. 149: 6. Prov. 5: 4. — Eccclus. 21: 3. Eurip. Orest. 1296. [1303.]

Δισχίλιοι, αι, α, ord. adj. two thousand, Mark 5: 13.

Διῶλλω, f. ἴσω, (διά, ἔλλω,) to fl-

ter or strain through, sc. a sieve, strainer, etc. i. e. by impl. to strain out, trans. Matt. 23: 24, where comp. Buxt. Lex. Ch. Rab. 1516.—Artemid. 4. 48.

Διχάζω, f. ἀνω, (διχα,) to divide in two, pp. Artemid. 2. 24. In N. T. trop. to set at variance, trans. διχάζειν τινά κατὰ τινος, i. e. to excite one against another, Matt. 10: 35. coll. Luke 12: 52, 53.

Διχοστασία, ας, ἡ, (διχα, στάσις,) dissension, discord, Rom. 16: 17. 1 Cor. 3: 3. Gal. 5: 20.—1 Macc. 3: 29. Dion. Hal. Ant. 8. 72.

Διχοτομέω, ὦ, f. ἴσω, (διχα and τομή fr. τέμνω,) to cut in two, Jos. Ant. 8. 2. 2. Polyb. 6. 28. 2. to cut in pieces, Pol. 10. 15. 5, which was a cruel kind of punishment practised among the Hebrews and other ancient nations; see 1 Sam. 15: 33. 2 Sam. 12: 31. Dan. 2: 5. 3: 29. coll. Heb. 11: 37. Herodot. 2. 139. ib. 3. 13. ib. 7. 39. Diod. Sic. 17. 83. Sueton. Calig. 27. — In N. T. genr. and trop. to inflict severe punishment, Matt. 24: 51. Luke 12: 46. Comp. Hist. of Sus. 55, 59.

Διψάω, ὦ, f. ἴσω, the contraction being properly always into η instead of α, like ζάω, Butt. § 105. n. 5; the form διψῶ instead of διψῇ belongs to the later Greek, John 7: 37. Rom. 12: 20. Athen. III. 474. Aesch. Dial. Soc. 3. 5; comp. Lob. ad Phryn. p. 61. Winer § 13. 3. —to thirst, to be athirst, viz.

a) pp. intrans. Matt. 25: 35, 37, 42, 44. John 4: 13, 15. 19: 28. Rom. 12: 20. 1 Cor. 4: 11. Sept. for נָחַץ Judg. 15: 18. Prov. 25: 22.—Xen. Cyr. 1. 2. 11. Mem. 1. 3. 6.

b) metaph. to thirst after, to long for, to desire vehemently, seq. accus. as τὴν δικαιοσύνην, i. e. piety towards God and its attendant privileges, Matt. 5: 6; comp. Winer Gr. § 30. 7. — So Sept. for נָחַץ Ps. 63: 2.—Wisdom. 11: 14. Jos. B. J. 1. 32. 2 ult.—Hence absol. to thirst, sc. after the disposition and privileges of the children of God, of the Messiah's kingdom, John 4: 14. 6: 35. 7: 37. Rev. 7: 16. 21: 6. 22: 17. So Sept. and נָחַץ Ps. 42: 3. — Xen. Cyr. 5. 1. 1 οἷως ἂν ὑμῖν διψῶ χαρίζεσθαι.

Δίψος, εος, ους, τό, (διψάω,) thirst, 2 Cor. 11: 27. Sept. for נָחַץ Ex. 17: 3. —Xen. Mem. 1. 4. 13.

Διψυχος, ου, ὁ, ἡ, adj. (δις, ψυχή,) double-minded, i. e. inconstant, wavering, James 1: 8. 4: 8. — Clem. Rom. 1. 23. Constitut. Apost. 7. 11.

Διωγμός, οῦ, ὁ, (διώκω,) pursuit, sc. of enemies, Xen. Cyr. 1. 4. 21. In N. T. persecution, Matt. 13: 21. Mark 4: 17. 10: 30. Acts 8: 1. 13: 50. Rom. 8: 35. 2 Cor. 12: 10. 2 Thess. 1: 4. 2 Tim. 3: 11 bis. — Sept. Prov. 11: 19. 2 Macc. 12: 23.

Διώκτης, ου, ὁ, (διώκω,) a persecutor, 1 Tim. 1: 13.—Symm. Hos. 6: 8.

Διώκω, (διω to flee,) f. διώξω Luke 21: 12. John 15: 20. Xen. An. 1. 4. 8; better διώξομαι, Winer § 15. Passow sub voc. pp. to cause to flee; hence genr. to pursue after sc. flying enemies, Sept. for נָחַץ Lev. 26: 7. Xen. Cyr. 3. 2. 10. Hence in N. T.

a) to pursue with malignity, to persecute, seq. accus. expr. or impl. Matt. 10: 23. 23: 34 καὶ διώξετε [αὐτοὺς] ἀπὸ πόλεως εἰς πόλιν. Acts 26: 11. Rev. 12: 13.—1 Macc. 5: 21. Herodian. 1. 13. 16. ib. 7. 11. 10. Thuc. 1. 37.—So genr. to persecute, to harass, to maltreat, seq. accus. Matt. 5: 10, 11, 12, 44. Luke 21: 12. John 5: 16. Acts 7: 52. Rom. 12: 14. Gal. 1: 13, 23. 6: 12. Sept. for נָחַץ Ps. 7: 1. Jer. 17: 18. — Wisd. 16: 16. 2 Macc. 5: 8.

b) genr. to pursue, to follow, sc. in company or in order to find, overtake, etc. spoken of persons, absol. Luke 17: 23.—Ecclesi. 27: 20. Xen. H. G. 1. 1. 13. de Mag. Eq. 4. 5.—Metaph. of things, to follow earnestly, to pursue after, in order to acquire or attain to; Rom. 9: 30, 31. 1 Cor. 14: 1. 1 Tim. 6: 11. Heb. 12: 14. absol. to follow on, to press forward, Phil. 3: 12, 14. So Sept. and נָחַץ Deut. 16: 20. Prov. 15: 9.—Diod. Sic. 2. 59. Xen. Cyr. 8. 1. 39. AL.

Δόγμα, ατος, τό, (δοκέω,) a decree, edict, ordinance, e. g. of a prince, Luke 2: 1. Acts 17: 7. of the apostles, Acts 16: 4. of the Mosaic law, i. e. external precepts, Eph. 2: 15. Col. 2: 14,

coll. v. 16, 20sq. Sept. of a prince, for Chald. דָּן Dan. 2: 13. 6: 8, 15. דָּנָה Dan. 3: 10. 6: 13.—Ignat. ad Magn. 13 ἐν δόγμασιν τοῦ κυρίου καὶ τῶν ἀποστόλων. Xen. An. 2. 3. 5.

Δογματίζω, f. ἴσω, (δόγμα,) to make a decree, to prescribe an ordinance, intrans. i. q. δόγμα τιθέναι, 2 Macc. 10: 8. 15: 36. Diog. Laert. 3. 51.—In N. T. Mid. δογματίζομαι, to suffer a law to be prescribed to one's self, to be subject to ordinances, Col. 2: 20. Comp. Buttm. § 135. 8.

Δοκέω, ὦ, f. δόξω, aor. 1. ἔδοξα, Buttm. § 114, to seem, to appear, neut. and intrans. viz.

a) with a reflex. pron. expr. or implied, δοκῶ ἑμαυτῷ, δοκῶν ἑαυτῷ, etc. to seem to one's self, i. e. to be of opinion, to think, to suppose, to believe, etc. seq. infin. praes. Acts 26: 9 ἐγὼ μὲν οὖν ἔδοξα ἑμαυτῷ, δὲν πολλὰ πράξαι κ. τ. λ. — Xen. Hiero 1. 6 δοκῶ μοι αἰσθάνεσθαι. 1. 33.—Hence genr. as an act. intrans. verb in the above sense, the reflex. dat. being suppressed, viz. to be of opinion, to think, etc. (α) Seq. infin. with the same subject, Buttm. § 140. 1. Winer § 45. 2; e. g. with infin. present, expressing a continued action, etc. Buttm. § 137. 5. Winer § 45. 8 med. Matt. 3: 9 μὴ δόξης λέγειν ἐν ἑαυτοῖς, think not, presume not, to say, etc. Luke 8: 18. 24: 37. John 5: 39. 16: 2 δόξῃ λατρεῖν προσφέρειν τῷ θεῷ. Acts 12: 9. 1 Cor. 3: 18. 7: 40. 14: 37. Gal. 6: 3. James 1: 26.—2 Macc. 9: 8, 10. Xen. An. 2. 2. 14.—With infin. perfect, implying an action completed, in reference to the present time; Buttm. § 137. 2. Winer § 45. 8 ult. Acts 27: 13 δόξαντες τῆς προδόσεως κερκατημέναι. 1 Cor. 8: 2. Phil. 3: 4.—Xen. Cyr. 1. 1. 6.—(β) Seq. infin. with a different subj. in the accus. Winer § 45. 2. Mark 6: 49 ἔδοξαν φάντασμα εἶναι. 1 Cor. 12: 23. 2 Cor. 11: 16. So Sept. for דָּן Gen. 38: 15.—Palaeoph. 1. Xen. Cyr. 1. 6. 10.—(γ) Seq. ὅτι, instead of the accus. and infin. Buttm. § 149. p. 423. Winer § 57. 5. Matt. 6: 7 δοκοῦσι γὰρ ὅτι κ. τ. λ. 26: 53. Luke 12: 51. 13: 2, 4. 19: 11. John 5: 45. 11: 13. 13: 29. 20: 15. 1 Cor. 4: 9. 10: 12. 2 Cor. 12: 19. James 4: 5.—

(δ) Absol. Luke 17: 9 οὐ δοκῶ. seq. ἢ ἄρα Matt. 24: 44. Luke 12: 40. seq. πόσῳ Heb. 10: 29.—Xen. Cyr. 5. 3. 30 ὡς ἐγὼ δοκῶ. 7. 2. 19. Anacr. 40. 15 πόσον.

b) in reference to others, to seem, to appear, etc. seq. dat. and infin. Luke 10: 36 τίς οὖν δοκῶ σοι πλησίον γεγονέναι. Without dat. but seq. infin. of the same subject, which then takes the adjuncts in the nominative, Buttm. § 142. 2. 1. Acts 17: 18 ἔστων δαιμονίων δοκῶ καταγγελέως εἶναι. 1 Cor. 12: 22. 2 Cor. 10: 9. Heb. 12: 11.—Jos. Ant. 5. 7. 5. Lucian. D. Deor. 1. 2.—Spoken also in the moderation and urbanity of the Greek manner, of what is real and certain; comp. Buttm. § 1. n. 1. Mark 10: 42 οἱ δοκούντες ἄρχουσιν, i. q. οἱ ἀρχοντες. Luke 22: 24. 1 Cor. 11: 16. Gal. 2: 9. Heb. 4: 1.—Susann. 6. Jos. c. Ap. 1. 12. Herodian. 2. 5. 10. Xen. Anab. 1. 9. 1. Hi. 2. 1.—Gal. 2: 6 οἱ δοκούντες εἶναι τι, who seem to be something, i. e. who are persons of note, distinguished, comp. v. 9; and so οἱ δοκούντες, chiefs, leaders, etc. Gal. 2: 2, 6.—Jos. Ant. 19. 6. 3. Herodian. 6. 1. 3.

c) impera. δοκεῖ μοι, etc. it seems to me, i. e. (α) to think, to suppose, etc. interrog. τί δοκεῖ σοι v. ὑμῖν etc. what thinkest thou? Matt. 17: 25. 18: 12. 21: 28. 22: 17, 42. 26: 66. John 11: 56. Without interrog. Acts 25: 27 ἄλογον γὰρ μοι δοκεῖ.—Lucian. D. Deor. 6. 4. Xen. H. G. 2. 4. 18 ὡς γ' ἡμοὶ δοκεῖ.—(β) it seems good to me, it is my pleasure, etc. i. q. pers. to determine, to resolve, seq. infin. Luke 1: 3. Acts 15: 22, 25, 28, 34.—Esdr. 8: 11. Jos. Ant. 7. 9. 7. Xen. An. 2. 1. 2.—So particip. neut. τὸ δοκούν μοι, what seems good to me, i. e. one's pleasure, will, etc. Heb. 12: 10 κατὰ τὸ δοκούν αὐτοῖς, i. e. as they thought best.—Thuc. 1. 84 παρὰ τὸ δοκούν ὑμῖν. Xen. H. G. 6. 3. 5.

Δοκιμάζω, f. ἴσω, (δόκιμος,) to prove, to try, trans.

a) pp. to make trial of, to put to the proof; to examine; e. g. metals etc. by fire, 1 Pet. 1: 7. 1 Cor. 3: 13. Sept. and חִקַּךְ Zech. 13: 9. חִקְךָ Prov. 17: 3.—Ecclus. 2: 5. Isocr. ad Dem. p. 7. B.—So of other things by taste, Luke 14: 19; and genr. in any way,

Rom. 12: 2. 1 Cor. 11: 28. 2 Cor. 8: 8, 22. 13: 5. Gal. 6: 4. Eph. 5: 10. 1 Thess. 2: 4 τὰς καρδίας. 5: 21. 1 Tim. 3: 10. 1 John 4: 1. So Sept. and יְהוָה Ps. 17: 3. Jer. 11: 20. רָקַח Ps. 139: 1, 23.—Wisd. 11: 10. Jos. Ant. 1. 13. 4. Xen. Mem. 2. 6. 1.—Spoken in respect to God, to put to the proof, i. e. to tempt, i. q. πειράζειν, Heb. 3: 9. So יְהוָה Mal. 3: 15, Sept. ἀνδρίστημι.—Hence by impl. to examine and judge of, i. e. to estimate, to distinguish, Luke 12: 56 bis, coll. Matt. 16: 3. Rom. 2: 18 et Phil. 1: 10, see in Διαφύω 2. a. a. Sept. for רָקַח Zech. 11: 13.

b) in the sense of to have proved, i. e. to hold as tried, to regard as proved, and genr. to approve, to judge fit and proper, e. g. persons, 1 Cor. 16: 3. 1 Thess. 2: 4 δεδοκιμάσμεθα.—Jos. Ant. 3. 4. 1. Diod. Sic. 4. 7. — Of things, Rom. 14: 22. seq. infin. Rom. 1: 28.—Jos. Ant. 1. 7. 1. ib. 2. 7. 4.

Δοκιμασία, ας, ἡ, (δοκιμάζω,) trial, probation, pp. Jos. Ant. 4. 3. 4. Xen. Mem. 2. 2. 13. In the sense of temptation, act of tempting, Heb. 3: 9 in Mss.

Δοκιμή, ἥς, ἡ, (δόκιμος,) proof, trial, i. e.

a) the state of being tried, a trying, 2 Cor. 8: 2 ἐν πολλῇ δοκιμῇ θλίψεως, i. e. through affliction.

b) the state of having been tried, tried probity, approved integrity, Rom. 5: 4 bis. 2 Cor. 2: 9. 9: 13 δοκ. τῆς διακονίας, tried probity exhibited in this ministry. Phil. 2: 22.

c) proof, in the sense of evidence, sign, token, 2 Cor. 13: 3, coll. 12: 12.

Δοκιμιον, ιου, τό, (δόκιμος,) proof, test, Herodian. 2. 10. 12. Sept. for מַצְרֵב a crucible, Prov. 27: 21. In N. T. proof, trial, i. q. δοκιμή, viz. Act. a trying, James 1: 3. — Pass. tried probity, sincerity, etc. 1 Pet. 1: 7.

Δόκιμος, ου, ό, ἡ, adj. (δίχομαι,) receivable, current, spoken of money, etc. as having been tried and refined; Sept. for עָרָר Gen. 23: 16. עָרָר 1 Chr. 29: 4. עָרָר 2 Chr. 9: 17. Hence in N. T. metaph. tried, proved, approved, and therefore genuine, Rom. 16: 10.

1 Cor. 11: 19. 2 Cor. 10: 18. 13: 7. 2 Tim. 2: 15. James 1: 12.—Xen. Ag. 1. 23. Hesych. δόκιμον· χρησίμον, τέλειον.—By impl. acceptable, well reported of, Rom. 14: 18. — Herodot. 7. 117. Anth. Gr. III. p. 25. ed. Jac.

Δοκός, ου, ἡ, a beam, joist, Matt. 7: 3, 4, 5. Luke 6: 41, 42 bis. Sept. for יֵדִי Gen. 19: 8. Cant. 1: 17. — Diod. Sic. 2. 10.

Δόλιος, ία, ιον, (δόλος,) guileful, deceitful, 2 Cor. 11: 13. Sept. for יֵדִי Prov. 11: 1. יֵדִי Ps. 120: 2, 3.—Xen. An. 1. 4. 7.

Δολίω, ω, f. ώσω, (δόλος,) to use guile, to deceive, intrans. Rom. 3: 13 ταῖς γλώσσαις αὐτῶν ἐδολιούσαν, for ἐδολιούν, quoted from Ps. 5: 10, where Sept. for יֵדִי יֵדִי. So for יֵדִי Num. 25: 18. For this Alexandrine form of the 3d plur. of the historical tenses, see Buttm. § 103. V. 1. H. Plack in Bibl. Repos. I. p. 664. Lob. ad Phryn. p. 349.

Δόλος, ου, ό, (δύλω, δόλεα,) bait, Hom. Od. 12. 252. Hence genr. fraud, guile, deceit, Matt. 26: 4. Mark 7: 22. 14: 1. John 1: 48. Acts 13: 10. Rom. 1: 29. 2 Cor. 12: 16. 1 Thess. 2: 3. 1 Pet. 2: 1, 22. 3: 10. [Rev. 14: 5.] Sept. for יֵדִי Gen. 27: 35. Is. 53: 9. יֵדִי Job 13: 7. Ps. 32: 2.—Xen. An. 5. 6. 29. H. G. 7. 1. 46.

Δολόω, ω, f. ώσω, (δόλος,) to deceive, trans. Xen. Cyr. 1. 6. 28. In N. T. to falsify, i. e. to adulterate, to corrupt, e. g. τὸν λόγον τοῦ Θεοῦ, by Jewish traditions etc. 2 Cor. 4: 2.—Ael. H. An. 16. 1. — Lucian. Hermot. 59. Hesych. δολοῖ· φθίρει, κακουργεῖ.

Δόμα, ατος, τό, (διδωμι,) a gift, Matt. 7: 11. Luke 11: 13. Phil. 4: 17. Eph. 4: 8, coll. Ps. 68: 19 where Sept. for יֵדִי, as also Gen. 25: 6. Dan. 2: 48. יֵדִי Prov. 18: 16. — 1 Macc. 10: 28. Plut. Mor. II. p. 29. ed. Tauchn.

Δόξα, ης, ἡ, (δοκίω,) a seeming, an appearance, Jos. Ant. 1. 11. 2 οἱ δὲ δόξαν αὐτῷ παρέσχον ἐσθιόντων. opinion sc. which one has of any thing, Herodot. 1. 79. Xen. Mem. 4. 8. 10. or in which one is held by others, estima-

tion, reputation, Dioc. Sic. 2. 29. Xen. Cyr. 8. 8. 3. Hence in N. T. *honour, glory*, viz.

a) spoken of honour due or rendered, i. e. *praise, applause*, etc. Luke 14: 10 τοῖς ἰστας σοὶ δόξαν ἐνάντιον κ. τ. λ. John 8: 54. 2 Cor. 6: 8. John 5: 41, 44, λαμβάνων δόξαν παρὰ ἀνθρώπων, and 1 Thess. 2: 6 ζητεῖν δόξαν ἐξ ἀνθρώπων *applause from men*. John 12: 43 δόξαν ἀνθρώπων *the applause of men*, etc. So ζητεῖν τὴν δόξαν τινός, i. e. *to seek that one may receive honour*, John 7: 18. 8: 50. al. — Spoken of God, e. g. εἰς δόξαν τοῦ Θεοῦ, *to the honour, glory, of God*, i. e. that God may be honoured, glorified, etc. Rom. 3: 7. 15: 7. Phil. 1: 11. and so πρὸς δόξαν τ. Θεοῦ, 2 Cor. 1: 20. ἐπὶ τῆς δόξης τ. Θεοῦ John 11: 4. So λαβεῖν τὴν δόξαν, *to receive praise, glory*, i. e. to be extolled in praises etc. Rev. 4: 11. For the phrase δοῦναι δόξαν τῷ Θεῷ, see in Ἀδδαμὶ α. γ. So in ascriptions, Luke 2: 14 δόξα ἐν ὑψηλοῖς Θεῷ. Rom. 11: 36. Gal. 1: 5. 1 Pet. 4: 11. al. Sept. for דָּבָר 1 Chr. 16: 28, 29. Ps. 29: 9. יְהוָה יְהוָה Ps. 104: 35. 106: 48.—Wisd. 10: 14. Dioc. Sic. 1. 62. Xen. Mem. 3. 12. 4.—By meton. spoken of the ground, occasion, source, of honour or glory, 1 Cor. 11: 15. 2 Cor. 8: 23. Eph. 3: 13. 1 Thess. 2: 20.—Comp. *decus*, Hor. Od. 1. 1. 2.

b) in N. T. spoken also of that which excites admiration, to which honour etc. is ascribed, viz.

(α) of external condition, *dignity, splendour, glory*; 1 Pet. 1: 24 πᾶσα δόξα τῆς σαρκὸς ὡς ἄνθος. Heb. 2: 7, quoted from Ps. 8: 6 where Sept. for דָּבָר. So by meton. that which reflects, expresses, exhibits, this *dignity*, etc. 1 Cor. 11: 7 bis, γυνὴ δὲ δόξα ἀνδρός ἐστὶ.—Ecclus. 1: 19. 2 Macc. 14: 9. Jos. Ant. 4. 2. 2.—Spoken of kings, etc. *regal majesty, splendour, pomp, magnificence*; e. g. of the expected temporal reign of the Messiah, Mark 10: 37, comp. Matt. 20: 21 where it is βασιλεία; and so also of the glory of his second coming, Matt. 19: 28. 24: 30. Mark 13: 26. Luke 9: 26. 21: 27. Tit. 2: 13. Sept. and דָּבָר 1 Sam. 2: 8. Is. 8: 7. דָּוִד 1 Chr. 29: 25. Dan. 11: 21. — Also of the accompaniments of royalty, e. g. of splendid apparel, Matt. 6: 29. Luke 12:

27. So Sept. for דָּבָר Ex. 28: 2, 40. דָּבָר Is. 61: 3. comp. Sept. Esth. 5: 1. 1 Macc. 14: 9. — Of wealth, treasures, etc. Matt. 4: 8. Luke 4: 6. Rev. 21: 24, 26. So Sept. and דָּבָר Gen. 31: 1. Is. 10: 3. — Meton. spoken in plur. of persons in high honour, e. g. δόξαι, *dignities*, i. e. kings, princes, magistrates, etc. 2 Pet. 2: 10. Jude 8. Comp. דָּבָר Is. 5: 13. Others, *angels*; comp. Philo de Monarch. II. p. 218.

(β) of an external appearance, *lustre, brightness, dazzling light*, viz. (1) pp. Acts 22: 11 οὐκ ἐνέβλεπον ἀπὸ τῆς δόξης τοῦ φωτός. 1 Pet. 5: 4. So of the sun, stars, etc. 1 Cor. 15: 40, 41 quater; also of Moses' face, 2 Cor. 3: 7, coll. Ex. 34: 29, 30, 35. or of the celestial light which surrounds angels, Rev. 18: 1; or glorified saints, Luke 9: 31, 32. 1 Cor. 15: 43. Col. 3: 4. Phil. 3: 21.—Ecclus. 43: 9. 50: 7. Bar. 4: 24. — (2) Spoken espec. of the celestial splendour in which God sits enthroned; *the divine effulgence, dazzling majesty, radiant glory*, (Rabb. דְּבָרֵי בִּרְיָה Buxt. Lex. Ch. Rab. Tal. 2394,) genr. 2 Thess. 1: 9. 2 Pet. 1: 17. Rev. 15: 8. 21: 11, 23, coll. 22: 5. as visible to mortals, Luke 2: 9. John 12: 41, coll. Is. 6: 1. Acts 7: 35. also as manifested in the Messiah's second coming, Matt. 16: 27. Mark 8: 38. So Sept. for דָּבָר יְהוָה Ex. 16: 10. 24: 17 where see. 1 K. 8: 11. Comp. Ps. 104: 1 sq. Ez. 1: 26, 27, 28. 1 Tim. 6: 16. Bar. 5: 9 τῷ φωτὶ τῆς δόξης αὐτοῦ.—So χειρουβὶμ δόξης, *cherubs of glory*, i. e. the representatives of the divine presence, Heb. 9: 5. Comp. Ex. 25: 22. Num. 7: 89. 2 Sam. 6: 2. Song of 3 Childr. 31.

(γ) of internal character, i. e. glorious moral attributes, *excellence, perfection*; viz. (1) spoken of God, *infinite perfection, divine majesty and holiness*, Acts 7: 2. Rom. 1: 23 ἥλλαξαν τὴν δόξαν τοῦ ἀφθάρτου Θεοῦ. Eph. 1: 17 ὁ πατὴρ τῆς δόξης, i. e. possessing infinite perfections. Heb. 1: 3. So of the divine perfections as manifested in the power of God, John 11: 40. Rom. 6: 4. Col. 1: 11. 2 Pet. 1: 3 see in Ἀρετὴ α. or in his *benevolence and beneficence*, Rom. 9: 23. Eph. 1: 12, 14, 18. 3: 16. So of Jesus, as the ἀπαύγασμα (Heb. 1: 3) of the divine perfections, John 1: 14.

2: 11. of the Spirit, 1 Pet. 4: 14.—Just. Mart. de Resurr. p. 284.—Spoken also of things, in place of an adjective, *excellent, splendid, glorious*, 2 Cor. 3: 7 *ὡς δὲ ἡ διακονία ἐξωρῆθη ἐν δόξῃ*. v. 8, 9. Eph. 1: 6 *ὡς ἔπαινον δόξης τῆς χάριτος*.

(δ) of that exalted state of blissful perfection which is the portion of those who dwell with God in heaven; e. g. spoken of Christ, and including also the idea of his regal majesty as Messiah, Luke 24: 26. John 17: 5, 22, 24. 2 Thess. 2: 14. 1 Tim. 3: 16. 1 Pet. 1: 11.—Spoken of glorified saints, i. q. salvation, eternal life, etc. Rom. 2: 7, 10. 8: 18. 1 Cor. 2: 7. 2 Cor. 4: 17. 1 Thess. 2: 12. 2 Tim. 2: 10. Heb. 2: 10. 1 Pet. 5: 1. *δόξα τοῦ Θεοῦ, the glory which God will bestow*, Rom. 5: 2. 1 Pet. 5: 10.—Meton. *the author or procurer of this glory* to any one, i. e. the author of salvation, etc. Luke 2: 32, i. q. *κύριος τῆς δόξης* 1 Cor. 2: 8, coll. v. 7. AL.

Δοξάζω, f. *άσω*, (δόξα,) *to be of opinion, to think*, etc. Xen. Mem. 1.1.13. *to consider, to estimate, to judge*, Sept. Dan. 4: 31. Xen. Cyr. 5. 5. 46.—In N. T. *to glorify*, trans. i. e.

a) *to ascribe glory or honour to any one, to praise, to celebrate, to magnify*; Matt. 6: 2 *ὅπως δοξασθῶσιν ὑπο τῶν ἀνθρώπων*. Luke 4: 15. John 8: 54 *ἐμμενόν*. Rom. 11: 13. Acts 13: 48. Heb. 5: 5. Rev. 18: 7. So Sept. for כבוד Lam. 1: 8. 2 Sam. 6: 22.—Pol. 6. 53. 10. Diod. Sic. 1. 82.—So *δοξάζειν τὸν Θεόν*, etc. *to glorify God*, i. e. to render glory to him, *to celebrate with praises, to worship, to adore*, Matt. 5: 16. 9: 8. 15: 31. Mark 2: 12. Luke 2: 20. 5: 25, 26. 7: 16. 13: 13. 17: 15. 18: 43. 23: 47. Acts 4: 21. 11: 18. 21: 20. Rom. 1: 21. 15: 6, 9. 1 Cor. 6: 20. 2 Cor. 9: 13. Gal. 1: 24. 1 Pet. 2: 12. 4: 11, 16. *τὸ ὄνομα Θεοῦ* Rev. 15: 4. *πνεῦμα τοῦ Θεοῦ*, 1 Pet. 4: 14. So Sept. and כבוד Ps. 22: 24. 86: 9, 12. יְהוָה Is. 42: 10.—Ecclus. 43: 28, 30.

b) *to honour*, i. e. *to bestow honour upon, to exalt in dignity, to render glorious*, viz.

(α) genr. 1 Cor. 12: 26 *ὅτι δοξάζεται ἓν μῦλος*. 2 Thess. 3: 1. So Sept. and

כבוד 1 Chr. 19: 3. Prov. 12: 18. רָם Esth. 6: 6, 8, 9, 11.—Ecclus. 48: 4. 1 Macc. 2: 64. Diod. Sic. 12. 36.—In the sense of *to render excellent, splendid, glorious*, etc. Pass. *to be excellent, splendid, glorious*; 2 Cor. 3: 10 bis. 1 Pet. 1: 8. Sept. pp. for קָרָן Ex. 34: 29, 30, 35.

(β) spoken of God and Christ, *to glorify*, i. e. *to render conspicuous and glorious the divine character and attributes*; e. g. of God as glorified by the Son, John 12: 28 ter, τὸ ὄνομα Θεοῦ. 13: 31, 32. 14: 13. 15: 8. 17: 1. 17: 4. or by Christians, John 21: 19. Of Christ as glorified by the Father, John 8: 54. 13: 32 bis. 17: 1, 5. Acts 3: 13. or by the Spirit, John 16: 14. or by Christians, John 17: 10. or genr. John 11: 4. 13: 31. So Sept. and כבוד Lev. 10: 3. קָרָשׁ Is. 5: 16. pass. for נִתְקַדֵּשׁ Ex. 15: 6, 11.

(γ) spoken of Christ and his followers, *to glorify*, i. e. *to advance to that state of bliss and glory which is the portion of those who dwell with God in heaven*; e. g. of Christ as the Messiah, John 7: 39. 12: 16, 23. comp. Is. 52: 13, where Sept. pass. for נִתְקַדֵּשׁ. Of Christians Rom. 8: 30.—Barnab. Ep. 21 *ὁ ποιῶν ταῦτα ἐν τῇ βίᾳ τοῦ Θεοῦ δοξασθήσεται*.

Δορχάς, άδος, ή, Dorcas, pr. name of a female, Acts 9: 36, 39; pp. i. q. Heb. צְבִי, Syr. תְּבִיחָה, *Tabitha*, i. e. gazelle, Cant. 2: 7, 9. Acts 9: 36, 40.

Δόσις, εως, ή, (δίδωμι,) a giving, i. e. *a gift*, James 1: 17.—Ecclus. 11: 17. Jos. Ant. 1. 10. 2. Artemid. 1. 42.—In the sense of *giving out, expenditure*, Phil. 4: 15 *εἰς λόγον δόσεως καὶ λήψεως*, *in an account of expenditure and receipt*, or, of debt and credit; the gift of money from the church being reckoned in an account against the spiritual gifts imparted to them by Paul.—Ecclus. 41: 19. 42: 7 *δόσις καὶ λήψις παρὰ ἐν γραφῇ*. Artemid. 1. 44. Arrian. Diss. Ep. 2. 9. 12. Comp. Cic. de Amicit. 16, "ratio acceptorum et datorum."

Δότης, ου, ό, (δίδωμι,) a giver, 2 Cor. 9: 7. Sept. for עֵין חֹלֶב Prov. 22: 9.—*δότης* Jos. Ant. 1. 18. 6. Xen. Cyr. 8. 1. 9.

Δουλαγωγέω, ὦ, ῥ. ἦσα, (δοῦλος, ἔγω,) to lead as a slave, to make a slave of, Diod. Sic. 12. 24. In N. T. trop. to bring into subjection, to subdue, absol. 1 Cor. 9: 27.

Δουλεία, ας, ἡ (δοικεύω) slavery, bondage, Sept. for דָּבָרָה Ex. 6: 6. Xen. An. 7. 7. 32. In N. T. trop. spoken of the condition of those under the Mosaic law, Gal. 4: 24. 5: 1. and so Rom. 8: 15 πνεῦμα δουλείας, a slavish spirit, opp. to πν. υἱοθεσίας. Also of the condition of those who are subject to death, Rom. 8: 21, or to the fear of death, Heb. 2: 15 φόβῳ θανάτου ἔνοχοι δουλείας.

Δουλεύω, ῥ. εἶσα, (δοῦλος,) to be a slave or servant, to serve, c. c. dat. expr. or impl.

a) pp. spoken of involuntary service; Matt. 6: 24 et Luke 16: 13 δυνὶ κυρίοις. Eph. 6: 7. 1 Tim. 6: 2. Sept. for דָּבָרָה Lev. 25: 39. Deut. 15: 12.—Lucian. D. Deor. 13. 2. Xen. Mem. 4. 2. 33 ter.—Spoken of a people, to be subject to, etc. John 8: 33. Acts 7: 7. Rom. 9: 12, coll. Gen. 25: 23 et 27: 40 where Sept. for דָּבָרָה; also Gen. 14: 4. Judg. 3: 8, 14.—Jos. Ant. 4. 6. 4. Xen. Mem. 2. 1. 13.—Metaph. of those subject to the Mosaic law, Gal. 4: 25.

b) trop. spoken of voluntary service, to obey, to be devoted to; Luke 15: 29. Phil. 2: 22. Gal. 5: 13. Rom. 12: 11 τῷ κυρίῳ δουλεύοντες, i. e. doing what the occasion demands; but others read τῷ κυρίῳ. So Sept. and דָּבָרָה Gen. 29: 15, 18, 20, 25, 29. — In a moral sense, spoken as to God or Christ, etc. δ. τῷ θεῷ Matt. 6: 24. Luke 16: 13. Acts 20: 19. Rom. 7: 6. 1 Thess. 1: 9. τῷ Χριστῷ, Rom. 14: 18. 16: 18. Col. 3: 24. τῷ νόμῳ θεοῦ, Rom. 7: 25. Sept. and דָּבָרָה Deut. 13: 4. Judg. 2: 7. Mal. 3: 18. —Ecclus. 2: 1. —Spoken of false gods, Gal. 4: 8. So Sept. and דָּבָרָה Ex. 23: 33. —So of things, to obey, to follow, to indulge in, e. g. μαμωνῇ Matt. 6: 24. Luke 16: 13. ἁμαρτίᾳ Rom. 6: 6. τῷ νόμῳ τῆς ἁμαρτίας Rom. 7: 25. τῇ κοιλίᾳ Rom. 16: 18. τοῖς στοιχείοις Gal. 4: 9. ἐπιθυμίαις Tit. 3: 3.—Jos. Ant. 15. 4. 1 ἐπιθυμίας. Xen. Mem. 1. 5. 5 ταῖς ἡδοναῖς. 1. 6. 8 γαστρί.

Δούλη, ης, ἡ, (δοῦλος,) a female slave or servant, a handmaid, Acts 2: 18. Sept. for דָּבָרָה Lev. 25: 44. דָּבָרָה 1 Sam. 8: 16. — 1 Macc. 2: 11. Xen. Cyr. 5. 1. 4.—Used in the oriental style by a female in addressing a superior, instead of the pers. pron. ἡ, Luke 1: 38, 48. So Sept. and דָּבָרָה 1 Sam. 25: 41. 1 K. 1: 13, 17. דָּבָרָה 2 Sam. 14: 6. 2 K. 4: 2, 16. Comp. Gesen. Lehrs. p. 739 sq. Stuart § 475.

I. **Δούλος**, δοῦλη, δοῦλον, (δία,) serving, bound to serve, in bondage, seq. dat. Rom. 6: 19 bia. — Wied. 15: 7 τὰ τῶν καθαρῶν ἔργων δοῦλα σκεῖν. Eurip. Hec. 134. [137.]

II. **Δούλος**, ου, ὁ, as subst. a slave, servant.

a) pp. spoken of involuntary service, e. g. a slave, as opp. to ἐλεύθερος, 1 Cor. 7: 21. Gal. 3: 28. Col. 3: 11. Rev. 6: 15. So genr. servant, Matt. 13. 27, 28. John 4: 51. Eph. 6: 5. 1 Tim. 6: 1. Acts 2: 18 οἱ δοῦλοί μου, i. e. the servants among my people. Sept. for דָּבָרָה Lev. 25: 44. Josh. 9: 23. Judg. 6: 27.—Xen. Oec. 5. 16. Ath. 1. 10 sq.—Phil. 2: 7 μορφὴν δούλου λαβών, i. e. appearing in a humble and despised condition.

b) trop. spoken of voluntary service, a servant, implying obedience, devotedness, etc. John 15: 15. Rom. 6: 16. 1 Cor. 7: 23. Gal. 4: 7. So in modesty, 2 Cor. 4: 5; or in praise of modesty, Matt. 20: 27. Mark 10: 44.—Ael. V. H. 9. 19 οἱ ὀψιότεροι δούλοι τοῦ πλήθους εἰσὶ.—Spoken of the true followers and worshippers of God, e. g. δούλος τοῦ θεοῦ, either of agents sent from God, as Moses, Rev. 15: 3, and so Sept. and דָּבָרָה Josh. 1: 1. (Jos. Ant. 5. 1. 13.) or prophets, Rev. 10: 7. 11: 18, and so Sept. and דָּבָרָה Josh. 24: 29. Jer. 7: 25. or simply of the worshippers of God, Rev. 2: 20. 7: 3. 19: 5. al. So Sept. and דָּבָרָה Ps. 34: 23. 134: 1. al. — Used in the oriental style of addressing a superior, instead of the pers. pron. ἡ, Luke 2: 29. Acts 4: 29. So Sept. and דָּבָרָה 1 Sam. 3: 9, 10. Ps. 19: 12. al. Comp. in Δούλη. — Spoken of the followers and ministers of Christ, δούλος τοῦ Χριστοῦ, Eph. 6: 6. 2 Tim. 2: 24.

espec. of the apostles, etc. Rom. 1: 1. Gal. 1: 10. Col. 4: 12. James 1: 1. 2 Pet. 1: 1. Jude 1. Rev. 22: 3. — Spoken also in respect to things, of one who indulges in, is addicted to, any thing; seq. gen. e. g. δούλος τῆς ἁμαρτίας John 8: 34. Rom. 6: 16, 17. 2 Pet. 2: 19. — Ael. V. H. 2. 41 pen. τοῦ πλινθίου δούλος. Xen. Oec. 1. 22.

c) in the sense of *minister, attendant*, spoken of the officers of an oriental court; Matt. 18: 23, 26, 27, 28, 32. 22: 3, 4, 6, 8, 10. al. — So a *satrap*, Xen. An. 1. 9. 22. ib. 2. 5. 38. AL.

Δουλόω, ᾧ, f. ὠσω, (δούλος,) to make a slave of, to bring into bondage, trans. Pass. perf. δεδούλωμαι, etc. with present signif. to be a slave, to serve, i. q. δουλεύω. Comp. Buttm. § 113. 6.

a) pp. Acts 7: 6. 2 Pet. 2: 19. — Sept. Gen. 15: 13. 1 Macc. 8: 11. Xen. Cyr. 3. 1. 11. — Metaph. δεδούλωμαι, to be in bondage, i. e. to be bound, to be held subject, 1 Cor. 7: 15. Gal. 4: 3.

b) trop. of voluntary service, to make devoted to any one; Pass. to be or become devoted, etc. Spoken of persons, 1 Cor. 7: 15 πᾶσιν ἑμαυτὸν ἐδούλωσα, i. e. I have conformed, accommodated myself to all. Rom. 6: 22 τῷ θεῷ. Pass. spoken of things, τῇ δικαιοσύνῃ Rom. 6: 18. οὕτω πολλῶ Tit. 2: 3. — Porphyry. de Abstin. 1. 42 ἐδουλώθημεν τῷ τοῦ φόβου φρονήματι. So δουλεύειν οὕτω Liban. Ep. 319.

Δοχή, ἥς, ἡ, (δέχομαι,) pp. reception sc. of guests; hence a banquet, feast, Luke 5: 29. 14: 13. Sept. for דָּוָחַ Gen. 26: 30. Esth. 1. 3. 5: 4 sq. — Athen. VIII. p. 348. F.

Δράκων, οντος, ὁ, (prob. fr. δέχομαι,) a dragon, a huge serpent, Sept. for שָׂרָפ Job 26: 13. מִכְיָן Jer. 9: 11. Jos. Ant. 2. 12. 3. Ael. V. H. 13. 46. — In N. T. symbolically, for ὁ σατᾶν, Rev. 12: 3, 4, 7, 9, 13, 16, 17. 13: 2, 4, 11. 16: 13. 20: 2. Comp. Gen. 3: 1 sq. — Act. Thom. § 30. Psalt. Salom. 2: 29.

Δράσσω or δράττω, more comm. Mid. δράσσομαι, f. ἔξωμαι, to grasp, sc. with the hand, to seize, to take, in N. T. and later writers seq. accus. Trop. 1 Cor. 3: 19 θρασυόμηνους τοὺς σοφοῦς.

So Heb. תִּרְבֵּי Job 5: 13 where Sept. καταλαμβάνω. Sept. pp. for ὕμνη Num. 5: 26. — 2 Macc. 4: 41. Jos. B. J. 3. 8. 6 θρασυόμηνους τὴν δεξιάν. Herodot. 3. 13. Seq. gen. Judith 13: 7. Diod. Sic. 18. 17.

Δραχμή, ῆς, ἡ, (δράσσω,) a drachma, an Attic silver coin worth nearest 16½ cents, or ⅓ of a dollar, according to Boeckh, (Staatshaush. I. p. 16,) but current among the Romans as equal to the denarius, which was worth about 14 cents; see particularly under Ἀργύριον c, and also under Διδραχμον. Luke 15: 8 bis, 9.

Δρέμω, see Τρέχω.

Δρέπανον, ου, τό, (δρέπω to pluck off,) a sickle, scythe, i. e. a crooked knife for gathering the harvest and vintage, Mark 4: 29 see in Ἀποστόλω b. Rev. 14: 14, 15, 16, 17, 18 bis, 19. Sept. for מִרְבֵּי Joel 3: 13. — Artemid. 2. 24. Pol. 22. 10. 5.

Δρόμος, ου, ὁ, (δρέμω i. q. τρέχω,) a running, a race, Sept. for מִרְצָה 2 Sam. 18: 27. מִרְצָה Ecc. 9: 11. Xen. An. 1. 2. 17. ib. 4. 8. 25, 26. place of running, stadium, Xen. Mag. Eq. 3. 6. — In N. T. trop. course, career, sc. of one's life, ministry, etc. Acts 13: 25. 20: 24. 2 Tim. 4: 7. Comp. Sept. and מִרְצָה Jer. 23: 10.

Δρουσίλλα, ῆς, ἡ, Drusilla, youngest daughter of Herod Agrippa I, sister of the younger Agrippa and of Bernice, celebrated for her beauty. She was first betrothed to Epiphanes prince of Comagena; but was afterwards married to Azizus king of Emesa, whom Felix persuaded her to abandon in order to become his wife. Acts 24: 24. — See Jos. Ant. 19. 9. 1. ib. 20. 7. 1, 2.

Δύμι, see Δύω.

Δύναμαι, f. δυνήσομαι, depon. — Imperf. ἐδυνάμην, Matt. 22: 46. al. and with doub. augm. ἡδυνάμην, Matt. 26: 9. Luke 1: 22. al. as also Aor. 1 ἡδυνήθην, Matt. 17: 16, 19. al. comp. Buttm. § 83. n. 5. Winer § 12. 1. b. For the 2 pers. sing. pres. δύνῃ for δύνασαι, Rev. 2: 2, as also Anacr. 7. 11. Ael. V. H. 13. 32,

see Buttm. § 137. p. 223, marg. § 114. p. 276. Winer § 13. 2. b. Lob. ad Phryn. p. 359. — to be able, I can, and οὐ δύναμαι, to be unable, I cannot, both in a physical and moral sense, and as depending either on the disposition or faculties of mind, the degree of strength or skill, the nature and external circumstances of the case, etc. It is always followed by an infin. expr. or impl. belonging to the same subject, viz.

a) seq. infin. expressed, e. g. (α) of the present, as expressing continued action, etc. Buttm. § 137. 5. Winer § 45. 8 med. Matt. 6: 24 οὐ δύνασθε δουλεύειν θανάτῳ κ. τ. λ. 7: 18. Mark 2: 7, 19. Luke 6: 39. John 5: 19, 30. 6: 60. Acts 27: 15. Rom. 15: 14. 1 Cor. 10: 21. 1 Thess. 2: 7. al. So Sept. for כֹּחַ Gen. 37: 2. 43: 32. al.—Xen. An. 3.1.11. —(β) more commonly of the aorist, implying transient or momentary action, either past or present, Buttm. § 137. 5. Winer § 45. 8. b. Mark 1: 45 ὥστε μάλιστα αὐτὸν δύνασθαι φανερώς εἰς πόλιν ἀπελθεῖν. Luke 8: 19 οὐκ ἠδύναντο συνιπεῖν αὐτῷ. Matt. 3: 9 δύναται ὁ θσὸς ἐν τῶν λίθων ἐγείρει τέκνα κ. τ. λ. 10: 23. Mark 6: 5. Luke 5: 12. John 7: 34, 36. 10: 35. Acts 4: 16. 17: 19. 1 Cor. 2: 14. James 4: 2. Rev. 3: 8. 12: 4. al. So Sept. for כֹּחַ Gen. 15: 5. 19: 19.—Diod. Sic. 2.26. Xen. An. 1. 9. 27.—So where the action in itself might be expressed either as continued or transient, but the writer chooses to express it as transient; see Winer § 45. p. 276. Buttm. § 137. 5 ult. Matt. 5: 14 οὐ δύναται πόλις κρυβήναι. Luke 1: 20, 22. John 3: 8. Acts 13: 39. Rom. 8: 7. Heb. 9: 9. Rev. 2: 2. —(γ) of the perfect, to express completed action in reference to the present time, Buttm. § 137. 2. Winer § 45. 8 ult. Acts 26: 32 ἀπολειψάμενος ἰδύναιτο ὁ ἄνθρωπος εἰ κ. τ. λ. this man could have been now freed, etc.

b) with an infin. implied, which is readily suggested by the context; e. g. Matt. 16: 3 οὐ δύνασθε sc. διακρίνειν. Mark 6: 19. Luke 9: 40. Acts 27: 39. 1 Cor. 3: 2. al. So Sept. for כֹּחַ 1 K. 22: 22. — Constr. with accus. ᾧ, depending on the infin. πρῶτον implied, or as accus. of manner, Buttm. § 131. 6. 7.

Mark 9: 28 εἰ τι δύνασαι. 2 Cor. 12: 8 οὐ δυνάμεθα τι.—So εἰ τι δύναντο Xen. H. G. 7. 5. 15. Ζεὺς δύναται πάντα, Hom. Od. 4. 237. comp. Xen. Cyr. 8. 7. 22. AL.

Δύναμις, εως, ἡ, (δύναμις,) pp. the being able, i. e. ability, power, strength, efficacy, force, viz.

a) Spoken of intrinsic power, either physical or moral, etc. comp. in Δύναμις init.

(α) of the body, Heb. 11: 11 Σάρρα δύναμιν εἰς καταβολὴν σπέρματος λαβὼν. 1 Cor. 15: 43 τὸ σῶμα — ἐγείρεται ἐν δυνάμει, i. e. for θανάτον, opp. to ἐν ἀσθενείᾳ; so Heb. form קֹחַ and Sept. ἐν ἰσχύϊ Ps. 29: 4. comp. Gesen. Lehrs. p. 646. 4. Stuart § 442. Sept. for קֹחַ Job 40: 11. גְּבוּרָה Job 39: 19.—Hom. Il. 13. 787.

(β) genr. Matt. 25: 15 ἐκάστη κατὰ τὴν ἰδίαν δύναμιν. Acts 6: 8. 1 Cor. 15: 56. 2 Tim. 1: 7 πνεῦμα δυνάμεως, i. e. a spirit of strength, manly vigour, opp. to πν. δαίλας. Heb. 1: 3 τὸ ῥῆμα τῆς δυνάμεως αὐτοῦ i. e. his powerful word; Buttm. § 123. n. 4. (comp. πνεῦμα δυνάμεως, a strong wind, Wisd. 5: 23.) Heb. 7: 16. 11: 34. Rev. 1: 16 ὡς ὁ ἥλιος φαίνει ἐν τῇ δυνάμει αὐτοῦ. So Sept. and גְּבוּרָה 2 K. 18: 20. Job 12: 13. קֹחַ 1 Chr. 29: 2. Ezra 2: 69. 10: 13. קֹחַ 1 Chr. 13: 8.—Diod. 8. 4. 45. Xen. Mem. 3. 5. 16.—So in various constructions; e. g. κατὰ δύναμιν, according to one's power, i. e. as far as one can, 2 Cor. 8: 3.—Diod. S. 14. 81 ult. Xen. Mem. 1. 7. 4. — ὑπὲρ δύναμιν, beyond one's strength, power, 2 Cor. 1: 8. 8: 3. — Dem. 292. 25. — ἐν δυνάμει, with power, i. e. adv. powerfully, mightily, Col. 1: 29. 2 Thess. 1: 11. and so dat. δυνάμει, Acts 4: 33; comp. Buttm. § 133. 3. So also δυνάμει and ἐν δυνάμει as intensive with a synon. verb, Eph. 3: 16. Col. 1: 11. comp. Buttm. l. c.

(γ) spoken of God, the Messiah, etc. viz. ἡ δύναμις τοῦ θεοῦ, the power of God, his almighty energy, etc. genr. Matt. 28: 20. Mark 12: 24. Luke 1: 35. 5: 17. Rom. 1: 20. 9: 17. 1 Cor. 6: 14. 2 Cor. 4: 7. 13: 4 bis. Eph. 1: 19. 3: 7, 20. 2 Tim. 1: 8. 1 Pet. 1: 5. 2 Pet.

1: 3. Sept. for לִי Pa. 50: 12. יָצַח Pa. 21: 14. 74: 12. — Joined with δόξα it implies the *greatness, omnipotence, majesty*, of God, Rev. 15: 8; and hence as abstr. for *concr. omnipotence for the Omnipotent, the Almighty*, Matt. 26: 64 et Mark 14: 62 et Luke 22: 69 ἐν δειξάν τῆς δυνάμεως, coll. Heb. 1: 3 ἐν δειξάν τῆς μεγαλωσύνης κ. τ. λ. like the Rabb. דְּבָרָא as a name of God, Buxt. Lex. Rab. Ch. Tal. 385. So Sept. and יָצַח Pa. 63: 3. 68: 35. 150: 1. — Meton. spoken of a person or thing in whom the power of God is manifested, i. e. the manifestation of the *power of God*, Acts 8: 10 οὗτός ἐστιν ἡ δύναμις τοῦ θεοῦ. Rom. 1: 16. 1 Cor. 1: 18, 24. — Where the gen. τοῦ θεοῦ expresses the source, etc. i. e. *power imparted from God*, 1 Cor. 2: 5. 2 Cor. 6: 7. Comp. in Ἀγάπη b. — Spoken of Jesus, as exercising a power to heal, Mark 5: 30. Luke 6: 19. 8: 46, comp. Olshausen on Matt. 9: 20. or as the Messiah, ἡ δύναμις Χριστοῦ, genr. 2 Cor. 12: 9 bis. So ἐν δυνάμει for the gen. τοῦ δυνατοῦ Rom. 1: 4, comp. above in α. In the sense of *power, omnipotent majesty*, Matt. 24: 30 et Luke 21: 27 μετὰ δυνάμεως καὶ δόξης. Mark 9: 1. 13: 26. 2 Thess. 1: 7 μετὰ ἀγγέλων τῆς δυν. αὐτοῦ, i. e. the angels who are the attendants of his majesty. 2 Pet. 1: 16. — Spoken also of the Spirit, ἡ δύναμις τοῦ πνεύματος, the power of the Spirit, i. e. imparted by the Spirit, Luke 4: 14. Rom. 15: 13, 19. Comp. in Ἀγάπη 1. b. — Spoken of prophets and apostles as inspired by the Holy Spirit, Luke 1: 17. 24: 49. Acts 1: 8. comp. Acts 2: 4.

(δ) spoken of mirac. power, δύναμις σημείων καὶ τεράτων, i. e. the power of working miracles, Rom. 15: 19, explained by ἡ δυν. τ. πνεύματος in the next clause. Acts 10: 38. 1 Cor. 2: 4, coll. 2 Cor. 12: 12. so 2 Thess. 2: 9. — By meton. of effect for cause, plur. δυνάμεις is often put for *mighty deeds, miracles*, Matt. 7: 22. 11: 20, 21, 23. 13: 54, 58. 14: 2. Mark 6: 2, 5, 14. 9: 39. Luke 10: 13. 19: 37. Acts 2: 22. 8: 13. 19: 11. 1 Cor. 12: 10. 2 Cor. 12: 12. Gal. 3: 5. Heb. 2: 4. So Sept. for מְעֹלָם נִסִּים Job 37: 14. Heb. גְּבוּרֵי Pa. 106: 2 where Sept. δυνάστες. — Just. Mart. de Resurr. p. 225. — Hence, as abstr. for

concrete, put for a *worker of miracles*, 1 Cor. 12: 28, 29 δυνάμεις, i. q. οἷς δίδονται ἐνεργήματα δυνάμεων v. 10.

(ε) spoken of the *essential power, true nature and efficacy, reality*, of any thing; Phil 3: 10 γινώσκειν τὴν δύναμιν τῆς ἀναστάσεως αὐτοῦ. 2 Tim. 3: 5 ἔχοντες μόρφωσιν εὐσεβείας, τὴν δὲ δύναμιν αὐτῆς ἡρηγμένοι. So also as opp. to λόγος, speech merely, 1 Cor. 4: 19, 20. 1 Thess. 1: 5. — Plato Phileb. 96. Xen. Oec. 9. 2. So of medical virtue, Diod. Sic. 1. 97. ib. 4. 51. — Metaph. of language, the power sc. of a word, i. e. *meaning, signification*; 1 Cor. 14: 11 τὴν δύναμιν τῆς φωνῆς. — Dion. Hal. 1. 68. Dio Cass. 55. 3. So δυνάμεις Ael. V. H. 9. 16.

b) Spoken of power as resulting from external sources and circumstances, viz.

(α) *power, authority, might*, Luke 4: 36. 9: 1. Acts 3: 12. 2 Pet. 2: 11. Rev. 13: 2. 17: 13. — Eccles. 44: 3. Xen. Mem. 1. 2. 24. — Spoken of omnipotent sovereignty as due to God etc. e. g. in ascriptions, Matt. 6: 13. Rev. 4: 11. 5: 12. 7: 12. 11: 17. 12: 10. 19: 1. So Sept. and גְּבוּרָא 1 Chr. 29: 11. — Joined with ὄνομα Acts 4: 7. 1 Cor. 5: 4. i. e. *warrant*. — Meton. abstr. for *concr.* put for ὁ ἐν δυνάμει ὢν, *one in authority*, and plur. δυνάμεις, like Engl. *authorities*, i. e. *persons in authority, the mighty, the powerful*, sc. of either world etc. Rom. 8: 38. 1 Cor. 15: 24. Eph. 1: 21. 1 Pet. 3: 22. — Sept. Esth. 2: 18.

(β) in the sense of *number, quantity, abundance, wealth*. Rev. 3: 8 μικρὸν ἔχεις δύναμιν, *thou hast a small number* sc. of members, or perhaps of true believers. 18: 3 ἐκ τῆς δυνάμεως τοῦ σιγήνους αὐτῆς. — Jos. Ant. 3. 2. 4 πλοῦτον μεγάλου δυνάμιν προσέλαβον. Xen. Cyr. 8. 4. 34. Oec. 9. 15. — Metaph. for *enjoyment, happiness*, Heb. 6: 5.

(γ) of warlike power, like the Engl. *force, forces*, i. e. *host, army*. Luke 10: 19 ἐπὶ πᾶσαν τὴν δύναμιν αὐτοῦ, i. e. over the whole host of Satan, coll. v. 20. Sept. for לִי Ex. 14: 28. 15: 4. al. מִצָּחָא 2 Sam. 10: 7. 17: 25. 20: 23. al. — 1 Macc. 4: 3, 4. Jos. Ant. 4. 5. 2. Diod. Sic. 14. 81 med. Xen. Mem. 3. 6. 9. — By Hebr. δυνάμεις τῶν οὐρανῶν, the

hosts of heaven, i. e. the sun, moon, and stars, Matt. 24: 29. Mark 13: 25. Luke 21: 26. comp. Rev. 6: 13. So Sept. and Heb. יְהוָה אֱלֹהֵינוּ Is. 34: 4. Dan. 8: 10. al. See Gesen. Lex. and on Is. l. c.

Δυναμόω, ὤ, f. ὠσα, (δύναμις) to strengthen, Pass. Col. 1: 11 *ἐν πύσῃ δυνάμει δυναμούμενοι*, see in *Δύναμις* a. β. Sept. for וַיַּצַּח Pa. 68: 29. וַיַּצַּח Ecc. 10: 10. Dan. 9: 27. — Synes. de Prov. p. 100. B. See H. Planck in Bibl. Repos. I. p. 683.

Δυναστεύω, ου, ὄ, (δύναμαι) one in power, i. e.

a) a potentate, prince, Luke 1: 52. 1 Tim. 6: 15. Sept. for וַיִּרְי Prov. 8: 16. וַיִּרְי Prov. 14: 28. וַיִּרְי Prov. 22: 1. — 2 Macc. 3: 24. Pol. 9. 1. 4. Xen. Cyr. 4. 5. 40.

b) one in authority, sc. under a prince, a minister of court, Acts 8: 27. Sept. *οἱ δυνάσται Παρσῶν*, Gen. 50: 4. for וַיִּרְי Jer. 34: 19. וַיִּרְי Lev. 19: 15. — Xen. An. 1. 2. 20.

Δυνατέω, ὤ, f. ὠσα, (δυνατός) to be able, intrans. Rom. 14: 4 in some Mss. Hence, to shew one's self able, mighty, etc. 2 Cor. 13: 3.

Δυνατός, ἡ, ὄν, (δύναμαι) able, strong, powerful, viz.

a) genr. e. g. of things, 2 Cor. 10: 4 *ὅπλα—δυνατά τῷ θεῷ πρὸς α. τ. λ.* i. e. mighty through God, etc. or also exceedingly mighty, like *ἀστέιος τῷ θεῷ* Acts 7: 20; see in *Ἀστέιος*. — Xen. Oec. 7. 23 *σῶμα δυνατόν πρὸς τ.* — Of persons, *ὁ δυνατός*, the mighty, and spoken of God, the Almighty, Luke 1: 49. So Sept. and וַיִּרְי Ps. 24: 8. — Of men, Xen. Cyr. 2. 3. 6. Mem. 2. 1. 19. — Hence, *δυνατός εἰμι*, i. q. *δύναμαι*, to be able, I can, c. c. infin. (see in *Δύναμαι* a.) viz. infin. present, Tit. 1: 9. Heb. 11: 19. (Xen. An. 7. 4. 24.) with an infin. aor. Luke 14: 31. Rom. 4: 21. 11: 23. 14: 4. 2 Cor. 9: 8. 2 Tim. 1: 12. James 3: 2. Acts 11: 17 *ἐγὼ δὲ τίς ἤμην δυνατός καλεῖσθαι*, or comp. Buttm. § 140. 3. Sept. for וַיִּרְי Num. 22: 38. Chald. וַיִּרְי Dan. 3: 17. — Metaph. *δυνατός*, strong, i. e. firm, fixed, established, Rom. 15: 1 *οἱ δυνατοὶ* sc. *ἐν π.*

σεν. So *δυνατός εἰμι* without an infin. to be strong, 2 Cor. 12: 10. 13: 9.

b) *δυνατός ἐν τινι*, powerful in any thing, i. e. able, skilful, eminent, Luke 24: 19 *δυν. ἐν ἔργῳ καὶ λόγῳ*. Acts 7: 22. 18: 24 *ἐν ταῖς γραφαῖς*, i. e. eminent in scripture learning. Sept. pass. for וַיִּרְי 2 Chr. 35: 3. — Eccles. 21: 7 *δυν. ἐν γλώσσῃ*. Diod. Sic. 13. 101 *δυν. λόγῳ*. Thuc. 1. 37.

c) *οἱ δυνατοί*, the powerful, the mighty, spoken of persons in authority, etc. 1 Cor. 1: 26. [Rev. 6: 15.] of members of the Jewish council or sanhedrim, Acts 25: 5. Sept. for וַיִּרְי Dan. 3: 27. — Jos. Ant. 12. 4. 9 *οἱ παρὰ τὴν αὐλήν δυνατοί*. B. J. 1. 1. 1. *ἐν τῇ πόλει* Xen. Mem. 1. 1. 8. Comp. Krebs Obs. p. 260.

d) neut. *δυνατόν*, able to be done, i. e. possible. So *εἰ δυνατόν*, absol. or with *ἐάν*, if possible, if it be possible, Matt. 24: 24. 26: 39. Mark 13: 22. 14: 35. Rom. 12: 18. Gal. 4: 15. — Jos. Ant. 4. 8. 45. Xen. Mem. 3. 7. 9. — Seq. dat. of pers. possible for or with any one, Mark 9: 23. 14: 36. Acts 20: 16. — Jos. Ant. 3. 8. 1. Xen. Mem. 1. 1. 13. — Seq. *παρὰ* c. dat. possible with any one, Matt. 19: 26. Mark 10: 27. Luke 18: 27. — Seq. accus. c. infin. Acts 2: 24. — Hence *τὸ δυνατόν* as subst. i. q. *ἡ δύναμις*, power, Rom. 9: 22. Comp. Buttm. § 123. 3.

Δύνω, aor. 2 ἔδυν, (δύω, δύμ, to go in, to immerse, Buttm. § 114 δύω.) to sink, to go down, intrans. of the sun, Mark 1: 32. Luke 4: 40. So Sept. and וַיִּרְי Gen. 28. 11. 2 Chr. 18: 34. — Jos. Ant. 5. 1. 2. Xen. An. 2. 2. 3.

Δύω, οἱ, αἱ, τά, two, indec. by the Attics and in N. T. — the comm. gen. and dat. *δυοῖν* not being found in N. T. The irreg. and later dat. *δυοί* Matt. 6: 24. 22: 40. Luke 12: 5. al. occurs also in Jos. B. J. 2. 8. 7. Plut. Marcell. 29. Pol. 4. 32. 3. Aristot. H. An. 4. 1. 131. al. See Buttm. § 70. 2. Winer § 9. 2. b. Lob. ad Phryn. p. 210. — In N. T. Nom. Matt. 9: 27 *δύο τυφλοί*. 20: 21 *οἱ δύο υἱοί μου*. Luke 7: 41. John 1: 37. al. — Genit. Matt. 18: 16 *δύο μαγνήτων*. 20: 24. Luke 12: 6. John 1: 40. al. — Xen. Mem. 2. 5. 2. — Dat. see above. — Accus. Matt. 4:

18 ἀδὲ δύο ἀδελφοί. Luke 8: 11. al. saep.—So in phrases, viz. δύο ἢ τρεῖς, two or three, i. e. some, a few, Matt. 18: 20. 1 Cor. 14: 29. (Xen. An. 4. 7. 5.) ἀνὰ δύο and κατὰ δύο, by two's, two and two, Luke 9: 3. 10: 1. 1 Cor. 14: 27. εἰς δύο, in two, ἐσχίσθη εἰς δύο sc. μέρη, Matt. 27: 51. Mark 15: 38. — Lucian. D. Deor. 8. 1 διὰ δύο μου τὴν κεφαλὴν εἰς δύο. Pol. 2. 16. 11 σὺνίσταται εἰς δύο μέρη.—From the Heb. שְׁנַיִם שְׁנַיִם, two and two, Mark 6: 7. So Sept. and Heb. שְׁנַיִם שְׁנַיִם Gen. 7: 9, 15. שְׁנַיִם שְׁנַיִם Gen. 6: 19, 20. Gesen. Lehrs. p. 669, 703. Stuart § 466. AL.

Δύς, an insep. part. implying difficulty, adversity, the contrary, etc. like the Eng. un, in, mis, etc. Buttm. § 120. 5.

Δυσβάστακτος, ου, ὁ, ἡ, adj. (δύς, βαστάζω,) hard to be borne, oppressive, e. g. φορτία, Matt. 23: 4. Luke 11: 46. Sept. for בָּרָא Prov. 27: 3. — Plut. IX. p. 625. ed. Reiske.

Δυσεντερία, ας, ἡ, (δύς, ἐντέρον intestine,) dysentery, flux, Acts 28: 8. — Jos. Ant. 6. 1. 1. Pol. 32. 15. 14.

Δυσαρμύνευτος, ου, ὁ, ἡ, adj. (δύς, ἀρμύνω,) difficult of explanation, and by impl. hard to be understood, Heb. 5: 11. — Philo de Somn. II. p. 649. Artemid. 3. 67.

Δύσκολος, ου, ὁ, ἡ, adj. (δύς, κόλον food,) pp. 'difficult about one's food;' genr. hard to please, morose, peevish, Xen. Mem. 2. 2. 2. τὰ δύσκολα, unpleasant things, difficulties, calamities, Sept. for דָּוָא Jer. 49: 8. — In N. T. difficult, spoken of things, i. e. hard to accomplish, Mark 10: 24. — Jos. Ant. 6. 3. 6. Xen. Oec. 15. 10.

Δυσκόλως, adv. (δύσκολος,) with difficulty, hardly, Matt. 19: 23. Mark 10: 23. Luke 18: 24. — Jos. Ant. 4. 5. 2.

Δυσμή, ἡς, ἡ, (δύνω q. v.) usually only plur. αἱ δυσμαί, the going down, the setting, sc. of the sun, as δυσμαί τοῦ ἡλίου, Sept. for אֶרֶב Gen. 15: 12. al. אֶרֶב Deut. 11: 30. al. Xen. An. 6. 4. 25. — In N. T. by impl. the west, Matt. 8: 11. 24: 27. Luke 12: 54. 13: 29. Rev.

21: 12. So Sept. for אֶרֶב Ps. 78: 6. Is. 48: 5. 59: 19. אֶרֶב Ps. 50: 2. 113: 3. Mal. 1: 11.

Δυσνόητος, ου, ὁ, ἡ, adj. (δύς, νοητός fr. νοῖω,) hard to be understood, 2 Pet. 3: 16. — Diog. Laert. 9. 13 δυσνόη- τόν τε καὶ δυσεγγήγον.

Δυσφημέω, ᾧ, f. ἤσω, (δύς, φήμη,) to speak evil, i. e. to utter ill-omened language, maledictions, etc. In N. T. to defame, to revile, 1 Cor. 4: 13 in some Mss. for βλασφημούμενος. — 1 Macc. 7: 41. Soph. Electr. 1182.

Δυσφημία, ας, ἡ, (δυσφημία,) evil-speaking, i. e. pp. ill-omened language, malediction, Soph. Phil. 10. Plut. VIII. p. 323. ed. Reiske. In N. T. reproach, contumely, ill-report, 2 Cor. 6: 8. — 1 Macc. 7: 38. Dion. Hal. 6. 48. Hesych. δυσφημίας· κακοφημίας.

Δύω, see Δύνω.

Δώδεκα, οἱ, αἱ, τά, indec. twelve, Matt. 9: 20. 14: 20. al. saep. So οἱ δώδεκα, the twelve, sc. apostles, corresponding to the twelve tribes, Matt. 26: 14, 20, 47. Mark 14: 10, 20. al. Comp. Matt. 19: 28. Rev. 7: 5 sq. 21: 12 sq. 22: 2. also Ex. 28: 17. Num. 17: 2. Josh. 4: 5. 1 K. 7: 25. AL.

Δωδέκατος, η, ον, the twelfth, Rev. 21: 20.

Δωδεκάφυλον, ου, τό, (δώδεκα, φυλή,) collect. the twelve tribes, sc. of Israel, the people of Israel, Acts 26: 7.

Δῶμα, ατος, τό, (δέμα,) a building, a house, Hom. Il. 1. 222, 533. and by synecd. a hall, chamber, Hom. Il. 1. 600. In N. T. only in the phrase ἐπὶ τοῦ δαίματος, upon the house, i. e. the house-top, roof, Matt. 24: 17. Mark 13: 15. Luke 5: 19. 17: 31. Acts 10: 9 ἐπὶ τὸ δάμα. So Matt. 10: 27 and Luke 12: 3, ἐπὶ τῶν δωματίων, by impl. publicly, comp. 2 Sam. 16: 22. Sept. for אֶל דֶּעִת Deut. 22: 8. Josh. 2: 6, 8. Is. 15: 3. — Jos. Ant. 6. 4. 1. — The roofs of oriental houses are flat, covered with a composition of gravel etc. The inhabitants spend much time upon them, to enjoy the open air; and often sleep

them. See Calmet p. 508, 510. Jahn § 34.

Δωρεά, ἄς, ῆ, (δίδωμι) a gift, John 4: 10. Acts 8: 20. 11: 17. Rom. 5: 15. 2 Cor. 9: 15. Heb. 6: 4. Eph. 4: 7 κατὰ τὸ μέτρον τῆς δωρεᾶς τοῦ Χριστοῦ, i. e. in proportion to the gift bestowed on us by Christ; others here by impl. *beneficence*. Seq. gen. of that in which the gift consists; Acts 2: 38 and 10: 45 δ. τοῦ ἁγ. πνεύματος. Rom. 5: 17 τῆς δικαιοσύνης. Eph. 3: 7 δ. τῆς χάριτος τοῦ Θεοῦ. Sept. for Chald. דָּבָרָה Dan. 2: 6.—2 Macc. 4: 30. Jos. Ant. 3: 8. 6. Xen. Hiero 11. 12.

Δωρεάν, adv. (accus. of δωρεά,) *gratis, gratuitously*. See Buttm. § 115. 4.

a) pp. i. e. *freely*, without requital, Matt. 10: 8 bis. Rom. 3: 24. 2 Cor. 11: 7. 2 Thess. 3: 8. Rev. 21: 6. 22: 17. So Sept. and דָּבָרָה Gen. 29: 15. Num. 11: 5. — Pol. 18. 17. 7.

b) in the sense of *groundlessly, without cause*, John 15: 25 ἐμνησάν με δωρεάν. Gal. 2: 21 ἄρα Χριστός δωρεάν ἀπέθανε, i. e. then there was no cause: why Christ should suffer; see Winer's Comm. in loc. Titm. de Synon. N. T. p. 161. Sept. and דָּבָרָה Ps. 35: 7. 1 Sam. 19: 5.

Δωρέω, more common. **δωρόμααι**, f. ἵσσωμαι, depon. Mid. (δωρεά,) to make a gift of, to give, to present, trans. Mark 15: 45. 2 Pet. 1: 3, 4. Sept. for דָּבָרָה Gen. 30: 20. דָּבָרָה Esth. 8: 1. Prov. 4: 2.—Herodian. 1. 5. 2. Xen. Cyr. 5. 2. 8. An. 7. 3. 26, 27.

Δώρημα, αἶος, τό, (δωρεά,) a gift, Rom. 5: 16. James 1: 17. — Jos. Ant. 4. 8. 47. Xen. Hiero 8. 4.

Δῶρον, ου, τό, (δίδωμι) a gift, present, Matt. 2: 11. Eph. 2: 8. Rev. 11: 10. Sept. for דָּבָרָה Gen. 30: 20. דָּבָרָה Ex. 23: 8. 1 K. 15: 19. דָּבָרָה 1 K. 4: 21. 1 Chr. 18: 2. — Plut. Mor. X. p. 25. ed. Tauchn. Xen. Cyr. 1. 4. 26. — Spoken of gifts dedicated to God, an offering, sacrifice, etc. Matt. 5: 23, 24 bis. 8: 4. 23: 18, 19 bis. Heb. 5: 1. 8: 3, 4. 9: 9. 11: 4. So Matt. 15: 5 and Mark 7: 11, δῶρον sc. ἐστί, i. e. it is consecrated to God. So of money contributed in the temple, comp. in Δι-δραχμον; Luke 21: 1, and v. 4 ἔβαλον εἰς τὰ δῶρα τοῦ Θεοῦ, they cast in, unto, among, the offerings made to God. Sept. for דָּבָרָה Gen. 4: 4. 1 Chr. 16: 29. קָרְבָּן Lev. 1: 2, 3. 2: 4, 5, 7, 12. Is. 66: 20.—Hom. II. 8. 203.

E.

Ἐα, interj. (prob. for ἔας imperat. of εἶμι,) ah, alas, oh, expressing wonder, complaint, indignation, etc. Mark 1: 24. Luke 4: 34. Comp. Heb. מִיָּדָה Judg. 6: 22, where Sept. ἄ, ἄ. coll. Josh. 7: 7. Joel 1: 15.—Arrian. Diss. Ep. 2. 24. Aristoph. Plut. 824. [825.]

Ἐάν, conjunct. (for εἰ ἄν) if, contracted also into ἄν, see Ἄν II. It differs from εἰ, in that εἰ expresses a condition which is merely hypothetical, i. e. a *subjective* possibility; while ἄν implies a condition which experience must determine, i. e. an *objective* possibility, and refers therefore always to something future; see espec. Herm. ad

Vig. p. 834. Winer § 42. p. 242. (Comp. εἰ and ἄν in 1 Cor. 7: 36. Rev. 2: 5.) Ἐάν is usually construed with the Subjunctive; in later writers also with the Indicative; and very rarely in classic writers with the Optative; see Buttm. § 139. 8. n. 3. Herm. l. c. p. 822. Matth. § 523.

I. Used alone, i. e. without other particles.

1. With the *Subjunctive*, and implying uncertainty with the prospect of decision, Buttm. § 139. 9. 2.

a) with the Subjunctive *present*—and in the apodosis (α) seq. indio. fut. Matt. 6: 22, 23, ἔάν σου ὁ φθάλμιός σου ἀπλοῦς ᾖ, ὅλον τὸ σῶμά σου φαεινὸν ἔσται.

ἐάν δὲ κ. τ. λ. Luke 10: 6. John 7: 17. Acts 5: 38. Rom. 2: 26. al. saep. After ὅτι referring to a previous clause, 1 John 5: 14.—Sept. Job 9: 15, 20. Ael. V. H. 4. 16. Xen. An. 5. 8. 24.—The fut. of the apodosis, or the whole apodosis, is sometimes to be supplied; John 6: 62 ἐάν οὖν θεωρήτε κ. τ. λ. i. e. how much more will this offend you, ὑμῶς σκανδαλίσα. Acts 26: 5. 1 Cor. 4: 15. Fut. for imperat. Luke 19: 31 καὶ ἐάν τις ὑμᾶς ἐρωτᾷ—οὕτως ἐρεῖτε αὐτῷ. comp. in Ἀγαπάω b. Instead of the fut. indic. is put the aor. subjunct. after οὐ μή, see Buttm. § 139. 4. Acts 13: 41 ἔργον, ᾧ οὐ μὴ πιστεύσητε, ἐάν τις ἐκδιηγῆται ὑμῖν. Comp. οὐ μὴ in Μή. — (β) seq. imperat. e. g. present, John 7: 37 ἐάν τις διψᾷ, ἔρχεσθε πρὸς με. Rom. 12: 20. aorist, Matt. 10: 13 ἐάν μὲν ἡ ἡ οἰκία ἀξία, ἐλθέτω κ. τ. λ. Mark 9: 43.—pres. Epict. Ench. 43. perf. ib. 33. 6.—(γ) seq. indic. present, John 8: 16 καὶ ἐάν κρινώ δὲ ἐγὼ, ἡ κρισις ἡ ἐμὴ ἀληθὴς ἐστί. 13: 17. 21: 22. Rom. 2: 25. 1 Cor. 6: 4. 12: 15, 16. 2 Tim. 2: 5. Matt. 8: 2. al. After ὅτι, as in α, Gal. 5: 2. — Plato Apol. Soc. 21. — So seq. indic. perfect in pres. sense, John 20: 23 ἂν [ἐάν] τινων κρατῆτε, κεραίτηνται. Buttm. § 113. 6.

b) with the Subjunct. aorist, comp. Buttm. § 139. 12. Math. § 501. § 521; and in the apodosis, (α) seq. indic. fut. Matt. 4: 9 ταῦτα πάντα σοι δώσω, ἐάν πεισὼν προσκυνήσης μοι. 5: 13. 28: 14. Mark 8: 3. John 8: 36. Rom. 10: 9. al. saep. — Sept. Job 6: 18. 9: 12. 11: 10. Ael. V. H. 2. 36 ἐάν ἀποθάνω. Lucian. D. Deor. 5. 3. — With the apodosis or the fut. implied, Mark 11: 32 ἀλλ' ἐάν εἰπωμεν, ἐξ ἀνθρώπων, sc. ye know what will happen. Rom. 11: 22. Comp. Ael. V. H. 1. 34 ult. Fut. for imperat. Matt. 21: 3. 1 John 5: 16. comp. above in α. α. Instead of the indic. fut. is put the aor. subjunct. after οὐ μή, John 8: 51, 52. comp. in α. α, above. — Xen. Hi. 11. 15.—(β) seq. imperat. e. g. present, Matt. 18: 17. 1 Cor. 10: 28. Gal. 6: 1. al. aorist, Matt. 18: 15, 17. 1 Cor. 7: 11. Col. 4: 10. — pres. Epict. Ench. 7.—So in prohibitions expressed by μή seq. aor. subjunct. instead of the imperat. Matt. 24: 23. Heb. 3: 7. see

Buttm. § 148. 3.—Epict. En. 7.—(γ) seq. indic. present, Matt. 18: 13. Mark 3: 24. 8: 36. John 8: 31. Rom. 7: 3. 2 Cor. 5: 1. al.—Ceb. Tab. 3. Xen. Hi. 1. 28. — So seq. indic. perf. in pres. sense, John 20: 23. Rom. 7: 2. 14: 23. comp. above in α. γ.—(δ) seq. aorist subjunct. 1 Cor. 7: 28 bis, εἰ δὲ καὶ γήμης, οὐκ ἡμαρτες, κ. τ. λ. James 4: 15. So after ἵνα depending on a previous clause, Mark 12: 19 et Luke 20: 28. John 9: 22. 11: 57. So with ὅπως Acts 9: 2.

c) sometimes with both Subjunctive present and aorist in the same clause, e. g. seq. indic. fut. in apodosis, 1 Cor. 14: 23. seq. imperat. Matt. 5: 23. (Xen. An. 7. 1. 25.) seq. indic. present, 1 Cor. 14: 24. James 2: 15. 1 John 1: 6.

2. With the Indicative, but only in later Greek writers; in N. T. only once and with indic. perf. as present in the apodosis, 1 John 5: 15 ἐάν οἴδαμεν—οἴδαμεν ὅτι κ. τ. λ. comp. in α. γ. above. — Sept. Job 22: 3. 9: 14. Theodoret. III. p. 267. Aelian. V. H. 4. 24. See Herm. ad Vig. p. 822. Winer § 42. p. 243, 244. Math. § 525. d.

3. Used in respect to things certain as if they were uncertain, and hence equivalent to a particle of time, when, i. q. ὅταν, with the Subjunctive; John 12: 32 ἐάν ὑμῶν δῶ ἐκ τῆς γῆς, πάντας ἐκρίνω πρὸς ἐμαντόν. 14: 3. 1 John 3: 2. So Sept. and LXX Prov. 3: 24. Is. 24: 13. Amos 17: 2. So LXX Gen. 38: 9, where Sept. ὅταν. Comp. Gesen. Lex. LXX C. 4. So Lat. si, Hor. Ep. 1. 7. 10.

4. Instead of ἂν, in N. T. and later Greek writers, used in relative clauses and with relative words; see in Ἄν I. 2. Winer § 43 ult. Vig. p. 516, and Herm. p. 835. Such words are thus rendered more general, imply mere possibility, and take only the Subjunctive, Buttm. § 139. 8; ever, soever, Lat. cunque. Thus (α) ὅς ἐάν, whoever, whosoever, whatsoever, Matt. 5: 19. 7: 9. 10: 14, 42. 12: 36. 14: 7. 16: 19. al. saep. Sept. Gen. 15: 14. 21: 22. al.—(β) ὅστις ἐάν, whoever, whatsoever, Col. 3: 23. — (γ) ὅσος ἐάν, whosoever, as many as, etc. Matt. 18: 18 bis. Rev. 3: 19. Sept. Gen. 44: 1. — (δ) ὅπου ἐάν, wheresoever, Matt. 8: 19. 24: 26. Mark 6: 10. 14: 14. al. — (ε) οὗ ἐάν, wheresoever, 1 Cor. 16: 6.

Sept. Gen. 20: 13. — (ζ) *ὡς ἐάν*, as if, in whatsoever manner, as when, Mark 4: 26, coll. Luke 11: 36. *whenever*, Rom. 15: 24. Sept. Job 37: 10. Dan. 1: 13 *ὡς οὕτως ἐάν*. — Isocr. Panath. 32. p. 419 ed. Lange. — (η) *καθὼς ἐάν*, according to whatsoever, 2 Cor. 8: 12. — (θ) *ὅσας ἐάν*, as often as, Rev. 11: 6.

II. In connexion with other particles, where however for the most part each retains its own power. The following only require to be noted; all with the Subjunctive, as above in I. 1.

(α) *ἐάν δὲ καί*, and if also, but if also, Matt. 18: 17. 1 Cor. 7: 11, 28. 2 Tim. 2: 5. Comp. in *Id* II. d. Sept. Job 31: 14. non al.

(β) *ἐάν μὴ*, if not, i. e. unless, except, Matt. 5: 20 *ἐάν μὴ περισσύνῃ ἡ δικαιοσύνη ὑμῶν πλεον* x. τ. λ. 6: 15. Mark 3: 27. 7: 4. John 3: 2, 5. 15: 6. Gal. 2: 16. al. Sept. for *ἐάν* Ex. 3: 19. 4: 1. *ἐάν* Ex. 4: 8, 9. — Pol. 3. 38. 2. Xen. An. 5: 7. 30. — In the sense of *except that*, but *that*; Mark 4: 22 *οὐ γὰρ ἐστὶ τι κρυπτόν, ὃ ἐάν μὴ φανερωθῇ*, i. e. but that it shall be revealed, i. q. *ἀλλ' ἐν* in the other clause. Matt. 26: 42 *ἐάν μὴ αὐτὸ πίνῃ*, i. e. so but that I drink. Mark 10: 30 *ἐάν μὴ λάβῃ*, but that he shall receive, i. e. who shall not receive. Comp. Matth. § 617. d. Winer § 59 ult. — Aristoph. Eq. 2. 2. Eurip. Med. 30 *ἢ μὴ*.

(γ) *ἐάν νῦν*, if indeed, if now, Heb. 3: 6, 14. 6: 3. non al. — 2 Macc. 3: 38. Xen. Cyr. 4. 6. 8.

(δ) *ἐάν τε*, if it be, be it that, 2 Cor. 10: 8. Also as repeated *ἐάν τε—ἐάν τε*, *whether—or*, Rom. 14: 8 quater. non al. So Sept. for *ἐάν* Ex. 19: 13. Lev. 3: 1. — Xen. Mem. 2. 4. 6. Comp. Viger. p. 517. Matth. § 617. 5. AL.

ἑαυτοῦ, τῆς, τοῦ, accus. *ἐαυτόν, τήν, τό*, reflex. pron. 3d pers. of *oneself*, of *itself*, accus. *himself, herself, itself*; see Buttm. § 74. 3. The contracted form is *αὐτοῦ, τῆς, τοῦ*, etc. which see in its order.

a) pp. of the 3d pers. sing. and plur. Matt. 8: 22. 27: 42. Luke 9: 25. John 5: 18. al. *supra*.

b) as a general reflexive, standing also for the first and second persons,

Buttm. § 127. n. 5. Matth. § 489. II. Thus for 1 pers. plur. *ἡμῶν αὐτῶν* etc. *ourselves*, Rom. 8: 23 *ἡμεῖς αὐτοὶ ἐν ἑαυτοῖς στενάζομεν*. 1 Cor. 11: 31. 2 Cor. 1: 9. 10: 12, 14. 1 John 1: 8. — Thuc. 1. 82 *αὐτῶν*. Plato Phaedo p. 78. B.—So for 2 pers. sing. *σεαυτοῦ, ἡς, οὗ, thyself*, Rom. 13: 9 *ἀγαπήσεις τὸν πληθύνον σου ὡς ἑαυτόν*.—Ael. V. H. 1. 21. Aeschyl. Agam. 1303.—Also for 2 pers. plur. *ὑμῶν αὐτῶν*, etc. *yourselfes*, 1 Cor. 6: 19 *οὐκ ἐστὶ ἑαυτῶν*. Heb. 10: 34. al. — Pol. 18. 6. 4. Dem. Olynth. 9. 13.

c) plur. in a reciprocal sense for *ἀλλήλων*, e. g. *λέγοντες πρὸς ἑαυτούς*, i. e. *πρὸς ἀλλήλους*, to one another, one to another, etc. Mark 10: 26. John 12: 19. genr. Rom. 1: 24. Col. 3: 13, 16. Jude 20. — Xen. Mem. 3. 5. 2, 16. Comp. Matth. § 489. III.

d) with prepositions, viz. (α) *ἀπ' ἑαυτοῦ*, see in *Ἀπό* III. 2. c. — (β) *δι' ἑαυτοῦ*, through or by itself, in its own nature, Rom. 14: 14. — (γ) *ἐν ἑαυτῷ*, in himself, etc. i. e. in mind, genr. Matt. 13: 21. Mark 5: 30. 9: 50. John 11: 38. Acts 10: 17. 1 John 5: 10. So *λέγειν v. εἰπεῖν ἐν ἑαυτῷ*, to say within one's self, i. e. to think, Matt. 3: 9. 9: 3. 21. al. So Sept. for *ἐν* Esth. 6: 6. Ps. 36: 1. elsewhere *ἐν καρδίᾳ*, Ps. 10: 6, 11. 14: 1. See Gesen. Lex. art. *ῥῆμα* 2. — So in *one's own self*, person, nature, etc. John 5: 26. 6: 53. Eph. 2: 15. In the phrase *γίνεσθαι v. ἔρχεσθαι ἐν ἑαυτῷ*, to come to one's self, i. e. to recover one's recollection, senses, Acts 12: 11. Luke 15: 17.—Xen. An. 1. 5. 17. Jos. Ant. 6. 8. 2 *ἐαυτοῦ γίνεσθαι*. Diod. S. 13. 95 *εἰς ἑαυτοὺς ἐρχόμενοι*. — (δ) *ἐξ ἑαυτοῦ*, of or by one's self, 2 Cor. 3: 5. — (ε) *καθ' ἑαυτόν*, by himself, etc. i. e. alone, Acts 28: 16, coll. v. 30. (Xen. Mem. 3. 5. 4.) James 2: 17 *ἡ πίστις—καθ' ἑαυτήν*, in itself.—(ζ) *μεθ' ἑαυτοῦ*, with one's self, along with, Matt. 12: 45. Mark 8: 14. — (η) *παρ' ἑαυτοῦ*, by himself, i. e. at home, Fr. *chez soi*, 1 Cor. 16: 2.—Xen. Mem. 3. 13. 3.—(θ) *πρὸς ἑαυτόν*, to one's house, home, Luke 24: 12. John 20: 10.—Sept. Num. 24: 25. Jos. Ant. 7. 8. 5. Pol. 5. 93. 1.—In the sense *with* or *in* himself, i. e. in mind, in thought, Luke 18: 11.—Aristaen. Ep. 1. 6. AL.

Ἑβῶ, ὦ, f. ἑβῶ, aor. 1 ἔβῶ, impf. ἑβῶν, (augm. Butt. § 84. 2.) to let, to let be, etc.

a) pp. to permit, to suffer, not to hinder, seq. accus. and infin. Matt. 24: 43. Luke 4: 41. Acts 14: 16. 27: 32. 28: 4. 1 Cor. 10: 13. Rev. 2: 20 in text. recept. So with the infin. implied, Acts 16: 7. 19: 30. Sept. for imper. חָבַר Gen. 38: 16. Job 9: 18.—1 Macc. 15: 14. Lucian. D. Mort. 13. 5. Xen. Cyr. 1. 4. 9.

b) to let alone, to leave, seq. accus. of person, Acts 5: 38. Sept. for חָבַר Judg. 11: 37. — 2 Macc. 6: 13. Hom. II. 24. 684. Dem. 933. 7.—Spoken of things, to let alone, absol. to desert, Luke 22: 51 ἔατε ἕως τούτου, desert! thus far, sc. is enough.—Xen. H. G. 4. 6. 2.

c) to leave to, to commit to, spoken of persons, to leave in charge, Acts 23: 32. Of things Acts 27: 40 ἔβῶν (τὴν ναῦν) εἰς τὴν θάλασσαν, they committed the ship to the sea, i. e. let her drive.—Jos. Ant. 2. 9. 4 ἔβῶν ἐπὶ τῷ θεῷ τὴν σωτηρίαν αὐτοῦ.

Ἑβδομήκοντα, οἱ, αἱ, τά, indec. seventy, Acts 7: 14. 23: 23. 27: 37. — Luke 10: 1, 17 οἱ ἑβδομήκοντα, the seventy disciples sent out by Christ as teachers, equal in number to the Sanhedrim.

Ἑβδομηκοντάκις, adv. seventy times; Matt. 18: 22 ἑβδ. ἑπτά, seventy times seven, a frequent general expression for any large number; comp. Gen. 4: 24.

Ἑβδομος, η, ον, ord. adj. seventh, John 4: 52. Heb. 4: 4 bis. Jude 14. Rev. 8: 1. 10: 7. 11: 15. 16: 17. 21: 20.

Ἑβέρ, ὅ, indec. Eber or Heber, Heb. עֲבֵר (over, beyond,) one of Abraham's ancestors, Luke 3: 35, comp. Gen. 10: 21, 24, 25.

Ἑβραϊκός, ἡ, ὄν, adj. Hebrew, Luke 23: 38.—Jos. Ant. proem. 3.

Ἑβραῖος, αἰα, αἰον, or Ἑβραῖος, ου, ὅ, α Hebrew, from Heb. עֲבָרִי (passer over,) applied to Abraham Gen. 14: 13, and to his descendants, the Israelites generally, Gen. 39: 14. Ex. 1: 15. Deut. 15: 12. al. anep. In N. T.

οἱ Ἑβραῖοι are the Jews of Palestine, who use the Hebrew (Aramaean) language, to whom the language and country of their fathers peculiarly belong, the true seed of Abraham; in opp. to οἱ Ἑλληνισταί, i. e. Jews born out of Palestine and using chiefly the Greek language; comp. Hug in Bibl. Repos. I. p. 547 sq. So 2 Cor. 11: 22. Phil. 3: 5 Ἑβραῖος ἐστὶ Ἑβραίων, emphat. comp. in Βασιλεὺς α. In Acts 6: 1 spoken of Hebrew Christians, in distinction from Hellenistic Christians.

Ἑβραϊκῆ, ἰδος, ἡ, sc. διάλεκτος, the Hebrew language, i. e. the Hebrew-Aramaean, or Syro-Chaldaic, which was the vernacular language of the Palestine Jews in the time of Christ and the apostles. Acts 21: 40. 22: 2. 26: 14. See Bibl. Repos. I. p. 309 sq. 317 sq.

Ἑβραϊστί, adv. Hebraicly, in Hebrew, i. e. later Hebrew, John 5: 2. 19: 13, 17, 20. Rev. 9: 11. 16: 16. For the force of adverbs in -ιστί see Butt. 119. 15. c.

Ἑγγίζω, f. ἔλω, (ἔγγις,) Att. fut. ἔω James 4: 8. Butt. § 95. 7. 9 sq. to bring near, cause to approach, trans. Sept. for עָנָה Gen. 48: 10. יִקְרַיִב Ia. 5: 8. Pol. 8. 6. 7 ἔγγισαντες τῇ γῇ τὰς ναῦς. — More comm. and in N. T. intrans. to draw near, to approach; and perf. ἔγγυσεν, to have drawn near, i. e. to be near, to be at hand, comp. Butt. § 113. 6. Spoken of persons, absol. Matt. 26: 46 et Mark 14: 49 ἔγγυσεν ὁ παραδιδούς μ. Luke 12: 33. 12: 40. 19: 37, 41. 24: 15. Acts 21: 33. 23: 15. Seq. dat. Luke 7: 12. 15: 1, 25. 22: 47. Acts 9: 3. 10: 9. 22: 6. So Sept. for עָנָה Gen. 27: 21, 26. עָנָה Ex. 32: 19.—Pol. 17. 4. 1. Ceb. Tab. 35 πρὸς τενα. — Seq. εἰς c. acc. Matt. 21: 1 καὶ ὅτε ἔγγισαν εἰς Ἱερουσόλυμα. Mark 11: 1. Luke 18: 35. 19: 29. 24: 26. So Sept. for עָנָה 51: 9. e. πρὸς for עָנָה Gen. 45: 4. עָנָה Gen. 37: 17.—Spoken of things, time, etc. Matt. 3: 2 ἔγγυσεν ἡ βασιλεία τῶν οὐρανῶν. 4: 17. 16: 7. Mark 1: 15. Matt. 21: 34. 26: 45. Luke 21: 8, 20, 26. 22: 1. Acts 7: 17. Rom. 13: 12. Heb. 12: 25. James 5: 6. 1 Pet. 4: 7.

Seq. dat. c. acq. Luke 10: 9, 11.—Trop. Phil. 2: 30 *μὲχρι θανάτου ἤγγισεν*, he was nigh unto death. So Sept. and קרב Job 33: 22. *הִתְקַרְבַּה* Ps. 88: 4, 107: 18.—Arrian, *Diab. Ep.* 3. 10. 14.—Also *ἔγγισεν τῷ θεῷ*, to draw near to God, i. e. in Sept. to offer sacrifice in the temple, for קרב Ex. 19: 22. Ez. 44: 13; in N. T. to do him reverence and homage, to worship him with pious heart, Heb. 7: 19, coll. 4: 16. James 4: 8. Matt. 15: 8 quoted from Is. 29: 13, where Sept. for קרב. So God is said *ἔγγισεν τοῖς ἀνθρώποις*, to draw near to Christians, sc. by the aids of his Spirit, grace, etc. James 4: 8. So Sept. and קרב Deut. 4: 2. comp. Ps. 145: 18.

Ἐγγράφω, f. ψω, (ἐν, γράφω,) to engrave, to insculpt, Herodot. 4. 19. to write in any thing, e. g. in a letter, Xen. Cyr. 8. 2. 17. to inscribe, i. e. to enrol, 1 Macc. 13: 40. In N. T. metaph. to inscribe, to insfr, sc. in the heart, etc. 2 Cor. 3: 2, 3.—Jos. Ant. 4. 8. 12 *ἔγγρ. τοῖς νόμοις ταῖς ψυχαῖς*.

Ἐγγυος, ου, ὅ, ἡ, adj. (ἐγγύη bail, pledge, fr. ἐν, γυῖον,) yielding a pledge, 2 Macc. 10: 28. In N. T. masc. ὁ ἔγγυος, a surety, bondsman, metaph. Heb. 7: 22. — pp. Eccles. 29: 15, 16. Pol. 5. 27. 1. Xen. Vect. 4. 20.

Ἐγγύς, adv. near, spoken of place and time; in later writers more frequently of the latter, Passow sub v.

a) of place, absol. John 19: 42. Seq. gen. John 3: 23. & 19, 23. 11: 18, 54. 19: 20. prob. Luke 19: 11. Acts 1: 12. comp. Butt. §146. 2. Sept. for קרוב Gen. 45: 10. Ez. 23: 12.—1 Macc. 4: 18. Xen. Mem. 4. 2. 1. — Seq. dat. Acts 9: 38 *ἔγγυς δὲ οὗτος ἀνδρὲς τῇ Ἰόνη*. 27: 8.—So Sept. metaph. Ps. 34: 19. Diad. Sic. 1. 41 *ἔγγυστα τῇ ἀληθείᾳ*. Comp. Math. § 386. 6. — Trop. near, nigh, absol. Phil. 4: 5 ὁ κύριος ἔγγυς, sc. as a helper etc. comp. v. 6. So Ps. 34: 19. 145: 18. Seq. gen. Heb. 6: 8. 8: 13. *ἔγγυς σου*, near thee, i. e. close at hand, near by, Rom. 10: 8 quoted from Deut. 30: 14 where Sept. for קרוב. So of ἔγγυς as adj. (Buttm. §125. 6.) the near, those who are near, sc. the Jews, as having the knowledge and worship of

the true God, opp. to of μακρὰν, Gentiles, Eph. 2: 17. Sept. and קרוב Is. 57: 19. So *ἔγγυς γίνεσθαι*, to become near sc. to God by embracing the gospel, Eph. 2: 13. Comp. Wisd. 6: 19.

b) of time, absol. *ἔγγυς τὸ τέλος* Matt. 24: 32. Mark 13: 28. Luke 21: 30. so seq. *ἐν θύραις* Matt. 24: 33. Mark 13: 29. ὁ καιρὸς Matt. 26: 18. Rev. 1: 3. 22: 10. τὸ πάσχα John 2: 13. & 4. 11: 55. *ἡ ἰσχυρὴ* John 7: 2. *ἡ βασιλεία τοῦ θεοῦ* Luke 21: 31. Perhaps Phil. 4: 5, comp. Heb. 10: 37. So Sept. *ἔγγυς ἡ ἡμέρα* for קרוב Ez. 30: 3. Joel 1: 15. 2: 1. al.—Hom. Il. 22. 453. seq. dat. Xen. Cyr. 2. 3. 2 ὁ μὲν ἀγὼν ἡμῶν ἔγγυς.

Ἐγγύτερον, adv. compar. of ἔγγυς, (Buttm. §115. 5, 7,) nearer, spoken of time Rom. 13: 11.—Xen. Mem. 2. 3. 19.

Ἐγείρω, f. ἐγερῶ, aor. 1 ἤγρυσα, to wake, to arouse, to cause to rise up, trans. Mid. *ἐγείρομαι*, to awake, to rouse up, to arise, intrans. Butt. § 135. 3; aor. 1 pass. *ἠγέρθη*, and perf. pass. *ἐγήγερται*, with mid. signif. to rise, to have risen, Butt. § 136. 2, 3.

a) pp. from sleep; implying also the idea of rising up from the posture of sleep. Matt. 8: 25 αὐτὸς ἐκάθευθε καὶ οἱ μαθηταὶ ἤγειραν αὐτόν. Acts 12: 7. Mark 4: 27 καθεύδον καὶ ἐγείρονται. Matt. 25: 7. Sept. for קמץ Prov. 6: 22. יקץ Gen. 41: 4, 7. קום Prov. 6: 9.—Plut. Pomp. 36. Xen. Oec. 5. 4. — Trop. from sluggishness, torpor, Rom. 13: 11. comp. Eph. 5: 14 below in d. So trop. from death, of which sleep is the emblem among all nations; comp. Hom. Il. 14. 231. Xen. Cyr. 8. 7. 21. Virg. Aen. 6. 278. Job 13: 13. Ps. 13: 4. Dan. 12: 2. Matt. 27: 52. Thus *ἐγείρειν νεκρούς*, to raise the dead; Matt. 10: 8 νεκρούς ἐγείρετε. John 5: 21. Acts 26: 8. 1 Cor. 15: 15, 16. 2 Cor. 1: 9. Also *ἐγείραν ἐκ νεκρῶν*, to raise from the dead, and Mid. seq. ἀπό or ἐκ, to rise from the dead; John 12: 1 ὅς ἤγειρεν ἐκ νεκρῶν. v. 9, 17. Gal. 1: 1. 1 Thess. 1: 10. al. Mid. seq. ἀπό Matt. 14: 2. 27: 64. 28: 7. al. seq. ἐκ Mark 6: 14, 16. Luke 9: 7. John 2: 22. al. Absol. Max. 16: 21. 17: 23. 27: 63. Mark 16: 14. Acts 5: 30. Rom. 4: 25.

2 Cor. 4: 14. So Sept. and ὕπνῳ 2 K. 4: 31. Is. 26: 19.

b) the idea of sleep being dropped, *to cause to rise up, to raise up, to set up-right, and Mid. to rise up, to arise*, viz. (a) Spoken of persons, e. g. sitting, Acts 3: 7. reclining at table, John 13: 4. prostrate or lying down, Acts 10: 26. Matt. 17: 7. Luke 11: 8. Acts 9: 8. al. (Sept. and ὕπνῳ 2 Sam. 12: 17.) and so of sick persons, Matt. 8: 15. Mark 1: 31. 2: 12. Including the idea of convalescence, *to set up again*, i. e. *to heal*, James 5: 15. — (β) By an oriental pleonasm, prefixed to verbs of going, of undertaking or doing any thing, etc. see in Ἀνίστημι II. d. Matt. 2: 13, 14, ἔγερθεις παράλαβε τὸ παιδίον. 2: 20, 21. 9: 19. John 11: 29. al. So Sept. and ὕπνῳ 1 Chr. 22: 19. comp. in Ἀνίστημι I. c. — (γ) Trop. of persons, Mid. *to rise up against*, sc. as an adversary, seq. ἐπὶ τῷ, Matt. 24: 7. Mark 13: 8. Luke 21: 10. Sept. Act. for ὕπνῳ Is. 10: 26. Jer. 50: 9. — Jos. Ant. 8. 7. 6. — So ἐγείρεσθαι ἐν τῇ κλίστῃ μετὰ τινος, Matt. 12: 42. Luke 11: 31. — (δ) Spoken of things, *to raise up*, e. g. out of a pit, Matt. 12: 11, comp. Luke 14: 5. So genr. in later usage, *to erect, to build*, e. g. ναόν John 2: 19, 20. — Jos. Ant. 4. 6. 5 βαιμούς. Herodian. 8. 1. 12 ἱεῖχος. 8. 2. 12 πύργους.

c) metaph. *to raise up, to cause to arise or exist*; Mid. *to arise, to appear*, etc. Luke 1: 69 ἔγρετο κύριος σωτηρίας, i. e. a saviour. Acts 13: 22, 23. Mid. spoken of prophets, Matt. 11: 11. 24: 11, 24. Mark 13: 22. Luke 7: 16. John 7: 52. So Sept. and ὕπνῳ Is. 41: 25. 45: 13. ὕπνῳ Judg. 3: 9, 13. — Eccus. 10: 4. — In the sense of *to cause to be born, to create*, Matt. 3: 9. Luke 3: 8.

d) intrans. or with ἑαυτῶν etc. implied, *to awake, to arise*; Butt. § 113. n. 2. § 130. n. 2. Thus *to awake* sc. from sleep, trop. sluggishness, Eph. 5: 14 ἔγειραι ὁ καθύπνου. Also, *to rise up, to arise*, sc. from a sitting or recumbent posture. Mark 2: 9, 11. 3: 3. 5: 41. 10: 49. Luke 5: 23, 24. 6: 8. John 5: 8. — In classic writers only poetic in this sense, Aristoph. Ran. 340. Eurip. Iph. in Aul. 626. Al.

* Ἑγερσις, εως, ἡ, (ἔγερσις,) a waking up sc. from sleep, Pol. 9. 15. 4 in some edit. a rising up, Sept. for ὕπνῳ Ps. 139: 2. erection, building, Eadr. 5: 62. — In N. T. resurrection, sc. from the dead, Matt. 27: 53.

* Ἑγκαθέσιος, ου, ὁ, ἡ, adj. (ἐγκαθήμεαι to sit in ambush,) pp. sitting in ambush, lying in wait, Sept. for ὕπνῳ Job 31: 9. In N. T. metaph. insidious, i. e. a suborned emissary, spy, Luke 20: 20. — Jos. B. J. 6. 5. 2. Dem. 1483. 1.

* Ἑγκαίνια, ὡν, τὰ, (ἐν, καινός,) pp. initiation or dedication of something new, Sept. for ὕπνῳ Ezra 6: 16. Neh. 12: 27. Dan. 3: 2. In N. T. a festival at the consecration of something new or renewed; and genr. the festival of dedication, John 10: 22. This festival was instituted by Judas Maccabæus to commemorate the purification of the temple and the renewal of the temple worship, after the three years' profanation by Antiochus Epiphanes. It was held for eight days, commencing on the 25th day of the month Kislev, Heb. כִּסְלֵו, which began with the new moon of December. Josephus calls it φῶτα, i. e. the festival of lights or lanterns. See 1 Macc. 4: 52—59. 2 Macc. 10: 5—8. Jos. Ant. 12. 7. 6, 7. Jahn § 360. — Not found in the classics. Suid. ἐγκαίνια ἱερωτή καθ' ἣν ἐγκαίνουρηθήτη.

* Ἑγκαινίζω, ῶ, f. ἴσω, (ἐν, καινίζω,) pp. to renew, Lat. innovare, Sept. for ὕπνῳ 2 Chr. 15: 8. Eccus. 33: 6. — In N. T. to initiate, i. e. to consecrate, to sanction, Heb. 9: 18. 10: 20. Sept. for ὕπνῳ Deut. 20: 5. 1 K. 8: 64. Comp. Sept. and ὕπνῳ 1 Sam. 11: 14.

* Ἑγκαλίσω, ῶ, f. ἴσω, (ἐν, καλίσω,) to call in, i. e. to demand, Xen. An. 7. 7. 33. In N. T. to call in question, i. e. to accuse, to arraign, to bring a charge against; seq. dat. of pers. Acts 19: 38. and διά c. acc. 23: 28. — Eccus. 46: 19. Jos. Ant. 4. 6. 3. Xen. Hi. 5. 3. — Seq. accus. of person, or in Pass. with gen. of thing, Acts 26: 2. or with περί c. gen. of thing, Acts 19: 40. 23: 29. 26: 7. Comp. Matth. § 369. § 370. n. 1. Butt. § 132. 5. 3. — Diod. Sic. 11. 83. seq.

ἀντὶ c. dat. 4. 55. — Seq. κατὰ c. gen. of pers. Rom. 8: 33, coll. v. 31.

Ἐγκαταλείπω, f. ψα, (ἐν, καταλείπω,) to leave behind in any place or state; hence genr. to leave, trans.

a) pp. as τὴν ψυχὴν μου εἰς ᾄδου, Acts 2: 27, quoted from Ps. 16: 10 where Sept. for נַפְשִׁי.—Psalm. Salom. 2: 7. Act. Thom. 51 οὐκ ἐγκατέλειπέ με παραμῖναι εἰς ἑαυτὸν τὸν χρόνον τὸν διηνέον. Dem. 1326. 25. — In the sense of to leave remaining, Rom. 9: 29 quoted from Is. 1: 9 where Sept. for נִשְׁאַרְתִּי. — Hes. Op. v. 347. Herodian. 1. 4. 18.

b) by impl. to leave in the lurch, i. e. to forsake, to desert, to abandon, seq. accus. Matt. 27: 46. Mark 15: 34. (Sept. for נָטַח Ps. 22: 1.) 2 Cor. 4: 9. 2 Tim. 4: 10, 16. Heb. 10: 25. 13: 5. Sept. for נָטַח Deut. 31: 6, 8. Is. 1: 8.—Wisd. 10: 13. Plut. Galb. 14. Xen. Cyr. 8. 8. 4.

Ἐγκατοικέω, ᾧ, f. ἦσα, (ἐν, κατοικέω,) to dwell fixedly in or among, seq. ἐν c. dat. 2 Pet. 2: 8. — Seq. dat. comp. Valckn. diatr. ad Eurip. Hipp. 31. p. 68 or p. 127 ed. Lips.

Ἐγκεντρίζω, f. ἴσα, (ἐν, κεντρίζω,) to prick in, to stick in, e. g. spurs, to spur on, Wisd. 16: 11. In N. T. to insert, to ingraft, metaph. Rom. 11: 17, 19, 23 bis, 24 bis.—pp. Theophr. H. Pl. 2. 3. Marc. Ant. 11. 8.

Ἐγκλημα, ατος, τό, (ἐγκάλλω,) charge, accusation, Acts 23: 29. 25: 16. — Jos. Ant. 2. 6. 6. Xen. Cyr. 1. 2. 6.

Ἐγκομβόομαι, οὔμαι, f. ὠσομαι, Mid. (ἐν, κόμβος a strip, string, loop, etc. set on in order to tie or fasten a garment; hence ἐγκόμβωμα, a kind of long white apron or outer garment with strings etc. worn by slaves; Pollux IV. 119 τῇ δὲ τῶν δούλων ἐσωμίδι καὶ ἱματίδιον τι πρόσκειται λευκόν, ὃ ἐγκόμβωμα λέγεται. Hesych. κοσσύμβη· ἐγκόμβωμα καὶ πορζωμα Διγύντιον. Hence the verb in N. T.) to tie or bind one's self into ac. an ἐγκόμβωμα, i. e. to put on, to clothe one's self in, seq. acc. of thing, metaph. 1 Pet. 5: 5. — Nicet. III. 8. p. 288, ἐγκομβώσεις τῶν δοθημάτων.

Ἐγκοπή, ῆς, ἡ, (ἐγκόπτω q. v.) an impediment, hindrance, 1 Cor. 9: 12. — Diod. Sic. 1. 32.

Ἐγκόπτω, f. ψα, (ἐν, κόπτω,) to strike in, to cut in; metaph. to impede, to hinder, trans. Rom. 15: 22. Gal. 5: 7. 1 Thess. 2: 18. In the sense of to delay, Acts 24: 4. also to render fruitless, 1 Pet. 3: 7 in later edit. for ἐκκόπτωθαι in text, receipt.

Ἐγκράτεια, ας, ἡ, (ἐγκρατής,) continence, temperance, self-control, Acts 24: 25. Gal. 5: 23. 2 Pet. 1: 6. — Ecclus. 18: 29 sq. Xen. Mem. 1. 5. 1 sq. ib. 4. 5. 1 sq.

Ἐγκρατεύομαι, f. εἶσομαι, depon. Mid. to be ἐγκρατής, i. e. to be continent, temperate, abstinent, to have self-control, 1 Cor. 7: 9. 9: 25. Sept. for ἐπαγρηγῆ Gen. 43: 31. — Not found in classic writers, Lob. ad Phryn. p. 442.

Ἐγκρατής, ές, οὗς, ὁ, ἡ, adj. (ἐν, κράτος,) strong, powerful, Xen. Eq. 7. 8. Ven. 10. 10. having power over, master of, seq. gen. 2 Macc. 10: 15, 17. Xen. Hi. 5. 2. H. G. 7. 3. 3. In N. T. metaph. having self-control, continent, temperate, abstinent, Tit. 1: 8. — Xen. Mem. 1. 2. 1. Oec. 9. 11.

Ἐγκρίνω, f. ῥῶ, (ἐν, κρίνω,) to judge in, i. e. to admit after trial, to reckon among, seq. dat. 2 Cor. 10: 12. — Seq. εἰς Jos. B. J. 2. 8. 7. Plut. Lye. 25. Xen. H. G. 4. 1. 40. Comp. Lob. ad Phryn. p. 385 sq.

Ἐγκρύπτω, f. ψα, (ἐν, κρύπτω,) to hide in any thing, trans. sc. by covering, mixing, etc. as Sept. seq. ἐν τῇ γῇ for נֶחֱד Josh. 7: 21. Hence in N. T. by impl. to mix in, to knead in, sc. leaven with flour, Matt. 13: 33. Luke 13: 21. So Sept. for נָחַד Ez. 4: 12.

Ἐγκυος, ου, ἡ, (ἐγκύω, fr. ἐν, κύω,) with child, pregnant, Luke 2: 5. — Ecclus. 42: 10. Jos. Ant. 4. 8. 33. Diod. Sic. 4. 2.

Ἐγχρίω, f. ἴσα, (ἐν, χρίω,) to rub in, e. g. τὴν χολήν εἰς τοὺς ὀφθαλμούς Tob. 11: 8. In N. T. to rub in with any thing, to anoint; Rev. 3: 18 κολλώμενον, ἐχρίσαι τοὺς ὀφθαλμούς. — Tob. 6: 8.

Ἐγώ, gen. ἐμοῦ, μου, I, pron. of the first person; see Buttm. § 72. 3. The monosyllabic forms μου, μοι, μέ, are usually enclitic, but are orthotone after prepositions, except in πρὸς με; Buttm. ib. n. 2, 3.

a) Nom. ἐγώ, plur. ἡμεῖς, Matt. 8: 7. Acts 17: 3. Matt. 28: 14. Mark 14: 58. al. saepiss. So with a certain emphasis, Matt. 3: 11, 14. 5: 22, 28, 32, 34. John 4: 26. al. Matt. 6: 12. 17: 19. 19: 27. al. saep. — Used sometimes by Paul κοινωνικῶς, i. e. where the speaker puts himself as the representative of all, or vice versa; e. g. ἐγώ for ἡμεῖς, Rom. 7: 9, 10, 14, 17, 20 bis, 24, 25. 1 Cor. 10: 30. ἡμεῖς for ἐγώ, 1 Cor. 1: 2, 3. 2: 10, 12, coll. v. 4. ib. 4: 8, 10. — In the phrase ἰδοὺ ἐγώ, κύριε, Acts 9: 10, and ἐγώ κύριε, Matt. 21: 30, put by Hebraism instead of an affirmative adverb. So Sept. and יְהוָה 1 Sam. 3: 8. Gen. 22: 1, 11. יְהוָה Gen. 27: 24. 2 Sam. 20: 17. See Gesen. Lehrs. p. 829. 6.

b) Gen. μου (not ἐμοῦ) and ἡμῶν, are often used instead of the corresponding possessive ἐμός etc. Buttm. § 128. 7. e. g. μου Matt. 2: 6. Luke 7: 46. John 6: 54. saep. ἡμῶν Matt. 6: 12. Luke 1: 55. Rom. 6: 6. saep. — So μου as passive or objective, John 15: 10 ἐν τῇ ἀγάπῃ μου, i. e. love of or towards me.

c) Dat. in the phrase τί ἐμοὶ καὶ σοί; what is to me and thee sc. in common? what have I with thee? Matt. 8: 29. Mark 5: 7. Luke 8: 28. John 2: 4. So Sept. and יְהוָה לִי וְלָךְ Judg. 11: 12. 2 Sam. 16: 10. 19: 23. Comp. Matth. § 389. i. a. AL.

Ἐδαφίζω, f. ἰσω, (ἔδαφος,) to level with the ground, to raze, to destroy, trans. Luke 19: 44. Sept. for עָרַף Hos. 14: 1. Nah. 3: 10. עָרַף Niph. Amos 9: 24. — Pol. 6. 33. 6.

Ἐδαφος, εὐς, -ους, τό, (ἔδος,) pp. base, bottom, e. g. of a ship, Hom. Od. 5. 249. of a room, etc. floor, Sept. for עָרַף Num. 5: 17. 1 K. 6: 15. of a river, Xen. Cyr. 7. 5. 18. — In N. T. the ground, Acts 22: 7. So Sept. for עָרַף Ez. 41: 16, 20. — Eccles. 11: 5. Pol. 4. 65. 4. ib. 5. 9. 3.

Ἐδραῖος, αἰα, αἰον, (ἔδρα fr. ἔδος,) seated, sedentary, Xen. Lac. 1. 3. In N. T. metaph. fixed, firm, steadfast, sc. in mind and purpose, 1 Cor. 7: 37. 15: 58. Col. 1: 23. — Symm. for יָצִיב Prov. 4: 18. Ignat. ad Eph. § 10 ἰδραῖον τῇ πίστει. So ἰδραῖος Herodian. 3. 14. 10.

Ἐδραῖωμα, αἰος, τό, (ἰδραῖος fr. ἰδραῖος,) basis, foundation, 1 Tim. 3: 15.

Ἐξέκίας, ου, ὁ, Hezekiah, Heb. יְהִזְקִיָּה or יְהִזְקִיָּה (strength from Jehovah), king of Judah, Matt. 1: 9, 10. See 2 K. c. 18—20. 2 Chr. c. 29—31. Is. c. 36—38.

Ἐθελούθησκεια, ας, ἡ, (ἰθὺλας, θρησκεία,) voluntary worship, will-worship, i. e. beyond what God requires, supererogatory; Col. 2: 23 ἐν ἐθελούθησκειᾳ καὶ ταπεινοφροσύνῃ, prob. referring to the phrase θεῶν ἐν ταπ. καὶ θρησκείᾳ τῶν ἀγγέλων, in v. 18. Comp. for the worship of angels, Test. XII Patr. p. 657, ἐγγίετε τῷ θεῷ καὶ τῷ ἀγγέλῳ τῷ παραιτουμένῳ ὑμᾶς· οὗτοι οὐτός ἐστι μεσίτης θεοῦ καὶ ἀνθρώπων. This was forbidden by the council of Laodicea; see Wetstein in loc. So prob. the Essenes, Jos. B. J. 2. 8. 7. Comp. Rev. 19: 10. 22: 9. — Suid. ἐθελούθησκει· ἰδίῳ θελήματι σίβει τὸ δοκοῦν. Comp. ἐθελοδοουσία Lucian. Nigrin. 23.

Ἐθέλω, see θέλω.

Ἐθίζω, f. ἰσω, (ἔθος,) to accustom; Pass. to be accustomed, and of things, to be customary, Xen. Eq. 7. 7. Mem. 3. 14. 6. 2 Macc. 14: 30. — In N. T. Pass. particip. perf. neut. τὸ εἰθισμένον, what is customary, and as a subst. custom, rite, Luke 2: 27. Buttm. § 128. 7. — Comp. Xen. Hiero 9. 7.

Ἐθνάρχης, ου, ὁ, (ἔθνος and ἄρχης,) an ethnarch, i. e. ruler of a people, a prefect, ruler, chief, 2 Cor. 11: 32. — Spoken of Simon Maccabeus, 1 Macc. 14: 47. 15: 1. 2. Jos. Ant. 13. 6. 6. of Archelaus, Jos. B. J. 2. 6. 8. of the head of the Jews in Egypt, Jos. Ant. 14. 7. 2. — Lucian. in Macrob. 17.

Ἐθνικός, ἡ, ὄν, (ἔθνος,) *national, popular*, Pol. 30. 10. 6. In N. T. in the Jewish sense, *gentile, heathen*, spoken of all who are not Israelites, Matt. 6: 7. 18: 17. Comp. in **ἔθνος**.

Ἐθνικῶς, adv. (ἔθνος,) *in the manner of gentiles*, Gal. 2: 14.

ἔθνος, εὖς, οὖς, τό, *a multitude, people, race, belonging and living together*.

a) *genr.* Acts 8: 9 τὸ ἔθνος τῆς Σαμαρείας, *the people, inhabitants, of Samaria*, coll. v. 5. Acts 17: 26 πᾶν ἔθνος ἀνθρώπων. 1 Pet. 2: 9. al. Sept. for יְהוּדִים 2 Chr. 32: 7. Is. 13: 4.—Hom. Il. 7. 115 ἔθνος ἱταλῶν. Spoken of a flock, swarm, etc. Il. 2. 87, 459, 469.

b) *in the sense of nation, people, as distinct from all others*, Matt. 20: 25 ἀρχόντες τῶν ἔθνων. Mark 10: 42. Luke 7: 5 ἀγαπᾷ τὸ ἔθνος ἡμῶν. John 11: 48, 50 sq. Acts 7: 7. 10: 22. al. So Sept. and יְהוּדִים Gen. 12: 2. Ex. 33: 13. Deut. 1: 9. Deut. 1: 28.—Herodian. 2. 7. 13. Xen. Cyr. 4. 2. 1.

c) *in the Jewish sense, τὰ ἔθνη, the nations, i. e. gentile nations, the gentiles; spoken of all who are not Israelites, and implying ignorance of the true God and idolatry, the heathen, pagan nations; Matt. 4: 15. 10: 5. Mark 10: 33. Luke 2: 32. Acts 4: 27. 26: 17. Rom. 2: 14. 3: 29. al. saep. So Sept. and יְהוּדִים Neh. 5: 8, 9. Is. 9: 1. Ez. 4: 13. יְהוּדִים Jer. 10: 3 coll. v. 2. Ez. 27: 33, 36. 34: 13. AL.*

ἔθος, εὖς, οὖς, τό, *a custom, usage, manner, whether established by law or otherwise*, Luke 1: 9. 2: 42. 22: 39. John 19: 40. Acts 6: 14. 15: 1. 16: 21. 21: 21. 25: 16. 26: 3. 28: 17. Heb. 10: 25.—Wind. 14: 16. 2 Macc. 11: 25. 18: 4. Xen. Cyr. 1. 6. 10. Mem. 3. 9. 1.

ἔθω, only in perf. 2 εἰώθα, with pres. signif. *to be accustomed, to be wont; see Buttm. § 97. 9. 2. § 114 ἔθω. comp. § 113. 6. Hence pluperf. εἰώθειν as imperf. Matt. 27: 15. Mark 10: 1.—Ecclesi. 37: 14. Herodian. 1. 17. 7. Xen. An. 7. 8. 4.—Particip. κατὰ τὸ εἶθός αὐτοῦ, according to his custom, as he was*

wont, Luke 4: 16. Acts 17: 2.—Sept. Num. 24: 1. comp. Xen. Mem. 4. 1. 1.

Εἰ, a conditional conjunction, *if*, expressing a condition which is merely hypothetical and separate from all experience, i. e. a mere *subjective* possibility, and differing therefore from εἰν; see in **Ἐάν** init. Herm. ad Vig. p. 834. Winer § 42. p. 240 sq. Passow in **Εἰ**. Comp. also εἰ and εἰν as used together in 1 Cor. 7: 36. Rev. 2: 5.—Εἰ is construed with the Optative; more usually with the Indicative; and rarely with the Subjunctive; Passow l. c. Herm. ad Vig. p. 831. Winer § 42. p. 243.

1. As a conditional particle; used alone, i. e. without other particles.

1. With the *Optative*, implying that the thing in question is possible, but uncertain and problematical, though assumed as probable; Buttm. § 139. 9. 3. Winer § 42. p. 242. Herm. ad Vig. p. 813, 830. In N. T. followed only by the indic. in the apodosis, affirming something definite; e. g. seq. pres. 1 Pet. 3: 14 εἰ καὶ πάσχετε διὰ δικαιοσύνην, μακάριοι sc. ἐστέ, *but even if ye suffer* (as is most probable) etc. comp. εἰ καὶ in III. below. So seq. praet. Acts 24: 19 οὗς ἔδω ἐπὶ σοῦ παρῆναι καὶ κατηγορεῖν, εἰ τι ἔχοιεν πρὸς με.—Hom. Il. 9. 389. εἰ καὶ Lucian. Tox. 1. Xen. Hiero 9. 10. comp. Matth. § 524. 3. Buttm. § 139. 10, 11.—Elsewhere in parenthetic clauses, Acts 27: 39 εἰς ὃν ἐβουλεύσατο, εἰ δύναιτο, ἐξῆσαι τὸ πλοῖον. 1 Pet. 3: 17 εἰ θῆλοι, *others εἰ θίλει*. So εἰ τύχοι, *should it so happen* (as is probable) i. e. *it may be, perhaps*, 1 Cor. 14: 10. 15: 37. Here the apodosis in each case lies in the affirmation.—In Greek writers, the use of εἰ with the Opt. is much more extensive.

2. With the *Indicative*, implying possibility without the expression of uncertainty, a condition or contingency as to which there is no doubt; Buttm. § 139. 9. 1. Passow in **Εἰ** A. 2. Winer § 42. p. 240 sq.

a) with the Indic. *present*, and in the apodosis, (a) seq. pres. Matt. 19: 10 εἰ οὕτως ἐστὶν ἡ αἰτία τοῦ ἀνθρώπου, οὐ συμφέρει γαμήσαι. Acts 5: 39. Rom. 8: 25.

1 Cor. 9: 17.—(β) seq. imperat. Matt. 4: 3 εἰ υἱὸς εἶ τοῦ θεοῦ, εἰπέ κ. τ. λ. 19: 17. 27: 42. John 7: 4. 1 Cor. 7: 9.—Xen. Hiero 9. 11.—(γ) seq. fut. Mark 11: 26 εἰ δὲ ὑμῖς οὐκ ἀφίστε, οὐδὲ ὁ πατήρ ἀφήσει κ. τ. λ. Acts 19: 39. Rom. 8: 11. Heb. 9: 13.—Xen. An. 7. 2. 14. — Instead of the fut. indic. is put the aor. subjunct. after οὐ μή, 1 Cor. 8: 13. see in Buttm. § 139. 4. So also seq. aor. subjunct. in exhortations, 1 Cor. 15: 32. Gal. 5: 25. Buttm. § 139. n. 7. — (δ) seq. aor. Matt. 12: 26, 28. Gal. 2: 21. — (ε) seq. perf. 1 Cor. 15: 13, 16, εἰ νεκροὶ οὐκ ἐγείρονται, οὐδὲ Χριστὸς ἐγήγερται, i. e. admitting, supposing, that the dead are not raised. Rom. 4: 14. 1 Cor. 9: 17.—Dem. Ep. 3. p. 114. B.

b) with the Indic. *future*, and in the apodosis, (α) seq. pres. 1 Pet. 2: 20. So seq. perf. as pres. James 2: 11 εἰ οὐ μοι-χρῶσιν, φονεύσιν δὲ, γέγονας παραβάτης νόμου. Buttm. § 113. 6. — (β) seq. fut. Matt. 26: 33 εἰ πάντες σκανδαλισθήσονται ἐν σοί, ἐγὼ οὐδέποτε σκανδαλισθήσομαι. Others read εἰ καί. — (γ) seq. imperat. after εἰ μή, 1 Cor. 7: 17.

c) with the Indic. *perfect*, and in the apodosis, (α) seq. pres. 1 Cor. 15: 19 εἰ ἐν τῇ ζωῇ ταυτῇ ἡλπιότες ἐσμέν ἐν Χ. μόνον, ἐλειυότεροι πάντων ἀνθρ. ἐσμέν. 15: 14, 17. 2 Cor. 5: 16. Acts 25: 11. —Dem. c. Pantaen. p. 639. A.—(β) seq. imperat. Acts 18: 15.—(γ) seq. fut. John 11: 12. Rom. 6: 5. — (δ) seq. perf. 2 Cor. 2: 5.

d) with the Indic. *aorist*, and in the apodosis, (α) seq. pres. Rom. 4: 2 εἰ Ἀβραὰμ ἐξ ἔργων ἐδικαιώθη, ἔχει καύχημα. 15: 27. 1 John 4: 11.—(β) seq. imperat. John 18: 23. Rom. 11: 17 sq. Col. 3: 1. Philem. 18. — (γ) seq. fut. John 13: 32. 15: 20 bis. Rom. 5: 10, 17. —(δ) seq. aor. Rom. 5: 15.

e) with the Indic. of the *historic* tenses, and in the apodosis a similar tenses with ἄν, expressing a previous condition on which depended a certain result, but implying that neither has taken place; Passow in *Ei* A. 2. d. Buttm. § 139. 9. 4. Winer § 43. 2. See in *Ώ* I. 3. — (α) seq. imperf. in the sense *would be, would do*, etc. after imperf. c. εἰ, Luke 7: 39 οὗτος εἰ ἦν προ-

φήτης, ἐγίνωσκον ἄν, *if he were a prophet, he would know*, etc. John 5: 46. 9: 41. 15: 19. 1 Cor. 11: 31. after aor. c. εἰ, Heb. 4: 8. Gal. 3: 21.—(β) seq. aor. in the sense *would have been, would have done*, etc. after imperf. c. εἰ, John 14: 26 εἰ ἠγαπήσατε με, ἐχάρητε ἄν, *if ye had loved me ye would have rejoiced*, etc. 18: 30. Acts 18: 14. after aor. c. εἰ, Matt. 11: 21 εἰ ἐγένοντο—μετενόησαν ἄν, *if these had been done, they would have repented*, etc. 1 Cor. 2: 8. after a pluperf. c. εἰ, Matt. 12: 7 εἰ ἐργάσασθε—οὐκ ἂν κατεδικάσασθε. — (γ) seq. pluperf. in the sense *would have been, etc.* after imperf. c. εἰ, John 11: 21 εἰ ἦς ὧδε, ὁ ἀδελφός μου οὐκ ἂν ἐπεθνήκει. 1 John 2: 19. after a pluperf. c. εἰ, John 14: 7. Comp. Herm. ad Vig. p. 902.—Diog. Laert. 3. 26. Lucian. Fugit. 1. Aesop. 31. 1.—(δ) In such constructions ἄν is sometimes omitted in the apodosis, e. g. John [8: 39.] 9: 33. Rom. 7: 7. John 15: 22. 19: 11. Acts 26: 32. So too Matt. 26: 24.—Sept. Judg. 8: 19. Diog. Laert. 2. 5. 6, 9. Comp. Matth. § 508. n. 2. Winer l. c.

f) with the Indic. sometimes where the Optative would naturally be expected, viz. where a thing is uncertain, though assumed as probable; see in no. 1 above. Acts 20: 16 ἔσπευδε γὰρ, εἰ δυνατόν ἦν αὐτῷ, γενέσθαι κ. τ. λ. —Hom. Il. 12. 59. Ael. V. H. 12. 40. Comp. Winer § 42. p. 243. Herm. ad Vig. p. 904. Passow in *Ei* A. 2. c.—So where there is no probability nor even assumed possibility; Mark 14: 35 εἰ δυνατόν ἐστι, παρέλθῃ ἡ ὥρα. Matt. 24: 24. Mark 13: 22.—Comp. Hom. Il. 5. 350.

g) in the urbanity and delicacy of Attic discourse, εἰ with the Indic. is spoken of things not merely probable, but certain, and dependent on no condition; Buttm. § 149. p. 423. Passow in *Ei* A. 2. c. Viger. p. 504. Matth. § 617. f, penult. Thus

(α) after θανάτω, and other verbs signifying an emotion of mind, where it is equivalent to ὄτε; Mark 15: 44 ἐθάύμασεν, εἰ ἦδη τέθνηκε, *he wondered if he were already dead*, i. e. *that* he was so soon dead. 1 John 3: 13. (Jos. Ant. 14. 7. 2. Herodot. 1. 155. Xen. Mem. 1.

1. 13.) Luke 12: 49 καὶ εἰ θέλει, εἰ ἤδη ἀνέφθη. (Herodot. 1. 24.) Acts 26: 8 εἰ ἐπιστὸν κρείσσεται, εἰ ὁ θεὸς νεκροὺς ἐγείρει; v. 22, 23, μαρτυρούμενος—εἰ παθητός ὁ Χ. εἰ πρῶτος κ. τ. λ. 2 Cor. 11: 15 οὐ μέγα οὖν, εἰ κ. τ. λ. (Sept. Gen. 45: 28.) So perhaps Mark 9: 42. Luke 17: 2.

(β) elsewhere also as equivalent to *ἐπεὶ*, i. e. *since, as, inasmuch as*; Matth. § 617. f, ult. So with Indic. *present*, Matt. 6: 30 εἰ δὲ τὸν χόρτον κ. τ. λ. ἢ ἴσθι then the grass, since. 7: 11. John 7: 23. 13: 17. Heb. 7: 15. Acts 4: 9.—Herodot. 5. 78. Xen. Cyr. 5. 5. 21.—With Indic. *aorist*, John 13: 14, 32. Acts 11: 17. 2 Cor. 5: 14. —Lucian. D. Mort. 26: 1. Xen. An. 7. 1. 29.

(γ) in εἰ τις, εἰ τις, *if any one*, etc. used with a sort of emphasis for ὅστις, *whosoever, whatsoever, every one who*, etc. Buttm. § 149. p. 423. Matth. § 617. e. So with Indic. *present*, Luke 14: 26 εἰ τις ἔρχεται πρὸς μς. Mark 9: 35. 1 Cor. 3: 12. 8: 2, 3. 2 Cor. 5: 17. Gal. 1: 9. 1 Tim. 5: 8. 6: 3. With Indic. *future*, 1 Cor. 3: 14, 15. Rev. 13: 10. (Xen. An. 7. 2. 13.) With Indic. *perfect*, 2 Cor. 7: 14. 10: 7. With Indic. *aorist*, Rev. 20: 15.

h) with the Indic. before an *apodosis*, i. e. where the apodosis is not expressed, but left to be inferred; the protasis being thus rendered more emphatic, viz.

(α) genr. Luke 19: 42 εἰ ἔγνων καὶ σὺ —τα πρὸς εἰρήνην σου, *if thou hadst known, even thou, the things belonging unto thy peace!* where the natural apodosis would be, 'How much better had it been for thee!' Luke 22: 42. Acts 22: 9, the apodosis μὴ θυμαχώμεν in text. receipt. being prob. a gloss. Rom. 9: 22 εἰ δὲ θέλων ὁ θεὸς ἐνδελξασθαι τὴν ὀργὴν κ. τ. λ. *if then God*, etc. where the apodosis might perhaps be, 'What then?' or we might repeat from v. 20, σὺ τίς εἰ ὁ ἀνταποκρινόμενος τῷ θεῷ. See Winer § 66. 6. comp. Buttm. § 151. IV. 4. Viger p. 509.

(β) by Hebraism, like עַל, in oaths and asseverations, the apodosis or imprecation being omitted, εἰ comes to imply a negative, *not*; e. g. Heb. 2: 11 ὡς ἄμωσα ἐν τῇ ὀργῇ μου· εἰ εἰσλεύσονται

εἰς τὴν καταπαύσιν μου, i. e. *they shall not enter*. 4: 3, 5. Mark 8: 12 ἀμὴν λέγω ὑμῖν· εἰ δοθήσεται, i. e. *there shall not be given*. Heb. 3: 11 is quoted from Sept. Ps. 95: 11 where Heb. עַל מִן הַיָּד הַזֹּאת comp. Ps. 89: 36. Gen. 14: 22 Num. 14: 30 coll. v. 28. 1 Sam. 3: 14. The full form is, עַל מִן הַיָּד הַזֹּאת לֹא יִתְּנוּ, Sept. τάδε ποιήσαι μοι ὁ θεός· εἰ κ. τ. λ. 2 K. 6: 31. comp. 1 Sam. 3: 17. 2 Sam. 3: 25. See Gesen. Lex. עַל C. e. Lehrsgeb. p. 844. Winer § 59. p. 417 sq.

3. With the *Subjunctive*, rarely, both in N. T. and early Greek writers, and only where an action etc. depends on something future, *if, if so be, supposing that*, and with a negative, *unless, except*, comp. εἰ μὴ below; see Winer § 42. p. 243. Passow in Ei' A. 2. Matth. § 525. b. Herm. ad Vig. p. 831, 902. So Luke 9: 13 εἰ μὴτι πορ. ἡμῖς ἀγοράσωμεν, where others read ἀγοράσομεν. 1 Cor. 14: 5 ἐκτός εἰ μὴ διεμνησθῇ, others διεμνησθῇ. Phil. 3: 12 διώκω θεῖ, εἰ καὶ καταλάβω, comp. in εἰ καὶ below. Rev. 11: 5 his, εἰ τις θίλῃ, others θίλει. —More frequent in later prose writers.

II. As an interrogative particle, *whether*, Lat. *an*, viz.

a) pp. in an *indirect* question, after verbs implying question, doubt, uncertainty, and the like, with the Opt. and Indic. as in classic writers, Buttm. § 149. p. 423. Passow in Ei' B. Matth. § 528. § 617. 5.—With the *Optative*, see above in I. 1. Acts 17: 11 ἀνακρίνοντες τὰς γραφάς, εἰ ἔχοι ταῦτα οὕτως. 25: 20. So also εἰ ἄραγε, *if perhaps, whether perhaps*, Acts 17: 27. —Plut. Cae. 14. Xen. An. 1. 8. 15.—With the *Indicative*, see above in I. 2. So with Indic. *present*, after εἰπὼν Matt. 26: 63. after ἐπερωτῶν Mark 10: 2. ἴδωμεν Matt. 27: 49. Mark 15: 36. ψηφίσειν Luke 14: 28. βουλεύεσθαι Luke 14: 31. οἶνι οἶδα John 9: 25. κρῖναι Acts 4: 19. πυνθάνεσθαι Acts 10: 18. ἀκούεσθαι Acts 19: 2. παύειν 2 Cor. 13: 5. γινώσκαι δοκιμῇ 2 Cor. 2: 9. etc. —Lucian. D. Mort. 20. 3. Xen. Hi. 1. 7.—With Indic. *future*, Mark 3: 2 παρετήρουν αὐτὸν εἰ θεραπεύσει. 1 Cor. 7: 16 τί οἶδας, εἰ κ. τ. λ.—Xen. An. 1. 3. 5.—With Indic. *aorist*, Mark 15: 44 ἐπρωήτησαν αὐτὸν, εἰ πάλαι ἀπέθανε. Acts 5: 8. 1 Cor. 1:

16. —So also *εἰ ἄρα*, *if perhaps, whether perhaps*, with indic. future, Mark 11: 13 *ἔλθον εἰ ἄρα εὐρήσῃς τ.* Acts 8: 22. — c. ind. pres. Xen. Mem. 2. 2. 2.

b) in a *direct* question, Lat. *num, ne*, where it implies some doubt, uncertainty, in the mind of the interrogator, which cannot be expressed in English. Luke 13: 23 *εἰπὶ τις αὐτῷ· τίς, εἰ ὅλλοις οἱ σαῶμενοι*; Luke 22: 49 *εἰπὼν αὐτῷ· κύριε, εἰ παράζομεν ἐν μαχαίρῃ*; Acts 1: 6. So Matt. 12: 10. 19: 3. Luke 14: 3. Acts 7: 1. 21: 37. 22: 25. So Sept. and *סָה* 1 K. 1: 27. Gen. 17: 17. Job 6: 5, 6. for *סָה* Gen. 17: 17. 1 K. 13: 14. Ruth 1: 19. Job 6: 6. Dan. 2: 26. 3: 14. — Tob. 5: 5. — It is doubtful whether *εἰ* is thus used by any classic Greek writer; but it would seem to have become current in this sense in the later language of common life; comp. Winer § 61. 2.

III. In connexion with other particles; where however for the most part each retains its own power. Only the following require to be here noted, in which *εἰ* precedes other particles; its usual place being at the beginning of a clause. For *καὶ εἰ* see in *εἰ καὶ* below.

(α) *εἰ ἄρα*, see in *ἄρα* I. c; and above in II. a.

(β) *εἴγε*, see in *γέ* II. γ.

(γ) *εἰ δέ*, where *δέ* has its usual adversative or continuative power, *but if, and if, etc.* Matt. 12: 7. Luke 11: 19. John 10: 38. al. saep. So in *εἰ δέ καὶ*, *and if also, etc.* Luke 11: 18. 1 Cor. 4: 7. 2 Cor. 4: 3. 5: 16. 11: 6. non al. comp. in *δέ* II. d. — *Εἰ δέ μή*, *but if not, etc.* always standing elliptically, (Winer § 66. 6. note,) properly only after an affirmative clause, of which it then expresses the contrary or negative; e. g. John 14: 2 *ἐν τῇ οἰκῇ τοῦ πατρὸς μου moras πολλὰ εἰσιν· εἰ δέ μή, εἰπον ἄν ἡμῶν. v. 11 πιστεύετε μοι· εἰ δέ μή κ.τ.λ.* Rev. 2: 5, 16. non al. So Gen. 24: 49. 30: 1. al. — Xen. H. G. 1. 4. 4. Oec. 15. 2. — Sometimes also after a negative clause, of which it then necessarily expresses the contrary and therefore affirms, *if otherwise, else*; Mark 2: 21 *εὐδαὶς ἐπιβλημα ἐπιφύσκει ἐπὶ ἡμαρτωλοῦ· εἰ δέ μή, αἶψα κ.τ.λ. v. 22. non al.* Comp. Buttm. § 148. n. 10. Matth.

§ 617. b. Passow in *Εἰ μή*. — Herodot. 6. 56. Thuc. 2. 5. Xen. An. 7. 1. 8. — *Εἰ δέ μή γε*, see in *γέ* II. 5.

(δ) *εἰ καὶ*, where *καὶ* either refers to the subsequent clause and then each retains its own separate power, *if also*; or *καὶ* refers to the condition expressed by *εἰ*, *if, even, i. e. though, although*. Herm. ad Vig. p. 832. — (1) *genr. if also*, with the Indic. 1 Cor. 7: 21. 2 Cor. 11: 15. non al. and so *εἰ δέ καὶ*, see in *γ* above. With the Opt. 1 Pet. 3: 14, see above in I. 1. With the Subjunct. Phil. 3: 12, see above in I. 3. — (2) *if even, i. e. though, although*, implying the reality and actual existence of that which is assumed; thus differing from the above use of *εἰ καὶ*, and also from *καὶ εἰ*, which leave it uncertain; Herm. ad Vig. p. 832. Buttm. § 149. p. 423. Only with the Indic. e. g. present, Luke 18: 4 *εἰ καὶ τὸν θῶν οὐ φοβοῦμαι*. 2 Cor. 4: 16. 12: 11, 15. Phil. 2: 17. Col. 2: 5. Heb. 6: 9. imperf. 2 Cor. 7: 8. future, [Matt. 26: 33.] Luke 11: 8. aorist, 2 Cor. 7: 8 bis, 12. non al. — Lucian. D. Mort. 9. 1. Xen. An. 6. 6. 27. — So very rarely *καὶ εἰ*, *even if, though*, i. q. *εἰ καὶ*, Mark 14: 29. 1 Pet. 3: 1. *καὶ γὰρ εἰ* 2 Cor. 13: 4. *καὶ γὰρ αἴτιον* 1 Cor. 8: 5. non al.

(ε) *εἰ μή*, *if not, i. e. unless, except*, expressing a negative condition, supposition, etc. in which *μή* refers to the whole clause; thus differing from *εἰ οὐ*, where *οὐ* refers only to some particular word with which it expresses one idea; Winer § 59. 5. Buttm. § 148. 2. h, and marg. Herm. ad Vig. p. 833, 890. —

(1) before finite verbs, e. g. with the Indic. Matt. 24: 22 *εἰ μή ἐκκολοβώθῃσιν αἱ ἡμέραι*. Mark 13: 20. John 9: 33 *εἰ μή ἢν οὗτος παρὰ θεοῦ*. 15: 22. 19: 11. Acts 26: 32. al. So also seq. *ἴνα*, John 10: 10. *ὅτι* 2 Cor. 12: 13. Eph. 4: 9. With the Subjunct. see above in I. 3. — (2) *genr. and without a following finite verb*, Matt. 11: 27, *εἰ μή ὁ πατήρ, εἰ μή ὁ νῦν*. 12: 4, 24, 39. Mark 6: 8. 9: 9. Acts 11: 19. al. saep. 1 Cor. 7: 17 *εἰ μή sc. οἰδας*. Gal. 1: 7 where *εἰ μή* refers back to *θανυμάζω ὅτι*. — Xen. An. 2. 1. 12. — Seq. infin. Matt. 5: 13 *εἰ μή βληθῇ· καὶ ἔξω*. Acts 21: 25. — Xen. H. G. 2. 2. 10. — (3) *ἐπὶ εἰ μή*, *unless, except*,

pleonastic for εἰ μή, 1 Cor. 14: 5. 15: 2. 1 Tim. 5: 19. non. al. See Winer § 67. p. 487. Lob. ad Phryn. p. 459. Comp. in ἑστὸς b.—(4) εἰ μήτε, *unless perhaps*, Luke 9: 13. 1 Cor. 7: 5. 2 Cor. 13: 5. non al. — (5) εἰ δὲ μή, *see above* in εἰ δὲ, under γ.

(5) εἰ περ, *if indeed, if so be*, assuming the supposition as true whether justly or not; Herm. ad Vig. p. 833 sq. With the Indic. Rom. 8: 9. εἴπερ πνεῦμα θεοῦ οἰκῇ ἐν ὑμῖν. 1 Cor. 15: 15. 1 Pet. 2: 3. — Xen. An. 1. 7. 9. — By impl. *since*, i. q. εἴγε, *see in Γ' II. γ.* 2 Thess. 1: 6 εἴπερ θάνατον παρὰ θεοῦ. Rom. 8: 17. — καὶ εἴπερ, *though, although*, 1 Cor. 8: 5; *see above* in εἰ καὶ. Comp. Hom. Od. 1. 167.—non al.

(η) εἰ πως, *if by any means, if possibly*; with the Opt. Acts 27: 12. Comp. in I. 1, above. So Sept. for יִשְׁכַּח 2 Sam. 16: 12. — Xen. An. 2. 5. 2. — With the Indic. fut. Rom. 1: 10. 11: 14. Phil. 3: 11. non al. So Sept. for יִשְׁכַּח 2 K. 19: 4. —1 Macc. 4: 10.

(θ) εἴτε—εἴτε, *whether—or*; Viger. p. 515, Matth. § 617. 5 ult. — (1) as including several particulars; followed by a verb e. g. in Indic. 1 Cor. 12: 26. 2 Cor. 1: 6. (Xen. Mem. 2. 1. 28.) or Subjunct. 1 Thess. 5: 10, comp. above in I. 3. Or without a verb, Rom. 12: 6, 7, 8. 1 Cor. 3: 22. 8: 5. 13: 8. 15: 11. 1 Pet. 2: 13, 14. al. — (2) as expressing doubt, 2 Cor. 12: 2, 3. Herm. ad Vig. p. 834.—Xen. Cyr. 3. 2. 13.

(ι) εἰ τις, *see above* in I. g. γ. AL.

Εἶδος, εὖς, οὖς, τό, (absol. εἶδω,) *thing seen, external appearance*, i. e.

a) pp. *form, shape, appearance*; Luke 3: 22 σωματικῇ εἰδει. 9: 29. John 5: 37. Sept. for מַהֲמָה Gen. 41: 2 sq. Ex. 24: 17. Num. 9: 16. מַהֲמָה 1 Sam. 25: 3. Esth. 2: 7. — Act. Thom. 8. Xen. Cyr. 1. 2. 1.—2 Cor. 5: 7 οὐ διὰ εἶδους περιπατοῦμεν, i. e. our future bliss has yet no visible appearance, form.

b) trop. *manner, kind, species*, 1 Thess. 5: 22 ἀπὸ παντὸς εἶδους πορνείας. So Sept. for מִכָּל מִנְהוּגָה Jer. 15: 3.—Eccles. 25: 2. Jos. Ant. 10. 3. 1 πᾶν εἶδος πορνείας. Xen. Cyr. 8. 2. 6.—Others here, *every evil appearance*; comp. Tittm. Syn. N. T. p. 117.

Εἶδω, to see, absol. in the present Act. for which ὁράω is used. The tenses derived from the theme εἶδω form two families, one of which has exclusively the signification *to see*, the other that of *to know*; *see* Buttm. § 114 εἶδω. § 113. n. 10. § 109. III. Passow sub voc.

I. *To see*, viz. aor. 2 εἶδον, opt. ἴδοιμι, subjunct. ἴδω, infin. ἰδεῖν, part. ἰδών; for the imperat. Att. ἴδε Rom. 11: 22. Gal. 5: 2, later form ἴδε Matt. 25: 20. Mark 3: 34. John 1: 29, *see* Buttm. § 103. I. 4. c. Winer § 6. 1. a. These forms are all used as the aorist of ὁράω, (Buttm. § 114 εἶδω, ὁράω), in the sense of *I saw*, trans. implying not the mere act of seeing, but the actual perception of some object, and thus differing from βλέπειν; comp. Tittm. Lex. Syn. N. T. p. 114, 116.

a) pp. seq. accus. of person or thing, Matt. 2: 2 εἶδομεν γὰρ αὐτοῦ τὸν ἀστέρα. 5: 1 ἰδὼν δὲ τοὺς ὄχλους. 21: 19. Mark 9: 9. 11: 13, 20. John 1: 48. 4: 48. Acts 8: 39. Heb. 3: 9. Rev. 1: 2. al. saep. Sept. for מַהֲמָה Gen. 9: 23. Ex. 39: 44. 1 Sam. 17: 24, 42.—Herodian. 1. 15. 7. Xen. Cyr. 6. 1. 47. An. 2. 3. 15.—So seq. accus. with particip. Matt. 3: 7 ἰδὼν δὲ πολλοὺς ἐρχομένους. 8: 14. 24: 15. Mark 6: 33. Luke 5: 2 καὶ εἶδὲ δύο πλοῖα ἰσθῶτα. So with an adj. ὄντα being implied, Matt. 25: 38, 39. al. Comp. Buttm. § 144. 4. b.—Hdian. 4. 9. 7. Xen. Cyr. 8. 3. 42, 43.—By Hebr. with particip. of the same verb by way of emphasis, ἰδὼν εἶδον, Acts 7: 34, quoted from Ex. 3: 7 where Sept. for מַהֲמָה מַהֲמָה I. a.—Seq. ὅτι with indic. Mark 9: 25. John 6: 22. Rev. 12: 13.—Absol. Matt. 9: 8. Luke 2: 17. Acts 3: 12. al. Hence οἱ ἰδόντες, *the spectators*, Mark 5: 16. Luke 8: 36. —Before an indirect question, Matt. 27: 49. Mark 5: 14. Gal. 6: 11. al.—Xen. Conv. 2. 15.—Also in various modified senses, viz. (α) *to behold, to look upon, to contemplate*, Matt. 9: 36. 28: 6. Mark 8: 33. Luke 24: 39. John 20: 27. al. saep. For imper. ἴδε, *behold*, as a particle, *see* ἴδε. Sept. for מַהֲמָה Num. 12: 8. —Philostr. Vit. Sophist. 2. 32. Xen. An. 2. 1. 9. — (β) *to see, ac. in order to know, to look at or into, to examine*,

Mark 5: 14. 6: 38. 12: 15. Luke 8: 35. 14: 18. John 1: 40, 47. — Wisd. 2: 17, where i. q. *πειράζω*.—(γ) *to see* sc. face to face, *to see and talk with, to visit*, i. e. to have personal acquaintance and intercourse with; Luke 8: 20. 9: 9. John 12: 21. Acts 16: 40. Rom. 1: 11. 1 Cor. 16: 7. Gal. 1: 19. Phil. 1: 27. 2: 28. al. So of a city, *ῥώμην*, Acts 19: 21.—Lucian. D. Deor. 9. 1. Xen. Cyr. 1. 4. 28. An. 2. 4. 15.—(δ) *to see out*, i. e. *to wait to see, to watch, to observe*; Matt. 26: 58. 27: 49. Mark 15: 36. — Xen. An. 1. 2. 18. — (ε) *to see take place, to witness, to live to see*; Matt. 13: 17. 24: 33. Mark 2: 12. So *ἰδεῖν τὴν ἡμέραν τινός*, *to see one's day*, i. e. *to witness the events of his life and times*, etc. Luke 17: 22. John 8: 56 where comp. Olshausen's *Comm.*—Pol. 10. 4. 7.

b) (rop. spoken of the mind, *to perceive*, sc. by the senses, etc. *to be aware of, to remark*; Matt. 9: 2 *ἰδὼν τὴν πίστιν αὐτῶν*. v. 4 *ἰδὼν τὰς ἐνθυμήσεις αὐτῶν*. Luke 17: 15. John 7: 52. Rom. 11: 22. Seq. *ὅτι* Matt. 2: 16. 27: 24. Mark 12: 34. Acts 12: 3. 16: 19. Gal. 2: 7, 14. al. So Sept. and *תָּרָךְ* Ecc. 2: 12, 13. Job 32: 5. *עָרַךְ* Josh. 8: 14. Is. 6: 9 coll. Matt. 13: 14.

c) by Hebr. *to see*, i. e. *to experience*, viz. either good, *to enjoy*, or evil, *to suffer*, seq. accus. e. g. *θάνατον* Luke 2: 26. Heb. 11: 5. Heb. *תָּרָךְ*, Sept. *ὀπτομας*, Ps. 89: 49. — *διαφθοράν* Acts 2: 27, 31. 13: 35 seq. Sept. and *תָּרָךְ* Ps. 16: 10. — *πένθος* Rev. 18: 7. *ἡμέρας ἁγ.* 1 Pet. 3: 10. Sept. and *תָּרָךְ* Ps. 34: 12.—*τὴν βασιλείαν τοῦ θεοῦ*, i. e. *to see and enjoy the privileges of the divine kingdom*, John 3: 3. Comp. Sept. and *תָּרָךְ* Ps. 27: 13. Ecc. 6: 6. — Fabr. Cod. Ps. V. T. I. p. 607 *ἐι-φορσύνην οὐκ εἶδον*.

II. *To know*, viz. perf. 2 *οἶδα*, subjunct. *εἰδῶ*, infin. *εἰδέναι*, particip. *εἰδώς*, pluperf. *ᾔδειν*, fut. *εἰδήσω* Heb. 8: 11; see Buttm. § 109. III. The plur. forms, *οἶδαμεν* John 9: 20 seq. *οἶδατε* 1 Cor. 9: 13, *οἶδασι* Luke 11: 44, belong to the later Greek, instead of the better ones *ἴσμεν*, *ἴστε* Heb. 12: 17, *ἴσασι* Acts 26: 4; see Winer § 15 *εἶδω*. Matth. § 231. *Οἶδα* is strictly, *to have seen, perceived, apprehended*; hence it takes the present

signif. *to know*, and the pluperf. becomes an imperfect; Buttm. l. c. and § 113 n. 10.

a) pp. and genr. i. e. *to be acquainted with*, etc. seq. accus. e. g. spoken of things, Matt. 25: 13 *οὐκ οἶδατε τὴν ἡμέραν*. Mark 10: 19. Luke 18: 20. John 4: 22. Rom. 7: 7. 13: 11. Jude 5, 10. al. saep. Sept. and *עָרַךְ* Ex. 3: 8. Job 8: 9. — Herodian. 8. 4. 6. Xen. Mem. 3. 6. 17. — So in attract. 1 Cor. 16: 15 *οἶδατε τὴν οἰκίαν Στεφανῶ* *ὅτι κ. τ. λ.* 1 Thess. 2: 1. See Buttm. § 151. I. 6. — Spoken of persons, Matt. 25: 12. Mark 1: 34. John 6: 42. Acts 7: 18. Heb. 10: 30. al. 1 Pet. 1: 8 *ὃν οὐκ εἰδότες*, sc. by sight, personally. So Heb. *עָרַךְ* Gen. 29: 5, Sept. *γινώσκω*. — Xen. Mem. 4. 2. 26. Conv. 4. 35.—So seq. accus. with an adj. the particip. *ὄντα* being implied, Mark 6: 20 *εἰδὼς αὐτὸν ἄνδρα δικαίον*. Buttm. § 144. 4. 6. (Xen. An. 1. 10. 16.) In attract. Mark 1: 24 *οἶδα σε τίς εἶ*. Luke 13: 25. John 7: 27. see Buttm. § 151. I. 6. So Sept. and *עָרַךְ* 2 Sam. 17: 8. — Xen. Mem. 4. 2. 36 ult. — Seq. accus. and infin. Luke 4: 41. 1 Pet. 5: 9. Seq. *ὅτι* with the indic. instead of accus. and infin. Matt. 15: 12. Mark 12: 14. Luke 8: 53. Acts 3: 17. al. saep. Seq. *περὶ τινος*, Matt. 24: 36. Mark 13: 32. Absol. Luke 11: 44. 2 Cor. 11: 11. — Before an indirect question with the indic. Matt. 24: 43. Mark 13: 35. Luke 12: 39. 1 Thess. 4: 2. 2 Thess. 3: 7. Col. 4: 6. al. With the subjunct. Mark 9: 6 *οὐκ ᾔδει τί λαλήσῃ*.

b) in the sense of *to perceive, to be aware of, to understand*; seq. accus. of thing, e. g. *τὰς ἐνθυμήσεις*. Matt. 12: 25. *ὑπόκρίσιν αὐτῶν* Mark 12: 15. *διανοήματα* Luke 11: 17. *τὴν παραβολὴν* Mark 4: 13. — Seq. *ὅτι* c. indic. Mark 2: 10. Luke 5: 24. John 6: 61. 1 John 5: 13. Seq. *πῶς* c. indic. 1 Tim. 3: 15. — Before an indirect question, Eph. 1: 18.

c) by impl. *to know how*, i. e. *to be able*, etc. seq. infin. Matt. 7: 11. Luke 12: 56. Phil. 4: 12. 1 Thess. 4: 4. 1 Tim. 3: 5. James 4: 17. 2 Pet. 2: 9. With infin. impl. Matt. 27: 65. — Xen. Cyr. 1. 6. 46.

d) from the Heb. with the idea of volition, *to know and approve or love*; hence spoken of men, *to care for, to take an interest in*, 1 Thess. 5: 12 *εἰδέναι τοὺς*

σπονδῶντες ἐν ἑμῖν. So Sept. and ὙΓ. Gen. 39: 6. Prov. 27: 23. Comp. in Γινώσκω 2. c.—Of God, *to know God*, i. e. *to acknowledge and adore God*, Gal. 4: 8. 1 Thess. 4: 5. 2 Thess. 1: 8. Tit. 1: 16. Heb. 8: 11. So Sept. and ὙΓ. Jer. 31: 34. 1 Sam. 2: 12. Job 18: 21. AL.

Εἰδωλεῖον, ου, τό, (εἰδωλον,) *an idol-temple, fane*, 1 Cor. 8: 10.—1 Macc. 1: 47. 10: 83.

Εἰδωλόθυτον, ου, τό, (εἰδωλον, θύω,) *idol-sacrifice, any thing sacrificed to idols*, i. e. in N. T. the flesh of victims offered to idols, which remained over and was eaten or sold; see in Ἀλλαγῆμα. Acts 15: 29. 21: 25. 1 Cor. 8: 1, 4, 7, 10. 10: 19, 28. Rev. 2: 14, 20. — Clem. Rom. Homil. 7. 8. Origen. c. Cels. lib. 8. § 29, 30.

Εἰδωλολατρεία, ας, ἡ, (εἰδωλον, λατρεία,) *idolatry, idol-worship*, pp. and genr. Gal. 5: 20. Spoken of partaking of things offered to idols, τὰ εἰδωλόθυτα q. v. 1 Cor. 10: 14. Of the vices usually connected with idolatry, 1 Pet. 4: 3.—Test. XII Patr. p. 615 ἀσελγείαι, γοητεῖαι καὶ εἰδωλολατρεῖαι. Origen. de Orat. 28 εἰδωλολατρείας, μοιχείας, πορνείας. —Trop. of covetousness, Col. 3: 5.

Εἰδωλολάτρης, ου, ὁ, (εἰδωλον, λάτρης servant,) *an idolater, idol-worshipper*, genr. 1 Cor. 5: 10. 6: 9. Rev. 21: 8. 22: 15. Spoken of one who partakes of things offered to idols, τὰ εἰδωλόθυτα q. v. 1 Cor. 5: 11. 10: 7. —Trop. of a covetous person, Eph. 5: 5, coll. Col. 3: 5.

Εἰδωλον, ου, τό, (εἶδος,) *an image, spectre, shade*, Hom. Il. 5. 449. of the dead, Od. 11. 476 βροτῶν εἰδωλα καμόντων. *any image, figure*, Xen. Mem. 1. 4. 4. In N. T. *an idol*, i. e.

a) *an idol-image*, Acts 7: 41. 1 Cor. 12: 2. Rev. 9: 20. Sept. for עִצְבֹּת 2 Chr. 33: 22. Is. 30: 22.—Pol. 31. 3. 13.

b) meton. *an idol god*, a heathen deity, 1 Cor. 8: 4, 7. 10: 19. Sept. pl. for עִצְבֹּת Num. 25: 2. 2 K. 17: 33. עִצְבֹּת 2 K. 17: 12. 21: 11, 20. —By impl. plur. τὰ εἰδωλα, *idols*, for *idol-worship, idolatry*, Rom. 2: 22. 2 Cor. 6: 16. 1 Thess. 1:

9. 1 John 5: 21. Spec. *things offered to idols*, τὰ εἰδωλόθυτα q. v. Acts 15: 20, coll. v. 29.

Εἰκῆ, adv. (εἰκαῖος,) *without purpose*, i. e.

a) *inconsiderately, groundlessly, without cause*, Matt. 5: 22. Col. 2: 18.—Pol. 1. 52. 2. Xen. Ag. 2. 7.

b) *to no purpose, in vain*, Rom. 13: 4. 1 Cor. 15: 2. Gal. 3: 4. 4: 11. —Xen. Cyr. 5. 1. 12.

Εἴκοσι, οἱ, αἱ, τα, indec. *twenty*, Luke 14: 31. Acts 27: 28. AL.

I. Εἴκω, f. ἔω, *to give place, to give way, to yield*, seq. dat. Gal. 2: 5.—Wisd. 18: 25. Jos. Ant. 1. 4. 3. Xen. Cyr. 3. 3. 8.

II. Εἴκω, obsol. whence perf. 2 εἴκοι with pres. signif. *to be like*, seq. dat. James 1: 6, 23. See Buttm. § 84. n. 6. § 109. III. 5. marg. —Sept. Job 6: 25. Jos. Ant. 3. 7. 7. Xen. Mem. 1. 4. 7 bis. ib. 1. 6. 10.

Εἰκών, ὄνος, ἡ, (εἴκω, εἴκοι,) *likeness*, i. e.

a) *image, effigy, figure*, Matt. 22: 20. Mark 12: 16. Luke 20: 24. Rom. 1: 23. Of an *idol-image, statue*, etc. Rev. 13: 14, 15 ter. 14: 9, 11. 15: 2. 16: 2. 19: 20. 20: 4. Sept. for עִצְבֹּת Deut. 4: 16. Ez. 40: 18, 20. עִצְבֹּת 2 K. 11: 19. Ez. 23: 14.—Wisd. 14: 15, 17. Pol. 6. 53. 4. Xen. Ag. 11. 7.—In the sense of *copy, representation*, 1 Cor. 11: 7. 2 Cor. 4: 4. Col. 1: 15. So Heb. 10: 1 ἡ αὐτῇ εἰκὼν τῶν πραγμάτων, i. e. the real and perfect representation, opp. to ἡ σκιά, a shadowy and imperfect one. —Wisd. 2: 23. 7: 26. Lucian. Imag. 28.

b) abstr. *likeness*, sc. to any one, *resemblance, similitude*, Rom. 8: 29. 1 Cor. 15: 49 bis. 2 Cor. 3: 18. Col. 3: 10. So Sept. for עִצְבֹּת Gen. 5: 1. עִצְבֹּת Gen. 1: 26, 27. 9: 6. —Ecclesi. 17: 3.

Εἰλικρίνεια, ας, ἡ, (εἰλικρινής,) *clearness, metaph. pureness, sincerity*, 1 Cor. 5: 8. 2 Cor. 1: 12. 2: 17.

Εἰλικρινής, εὖς, οὖς, ὁ, ἡ, adj. (εἰλη, κρινω,) pp. *judged of in sun-shine*; by impl. *clear as light, manifest*, Xen. Mem. 2. 2. 3 εἰλικρινής τις ἂν εἴη ἀδύνατος

ἡ ἀκαρυστία; — In N. T. metaph. pure, sincere, Phil. 1: 10. 2 Pet. 3: 1.—Fabr. Cod. Pseud. V. T. I. p. 734 εἰλ. καὶ καθάρᾳ διαθήσεις. Pol. 4. 84. 7.

Εἰλλύσω, f. ἔλω, (Ion. and poet. for ἔλλω, from ἔλξ, εἰλέω, Buttm. § 114.) to roll up, or together, as a scroll, Pass. Rev. 6: 14. — Hom. Il. 22. 95. Anth. Gr. III. p. 79. ed. Jac.

Εἶμι, f. ἴσμαι, (ἔω,) imperf. ἦν, imperat. ἴσθι Matt. 2: 13. al. 3 pers. ἴστω Matt. 5: 37. al. Buttm. § 108. IV. — Less usual forms are: Imperf. 2 pers. ἦς Matt. 25: 21, 23. al. instead of the more usual ἦσθα Matt. 26: 69. Mark 14: 67. see Buttm. § 108. IV. 1, and marg. Winer § 14. 2. c. Lob. ad Phryn. p. 149. — Imperf. ἦμην Matt. 23: 30. Gal. 1: 10, 22. al. Lucian. D. Deor. Mar. 2. 2. Xen. Cyr. 6. 1. 9. see Buttm. § 108. IV. 2. Winer § 14. 2. b. Sturz de Dial. Alex. p. 170. Lob. ad Phr. p. 152. — Imperat. ἦτω 1 Cor. 16: 22. James 5: 12. Plat. Rep. p. 361. C. see Buttm. § 108. IV. 1. marg. Winer § 14. 2. a. So 2 pers. plur. ἦτε for ἔστε 1 Cor. 7: 5, where text. rec. συνέχεσθε. — For the persons of the present as enclitic, see Buttm. § 108. IV. 3. — *Εἶμι* is the usual verb of existence, to be; and also the usual logical copula, connecting subject and predicate; Buttm. § 129. init.

1. As verb of existence, to be, to exist, to have existence.

a) pp. and genr. (α) in the metaphysical sense, John 1: 1 ἐν ἀρχῇ ἦν ὁ λόγος. 8: 50, 58. Mark 12: 32. Acts 19: 2. Heb. 11: 6. al. Of things, John 17: 5. 2 Pet. 3: 5. Rev. 4: 11. For ὄν, τὰ ὄντα, etc. see below in d. — Philo de Charit. p. 709 γέννησις δι' ἧς τὸ μὴ ὄν ἀγεται εἰς τὸ εἶναι. Xen. Mem. 1. 1. 14. ib. 2. 2. 3 οὓς [παῖδας] οἱ γονεὺς ἐκ μὲν οὐκ ὄντων ἐποίησαν εἶναι. — Spoken of life, to exist, to live, Matt. 2: 18. 23: 30. not to die, Acts 17: 28. — Jos. Ant. 7. 10. 5. Xen. Ven. 1. 11. — (β) genr. to be, to exist, to be found, as of persons, Luke 4: 25 πολλὰ χρεαί ἦσαν. v. 27. Matt. 12: 11. John 3: 1. Rom. 3: 10, 11. — Lucian. D. Mort. 22. 1. Xen. H. G. 5. 4. 25. — So of things, to be, to exist, to have place, Matt. 6: 30. 22: 23. Mark 7: 15. Luke 4: 43. Acts 9: 29. Rom. 13: 1. al. saepius.

So ἐστὶ, εἶσθι, etc. there is, there are, Rom. 3: 23. 1 Cor. 12: 4, 5, 6. Acts 27: 22. John 7: 12. Rev. 10: 6. 21: 4. al. saep. John 7: 39 οὐκ ἦν πνεῦμα ἁγίον, i. e. the giving of the Holy Spirit had not yet occurred. — Hence by impl. to be present, i. q. πάρεμι, but this sense lies only in the adjuncts, Matt. 12: 10. 24: 6. Mark 8: 1. Comp. Jos. Ant. 7. 11. 6 τὴν οὖσαν δύναμιν. Xen. An. 4. 2. 3. — (γ) Spoken also of time, genr. Luke 23: 44 ἦν δὲ ὥστε ὥρα ἔσθι. John 1: 40. Acts 2: 15. 2 Tim. 4: 3. Mark 11: 13. — Xen. Cyr. 5. 4. 18 ἡδὴ ὥρα ἦν. H. G. 4. 5. 1 ἦν ὁ μῆν. — Of festivals, etc. Mark 15: 42. Acts 12: 3. — Xen. Conv. 1. 2.

b) by impl. and by force of the adjuncts, to come to be, to come into existence, i. q. γίνομαι, i. e. (α) to come to pass, to take place, to occur, to be done, etc. so in the fut. ἔσται etc. Matt. 27: 7, 21. Luke 12: 55. 21: 11, 25. Acts 11: 28. 27: 25. Acts 23: 30. al. Luke 22: 49 τὸ ἐσόμερον, i. e. what was about to happen. Matt. 24: 3. Luke 1: 34. al. Seq. dat. of pers. Mark 16: 22. Luke 14: 10. — Xen. Mem. 3. 2. 1 τοῦτο ἔσται. Cyr. 2. 3. 3. — So impers. καὶ ἔσται, like Heb. יִהְיֶה, and it shall be, shall come to pass, followed by a future, Acts 2: 17, 21, quoted from Joel 3: 1—5, [2: 28—32,] where Sept. for יִהְיֶה. Acts 3: 23. (comp. Deut. 18: 19.) Rom. 9: 26, quoted from Hos. 2: 1, [1: 10,] where Sept. for יִהְיֶה. — (β) from the Heb. εἶναι εἰς τι, like Heb. יִהְיֶה, to be for any thing, i. e. to become any thing; Matt. 19: 5 et Eph. 5: 31 καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν, quoted from Gen. 2: 24 where Sept. and Heb. Luke 3: 5 coll. Is. 40: 4. Acts 13: 47 coll. Is. 49: 6. Eph. 1: 12. Col. 2: 22. al. Gesen. Lehrgeb. p. 816. 2. Stuart § 507. b, note. — Seq. dat. of pers. 1 Cor. 14: 22. 2 Cor. 6: 18. Heb. 1: 5. 8: 10. James 5: 3. al.

c) ἐστὶ seq. infin. it is proper, is in one's power or convenience, etc. licet; Heb. 9: 5 περὶ ὧν οὐκ ἔστι νῦν λέγειν, of which we cannot now speak. So also some 1 Cor. 11: 20, but less well. — Ecclus. 39: 21. Ael. V. H. 13. 33. Xen. Cyr. 1. 6. 11. Comp. Passow sub voc. 2.

d) particip. ὢν, οὖσα, ὄν, *being*, viz. (α) joined with a noun or pronoun, it is used in short parenthetic clauses, by way of emphasis, to indicate an existing state, condition, character, etc. and may be rendered by the case absol. or by *being, as being, as*, etc. Matt. 7: 11 εἰ ὢν ὑμῖς, ποιεῖτε οὗτοι, οὐδαὶ κ. τ. λ. John 3: 4. 4: 9. 9: 25. Acts 16: 21 αὐτὸν ἔχουσιν ὑμῖν ποιεῖν, Ῥωμαῖοις οὖσα. Rom. 5: 10. 11: 17. Gal. 6: 4. Eph. 2: 4. Tit. 3: 11. James 3: 4. al. See Passow *Εἰμί* 6. Buttm. §144. n. 4.—Xen. Cyr. 1. 4. 3. Mem. 2. 3. 1.—(β) With the art. ὁ ὢν, τὰ ὄντα, etc. it implies real and true existences; thus in the phrase ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος, which is used as a compound indec. proper name of God and governed by ἀπό Rev. 1: 4, in allusion probably to the Heb. יהוה יהוה. v. 8. 11: 17. 16: 5. Comp. Winer §10 ult.—Wied. 13: 1 οὐκ ἴσχυον εἰδέναι τὸν ὄντα, i. e. God.—So τὰ ὄντα and τὰ μὴ ὄντα, *things existing and things non-existing*, pp. Rom. 4: 17. metaph. 1 Cor. 1: 28.—2 Macc. 7: 28. Philo de Creat. princip. p. 728 τὰ γὰρ μὴ ὄντα ἐκάλειν εἰς τὸ εἶναι. Xen. Mem. 4. 6. 1 bis, 7.

11. As logical copula, connecting the subject and predicate, *to be*, where the predicate specifies who or what a person or thing is in respect to nature, origin, office, condition, circumstances, state, place, habits, disposition of mind, etc. etc. But this all lies in the *predicate*, and not in the *copula*, which merely connects the predicate with the subject. The predicate may be made by various parts of speech, etc. Thus

a) with an adjective as predicate; which is strictly the more logical construction. Matt. 2: 6 εὖ, Βηθλεὲμ, οὐδαμῶς ἐλαχίστη εἰ ἐν τοῖς ἡγ. κ. τ. λ. 18: 8. Mark 1: 7. John 4: 12. 5: 32 ἡ μαρτυρία οὖν ἔστιν ἀληθής. Acts 7: 6. Rom. 8: 29. 1 John 1: 9. al. *sapientia*.—Herodian. 3. 7. 7. Xen. Mem. 3. 5. 1.—So with a neg. adj. οὐδέν, *it is nothing*, Matt. 23: 16. 1 Cor. 7: 19. 13: 2. μηδέν Gal. 6: 3, comp. above in I. d. α.—Jos. Ant. 4. 8. 24. Plut. de Exil. 6. Xen. Cyr. 6. 2. 8.—With numerals; Mark 5: 13 ἦσαν δὲ ὡς διαχίλιοι. So in the phrase εἰς or ἐν εἶναι, spoken

of two or more, i. e. *to be one in mind and purpose*, John 10: 30. 17: 11, 21, or *to be one in rank, right, etc.* 1 Cor. 3: 8. 12: 12. Gal. 3: 28.—In this construction, εἰμί with an adjunct. sometimes forms a periphrasis for the cognate verb; e. g. δυνατός εἰμι i. q. δύναμαι, Luke 14: 31. Acts 11: 17. Rom. 4: 21. ἐκδηλός εἰμι i. q. ἐκδηλοῦμαι, 2 Tim. 3: 9.—Herodian. 8. 1. 2 κρύφιος εἰμι i. q. κρύπτομαι.—For the particip. as predic. see below in f.

b) with a substantive as predicate, in the same case with the subject. (α) pp. Matt. 3: 4 ἡ τροφή αὐτοῦ ἦν ἀκρίβες. 3: 17 οὗτός ἐστιν ὁ υἱός μου. 15: 14. Mark 2: 28. 10: 47. Acts 2: 32. 3: 25. 28: 6. Rom. 8: 24. Heb. 11: 1. al. *sapientia*. Matt. 7: 12 οὗτός ἐστιν ὁ νόμος, i. e. *is contained in the law*.—Herodian. 3. 10. 10. Xen. Cyr. 1. 4. 27. Oec. 14. 7 c. dat.—Sometimes the noun (or pronoun) of the predicate is not directly expressed, but only implied; Matt. 14: 27 ἐγώ εἰμι, *I am sc. the man*, i. e. *it is I*. John 13: 13 εἰμι γάρ sc. ὁ διδάσκαλος. 18: 5 ἐγώ εἰμι sc. Ἰησοῦς. So οὗτός ἐστιν, Mark 6: 16. Luke 7: 27. John 7: 25. 9: 9. al.—Seq. dat. of pers. or thing for or in respect to whom the predicate is asserted; Acts 1: 8 καὶ ἐπεσθὲ μοι μαρτυρεῖς. 9: 15. Rom. 1: 14. 1 Cor. 9: 2 εἰ ἄλλοις οὐκ εἰμι ἀπόστολος, ἀλλὰ γὰρ ὑμῖν εἰμι. 1: 18. 2: 14.—(β) Trop. and meton. the subst. of the predicate often expresses, not what the subject actually is, but what it is *like*, or *is accounted to be*, or *signifies*, viz. by comparison, substitution, etc. or as cause or effect; so that εἰμί may be rendered *to be accounted, to be like or in place of, to signify*, etc. Matt. 5: 13, 14, ὑμεῖς ἐστε τὸ ἅλας τῆς γῆς, τὸ φῶς τοῦ κόσμου. 12: 50 αὐτός μου ἀδελφός καὶ ἀδελφή καὶ μήτηρ ἐστίν. 13: 37, 38, 39. 19: 6. Luke 8: 11 ὁ σπόρος ἐστίν ὁ λόγος. 12: 1. John 1: 4 ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων. v. 8. 4: 34. 6: 33, 35 ἐγώ εἰμι ὁ ἄγρος τῆς ζωῆς. v. 41, 48, 50, 51, 55. 11: 25. 12: 50. 15: 1, 5. Acts 4: 11. 1 Cor. 3: 10. 4: 17. 10: 4. Eph. 5: 8. James 4: 14. Rev. 4: 5. 21: 22. al. *sapientia*. So in the words of Christ, τοῦτό ἐστι τὸ σῶμά μου, τοῦτό ἐστι τὸ αἷμά μου, Matt. 26: 26, 28. Mark 14: 22, 24. Luke

22: 19. 1 Cor. 11: 24. The Romish church takes these words literally. — Xen. An. 3. 1. 13. H. G. 1. 4. 3. — (γ) Here too εἰμί with the subst. of the predicate, sometimes forms a periphrasis for the corresponding verb; comp. in a, ult. e.g. ἐπιθυμητής εἰμι for ἐπιθυμῶ, 1 Cor. 10: 6. ζηλωτής εἰμι for ζηλώω, 1 Cor. 14: 12. etc.

c) with a pronoun as predicate, in the same case with the subject, viz. οὗτος, *this, the following*, Matt. 10: 2 τὰ ὀνόματά ἐστι ταῦτα. John 1: 19 αὕτη ἐστὶν ἡ μαρτυρία. 15: 12. 17: 3. Acts 8: 32. al. αὐτός, Luke 24: 39. Heb. 1: 12. τίς, τί, indef. *some one, any thing*, 1 Cor. 10: 19. metaph. *of moment, important*, Acts 5: 36. 1 Cor. 3: 7. Gal. 6: 15. al. τίς, τί, interrog. *who, what*, John 5: 13. Rom. 14: 4. 1 Cor. 9: 18. Heb. 12: 7. James 4: 12. Acts 21: 22 τί οὖν ἐστι, *what is then?* sc. to be done. 1 Cor. 14: 15, 26. ποῖος Mark 12: 28. πόσος Mark 9: 21. ποταπός Luke 1: 29. ὁποῖος Acts 26: 29. ὅστις Gal. 5: 10, 19. etc. etc. So the possessive pronouns; as ἐμός, σός, John 17: 10. ὑμέτερος Luke 6: 20. etc.—Xen. Mem. 3. 3. 3.—Trop. as with nouns (b. β, above) the predicate often expresses, not what the subject actually is, but what it is accounted to be or signifies; e. g. τί ἐστιν, τὸ κ. τ. λ. *what that means*, etc. Matt. 9: 13. Mark 9: 10. Luke 20: 17. Eph. 4: 9. Mark 1: 27 τί ἐστι τοῦτο; John 18: 38 τί ἐστὶν ἀλήθεια; So Luke 15: 26 τί εἶη ταῦτα. Acts 2: 12. 10: 17. 17: 20. Luke 8: 10 τίς εἶη ἡ παραβολή αὕτη. Also τοῦτ' ἐστι, *that is, that signifies*, etc. Matt. 27: 46. Acts 19: 4. Rom. 1: 12. al. ὃ ἐστὶ, *which is*, etc. Mark 7: 11. Heb. 7: 2. al.

d) with a gen. of a noun or pronoun as predicate, spoken (α) of quality, character, etc. Luke 9: 55 οὐκ οἶδάς σου πνεύματος ἐστε ὑμεῖς. Acts 9: 2. Heb. 12: 11. Buttm. § 132. 4. 4.—Xen. H. G. 2. 4. 36.—(β) of age, Mark 5: 42 ἦν γὰρ ἑτῶν δώδεκα. Acts 4: 22. al. Buttm. l. c.—Xen. An. 2. 6. 20. Mem. 1. 2. 40.—(γ) of a whole, of which the subject is a part, Acts 23: 6 τὸ ἐν μέρος ἐστὶ Σαδδουκαίων κ. τ. λ. 1 Tim. 1: 20. 2 Tim. 1: 15. Buttm. § 132. 4. 2. c.—Xen. An. 1. 2. 3. — (δ) of possession,

property, etc. pp. Matt. 5: 3, 10, αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν. Mark 12: 7, 23. Luke 4: 7. John 10: 12. 19: 24. Acts 21: 11. al. saep. Matth. § 315. 1.—Isocr. ad Nicocl. p. 19. B. Xen. Cyr. 7. 5. 73.—Metaph. of persons or things to whom the subject belongs, appertains, or on whom it is in any way dependent; e. g. of God, 2 Cor. 4: 7. 1 Cor. 3: 23. of a master, teacher, guide, etc. Acts 27: 23. Rom. 14: 8. 1 Cor. 1: 12. 3: 4. 6: 12. 2 Cor. 10: 7. al. Of things which one follows after, 1 Thess. 5: 5, 8.—Xen. An. 2. 1. 11.—So as implying fitness, propriety, etc. Acts 1: 7 οὐκ ὑμῶν ἐστι γινῶναι χρόνος κ. τ. λ. Heb. 5: 14 τελείων δὲ ἐστὶν ἡ στερεὰ τροφή. Matth. § 316.—Xen. An. 2. 1. 4.

e) with the dative of a noun or pronoun as predicate, *to be to any one*, implying possession, property, etc. John 17: 9 ὅτι σοὶ εἰσι, *for they are thine*. Luke 12: 20. Acts 2: 39. 1 Cor. 9: 16, 18. 1 Pet. 4: 11. al.—Xen. Cyr. 1. 2. 4.—By inverting the construction it may be rendered *to have*, as Luke 7: 41 δύο χρεωφιλῆται ἦσαν δανειστῇ τινι, *a certain creditor had two debtors*. 6: 32, 33, 34. John 18: 39. Acts 8: 21. 21: 23. Eph. 6: 12 οὐκ ἔστιν ἡμῖν ἡ πάλη πρὸς, *we have not a struggle against*, i. e. we wrestle not against, etc.—Herodian. 1. 13. 11. Xen. Cyr. 1. 2. 3.—Or *to receive*, Matt. 19: 27 τί ἄρα ἔσται ἡμῖν, *what shall we receive?* — Xen. An. 1. 7. 8. ib. 7. 6. 1.

f) with a participle of another verb as predicate, viz. (α) without the article, and then εἰμί often forms with the participle a periphrasis for a finite tense of the same verb, expressing however a *continuance* or *duration* of the action or state, like the corresponding construction in English; Luke 5: 1 καὶ αὐτὸς ἦν ἐστώς, *and he was standing*, instead of imperf. ἵστη, *he stood*. Matt. 24: 9 καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων. Mark 2: 6 ἦσαν δὲ τινες καθήμενοι. v. 18. 13: 25 οἱ ὑπάτιδες ἔσονται ἐκπύοντες. 9: 4. 15: 43. Luke 3: 23. 5: 17. 24: 32. Acts 1: 10. 2: 2, 42. al. saep. So with the particip. of the perf. pass. which however assumes nearly the nature of an adjective; Matt. 9: 36 ἦσαν ἐσκαυμένοι

καὶ ἐξομνένοι κ. τ. λ. Mark 6: 52 ἦν γὰρ ἡ καρδία αὐτῶν πεπωρωμένη. 1 John 1: 4. Also in impersonals, as δέον ἐστί for δεῖ, Acts 19: 36. πρέπον ἐστί for πρέπει, 1 Cor. 11: 13. al. See Winer § 46. 8. Matth. § 559. Viger. p. 343. comp. Gesen. Lebrg. p. 792. 2. Stuart § 530. — So Eurip. Herc. fur. 312 sq. Herodian. 1. 3. 5. Diod. S. 2. 5. Xen. An. 2. 2. 13. — In some cases the particip. is not the predicate, and then εἰμί is not thus an auxiliary, e. g. Mark 10: 32 ἦσαν ἐν τῇ ὁδῷ ἀναβαίνοντες εἰς Ἱεροσ. where ἐν τῇ ὁδῷ is the predicate, and ἀναβαίνοντες is an adjunct. Luke 7: 8. al. Comp. Winer l. c. — (β) With the article, where the participle may then be regarded as equivalent to a noun, or as an emphatic shorter construction instead of a personal tense of the verb; Matt. 3: 3 οὗτος γὰρ ἐστὶ ὁ φηθεις ὑπὸ Ἡσαΐου, i. e. the person spoken of, the predicted, instead of ὃς ἐφθίθη. 13: 19. Mark 7: 15 ἐκτὶν ἐστὶ τὰ κοινούντα τὸν ἄνθρωπον. John 4: 10. Acts 2: 16. Rom. 3: 11. 1 John 5: 5. Jude 19. Rev. 2: 23. Rev. 14: 4 οὗτοί εἰσιν οἱ ἀκολουθῶντες, where comp. the preceding construction, οὗτοί εἰσιν, οἱ οὐκ ἐμολύνθησαν. al. saep. Comp. Buttm. § 125. 3, and n. 2. Winer § 19. 1. c. § 46. 4. Matth. § 270. Viger. p. 342 sq. — Herodot. 9. 70. Xen. H. G. 2. 3. 43.

g) with an adverb as predicate; e. g. of quality or character, as οὕτως, John 3: 8 οὕτως ἐστὶ πᾶς κ. τ. λ. Matt. 19: 10. So οὕτως ἐσται, Rom. 4: 18. Matt. 24: 27. Luke 17: 24, 26. al. Seq. dat. Matt. 12: 45. Luke 11: 30. al. ταῦτα as adv. i. q. οὕτως, Luke 17: 30. 1 Cor. 6: 11. Comp. Buttm. § 115. 4. § 128. n. 4. ὥς, according as, Rev. 22: 12. — Of likeness, as ὥς, Matt. 22: 30. 28: 3. Luke 6: 40. al. ὥσπερ, Matt. 6: 5. Luke 18: 11. Seq. dat. Matt. 18: 17. — Of plenty or want; περισσώτερος 2 Cor. 7: 15. χωρὶς Heb. 12: 8. — Of place, viz. place where, e. g. ἐγγύς Rom. 10: 8. John 11: 18. al. ἐκ Matt. 18: 20. Mark 3: 1. al. (Xen. H. G. 4. 8. 14.) μακρὰν Mark 12: 34. John 21: 8. ὅπου Mark 5: 40. John 18: 1. 7: 34. al. (Xen. Cyr. 2. 4. 31.) πού Matt. 2: 2. John 7: 11. (Luc. D. Mort. 13. 1 or 3.) ὧδε Matt. 12: 6, 41. Rev. 13: 9. etc. etc. Of place

whence, origin, etc. πόθεν Matt. 21: 25. John 7: 27. 2: 9. ἐπευθον John 18: 36. — Xen. An. 5. 6. 24. ib. 6. 4. 14. — Of time, ἐγγύς Matt. 26: 18.

h) with a preposition and its case as predicate, viz. (α) ἀπό, John 1: 45. comp. Ἀπό III. 1. — (β) εἰς, e. acc. viz. as marking that which any thing becomes; comp. above in l. b. β. As denoting direction, object, end, εἰς τι, Luke 5: 17 καὶ δύναμις κυρίου ἦν εἰς τὸ ἰᾶσθαι αὐτούς. Of a person, εἰς τινα, 1 Pet. 1: 21 ὥστε τὴν πίστιν ὑμῶν καὶ ἐλπίδα εἶναι εἰς Θεόν, i. e. be or rest in God. Adverbially, 1 Cor. 4: 3 ἔμοι δὲ εἰς ἐλάχιστόν ἐστιν, ἵνα κ. τ. λ. Comp. Buttm. § 115. n. 5. Spoken of place, whither or where, Mark 2: 1 ὅτι εἰς οἰκὸν ἐστὶ. 13: 16. Luke 11: 7. John 1: 18. al. — (γ) ἐκ c. gen. always implying origin; e. g. spoken of place, John 1: 47 ἐκ Ναζαρέτ δύναται τι ἀγαθὸν εἶναι; Acts 23: 34. John 4: 22. So of family, race, etc. Luke 2: 4. Acts 4: 6. — Of persons or things as the source, author, cause, etc. Mark 11: 30 ἐξ οὐρανοῦ ἦν ἡ ἐξ ἀνθρώπων. John 8: 23 ἐμείς ἐκ τῶν κάτω ἐστέ, ἐγὼ ἐκ τῶν ἄνω εἰμί. 15: 19. 17: 14 bis, ἐκ τοῦ κόσμου εἶναι. Acts 19: 25. Gal. 3: 21. Matt. 1: 20 ἐκ πνεύματος ἐστὶν ἅγιον. 5: 37. John 7: 17 ἡ διδαχὴ ἐκ τοῦ Θεοῦ ἐστίν. Acts 5: 38. 1 John 2: 16. Hence metaph. of a person on whom one is dependent, to whom he is devoted as a follower, etc. e. g. John 8: 47 ἐκ τοῦ Θεοῦ οὐκ ἔστι, ye are not of God, i. e. not his followers, adherents. 1 John 3: 10. 4: 6. 6: 19. So John 8: 44 ἐμείς ἐκ τοῦ διαβόλου ἐστέ. So of things, as ἐκ τῆς ἀληθείας John 18: 37. 1 John 3: 19. ἐξ ἔργων τοῦ νόμου Gal. 3: 10. Also Gal. 3: 12 ὁ νόμος οὐκ ἔστιν ἐκ πίστεως, i. e. the law depends not on faith, has no connexion with it. — Of a whole in relation to a part; 1 Cor. 12: 15, 16, οὐκ εἰμί ἐκ τοῦ σώματος. Of persons, Luke 22: 3 ὄντα ἐκ τοῦ ἀριθμοῦ τῶν δώδεκα. Matt. 26: 73 σὺ ἐξ αὐτῶν εἰ. John 1: 24. 10: 16. 18: 17, 25. Col. 4: 9. 2 Tim. 3: 6. — Plut. Galb. 27. Herodot. 2. 46. — Of the material, Rév. 21: 21 ἦν ἐξ ἑνὸς μαργαρίτου. Matt. § 374. b, note. See in Έκ. — (δ) ἐν c. dat. implying a being in a place, thing, person, etc. Spoken of

place, part, etc. Mark 1: 3 *ἐν τῇ ἐρήμῳ*. John 2: 23 *ἐν τοῖς ἱεροσολ.* Acts 5: 12. Rev. 9: 10. al. — Herodian. 8. 8. 10. Xen. An. 5. 6. 13, 15. — Of things; *ἐν τούτοις*, in this, i. e. herein, John 9: 30. 1 John 4: 10. or hereby, 1 John 2: 3. So *ἐν τούτοις ἰσθῆ*, be wholly in these things, occupied with them, 1 Tim. 4: 15. (Jos. Ant. 2. 16. 4. Xen. Cyr. 5. 2. 5.) *ἐν σαρκὶ εἶναι*, to be in the flesh, i. e. followers of the world, aliens from God, Rom. 7: 5. *εἶνα ἡ πίστις ὑμῶν μὴ ᾗ ἐν σοφίᾳ ἀνθρώπων, ἀλλ' ἐν δυνάμει θεοῦ*, i. e. consist in, depend on, 1 Cor. 2: 5. Of a state, condition, etc. *ἐν φόβῳ αἵματος οὖσα*, Mark 5: 25. So Luke 23: 40. Phil. 4: 11. 1 John 2: 9.—Jos. Ant. 7. 2. 1. — Of persons, to be in any one, viz. where the subject is a thing, Acts 25: 5 *εἰ τι ἔστιν ἐν τῷ ἀνδρὶ τούτῳ*, is or on this man, i. e. in his conduct, etc. John 11: 10 *τὸ πῶς εἷς ἔστιν ἐν αὐτῷ*, i. e. in his path, around him. So of faculties, virtues, vices, which are in any one, John 1: 4, 48. Acts 4: 12. 20: 10. Where the subject is a person, i. e. to be near and in intimate union with, to be one with, etc. in mind, purpose, feeling, etc. So God and Christ, John 14: 10, 11. Christ and his followers, John 15: 4. Christ in his followers, 2 Cor. 13: 5. the Spirit in Christians, John 14: 17. Christians in Christ, Rom. 8: 1. 16: 11. 1 Cor. 1: 30. 1 John 5: 20. Seq. dat. plural, to be among, Matt. 27: 56. to be in the midst of, 1 Cor. 14: 25. — (ε) *ἐπὶ*, seq. gen. of place, upon, Luke 17: 31. John 20: 7. metaph. of dignity, station, over, Acts 8: 27. Rom. 9: 5. — Seq. dat. of place, upon, in, at, Mark 4: 38. Matt. 24: 33. — Seq. accus. of place, as *εἶναι ἐπὶ τὸ αὐτό*, spoken of conjugal intercourse, 1 Cor. 7: 5. of person, *εἶναι ἐπὶ τινα*, to be or rest upon, metaph. Acts 4: 33.—(ζ) *κατὰ* seq. gen. *εἶναι κατὰ τινος*, to be against any one, Matt. 12: 30. Gal. 5: 23. — Seq. accus. of thing, *εἶναι κατὰ τι*, to be according to, in accordance with, 2 Cor. 11: 15. Rom. 2: 2. Luke 17: 30. — (η) *μετὰ* seq. gen. *εἶναι μετὰ τινος*, to be with any one, i. e. present with, in company with, Matt. 17: 17. Mark 2: 19. Luke 23: 43. al. to be for or on the side of any one, as an adherent, helper, etc. Matt. 12: 30. John

3: 2. Acts 7: 9. 18: 10. Phil. 4: 9.—Jos. Ant. 15. 5. 9.—So to be imparted to any one, etc. 2 John 2, 3.—(θ) *παρά*, seq. gen. *εἶναι παρά τινος*, to be from any one, i. e. sent by any one, John 6: 46. 7: 29. or received from any one, John 17: 7. — Seq. accus. of place, to be by, on, at, Mark 5: 21.—(ι) *πρό*, seq. gen. of place, to be before, Acts 14: 13. metaph. of dignity, Col. 1: 17. — (κ) *πρός*, seq. accus. of place, etc. *εἶναι πρὸς τι*, to be near to, by, etc. Luke 24: 29. Mark 4: 1. — Achill. Tat. V. 343. — Of persons, to be near, with, among, Matt. 13: 56. Mark 9: 19. — (λ) *σύν* seq. dat. *εἶναι σύν τινι*, to be with any one, i. e. present with, in company with, Luke 24: 44. Phil. 1: 23. Col. 2: 5. 1 Thess. 4: 17. or as a follower, disciple, Luke 8: 38. Acts 4: 13. or as a partisan, Acts 14: 4.—Xen. H. G. 3. 1. 18.—(μ) *ὑπέρ* seq. gen. *εἶναι ὑπὲρ τινος*, to be for any one, on his side, Mark 9: 40. Seq. accus. of pers. *ὑπὲρ τινα*, to be above any one, trop. Luke 6: 40. — (ν) *ὑπό* seq. accus. to be under, spoken of place, John 1: 49. 1 Cor. 10: 1. of person or thing, to be subject to, Rom. 3: 9. Gal. 3: 10. 1 Tim. 6: 1.

NOTE. As copula, the forms of *εἶμι* are very frequently omitted; e. g. Matt. 9: 37. 13: 54. Mark 9: 23. 1 Cor. 10: 26. 11: 12. al. *aeopias*. See Buttm. § 129. 12. Matth. § 306. Winer § 66. 2. AL.

Εἶμι, to go, in Mss. for *εἶμι* John 7: 34, 35. See Buttm. § 108. V.

Εἶνεκα, see *Ἔνεκα*.

Εἵνεκεν, see in *Εἰ* III. ζ.

Εἶπον, aor. 2; imper. *εἰπέ*, opt. *εἴποιμι*, subjunct. *εἴπω*, inf. *εἰπεῖν*, particip. *εἰπών*. — Also Ion. aor. 1 *εἶπα*, Matt. 26: 25. Mark 11: 3. al. imperat. *εἰπὸν* Acts 28: 26. *εἰπάτωσαν* 24: 20. used likewise by the Attics, Xen. Mem. 2. 2. 8. al. Comp. Buttm. § 96. n. 1 and 9. § 114 sub *εἶπον*. Winer § 15 sub *εἶπον*. — With these aorists from an obsolet. theme *ἔπω* or *εἴπω*, the Greeks employed *φημί* as a present, Buttm. l. c. and § 109. I. 2; and likewise, as also in N. T. the fut. *ἐρῶ* from *εἴρω* (only poetic); the perf. *εἴρηκα* from obsolet. *ῥέω*, pluperf. *εἴρηκεν*, perf. pass. *εἴρημαι*, aor. 1 pass. *ἐρήθη* or less usual *ἐρή-*

δὲν Lob. ad Phr. p. 447, fut. 1 pass. ἐρεθήσομαι, fut. 3 pass. εἰρήσομαι, Buttm. l. e. Winer l. c.—To say, to speak, i. e. to utter definite words, and hence implying more than λαλεῖν; see Titum. de Syn. N. T. p. 79, 80.

a) genr. to say, to speak, with an accus. of the thing said; Matt. 26: 44 τὸν αὐτὸν λόγον εἶπον. Luke 12: 3. John 2: 22. Acts 1: 9. 2 Cor. 12: 6 ἀλήθειαν γὰρ ἔρω. Rom. 3: 5 et 6: 1 τί σὺν ἐροῦμεν; Heb. 7: 9 ὡς ἔπος εἰπὲν, so to speak, Buttm. § 150. p. 438. Matth. § 545. See Raphael. Annot. in N. T. II. p. 671 sq.—Xen. Ap. Socr. 15.—The accus. is often supplied by the words or clause spoken, as Matt. 2: 8. 4: 3. Luke 5: 13. John 4: 27. 6: 59. al. Hence εἶπε is inserted like ἔφη in the middle of a clause, Luke 7: 42.—With an accus. of person, once, John 1: 15 ὃν εἶπον, as in Engl. *whom I said*, i. e. of whom I spoke, i. q. περὶ οὗ in v. 30.—Along with the accus. expr. or implied, are also further constructions of the person to whom, the manner, etc. (α) seq. dat. of pers. John 16: 4 ταῦτα δεῦν ἐξ ἀρχῆς οὐκ εἶπον. Matt. 16: 8. Mark 2: 9. Luke 4: 3. John 14: 26. Rev. 17: 7. Luke 7: 40 ἔγω σοι τι εἰπὲν, comp. Luc. Tim. 20. Aristaen. 2. 1.—(β) seq. εἰς c. accus. of pers. to speak against, Luke 12: 10.—(γ) seq. κατὰ c. gen. of pers. to speak against, Matt. 5: 11. 12: 32.—(δ) seq. περὶ c. gen. of pers. or thing, to speak of or concerning, etc. John 7: 39. 10: 41. 11: 13. c. dat. of pers. Matt. 17: 13. John 18: 34.—(ε) seq. πρὸς c. accus. of pers. to speak or say to any one etc. Luke 11: 1. 12: 16. John 6: 28. Acts 2: 37. Heb. 1: 13. al. (Luc. D. Mort. 1. 1. Xen. Cyr. 1. 4. 13.) In the sense of *for*, with reference to, Mark 12: 12.—c. acc. of thing, to say in respect to, Rom. 8: 31.—(ζ) seq. adverb, or a prep. with its noun, implying manner; e. g. ὁμοιως Matt. 26: 35. ὡσαύτως 21: 30. καθώς 28: 6. So καλῶς εἶπας, thou hast well said, i. e. right, correctly, Luke 20: 39; and absol. with καλῶς implied, Matt. 26: 25, 64, σὺ εἶπας. Hence with an accus. of pers. καλῶς εἰπὲν τινα, to speak well of any one, Luke 6: 26; and κακῶς εἰπὲν τινα, to speak evil of, Acts 23: 5;

see Buttm. § 131. 4. Matth. § 416.—So εἰπὲν ἐν παραβολαῖς, Matt. 22: 1. διὰ παραβολῆς Luke 8: 4. Also εἰπὲν πρὸς ἑαυτοὺς or πρὸς ἀλλήλους, to say among themselves or to one another, Mark 12: 7. John 7: 35. Luke 2: 15. John 16: 17. 19: 24. al. ἐν ἑαυτοῖς, among themselves, Matt. 21: 38.—Metaph. from the Heb. εἰπεῖν ἐν τῇ καρδίᾳ αὐτοῦ, to say in one's heart, i. e. to think, Matt. 24: 48. Luke 12: 45. Rom. 10: 6. So יִבְרַךְ בְּרַךְ and Sept. Ps. 10: 6, 11. 14: 1. Is. 49: 21. Comp. Gesen. Lex. בָּרַךְ 2. In the same sense also, εἰπὲν ἐν ἑαυτῷ, Matt. 9: 3. Luke 7: 39. 16: 3. 18: 4. Sept. for יִבְרַךְ בְּרַךְ Esth. 8: 6.—(η) seq. infin. with accus. Rom. 4: 1. with accus. implied Matt. 16: 12.—Xen. H. G. 1. 6. 6.—So with εἶναι implied, where εἰπὲν may be rendered to call, to name, etc. John 10: 35 ἐγὼ εἶπα, θεοὶ ἔστε· εἰ ἐκείνους εἶπε θεοὺς κ. τ. λ. 15: 15. 1 Cor. 12: 3.—Comp. Xen. H. G. 1. 6. 7 εἰπὼν ἀθλιωτάτους εἶναι τοὺς Ἕλληνας. Apol. Socr. 15. Herodian. 6. 1. 15.—(θ) seq. ὅτι, Matt. 5: 31. John 8: 55. 1 Cor. 1: 15. with dat. Mark 16: 7. John 6: 65.—Xen. Cyr. 1. 4. 25.

b) as modified by the context, where the sense often lies not so much in εἰπὲν as in the adjuncts; e. g. spoken (α) before interrogations, for to ask, to inquire; Acts 8: 30 καὶ εἶπεν· ἀγάγε γινώσκεις κ. τ. λ. Matt. 9: 4. 11: 3. 13: 10. John 8: 10. Acts 19: 2, 3.—Xen. Cyr. 1. 3. 16.—(β) before replies, for to answer, to reply, etc. viz. to a direct question, Matt. 15: 34. Mark 8: 5. Luke 8: 10. al. and so preceded by ἀποκριθεὶς or ἀπεκρίθη καὶ, Matt. 11: 4. 15: 13. John 7: 20. Acts 5: 29. Without a preceding question, Matt. 14: 18. Acts 5: 9. 11: 8. with ἀποκριθεὶς, Matt. 4: 4. 12: 39. Mark 6: 37. al.—(γ) of narration, teaching, etc. for, to tell, to make known, to declare, etc. Matt. 8: 4. 16: 20. 18: 17. Mark 11: 29. 16: 7. al. John 3: 12. 12: 49. Rev. 17: 7. al. saep. Sept. for יִבְרַךְ 2 K. 22: 10. Is. 41: 22. יִבְרַךְ Job 12: 7.—(δ) of predictions, to foretell, to predict, etc. Matt. 28: 6. Mark 14: 16. Luke 22: 13. John 2: 22. al. Here used especially in the passive forms, e. g. ἐβόηθη Rom. 9: 12, 26. Rev. 6: 11. εἰρήται Luke 4: 12. Heb.

4: 7. τὸ εἰρημένον Luke 2: 24. Acts 2: 16. al. ὁ φηθείς, lit. the foretold, Matt. 3: 3. τὸ φηθεῖν, that foretold, etc. Matt. 1: 22. 2: 15, 17. 22: 31. al. saep. — (s) of what is said with authority, for to direct, to bid, to command, etc. Matt. 8: 8. Mark 5: 43. 10: 49. Luke 7: 7. 17: 7, 8. 19: 15. 2 Cor. 4: 6. James 2: 11. al. Seq. ἔα, Matt. 4: 3. Mark 3: 9. Rev. 9: 4. Sept. for עָזָא Ex. 35: 1. Lev. 9: 6. AL.

Εἴπω, see in Εἰ III. η.

Εἰρηνεύω, f. εἶσω, (εἰρήνη.) to make peace, to be at peace, Sept. for עִירְוִי 1 K. 22: 44. Polyb. 5. 8. 7 χάρις ἐκ παλαιού εἰρηνουμένη. Diog. Laert. 2. 5.—In N. T. metaph. to live in peace, harmony, concord, etc. absol. 2 Cor. 13: 11. ἐν ἑαυτοῖς 1 Thess. 5: 13. ἐν ἀλλήλοις Mark 9: 50. μετὰ πάντων Rom. 12: 18.—Ecclus. 6: 6. 28: 9, 13.

Εἰρήνη, ης, ἡ, peace, viz.

a) pp. in a civil sense, the opposite of war and dissension, Luke 14: 32. Acts 12: 20. Rev. 6: 4. al. — Xen. Ag. 1. 7. — Among individuals, peace, concord, Matt. 10: 34. Luke 12: 51. Acts 7: 26. Rom. 14: 19. al. Heb. 7: 2 βασιλεὺς εἰρήνης, i. e. pacific king.—Trop. peace of mind, tranquillity, arising from reconciliation with God and a sense of the divine favour, Rom. 5: 1. 15: 13. Phil. 4: 7. Comp. Ia. 53: 5.

b) by impl. state of peace, tranquillity, security; Luke 11: 21 ἐν εἰρήνῃ ἐστὶ τὰ ὑπάρχοντα αὐτοῦ. 2: 29. John 16: 33. Acts 9: 31. 1 Cor. 14: 33. 1 Thess. 5: 3. So Sept. for עִירְוִי Judg. 6: 23. πᾶσι Is. 14: 30. Ez. 38: 8, 11.

c) like Heb. עִירְוִי, peace, i. e. health, welfare, prosperity, every kind of good. Luke 1: 79 ὁδὸς εἰρήνης, way of happiness. 2: 14. 10: 6 υἱὸς εἰρήνης, son of happiness, i. q. one worthy of it. 19: 42. Rom. 8: 6. Eph. 6: 15 εὐαγγέλιον τῆς εἰρήνης, gospel of bliss, i. e. which leads to bliss. 2 Thess. 3: 16. So ὁ θεὸς εἰρήνης, i. e. God the author and giver of bliss, Rom. 15: 33. 16: 20. Phil. 4: 9. 1 Thess. 5: 23. 2 Thess. 3: 16. Heb. 13: 20. Comp. עִירְוִי-רָצָה, Sept. ἀρχὴν εἰρήνης, Is. 9: 6.—So εἰρήνη ὑμῶν, i. e. the good or blessing which you have invoked by way of salutation,

your benediction, Matt. 10: 13. Luke 10: 6. John 14: 27. Hence μετ' εἰρήνης, with good wishes, benediction, kindness, Acts 15: 33. Heb. 11: 31. ἐν εἰρήνῃ, 1 Cor. 16: 11. So Sept. and Heb. עִירְוִי Gen. 26: 29. Ex. 18: 23.—Hence also in the formulas of salutation, either at meeting or parting; see in Ἀσπάζομαι. Jahn § 175. Gesen. Lex. עִירְוִי, B. 1. Thus on meeting, εἰρήνη ὑμῖν, peace unto you, i. e. every good, Luke 24: 36. John 20: 19, 21, 26. Also in letters, etc. Rom. 1: 7. 2: 10. 1 Cor. 1: 3. 2 Cor. 1: 2. Gal. 1: 3. al. (Act. Thom. § 27.) Luke 10: 5 εἰρήνη τῷ οἴκῳ τούτῳ. So Sept. and Heb. עִירְוִי, עִירְוִי Judg. 19: 20. 1 Chr. 12: 18. Dan. 10: 19. At parting, ἔπειτα εἰς εἰρήνην, go away into peace, Mark 5: 34. ἔπ. ἐν εἰρήνῃ, go in peace, James 2: 16. παρέρχου εἰς εἰρήνην Luke 7: 50. 8: 48. πορ. ἐν εἰρήνῃ Acts 16: 36. Comp. in Εἰς no. 4. Sept. for Heb. עִירְוִי עִירְוִי Judg. 18: 6. 1 Sam. 1: 17. 20: 42. AL.

Εἰρηνικός, ῆ, ὄν, (εἰρήνη.) peaceful, pp. relating to peace, Xen. Oec. 1. 17 εἰρηνικαὶ ἐπιστημαί. In N. T.

a) pacific, disposed to peace, James 3: 17. Sept. for עִירְוִי עִירְוִי Ps. 37: 37. comp. Deut. 2: 26.

b) from the Heb. healthful, wholesome, Heb. 12: 11 καρπὸς εἰρηνικός. Comp. εἰρήνη for עִירְוִי in Εἰρήνη c.

Εἰρηνοποιέω, ὦ, f. ἦσω, (i. e. εἰρήνην ποιῶ,) to make peace, to make reconciliation, Col. 1: 20.—Sept. Prov. 10: 10.

Εἰρηνοποιός, οῦ, ὁ, a peace-maker, pp. of an ambassador to treat of peace, Xen. H. G. 6. 3. 4. In N. T. trop. one disposed to peace, Matt. 5: 9.

Εἶπω, f. εἶπῶ, see in Εἴπω.

Εἰς, a prep. governing the accusative, with the primary idea of motion into any place or thing, and then also of motion or direction to, towards, upon, any place, thing, etc. The antithesis is expressed by ἐκ, out of. Sept. everywhere for ב, ל, לָא, etc. See Winer § 53. a. Matth. § 578. Passow Lex. Εἰς. Schweighäuser Lex. Herodot. art. 'Ες.

1. Of *place*, which is the primary and most frequent use, *into*, *to*, viz.

a) after verbs implying motion of any kind *into*, or also *to*, *towards*, *upon*, any place or object; e.g. verbs of going, coming, leading, following, sending, throwing, placing, delivering over, and the like, etc. etc. Matt. 2: 12 ἀνεχώρησαν εἰς τὴν χώραν αὐτῶν. 4: 8. 5: 1 ἀνέβη εἰς τὸ ὄρος. 6: 6 ἔειπεν εἰς τὸ ταμιεῖον σου. 8: 18 ἠπειθεῖν εἰς τὸ πέραν. 12: 44 ἐπιστρέψω εἰς τὸν οἶκόν μου. 15: 11, 17 πᾶν τὸ ἐσπορευόμενον εἰς τὸ στόμα, καὶ εἰς ἀφθρόνα ἐκβάλλεται. 20: 17 ἀναβαλόντες εἰς Ἱερουσόλυμα. 21: 18. Mark 1: 38. 5: 21. 6: 45. 9: 31 παραδίδεται εἰς χεῖρας ἀνθρώπων. 13: 14 φεύγειν εἰς τὰ ὄρη, as in Engl. *to flee into the mountains*. Luke 8: 23, 26. John 1: 9. 7: 14. Acts 16: 16. 26: 14. Rom. 5: 12. 10: 18. Rev. 2: 22 see in Βάλλω b. 8: 5. al. saepiss. — Xen. Anab. 4. 2. 1. An. 1. 3. 17. ib. 3. 1. 5.—So in ‘constr. praegnans,’ John 16: 21 ἐγερθήσεται εἰς τὸν κόσμον. 1 Pet. 3: 20 εἰς ἣν [μυστήριον] ὁλεγαὶ ψυχὰι διεσώθησαν δι’ Ἰδοῦτος. — Xen. An. 2. 3. 18.—So εἰς c. accus. of thing, implying place; as John 18: 6 ἀπῆλθον εἰς τὰ ὀπίσω. 7: 8, 10, εἰς τὴν ἑορτήν ec. at Jerusalem. Mark 13: 16. 4: 22 εἰς φανερόν ἔλθῃ. John 1: 11 εἰς τὰ ἱδία ἦλθε. Acts 15: 38 εἰς τὸ ἐργόν. 21: 6. John 16: 32.—With an accus. of person, but referring always to the place where the person dwells or is, and implying *to*, *among*, etc. Luke 10: 36 ἐμπασὼν εἰς τοὺς ἡσυχάτας. 21: 24. Acts 18: 6 εἰς τὰ ἔθνη πορεύσομαι. 20: 29 αἰσθάνονται λύκοι βαρεῖς εἰς ὑμᾶς. 22: 21. Rom. 5: 12. 16: 19. 2 Cor. 9: 5. 10: 14. 1 Thess. 1: 5. Rev. 16: 2. al. See Buttm. § 147. n. 5. Winer § 53. a. Matth. § 578.—Hom. Il. 15. 402. Xen. Cyr. 3. 3. 6. Mem. 1. 1. 14.—Spoken also of persons *into* whom demons have entered, Mark 9: 25. Luke 8: 30. comp. Matt. 8: 31. Luke 8: 32. al. Also Luke 15: 17 εἰς ἑαυτὸν ἔλθων, *having come to himself*, i. e. to his right mind.—Diod. Sic. 13: 95 εἰς ἑαυτοὺς ἐρχόμενοι.

b) after verbs implying direction *upon* or *towards* any place or object; e.g. verbs of hearing, calling, announcing, shewing, etc. etc. Matt. 10: 27 et Acts 11: 22 ἀκούειν εἰς τὰ ὦτα. Luke 7:

1. Matt. 22: 3 καλεῖσαι εἰς τοὺς γάμους. v. 4. Mark 5: 14 ἀπήγγειλαν εἰς τὴν πόλιν. 11: 8 ἔστρωσαν εἰς τὴν ὁδόν. 13: 10 εἰς πάντα τὰ ἔθνη δεῖ κηρυχθῆναι. Luke 24: 47. John 8: 26 ταῦτα λίγω εἰς τὸν κόσμον. Acts 7: 39 ἐστράφησαν ταῖς καρδίαις αὐτῶν εἰς Αἴγυπτον. 27: 6. 1 Cor. 14: 9 εἰς αἶρα λαλοῦντες. 2 Cor. 8: 24 εἰς αὐτοὺς ἐνδείκασθε. 11: 6. al. saep. — Xen. Anab. 5. 6. 28, 37.—Especially after verbs of looking, etc. Acts 1: 10 ἀνιζόντες εἰς τὸν οὐρανόν. 3: 4. Matt. 22: 16 οὐ βλέπετε εἰς πρόσωπον ἀνθρώπων. John 13: 22. 19: 37. Acts 1: 11. Heb. 11: 28. al. So Matt. 5: 35 ὁμολοῖται εἰς Ἱερουσόλυμα, *towards Jerusalem*, i. e. turning or looking towards it.—Hom. Il. 9. 373 εἰς ὧπα ἰδέσθαι.—So after nouns, e.g. Acts 9: 2 ἐπιστολὰς εἰς Δαμασκόν, i. e. directed to Damascus. Rom. 15: 31 ἡ διακονία μου ἡ εἰς Ἱερουσαλήμ. al.

c) metaph. of a state or condition *into* which one comes, after verbs of motion, direction, etc. Matt. 25: 46 ἀπελεύσονται εἰς κόλασιν αἰώνιον, εἰς ζωὴν αἰώνιον. Mark 5: 26 εἰς τὸ χεῖρον ἐλθούσα. 9: 43. Luke 22: 33. 24: 20. John 4: 38. 5: 24. 16: 13. Acts 26: 18. 2 Cor. 10: 5. Gal. 1: 6. Phil. 1: 12. 3: 11. 1 Tim. 2: 4. 3: 6, 9. Heb. 2: 10. al. saep. For ὑπάγετε v. πορεύσιν εἰς εἰρήνην, *go into peace*, see no. 4 below. — Xen. Ath. 1. 9. Mem. 1. 2. 22.—So in ‘constr. praegn.’ βαπτίζων εἰς τινα v. εἰς ὄνομά τινος, i. e. to baptize into the obligations incumbent on a disciple of any one, etc. Matt. 28: 19. Acts 8: 16. Rom. 6: 3, 4. al. See in Βαπτίζω 2. a. β.

2. Of *time*, viz. a) time *when*, implying a term, limit, *to*, *up to*, *until*; Acts 4: 3 εἰς τὴν αὔριον, *until the morrow*. Matt. 10: 22 εἰς τέλος. Phil. 1: 10 εἰς ἡμέραν Χριστοῦ, i. e. *against the day of Christ*. 2: 16. 2 Pet. 3: 7. Acts 13: 42. 1 Thess. 4: 15. 2 Thess. 2: 6. 2 Pet. 2: 4. al.—Xen. Cyr. 5. 3. 26. Oec. 17. 10.—So with accus. of person, as marking the time when one lives, appears, etc. Gal. 3: 17, 24, εἰς Χριστόν.—Herodian. 2. 9. 8. Herodot. 3. 97.

b) time *how long*, marking duration, *for*, etc. Matt. 21: 19 εἰς τὸν αἰῶνα, *for ever*. Mark 3: 29. John 8: 35. 2 Pet.

3: 18. Luke 1: 50 εἰς γενεάς γενεών. 12: 19 εἰς ἔτη πολλά. 1 Tim. 6: 19. Heb. 7: 3. Rev. 9: 15. al. — Xen. Lac. 11. 2. ib. 9. 2.

3. Tropically, as marking the object or point to or towards which any thing tends, aims, etc. Spoken

a) of a result, effect, consequence, marking that which any person or thing tends to or becomes. Matt. 13: 30 δη-σαστε αὐτοὺς εἰς δεσμάς. 27: 51 ἐσχίσθη εἰς δύο sc. μέρη. (Sept. Ez. 37: 22. Polyb. 2. 16. 11. Xen. Cyr. 1. 2. 4.) John 17: 23 τεταλειωμένοι εἰς ἔν. Acts 2: 20 μεταστραφήσεται εἰς σκότος, εἰς αἷμα. Rev. 11: 6. Rom. 10: 10 καρδίᾳ πισ-τύνεται εἰς δικαιοσύνην. 15: 2. 1 Cor. 11: 17 οὐκ εἰς τὸ κρεῖττον ἀλλ' εἰς τὸ ἥτ-τον συνίχεσθαι. 15: 54. Acts 10: 4 αἱ προσευχαὶ σου ἀνέβησαν εἰς μνημόσυνον κ. τ. λ. Eph. 2: 21, 22. Heb. 6: 6, 8. 1 Pet. 1: 22. al. saep. — Hom. Il. 9. 102. Diod. Sic. 19. 33. — So with an infin. as subst. Rom. 7: 4 εἰς τὸ γενέσθαι ὑμᾶς κ. τ. λ. v. 5. 12: 3. 1 Cor. 9: 18. Gal. 3: 17. Heb. 11: 3. al. saep. — Xen. An. 7. 8. 20. — So from the Heb. where εἰς corresponds to the Heb. ל; see Gesen. Lehrgeb. p. 816. Stuart § 507. b. Thus λογίζομαι [τινά, τὴ] εἰς τι, to reckon or count for, as, any thing, Acts 19: 27. Rom. 2: 26. 9: 8. So Sept. for לָבַח 1 Sam. 1: 13. Is. 29: 17. — Wied. 9: 6. c. double accus. Wisd. 5: 4. 15: 15. — Also λογίζεσθαι τινι εἰς τι, to reckon or impute to any one for, as, etc. Rom. 4: 3 εἰς δικαιοσύνην. v. 5, 9, 22. Gal. 3: 6. al. quoted from Gen. 15: 6 where Sept. for לָבַח, as also Ps. 106: 31. — 1 Macc. 2: 52. — So after verbs of constituting, making, becoming, and the like; Acts 13: 22 ἡγαγεν αὐτοῖς τὸν Δαβὶδ εἰς βασιλεῖα. v. 47 τίθεικά σε εἰς φῶς. (Comp. Sept. and לָבַח Ez. 37: 22.) With εἶναι, as ἔσονται εἰς σάρκα μίαν, instead of ἓν. σαφ. μία, Matt. 19: 5. Mark 10: 8. al. comp. Gen. 2: 24 where Sept. for לָבַח. Luke 5: 3, comp. Is. 40: 4. So 1 Cor. 14: 22. 2 Cor. 6: 18. Heb. 1: 5. al. saep. With γίνεσθαι, as Luke 13: 19 ἐλθέτω εἰς δένδρον μέγα. Acts 5: 36. Rom. 11: 9, quoted from Ps. 69: 23. So 1 Cor. 15: 45. John 16: 20. Rev. 8: 11. al. saep.

b) of measure, degree, extent, etc.

perhaps Matt. 5: 25 ὄρκος εἰς τὴν γέεν-ναν, i. e. guilty even to Gehenna; but see in ὄρκος. Chiefly by way of periphrasis for an adverb; Winer § 53. c. α. § 55. 1. b. Matth. § 578. d. Luke 13: 11 εἰς τὸ παντελές, i. e. entirely, and Heb. 7: 25 with the idea of perpetuity. (Ael. V. H. 7. 2. ib. 12. 20.) 2 Cor. 4: 17 εἰς ὑπερβολήν, exceedingly. (Luc. D. Mort. 27. 9 or 14.) 2 Cor. 10: 13 εἰς τὰ ἄμετρα, immoderately. 2 Cor. 13: 2 εἰς τὸ πάλιν, again. So εἰς κενόν, in vain, 2 Cor. 6: 1. Gal. 2: 2. Phil. 2: 16. (Diod. Sic. 19. 9.) — Comp. Herodot. 8. 144 εἰς τὰ μέγιστα. Polyb. 1. 20. 7 εἰς ἑτέρας. Xen. Mem. 3. 3. 4 εἰς τὸ δυνατόν.

c) of a direction of mind, i. e. as marking an object of desire, good will, also aversion, etc. (α) In a good sense, towards, for, in behalf of; Rom. 10: 1 ἡ εὐδοκία τῆς ἐμῆς καρδίας ὑπὲρ αὐτῶν ἔστιν εἰς σωτηρίαν. Jude 21 τὸ ἔλεος τοῦ κυρ. Ἰ. X. εἰς ἁγίων αἰώνων. Rom. 1: 27 ἐν τῇ ὁρᾷ αὐτῶν εἰς ἀλλήλους. 14: 19. Phil. 1: 23 ἐπιθυμία εἰς τὸ ἀναλυσθαι. Matt. 28: 10 ἔργον καλὸν εὐγάσασθε εἰς ἐμὲ. Rom. 12: 16. 2 Cor. 10: 1. 1 Thess. 4: 10. 5: 15. 2 Pet. 3: 9. al. — Judith 6: 17. Thuc. 1. 38. — So after nouns, e. g. ἀγαπή εἰς εἷνα, Rom. 5: 8. 2 Cor. 2: 4, 8. Eph. 1: 15. al. χάρισμα εἰς τινα, 2 Cor. 1: 11. So Acts 20: 21. 2 Cor. 9: 13. — 2 Macc. 9: 26. — After adjectives, χρηστέος εἰς ἀλλήλους Eph. 4: 32. φιλόστονος εἰς ἀλλήλους, 1 Pet. 4: 9. — Polyb. 1. 16. 10. — Here belongs the construction of ἐλπίζω and πιστεύω with εἰς, (usually c. dat.) these verbs implying an affection or direction of mind towards a person or thing, i. e. to place hope or confidence in or upon; e. g. John 5: 45 et 2 Cor. 1: 10 εἰς ὃν ἠλπικαμεν, comp. Acts 24: 15 ἐλπίδα ἔχων εἰς τὸν Θεόν. (Herodian. 7. 10. 1 εἰς ὃν ἠλπικαυον. Plut. Galb. 19.) Matt. 18: 6 τῶν πιστευόντων εἰς ἐμὲ. John 2: 11. al. saep. So ἐλπίς καὶ πίστις εἰς τινα, 1 Pet. 1: 21. πίστις Acts 20: 21. 24: 24. al. πεποι-θησις 2 Cor. 8: 22. — (β) In an unfriendly sense, against; e. g. Matt. 18: 15 et 1 Cor. 6: 18 ἁμαρτάνειν εἰς. Luke 12: 10 ὅς ἐρεῖ λόγον εἰς τὸν υἱὸν τοῦ ἀνθρ. εἰς τὸ ἁγ. πνεῦμα. Mark 3: 29 ὅς δ' ἂν βλασφημήσῃ εἰς τὸ πνεῦμα τὸ ἅγιον. Luke 22: 65. Acts 9: 1. Col. 3. 2. al. —

Ael. V. H. 11. 10. Thuc. 1. 130. ib. 3. 85. Xen. Cyr. 2. 2. 2.—So after nouns, Heb. 12: 3 ἀντιλογία εἰς αὐτόν. Acts 23: 30 ἐπιβουλὴ εἰς τινά. Rom. 8: 7 ἔχθρα εἰς θεόν.—Xen. H. G. 7. 4. 34 ἔγκλημα εἰς τοὺς θεοὺς.

d) of an intention, purpose, aim, end, i. e. εἰς final. (α) In the sense of *unto*, in order to or for, i. e. for the purpose of, for the sake of, on account of, etc. Matt 8: 4 τὸ δῶρον εἰς μαρτύριον αὐτοῖς. v. 34 ἡ πόλις ἐξῆλθεν εἰς συνάντησιν τῷ Ἰησοῦ. 27: 7 ἠγόρασαν τὸν ἄγρον εἰς ταφὴν. v. 10. Mark 1: 4 βάπτισμα μετανοίας εἰς ὥρας ἁμαρτιῶν. Luke 5: 4 χαλάσατε τὰ δίκτυα εἰς ἄβυσσον. 22: 19 τοῦτο ποιῆτε εἰς τὴν ἐμὴν ἀνάμνησιν. 24: 20. John 1: 7. 9: 39. Acts 4: 30. 11: 29. 14: 26. Rom. 1: 16, 17. 5: 21. 6: 19. 9: 21. 10: 4. 15: 18. 1 Cor. 2: 7. 2 Cor. 2: 12. Eph. 4: 12 bis. 1 Tim. 1: 16. al. saep. So Matt. 3: 11 βαπτίζω εἰς μετανοίαν, *unto repentance*. 1 Cor. 12: 13 εἰς ἐν σώματι ἐβαπτισθῆμεν, εἰς ἐν πνεύματι ἐπετίσθῆμεν, i. e. in order that we may be one in body and spirit. Matt. 18: 20 συνηγμένοι εἰς τὸ ἐμὸν ὄνομα, i. e. on my account, for my sake, in order to promote my cause, etc. So before an infin. a. art. in order to, in order that, etc. Matt. 20: 19 εἰς τὸ ἐπιταῖσαι. Mark 14: 55 εἰς τὸ θανατώσαι αὐτόν. Luke 20: 20. Rom. 1: 11. 11: 11. James 1: 18. al. saep.—Herodian. 1. 6. 20. Herodot. 2. 103. Xen. Cyr. 7. 1. 5. An. 6. 5. 14. a. infin. Xen. Mem. 3. 6. 2. Ag. 9. 3.—Hence εἰς τί, *to what end? wherefore? why?* Matt. 14: 31. Mark 15: 34. al. εἰς τοῦτο, *to this end, for this purpose, therefore*, Mark 1: 38. Acts 9: 21. Rom. 9: 17. al. εἰς ὃ, *to which end, whereunto*, etc. 2 Thess. 1: 11. 1 Pet. 2: 8. — (β) In the sense of *to* or *for*, implying use, advantage, etc. and equivalent to the 'dat. commodi et incommodi,' but more emphatic; Winer § 53. c. δ. Matt. 10: 10 μὴ πηγήσασθε πῆγρον εἰς ὄδον. 20: 1 ἐξῆλθεν μισθώσασθαι ἑργάτας εἰς τὸν ὅμιλόν αὐτοῦ. Mark 8: 13, 20, ὅτι τοὺς ἄρτους ἔκλειψα εἰς τοὺς πεντακισχιλίους κ. τ. λ. Luke 9: 13. 14: 35 οὐκ εἰς γῆν, οὐκ εἰς ἀπὸ πᾶν εὐθεῖον ἔστι. Matt. 5: 13. John 6: 9. Acts 2: 22. Rom. 11: 36 et 1 Cor. 8: 6, εἰς αὐτόν, *for him*, i. e. for his honour and glory. Rom. 15: 26.

16: 6. 2 Cor. 8: 6. Gal. 4: 11. Eph. 1: 5 εἰς αὐτόν. 3: 2 χάρις δοθῆσα μοι εἰς ὑμᾶς. 1 Pet. 1: 4 κληρονομίαν τετηρημένην εἰς ὑμᾶς. al. saep. — Xen. An. 1. 2. 27. ib. 3. 3. 19. H. G. 4. 2. 9. — So Luke 7: 30 τὴν βουλὴν τοῦ θεοῦ ἡθέτησαν εἰς ἑαυτούς, i. e. to their own detriment.

e) genr. as marking the object of any reference, relation, allusion, *into*, *unto*, *towards*, i. e. with reference to, etc. Passow in Εἰς no. 5.—(α) pp. in accordance with, conformably to; Matt. 10: 41, 42, ὁ δεχόμενος προφήτην εἰς ὄνομα προφήτου κ. τ. λ. i. e. in accordance with the character of a prophet, or as a prophet. Matt. 12: 41 et Luke 11: 32 μεταστέλλω εἰς τὸ πῆγμα Ἰωάν, *into*, i. e. conformably to or at the preaching of John. Acts 7: 53 ἐλάβετε τὸν νόμον εἰς διαταγὰς ἀγγέλων, *into*, i. e. conformably to or in consequence of the arrangements of angels, etc. — (β) genr. in the sense of *as to*, in respect to, *as*, *concerning*, etc. Acts 2: 25 Δαβὶδ γὰρ λίγυ εἰς αὐτόν, *concerning him*; so Eph. 5: 32 et Heb. 7: 14. (Comp. Kypke Obs. II. p. 15.) Acts 25: 20 ἀπερούμενος ἐγὼ εἰς τὴν ζήτησιν. Luke 12: 21 μὴ εἰς τὸν θεὸν κλυτῶν. Rom. 4: 20 εἰς τὴν ἐπαγγελίαν οὐ διεσπείσθη. Rom. 13: 14 προνοία εἰς ἐπιθυμίαν. 16: 5 ἀπαρχὴ τῆς Ἀσίας εἰς Χριστόν. 16: 19 σοφοὺς μὲν εἰς τὸ ἀγαθόν, ἀπαιροῦς δὲ εἰς τὸ κακόν. 2 Cor. 2: 9 εἰ εἰς πάντα ὑπῆκοοί ἐστε. 9: 8. Gal. 6: 4. Eph. 3: 16. 1 Thess. 5: 18. 2 Tim. 2: 14. 1 Pet. 3: 21. al. saep. — Diode. Sic. 2. 57. Luc. pro Inag. 23. Xen. An. 2. 6. 30. ib. 4. 1. 28.

4. Sometimes εἰς c. accus. is found where the natural construction would seem to require ἐν c. dat. as after verbs which imply neither motion nor direction, but simply rest in a place or state. In such cases the idea of a previous coming into that place or state is either actually expressed, or is implied in the context. See Passow, Εἰς no. 6. Winer § 54. 4. b. Matth. § 596. Comp. Buttm. § 151. I. 8. So Matt. 2: 23 ἐλθεὶν κατέκτισεν εἰς πόλιν. Mark 1: 39 καὶ τὴν κηρύσσειν εἰς τὰς συναγωγὰς, comp. v. 38 where is ἄγαγεν εἰς τὰς ἐκκλησίας αἰμαπορίας. Mark 2: 1 καὶ

εἰσῆλθεν εἰς Καπαρναούμ, καὶ ἠκούσθη ὅτι εἰς οἴκον ἐστὶ, i. e. that he was come into the house. 13: 9, 16. Luke 11: 7 τὰ παῖδιά μου μετ' ἐμοῦ εἰς τὴν κοίτην εἰσίν, as in colloquial Engl. my children are to bed. 21: 37. John 9: 7 ὑπάγε, νύκται εἰς τὴν κολυμβήθραν τοῦ Σιλωάμ. Acts 7: 4. 8: 39, 40, πνεῦμα κυρίου ἤρπασε τὸν Φίλιππον, εὐρέθη δὲ εἰς Ἀζωτον. 18: 21. 21: 13, coll. ἀναβαίνειν in v. 12. 23: 11. al. — Hom. 11. 15. 275 ἐφάνη τις εἰς ὁδόν. Xen. Cyr. 1. 2. 4 νόμῳ εἰς τὰς ἐαντῶν χάρας ἕκαστοι τούτων πάρεσιν. 2. 1. 5. An. 1. 2. 24. Ael. V. H. 7. 8 οἱ Ἑφαιστίων εἰς Ἐκβάτανα ἀπεθάνε. Diod. Sic. 5. 84. — Here belongs also in N. T. the apparent construction of εἰς with a genitive through the omission of its noun; as εἰς ἄδου, Acts 2: 27, 31, i. e. for εἰς οἶκον ἄδου, Buttm. § 132. n. 9. Matth. § 578. g. Passow l. c. no. 7. The phrase in Acts is, ἐγκαταλείπειν εἰς ἄδου, quoted from Ps. 16: 10 where Sept. for לַאֲדָמָה, i. e. to leave or abandon to the grave or Sheol; not strictly to leave in it. Comp. Gen. 44: 31. — In other instances εἰς and ἐν are used alternately, according to the different shape of the thought; e. g. John 20: 19, 26, ἦλθεν ὁ Ἰησοῦς καὶ ἔστη εἰς τὸ μέσον αὐτῶν, but Luke 24: 36 ταῦτα δὲ αὐτῶν λαλοῦντων αὐτὸς ὁ Ἰησοῦς ἔστη ἐν μέσῳ αὐτῶν. Here the attention of John is fixed more on Jesus' coming and standing; that of Luke on his actual presence. John 21: 4, comp. 8: 3, 9. Acts 4: 7. (Xen. Cyr. 4. 1. 1 σιάς εἰς τὸ μέσον.) So καθίσθαι εἰς Mark 13: 3, coll. Matt. 13: 2; and καθίσθαι ἐν, Matt. 26: 69. al. Comp. Schweighäus. Lex. Herodot. Ἐς no. 1. Also, Mark 1: 9 ἦλθεν Ἰησοῦς καὶ ἐβαπτίσθη ὑπὸ Ἰωάννου εἰς τὸν Ἰορδάνην; but Matt. 3: 6 καὶ πᾶσα ἡ περιχώρας τοῦ Ἰορδάνου—ἐβαπτίζοντο ἐν τῷ Ἰορδάνῳ ὑπὸ αὐτοῦ, i. e. the attention in the latter case being fixed upon the act of baptism; in the former, also on the coming of Jesus to the Jordan. — So too in the phrases ὑπάγε v. πορεύου εἰς εἰρήνην or ἐν εἰρήνῃ, go away into peace or in peace, i. e. into or in the enjoyment of peace, good, etc. the idea being at bottom the same, but expressed under different aspects; Mark 5: 34.

Luke 7: 50. al. James 2: 16. Acts 16: 36. Comp. in Εἰρήνη ult.

NOTE. In composition εἰς implies 1. motion into, as εἰσδέχομαι, εἰσεμι, εἰσερχομαι, εἰσφέρειν, etc. 2. motion or direction to, towards, as εἰσακούω, etc. AL.

Εἷς, μία, ἓν, gen. ἐνός, μιᾶς, ἐνός, one, the first cardinal numeral; see Buttm. § 70.

a) pp. and genr. e. g. without subst. Luke 18: 19 οὐδεὶς ἀγαθός, εἰ μὴ εἷς, ὁ Θεός. 1 Cor. 9: 24. Gal 3: 20. al. Matt. 25: 15 ἔδωκε τάλαντα, ὃ δὲ δύο, ὃ δὲ ἓν. al. With a subst. Matt. 6: 27 πῆχυν ἓνα. John 11: 50. al. Mark 10: 8 δύο εἰς σάρκα μίαν. 1 Cor. 10: 8. al. Matt. 5: 41 μίλιον ἓν. Acts 17: 26. al. — Xen. An. 6. 6. 14. al. — With a negative, equivalent to not one, none; Matt. 5: 18 ἵνα ἐν ἡ μίᾳ κεφαλῇ οὐ μὴ παρέλθῃ. Rom. 3: 12 οὐκ ἔστιν ἕως ἐνός, not so much as one, not even one, quoted from Ps. 14: 3 et 53: 4, where Sept. for יְהוָה—בְּאֵל יָחִיד. So Sept. and יְהוָה יֶזֶק אֶל Judg 4: 16. comp. Ex. 9: 7. Gesen. Lehrs. p. 840. So οὐδὲ εἷς, οὐδὲ ἓν, not one, not even one, more emphatic than οὐδεὶς, Buttm. § 70. 1. Matt. 27: 14 πρὸς οὐδὲ ἓν ῥῆμα. John 1: 3. Acts 4: 32 καὶ οὐδὲ εἷς ἔλεγεν. Rom. 3: 10 οὐκ ἔστι δίκαιος οὐδὲ εἷς. 1 Cor. 6: 5. al. — Xen. Cyr. 1. 3. 10. Mem. 1. 6. 2. — With the art. ὁ εἷς, τὸ ἓν, the one; Matt. 25: 18, 24, τὸ ἓν τάλαντον. 1 Cor. 10: 17 ἐκ τοῦ ἐνός ἄρτου. — Xen. An. 5. 4. 11. — Seq. genit. partitively, Buttm. § 132. 4. 2. Matth. § 318 sq. Matt. 5: 19 μίαν τῶν ἐντολῶν τούτων. Mark 6: 15 εἰς τῶν προφητῶν. Luke 5: 3. John 12: 2. al. So with ἐκ seq. gen. Matt. 18: 12 ἓν ἐξ αὐτῶν. Mark 9: 17 εἷς ἐκ τοῦ ὄχλου. Acts 11: 28. Rev. 5: 5. b) used distributively, viz. (α) εἷς—εἷς, one—one, i. e. one—the other, Matt. 20: 21. 24: 41 μίᾳ—μῖα. 27: 38. John 20: 12. al. Also ὁ εἷς—ὁ εἷς, the one—the other, Matt. 24: 40. εἷς τὸν ἓνα 1 Thess. 5: 11. εἷς ὁπῶς τοῦ ἐνός 1 Cor. 4: 6. So εἷς—εἷς—εἷς, Matt. 17: 4. Luke 9: 33. Mark 4: 8. al. Sept. for יְהוָה יְהוָה Lev. 12: 8. 2 Chr. 3: 17. for יְהוָה יְהוָה יְהוָה 1 Sam. 10: 3. 13: 17, 18. — Ecclus. 31: 23. Xen. Cyr. 1. 2. 4. — In like manner, εἷς—ὁ ἕτερος, one—the other, Matt. 6: 24.

ὁ εἷς—ὁ ἕτερος, the one—the other, Matt. 6: 24. Luke 7: 41. Acts 23: 6. ὁ εἷς—ὁ ἄλλος, Rev. 17: 10.—(β) εἰς ἕκαστος, each one, every one, Acts 2: 6. 20: 31. Col. 4: 6. al. (Xen. An. 6. 6. 12.) Seq. gen. partitively, Luke 4: 40. Acts 2: 3. Eph. 4: 7. al. For ἀνὰ εἷς ἕκαστος Rev. 21: 21, see in 'Ανὰ 2.—(γ) καθ' ἑνα, καθ' ἑν, one by one, singly, pp. for εἰς καθ' ἑνα, etc. John 21: 25. 1 Cor. 14: 31. οἱ καθ' ἑνα Eph. 5: 33. καθ' ἑν ἕκαστον, each one singly, καθ' ἑν here qualifying ἕκαστον, Acts 21: 19.—Xen. Ven. 6. 14. κ. ἑ. ἕκαστον Cyr. 1. 6. 22. Apol. 15. —So ἑν καθ' ἑν, one by one, one after another, singly, Rev. 4: 8. From the analogy of this correct form has sprung in N. T. the anomalous εἰς καθ' εἷς, one by one, etc. instead of εἰς καθ' ἑνα, Mark 14: 19. John 8: 9. Also ὁ δὲ καθ' εἷς, Rom. 12: 5.—Lucian. Pseudoepph. § 9.

c) emphatic, one, i. e. (α) even one, one single, only one, Matt. 5: 36 οὐ δύνασθαι μίαν τρίχα λευκὴν ἢ μέλαιναν ποιῆσαι. 21: 24. Mark 8: 14. 10: 21. 12: 6. John 7: 21. 1 Cor. 10: 17. 2 Pet. 3: 8. al. For ἀπὸ μιάς Luke 14: 18, see 'Από III. 3. (Xen. An. 4. 7. 9.) In the sense of only, alone, Mark 2: 7 εἰ μὴ εἷς ὁ θεός. James 4: 12. εἰς ἑνα τόπον John 20: 7.—Xen. Cyr. 4. 1. 17.—(β) for one and the same, Rom. 3: 30 εἷς ὁ θεός, ὃς δικαιοῦσι κ. τ. λ. 1 Cor. 3: 8. Gal. 3: 28. Phil. 2: 2. Heb. 2: 11. Rev. 17: 13. So Sept. and ἑνὶ Gen. 41: 25, 26. —Wisd. 7: 6. 17: 17. Plut. Alex. 22. —Fully written, ἐν καὶ τὸ αὐτό, 1 Cor. 11: 5. 12: 11.—Diod. Sic. 11. 47. Polyb. 2. 62. 4.

d) indef. one, some one, any one, a certain, i. q. τις, Matt. 19: 16 εἰς προσελθόν. With subst. Matt. 8: 19 εἰς γραμματεὺς, i. q. γραμματεῖς τις. Mark 12: 42 μία χίρα, i. q. χίρα τις. John 6: 9. Rom. 9: 10. al. Seq. gen. partit. Luke 5: 3. 20: 1. Sept. for ἑνὶ Gen. 22: 2. 42: 16. So ἑνὶ Sept. τις, Gen. 28: 10. 27: 44.—Luc. Demonax 15. Herodian. 2. 12. 11. Thuc. 1. 85. Comp. Kypke I. p. 45. —So εἰς τις, a certain, Mark 14: 51 εἰς τις νεανίσκος. seq. gen. v. 47. seq. ex, Luke 22: 50. John 11: 49. —Diod. Sic. 11. 47. —In this use εἷς sometimes has the force of our indef. article a or an; as Matt. 21: 19 συνῆν μίαν. James 4: 13 ἐνεννὸν ἑνα. Rev. 8:

13. 9: 13. al. So Sept. and עֶזְרָא Ezra 4: 8. Dan. 2: 31. 8: 3. Comp. Gesen. Lehrs. p. 655. Stuart § 412. n. 3.

e) from the Heb. as an ordinal, the first, mostly spoken of the first day of the week, Matt. 28: 1 εἰς μίαν (ἡμέραν) τῶν σαββάτων. Mark 16: 2. Luke 24: 1. Acts 20: 7. 1 Cor. 16: 2. al. So Sept. and עֶזְרָא of the first of the month, Gen. 1: 5. 8: 13. Ex. 40: 2, 17. al. See Gesen. Lehrs. p. 701 sq. Stuart § 465. —Jos. Ant. 1. 1. 1 αὐτὴ μὲν ἂν εἴη ἡ πρώτη ἡμέρα Μωυσῆς δ' αὐτὴν μίαν εἶπε.—Joined with δεύτερος, τρίτος, etc. Rev. 9: 12 ἡ οὐαὶ ἡ μία, comp. 11: 14. —Herodot. 4. 161. Eurip. Bacch. 680. Comp. Gesen. Thesaur. Heb. p. 62. AL.

Εἰσάγω, f. ἀγω, (ἀγω), to lead into, to bring in or into, trans. and seq. εἰς c. accus. of place. Thus of person, Luke 22: 54 εἰσάγοντον αὐτὸν εἰς τὸν οἶκον τοῦ ἀρχιερέως. 2: 27. Acts 9: 8. 21: 28, 29, 37. So εἰς τὴν αὐλήν John 18: 16, coll. v. 15. Also εἰσάγειν εἰς τὴν οἰκουμένην, i. e. to produce, to introduce, into the world, Heb. 1: 6. Seq. ὡς, Luke 14: 21. Sept. for מְבִיחַ Gen. 8: 9. 24: 67. 2 K. 9: 2.—Palaeph. Fab. 19. Xen. An. 1. 6. 11. —Of things, Acts 7: 45.—Act. Thom. 13. Xen. Athen. 2. 3.

Εἰσακούω, f. οὔσμαι, (ἀκούω), to hear to, to listen to, i. e.

a) to give heed to, to obey, seq. gen. 1 Cor. 14: 21 οὐδ' οὕτως εἰσακούσονται μου. So Sept. and עָשָׂה Deut. 1: 43. 4: 30. al. —Ecclus. 3: 6. absol. Thuc. 5. 45. Xen. H. G. 5. 2. 12.

b) from the Heb. spoken of God's hearing prayer, to hear, i. e. to hear favourably, to grant, in N. T. only in Pass. Matt. 6: 7. Luke 1: 13. Acts 10: 31. Heb. 5: 7. So Sept. and עָשָׂה Ps. 4: 2, 4. 6: 9. עָשָׂה Ps. 4: 2. 13: 4.

Εἰσδέχομαι, f. ἑσμαι, depon. Mid. to receive into sc. one's house, city, country, or to one's self, in hospitality, etc. Wisd. 19: 16. Xen. H. G. 1. 1. 21 Περίθωις εἰσδέξαντο ἐς τὸ ἑστῆν τὸ σιγατόπιδον. Sept. everywhere for Heb. עָשָׂה, where God is said to gather, to collect, the exiles of Israel into their own land, Jer. 23: 3. Ez. 11: 17. 20:

34, 41. al. — Hence in N. T. 2 Cor. 6: 17, *πάγω εἰσεδέσθαι ὑμᾶς, and I will gather you*, etc. quoted apparently from Jer. 32: 37, 38, where Sept. *συνάγω* for *ᾱבַּר*, and *ἐπιστρέψω* for Heb. *בָּשׁוּבָה*; comp. Zeph. 3: 19, 20, where Heb. *בָּשׁוּבָה*, Sept. *εἰσδέχομαι*.

Εἰσεμι, imperf. *εἰσῆμι*, (εἰς, εἰμι to go, Butt. § 108. V,) *to go into, to enter*, seq. εἰς c. acc. of place, Acts 3: 3. 21: 26. Heb. 9: 6. seq. πρὸς c. acc. of pers. Acts 21: 18. Sept. for *נִיב* Ex. 28: 29, 35. — Jos. Ant. 3. 11. 4. Xen. Apol. 15. c. πρὸς Mem. 3. 11. 1.

Εἰσέρχομαι, f. *εἰσελεύσομαι*, (see Butt. § 108. V. 5. § 114 *έρχομαι* ult.) aor. 2 *εἰσῆλθον*, *to go or come into, to enter*, spoken

a) of persons etc. seq. εἰς c. acc. of place, Matt. 6: 6 *εἰσελθε εἰς τὸ ταμίον*. 24: 38. Mark 3: 27. Luke 9: 34. John 18: 28. Acts 11: 20. Rev. 22: 14. al. saep. With εἰς c. acc. implied, Matt. 9: 25. Mark 13: 15. Luke 14: 23. 17: 7. 24: 3 coll. v. 1. 24: 29. 1 Cor. 14: 23, 24. al. Sept. for *נִיב* Gen. 6: 18. 19: 3. al. saep. — Palaeph. Fab. 14. Xen. Cyr. 7. 5. 57 *εἰσέρχεται εἰς τὰ βασίλεια*. 1. 4. 13. saep. — Seq. εἰς c. acc. of pers. Acts 16: 40 *εἰς τὴν Αὐδλιν*, i. e. into her house; so text. recept. but later edit. πρὸς. Acts 19: 30 *εἰς τὸ δῆμον*, i. e. unto the people, into the assembly. (Pol. 3. 44. 10.) Acts 20: 29 *εἰς ὑμᾶς*, *among you*. Spoken of demons entering into persons Mark 9: 25. Luke 8: 30. 22: 3. al. into swine Mark 5: 12, 13. Luke 8: 32, 33. With εἰς implied, Matt. 12: 45. Luke 11: 26. — Seq. ἐν, c. dat. of pers. Rev. 11: 11 *πνεῦμα ζωῆς εἰσῆλθεν ἐν αὐτοῖς*, (text. rec. *ἐπ' αὐτούς*.) i. e. life entered and remained in them; see in *Ἐν* 4, and comp. Winer § 54. 4. Matth. § 577. — Seq. παρά c. dat. of pers. *to enter in by or with any one, to lodge with*, Luke 19: 7. — Seq. πρὸς c. accus. of pers. *to enter to any one, i. e. into his house, etc.* Mark 15: 43. Acts 10: 3. 17: 2. Rev. 3: 20. — Ceb. Tab. 29. Xen. Mem. 3. 10. 1. — Seq. ὑπὸ, c. acc. of place, e. g. *ὑπὸ τὴν στέγην*, Matt. 8: 8. — Seq. ἔσω Matt. 26: 58. *ἔσθω* Mark 14: 14. ὧδς Matt. 22: 12.

b) metaph. of persons. seq. εἰς c. acc.

of state, condition, etc. Matt. 18: 2, 9, *εἰς τὴν ζωὴν*. Mark 9: 43, 45. *εἰς τὴν βασιλείαν τοῦ Θεοῦ*, Matt. 5: 20. 18: 3. 19: 24. Mark 9: 47. John 3: 5. al. *εἰς τὴν μαρὰν τοῦ κυρίου*, Matt. 25: 21, 23. *εἰς τὴν καταπάσιν*, Heb. 3: 11. 4: 1, 3. With εἰς implied, Matt. 7: 13. 23: 14. Luke 11: 52. 13: 24. — So Matt. 26: 41 *εἰσέρχεσθαι εἰς πειρασμόν*, *to come into*, i. e. to fall into temptation. John 4: 38 *ὅμεις εἰς τὸν κόπον αὐτῶν εἰσεληλύθατε*, *ye have entered into their labours*, i. e. ye succeed them and reap the fruits of their labours.

c) of things, *to enter in or into*, equivalent to *εἰσφέρωμαι*, 'to be brought or put into'; e. g. food, *εἰς τὸ στόμα*, Matt. 15: 11. Acts 11: 8. Comp. Xen. Cyr. 1. 6. 17 *τὰ εἰσόντα*. — Metaph. Luke 9: 46 *εἰσῆλθε διαλογισμὸς ἐν αὐτοῖς* i. e. there arose a dispute among them. (Jos. Ant. 14. 14. 4 *Ἀντώνιον οἶκος εἰσέρχεται*. Plat. Phaedo. 2. Herm. ad Vig. p. 759.) James 5: 4 *αἱ βοαὶ εἰς τὰ ὅλα κυρίου εἰσεληλύθασιν*. Of hope, Heb. 6: 19 *εἰσέρχόμενον εἰς τὸ ἐσώτερον κ. τ. λ.* *entering in*, i. e. extending even unto etc.

d) from the Heb. *εἰσέρχομαι καὶ ἐξέρχομαι*, *to go in and out*, i. e. to perform one's daily duties, spoken of one's daily walk and life; e. g. of Jesus, Acts 1: 21 *ἐφ' ἡμᾶς*, i. e. among us, in our company. Trop. John 10: 9. Comp. *εἰσπ. καὶ ἐκπορεύομαι*, Acts 9: 28. So Sept. and Heb. *נָכַלְךָ נָכַל*, 2 Chr. 1: 10. for which Sept. *εἰσπ. καὶ ἐκπορεύομαι*, Deut. 31: 2. 1 Sam. 18: 13, 16. *εἰσόδος καὶ ἔξοδος*, 1 Sam. 29: 6. Is. 37: 28. AL.

Εἰσκαλέω, ὦ, f. *έσω*, *to call or invite into*, sc. a house, etc. Xen. Oec. 4. 15. In N. T. Mid. *εἰσκαλέομαι, οὐμαί*, *to invite into sc. one's own house*, Acts 10: 23.

Εἴσοδος, ου, ἡ, (εἰς, ὁδός,) pp. *way into any place, entrance*, Hom. Od. 10. 90. Sept. for *נִיב* Judg. 1: 24, 25. Hence in N. T. *entrance*, i. e. the act or power of entering, seq. εἰς c. acc. of place 2 Pet. 1: 11. seq. gen. Heb. 10: 19. Seq. πρὸς c. acc. of person, *a coming to any one, access*, 1 Thess. 1: 9. 2: 1. absol. Acts 13: 24. Sept. and *נִיב* 1 Sam. 16: 4. Mal. 3: 2.

Εἰσσηδαίω, αῶ, εἴσω, to leap in, to spring in, e. g. εἰς τὸν ὄχλον, among the people, Acts 14: 14. absol. Acts 16: 29. Sept. for נִיב Am. 5: 19. — Herodian. 7. 5. 6. Xen. An. 1. 5. 8.

Εἰσπορεύομαι, εἰσπορεύομαι, depon. (πεσπύομαι,) to go into, to enter; spoken

a) of persons, seq. εἰς c. accus. of place, Mark 1: 21. 6: 56. 11: 2. Acts 3: 2. With εἰς implied, Luke 8: 16. 11: 33. 19: 30. coll. Mark 11: 2. Sept. for נִיב Gen. 23: 10. 40: 29. al. — Xen. Cyr. 2. 3. 21. — Seq. ὅπου, Mark 5: 40. οὐ Luke 22: 10. seq. κατὰ τοὺς οἴκους, from house to house, Acts 8: 3. — Seq. πρὸς c. accus. of pers. to enter to any one, i. e. into his house, Acts 28: 30. So Sept. for נִיב Gen. 44: 30. Esth. 2: 14. — Ceb. Tab. 29.

b) of things, to enter in, comp. in Εἰσέρχομαι c. So seq. εἰς, Matt. 15: 17. Mark 7: 15, 18, 19. — Metaph. for to arise, to spring up, ec. in the mind, Mark 4: 19.

c) from the Heb. εἰσπορεύομαι καὶ ἐκπορεύομαι, to go in and out, i. e. to perform one's daily duties; spoken of one's daily life and walk, Acts 9: 28. See the Heb. in Εἰσέρχομαι d.

Εἰστρέχω, aor. 2 εἰσδραμον, (τρέχω,) to run into a house, etc. In N. T. absol. to run in, Acts 12: 14. — 2 Macc. 5: 26 εἰς τὴν πόλιν. Jos. Ant. 7. 14. 6. Xen. An. 5. 2. 16.

Εἰσφέρω, aor. 2 εἰσήνεγκον, aor. 1 εἰσήνεγκα, (φέρω,) to bear into, to bring into, trans. and seq. εἰς c. acc. of place, 1 Tim. 6: 7 οὐδὲν εἰσηνεγκάμεν εἰς τὸν κόσμον. Heb. 13: 11. With εἰς impl. Luke 5: 18, 19. Sept. for נִיב Ex. 40: 19. Num. 31: 54. al. — Jos. Ant. 3. 8. 2. Xen. Cyr. 8. 8. 10. Conv. 2. 11. — Spoken of persons, and seq. εἰς c. acc. of state, condition, i. q. to lead into, e. g. εἰς πειρασμόν, Matt. 6: 13. Luke 11: 4. — Trop. εἰσφέρειν τι εἰς τὰς ἀκοάς τινος, to bring to (into) the ears of any one, i. e. to announce, Acts 17: 20. — Eurip. Dan. 55 εἰς ὅτα φέρειν. id. Bacch. 649 τοὺς λόγους γὰρ εἰσφέρεις καινοὺς ἀελ. Soph. Aj. Flaggell. 149. Comp. Wetstein in loc.

Εἶτα, adv. then; spoken

a) of time, i. e. afterwards, after that, Mark 8: 25 εἶτα πάλιν ἐπιδόξα. Luke 8: 12. John 13: 5. 19: 27. 20: 27. James 1: 15. — Plut. Mor. 11. p. 19. ed. Tauchn. Xen. Mem. 4. 2. 13. — By a sort of redundancy, before a participle, Mark 4: 17 εἶτα γενομένης θλίψεως κ. τ. λ. The Greeks place it after the particip. Buttm. §144. n. 6. §149. p. 429. Comp. Herm. ad Vig. p. 772. — Xen. An. 1. 2. 25.

b) of order and succession, as πρῶτον—εἶτα, 1 Tim. 2: 13. 3: 10. Mark 4: 28 bis, πρῶτον, δεύτερον, τρίτον, —εἶτα, 1 Cor. 12: 28. ἔπειτα—εἶτα 1 Cor. 15: 7, 24. inverted, v. 5. — So πρῶτον—εἶτα Xen. Mem. 1. 2. 1. An. 1. 3. 2.

c) as a particle of continuation, then, so then, consequently, etc. Heb. 12: 9. See Buttm. § 149. p. 429. — Plut. de esu Anim. Or. 11. 2. Xen. Mem. 2. 2. 13, 14.

Εἶτε, see in Εἰ III. 9.

Ex, before a vowel ἐξ, (Buttm. § 26. 6,) a prep. governing the genitive, with the primary signif. out of, from, of; spoken of such objects as before were in another, (comp. in Ἄπό init.) but are now separated from it, either in respect of place, time, source or origin, etc. It is the direct antithesis of εἰς. Sept. chiefly for יָד. See Winer § 51. p. 313, 314 sq. Matth. § 569. Passow art. Ex.

1. Of place, which is the primary and most frequent use, out of, from, viz.

a) after verbs implying motion of any kind out of or from any place or object, e. g. verbs of going, coming, sending, throwing, falling, gathering, separating, removing, and the like, etc. etc. Matt. 2: 6 καὶ σὺ Βηθλεὲμ, ἐκ σοῦ γὰρ ἐξελεύσεται ἡγούμενος. Mark 5: 2. Matt. 7: 5 ἐμβαλε τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ σοῦ. 13: 52. John 2: 15. Luke 2: 4 ἀνέβη Ἰησοῦς ἐκ πόλεως Ναζαρέτ εἰς τὴν Ἰουδαίαν. Mark 1: 11 φωνὴ ἐγένετο ἐκ τῶν οὐρανῶν. 9: 7. Matt. 17: 5. Luke 10: 18 ἐκ τοῦ οὐρανοῦ πεσόντα. 17: 24. 23: 55. John 1: 19 ἀπίστειλαν ἐξ Ἱερουσολ. 13: 1. Heb. 3: 16. Matt. 2: 15 ἐξ Αἰγύπτου ἐκάλεσα τὸν υἱόν μου. 13: 49 ἀφοριούσι τοὺς ποτηροὺς ἐκ μέσου τ. δικ. Mark 11: 8 ἐκοπτον ἐκ τῶν δένδρων. Rom. 11: 24. Mark 13: 27 ἐπισυναΐξει τοὺς κελυκοὺς ἐκ

τῶν τεσσ. ἀπὸ μόνον. 2 Thess. 2: 7 ἐκ μόνον γίνηται, i. e. be taken away. Rev. 2: 5. Mark 13: 15 ἀραί τι ἐκ τῆς οἰκίας. Matt. 24: 17. (Xen. Cyr. 7. 2. 5.) Mark 16: 3 τίς ἀποκλύσει τὸν λίθον ἐκ τῆς θύρας. Acts 23: 10. 27: 29, 30 φυγεῖν ἐκ τοῦ πλοίου. al. saepius. Comp. ἦν Gesen. Lex. 2.—Herodian. 1. 15. 2. Xen. H. G. 1. 1. 32 φυγεῖν ἐκ. An. 2. 3. 24 λαμβάνειν ἐκ. — With a gen. of person, out of or from whose presence, number, etc. any person or thing proceeds, etc. John 8: 42 ἐγὼ γὰρ ἐκ τοῦ θεοῦ ἐξηλθόν. Acts 3: 22, 23. 19: 34. 20: 30. 1 Cor. 5: 13. Heb. 5: 1. 1 John 2: 19. al. Mark 7: 20 τὸ ἐκ τοῦ ἀνθρ. πορευόμενον. — Xen. Ven. 12. 9. Mem. 3. 6. 17. — Spoken also of persons out of whom demons are cast, or depart; Mark 7: 26, 29. 9: 25. Luke 4: 35. Here it is interchanged with ἀπό, as Luke 4: 41. 8: 3, 33. al. see in Ἀπό 1. 4. — So by Hebraism, ἐξέρχεται ἐκ τῆς ὀσφύος τινός, to come forth out of the loins of any one, i. e. to be born to him, Heb. 7: 5, coll. v. 10. So Sept. and ሃጵጵጵ ጸፍጵጵ Gen. 35: 11. 2 Chr. 6: 9.

b) after verbs implying direction out of or from any place, etc. thus marking the terminus de quo, the point from which the direction sets off or tends. Luke 5: 3 ἐδίδασκεν ἐκ τοῦ πλοίου. John 19: 23 ἐκ τῶν ἄνωθεν ὑφαντός. Mark 11: 20 συκὴν ἐξηραμμένην ἐκ ῥιζῶν. (Sept. κατέστρεψε ἐκ ῥιζῶν ὄρη for ሠጋጽጵ Job 28: 9.) Acts 28: 4 κρεμάμενον τὸ θηρίον ἐκ τῆς χειρὸς αὐτοῦ. (Hom. Od. 8. 67. Xen. Mem. 3. 10. 13.) v. 17. Rev. 9: 13. Comp. Matth. § 574. p. 1133.—Jos. Ant. 14. 7. 1. Herodot. 4. 10. Xen. An. 1. 8. 10 εἶχον τὰ δρέπανα ἐκ τῶν ἀζόνων εἰς πλάγιον ἀποτεταμένα.—So by Hebraism, in constr. praegnans; Rev. 18: 20 ἔκρινεν ὁ θεὸς τὸ κρίμα ὑμῶν ἐξ αὐτῆς, and 19: 2 ἐξεδίκησε τὸ αἷμα τῶν δούλων αὐτοῦ ἐκ τῆς χειρὸς αὐτῆς, i. e. God has avenged or taken vengeance of or from her, etc. So Sept. ἐκδικίω ἐκ for ἦν ἡ δίκη 2 K. 9: 7. Sept. ἐκχρίω ἐκ for ἦν ἡ δίκη Gen. 9: 5. Sept. δικάζω v. κρίνω ἐκ for ἦν ἡ δίκη 1 Sam. 24: 16. 2 Sam. 18: 19. — So in constr. praegn. of a different sense, Acts 15: 2 τοὺς νικῶντας ἐκ τοῦ θηρίου κ. τ. λ. i. e. those who come off conquerors from

or over the beast, etc.—As implying the direction in which one is placed from or in respect to a person etc. as καθίστα, ἰστάναι, εἶναι, ἐκ δεξιᾶς, ἐκ δεξιῶν, ἐξ ἐναντίων, where in Engl. we use at or on; Matt. 20: 21, 23. 22: 44. 25: 33. 26: 64. Mark 10: 37. Luke 1: 11. Acts 2: 25, 34. Heb. 1: 13. So Sept. and ἦν Ex. 14: 22, 29. 1 Sam. 23: 19, 24. Ps. 16: 8. Comp. Gesen. Lex. ἦν 3. c. — Polyb. 5. 7. 12. Xen. Cyr. 8. 5. 15 ἐκ δεξιᾶς ἢ ἀριστερᾶς. An. 4. 8. 2. Eq. 7. 3. Comp. also Lat. a dextra, a fronte; Fr. dessus, dessous, etc. Winer § 51. p. 315.

c) metaph. of a state or condition, etc. out of which one comes, is brought, or tends; after verbs of motion, direction, etc. John 10: 39 ἐξῆλθεν ἐκ τῆς χειρὸς αὐτῶν, i. e. out of their power. v. 28. Rom. 13: 11 ἐξ ὕπνου ἐγερθήναι. Rom. 6: 4 ἠγέρθη Χριστὸς ἐκ νεκρῶν. v. 9. 7: 4. al. Acts 17: 3 ἀναστῆναι ἐκ νεκρῶν. v. 31. 4: 2. Rom. 6: 13 ζῶντας ἐκ νεκρῶν. 11: 15. Col. 1: 18 πρωτότοκος ἐκ νεκρῶν. Rom. 7: 24 τίς με φύσεται ἐκ κ. τ. λ. Luke 1: 74. 2 Cor. 1: 10. 5: 8. Gal. 3: 13 Χρ. ἡμᾶς ἐξηγόρασεν ἐκ τῆς κατάρας. John 12: 27 σώσον με ἐκ τῆς ὥρας ταύτης. Heb. 5: 7. Luke 1: 71. (Xen. An. 3. 2. 11.) John 17: 15 ἵνα τηρήσῃς αὐτοὺς ἐκ τοῦ πονηροῦ. (trop. Acts 15: 29.) Rev. 3: 10. 2: 21 μετανοῆσαι ἐκ τῆς πορείας. v. 22. 9: 20, 21. Acts 1: 25 ἀποστολὴ ἐξ ἧς παρέβη Ἰούδας. Also John 5: 24. 2 Tim. 2: 26. James 5: 20. 1 Pet. 1: 18 et 1 Cor. 9: 19. 1 Pet. 2: 9. 2 Pet. 2: 21. Rev. 14: 13 ἀναπαύσονται ἐκ τῶν κόπων αὐτῶν. al. saep.—Hom. Il. 10. 107. Herodian. 7. 12. 13.

2. Of time, viz. of the beginning of a period of time, a point from which onward any thing takes place etc. So ἐκ κοιλίας μητρός, Matt. 19: 12. Luke 1: 15. al. (Sept. for ἦν ἡ ἡμέρα Ps. 22: 11. ἦν ἡμέρα Ps. 49: 1.) ἐκ νεότητος Matt. 19: 20. ἐκ χρόνων ἰανῶν, Luke 8: 27. ἐξ ἀρχῆς John 6: 64. ἐκ γενετῆς 9: 1. ἐκ τοῦ αἰῶνος 9: 32. So Acts 9: 33. 15: 21. 24: 10. al. — Ael. V. H. 3. 4. Herodot. 3. 33. Herodian. 6. 2. 7. Xen. Oec. 3. 10. Cyr. 8. 5. 12. — Hence it may sometimes be rendered after, as Rom. 1: 4 ἐξ ἀναστάσεως νεκρῶν. Rev.

17: 11 ἐκ τῶν ἐπτά ἐστὶ, *after the seven*, i. e. their successor. So by Hebraism, 2 Pet. 2: 8 ἡμέραν ἐξ ἡμέρας, *lit. day out of day*, or as in Engl. *day after day*; so Sept. for יוֹם יוֹם Gen. 39: 10. comp. Lev. 25: 50. Deut. 15: 20.—With an adjunct. or pron. it forms sometimes an adverb of time, e. g. ἐξ αὐτῆς sc. ὥρας, *lit. from this time*, i. e. immediately, Mark 6: 25. ἐξ ἑαυτοῦ sc. χρόνου, *of a long time*, of old, long, Luke 23: 8. ἐκ τούτου sc. χρόνου, *from this time*, i. e. afterwards, John 6: 66. ἐκ δευτέρου, i. e. a second time, again, Acts 10: 15. ἐκ τρίτου, Matt. 26: 44. al. Winer § 55. 1. c.—Diod. Sic. 15. 43 ἐξ αὐτῆς. Xen. Cyr. 1. 2. 8 ἐκ τούτου. Mem. 2. 9. 8.

3. Of the origin or source of any thing, i. e. the primary, direct, immediate source, in distinction from ἀπό; see Ἀπό III. init. Winer § 51. p. 313. This is strictly the primary sense of the genitive case itself, which is also so used both in N. T. and in Greek writers; e. g. 2 Cor. 4: 7. 1 Thess. 5: 8. Xen. Cyr. 1. 2. 1 ter.—Spoken

a) of persons, viz. of the place, stock, family, condition, etc. *out of which one is derived*, or to which he belongs, e. g. (α) of the place whence one is, where one resides, etc. Luke 8: 27 ἀνὴρ τις ἐκ τῆς πόλεως. 23: 7 οὗτος ἐκ τῆς ἑσουλᾶς Ἡραΐδου ἐστὶ. John 1: 47. Acts 23: 34. al. So ὁ ἐξ ὑμῶν, *of you*, i. e. of your city, etc. Col. 4: 9, 12.—Theocr. 1. 65. Herodian. 6. 7. 7. Lucian. D. Mort. 27. 9 or 7. Diod. Sic. 16. 61 ult.—So Luke 11: 13 ὁ πατὴρ ὁ ἐξ οὐρανοῦ, *heavenly father*; elsewhere usually ἐν οὐρανῷ Matt. 5: 45. 6: 9. 7: 21. al. Comp. Xen. An. 1. 2. 18 οἱ ἐκ τῆς ἀγορᾶς, i. e. market-people. Epict. Fragm. 161 οἱ ἐκ παλαιστράς, i. e. athletes. Viger. p. 601.—(β) of family, race, ancestors, etc. Luke 1: 5 ἱερεὺς τις ἐξ ἀσημερίας Ἀβιά. v. 27 et 2: 4 ἐξ οἴκου Δαβὶδ. Acts 4: 6. 13: 21. Rom. 9: 5, 24. Heb. 7: 14. Acts 15: 23 ἀδελφοὶ οἱ ἐξ ἐθνῶν, i. e. Gentile Christians. Rom. 9: 6 οἱ ἐξ Ἰσραὴλ, i. e. Israelites. Acts 17: 26 ἐξ ἐνὸς αἵματος. John 3: 6 γέννηται ἐκ τῆς σαρκός. Matt. 3: 9 ἐκ τῶν λίθων ἐγείρειται τέκνα τῷ Ἀβραάμ. So ἐκ σπέρματος τινος, *of or from the seed* i. e. family, race, of any one, John 7: 42.

Rom. 1: 3. 2 Tim. 2: 8. (So Sept. for מִן־הַמִּתְּנָה Ruth 4: 12. 1 K. 11: 14.) Seq. gen. of the mother, γεννάσθαι ἐκ γυναικός, Matt. 1: 3, 5, 6, 16. Gal. 4: 4, 22, 23.—Hom. Il. 5. 896. Arr. Exped. A. M. 2. 16. 2. Herodian. 5. 7. 1.—(γ) of condition, state, etc. John 8: 41 ἡμεῖς ἐκ πορνείας οὐ γεγεννήμεθα. So οἱ ἐκ περιτομῆς πιστοί, i. e. believers out of the circumcision, Jewish Christians, Acts 10: 45. Rom. 4: 12. Gal. 2: 12.

b) of the source, i. e. the person, thing, etc. *out of or from which any thing proceeds*, is derived, to which it pertains, etc. (α) genr. Mark 11: 30, 31, τὸ βάπτισμα Ἰωάννου ἐξ οὐρανοῦ ἢ, ἢ ἐξ ἀνθρώπων. Matt. 21: 19 μητίετα ἐκ σοῦ καρπὸς γένηται. Luke 1: 78 ἀνατολή ἐξ ὕψους. John 4: 22 ἡ σωτηρία ἐκ τῶν Ἰουδαίων ἐστίν, i. e. is first revealed to the Jews and proceeds from them to others. John 10: 16 ἃ οὐκ ἔστιν ἐκ τῆς αὐλῆς ταύτης. v. 32. Luke 10: 11. John 1: 13. 3: 31. 1 Cor. 15: 47. 2 Cor. 5: 2 τὸ ἐξ οὐρανοῦ, i. e. heavenly. John 3: 25 ζήτησις ἐκ τῶν μαθητῶν, i. e. proceeding from the disciples of John. v. 27. 7: 22. Acts 5: 38. 19: 25. Rom. 2: 29. 10: 17. 12: 18 τὸ ἐξ ὑμῶν, i. e. so far as it is *of or from you*, depends on you, etc. (Hom. Il. 1. 525.) Heb. 2: 11. 7: 6. 1 John 4: 7. Rev. 15: 8. al. saep. So 1 Cor. 2: 12 τὸ πνεῦμα τοῦ θεοῦ, i. e. divine. 2 Cor. 8: 7. 9: 2. Spoken of an affection or state of mind *out of which an emotion flows*, 1 Tim. 1: 5 ἀγάπη ἐκ καθαρᾶς καρδίας 1 Pet. 1: 22. 2 Cor. 2: 4 ἐκ πολλῆς θλίψεως καὶ συνοχῆς καρδίας ἔγραψα ὑμῖν διὰ κ. τ. λ.—Spoken likewise of any source of knowledge, Matt. 12: 33 ἐκ γὰρ τοῦ καρποῦ τὸ δένδρον γινώσκεται. Luke 6: 44. John 12: 34 ἡμεῖς ἠκούσαμεν ἐκ τοῦ νόμου. Rom. 2: 18. (Xen. An. 7. 7. 43 bis.) Or of proof, James 2: 18 δαξέ σοι ἐκ τῶν ἔργων μου τὴν πίστιν μου. 3: 13. Or of the source from which any judgment is drawn, *from, out of*, where in Engl. *by, according to*; Matt. 12: 37 ἐκ γὰρ τῶν λόγων σου δικαιωθήσῃ κ. τ. λ. Luke 19: 22 ἐκ τοῦ στόματός σου κρινῶ σε. Rev. 20: 12.—Sept. ἐκ τοῦ κλήρου μαρτύριον τὴν κληρονομίαν Num. 26: 56, where ἐκ for מִן־לְךָ. Xen. Cyr. 2. 2. 21 ἐκ τῶν ἔργων καὶ αἰνῶν κρινόμενοι.

ib. 2. 3. 6.—(β) As marking not only the source and origin, but also the character of any person or thing as derived from that source, etc. implying connexion, dependence, adherence, devotedness, likeness, etc. John 7: 17 γινώσκται περὶ τῆς διδασκῆς, πότιστον ἐκ τοῦ θεοῦ ἐστίν. 8: 47 ὁ ὢν ἐκ τοῦ θεοῦ τὰ ῥήματα τοῦ θεοῦ ἀκούει, κ. τ. λ. 1 John 2: 29. 3: 9, 10. 4: 1, 2, 3, 4, 6. al. John 8: 44 ἐκ τοῦ διαβόλου. 1 John 3: 8. John 3: 6, 8, ἐκ τῆς σαρκός. John 3: 31 ἐκ τῆς γῆς, bis. 8: 23 ἐκ τῶν πάντων, ἐκ τῶν ἄντων. John 17: 14, 16, ἐκ τοῦ κόσμου. 1 John 2: 16. 4: 5. al.—Trop. of the source of character, quality, etc. implying adherence to, connexion with, etc. John 18: 37 πᾶς ὁ ὢν ἐκ τῆς ἀληθείας. 1 John 2: 21. 3: 19. Gal. 3: 10 ὅσοι γὰρ ἐξ ἔργων νόμου εἰσὶν. v. 12 ὁ δὲ νόμος οὐκ ἐστὶν ἐκ πίστεως. Hence ἐκ with its gen. preceded by the article, forms a periphrasis for an adj. or particip. e. g. ὁ ἐκ πίστεως, lit. a person of faith, a believer, i. q. ὁ πιστεύων, Rom. 3: 26. Gal. 3: 7, 9. Rom. 4: 16 ὁ ἐκ πίστεως Ἀβραάμ, i. e. a person of Abraham's faith, who believes as he did, etc. So ὁ ἐκ νόμου, one of the law, i. e. one under the law, an adherent of it, etc. Rom. 4: 14, 16. Also Rom. 2: 8 οἱ ἐξ ἐριθείας, i. q. ἐριζοῦντες. v. 27 ἡ ἐκ φύσεως ἀνομιαν, i. q. φυσική. Tit. 2: 8 ὁ ἐξ ἐναντίας, i. q. ὁ ἐναντίας.

c) of the motive, ground, occasion, whence any thing proceeds, the incidental cause, from, out of, i. e. by reason of, because of, in consequence of, etc. John 4: 6 κενοπιακῶς ἐκ τῆς ὁδοπορίας. James 4: 1 οὐκ ἐντεῦθεν ἐκ τῶν ἡδονῶν κ. τ. λ. Rev. 8: 11, 13 οὐαὶ ἐκ τῶν λοιπῶν φωνῶν κ. τ. λ. 16: 10, 11, 21. So 2 Cor. 13: 4 ἐσταυρώθη ἐξ ἀσθενείας, ἀλλὰ ζῇ ἐκ δυνάμεως θεοῦ, κ. τ. λ. 1 Tim. 6: 4. Heb. 7: 12 ἐξ ἀναγκῆς. (Herodian. 1. 4. 12.) Phil. 1: 16, 17, οἱ μὲν ἐξ ἀγαπῆς, οἱ δὲ ἐξ ἐριθείας. al.—Herodian. 1. 14. 4. Xen. Mem. 1. 2. 31. An. 2. 5. 5. Conv. 8. 22.—So δακαιοῦν, δικαιωθῆναι ἐκ πίστεως, from faith, i. e. on account of, by, through, etc. Rom. 3: 30. 5: 1. Gal. 2: 16. 3: 24. al. (elsewhere c. dat. πιστεῖ, Rom. 3: 28.) δικ. ἐξ ἔργων, Rom. 3: 20. 4: 2. Gal. 2: 16 bis. al. δίκαιος ἐκ πίστεως Rom. 1: 17. δικαιούνη ἐκ πίστεως Rom. 9: 30. 10: 6.

d) of the efficient cause, agent, etc. that from which any action or thing proceeds, is produced, effected, from, by, etc. Rom. 9: 12 et Gal. 5: 8 ἐκ τοῦ καλοῦντος. 1 Cor. 8: 6. ἐξ οὗ τὰ πάντα. 2 Cor. 1: 11 ἐκ πολλῶν τὸ εἰς ἡμᾶς χάρισμα. So ἐξ ἑμαυτοῦ, of myself, John 12: 49. Likewise Matt. 1: 18 ἐν γαστρὶ ἔχουσα ἐκ πν. ἁγ. v. 20 τὸ ἐν αὐτῇ γεν. ἐκ πνεύματος ἐστὶν ἁγίου. Rom. 9: 10 ἐξ ἐνὸς κόλπου ἔχουσα, comp. in Κόλπῳ.—So especially for ἐπὶ or παρὰ after passive verbs, where in the active construction the gen. after ἐκ would become the nominative; Buttm. § 134. 3. Matth. § 574. p. 1135. John 6: 65 ἐάν μὴ ἡ δεδομένη αὐτῷ ἐκ τοῦ πατρὸς μου. 2 Cor. 2: 2 ὁ λυπούμενος ἐξ ἐμοῦ. 7: 9. Eph. 4: 16. Phil. 1: 23. Rev. 2: 11. 9: 2, 18.—Hom. Od. 7. 70. Herodot. 2. 151 τὸ ποιηθέν ἐκ τινος. ib. 7. 175. Xen. H. G. 3. 1. 6. Hiero 7. 6.

e) of the manner or mode in which any thing is done, etc. out of, from, in Engl. in, with, etc. Mark 12: 30, 33, ἀγαπᾷν ἐξ ὅλης τῆς καρδίας καὶ ἐξ ὅλης τῆς ψυχῆς κ. τ. λ. Luke 10: 27. Acts 8: 37. Rom. 6: 17 ἐκ καρδίας, i. e. heartily. Eph. 6: 6 ἐκ ψυχῆς. (Xen. Oec. 10. 4.) Rom. 14: 23 bis, οὐκ ἐκ πίστεως, not out of faith, i. e. not in or with faith. 1 Thess. 2: 3 οὐκ ἐκ πλάνης, οὐδὲ ἐξ ἀκαταστάσεως, οὔτε ἐν δόλῳ.—So where in Engl. of, according to, etc. 2 Cor. 8: 11 ἐκ τοῦ ἔχουσιν, i. e. according to your ability. v. 13, [14.] ἐξ ἰσότητος. (Herodot. 7. 135 ἐξ ἰσού.) Matt. 12: 34. John 3: 31 ἐκ τῆς γῆς λαλεῖ. 8: 44. 1 John 4: 5. 1 Pet. 4: 11 ἐξ ἰσχύος ἧς κ. τ. λ.—Arr. Diss. Ep. 1. 22. 1. ib. 2. 17. 22. Herodian. 1. 4. 21. Ael. V.H. 1. 21. Xen. An. 4. 2. 23. ib. 6. 4. 9.—So in an adverbial sense, e. g. ἐκ περισσοῦ, abundantly, exceedingly, Mark 6: 51. 14: 31. ἐκ μερὸς, ex parte, i. e. in part, partly, 1 Cor. 12: 27. 13: 9, 10, 12. ἐκ μέτρου, measurably, moderately, John 3: 34. ἐκ συμφώνου, i. e. by mutual consent, 1 Cor. 7: 5. Comp. Winer § 55. 1. c.—Herodot. 6. 85. Polyb. 2. 46. 1. Xen. Mem. 3. 11. 8. H. G. 6. 5. 16. Thuc. 3. 43, 67.

f) of the means, instrument, instrumental cause, from, i. e. by means of, by, through, with, etc. Luke 16: 9 ποιήσατε ἑαυτοῖς φίλους ἐκ τοῦ μωμῶν, i. e. by

means of. John 3: 5 *ἐάν τις γεννηθῇ ἐκ ὕδατος*. 1 Cor. 9: 14 *ἐκ τοῦ εὐαγγελίου ζῆν*, coll. v. 13. John 9: 6. Heb. 11: 35. Rev. 3: 18 *χρυσίον πεπυρωμένον ἐκ πυρός*. 17: 2, 6. 18: 3, 19. So with verbs of filling, being full, etc. Matt. 23: 25 *ἰσθῶν γέμισιν ἐξ ἀπαρχῆς καὶ ἀδελφας*. John 12: 3. Rev. 8: 5. Comp. Matth. § 366. n. 2. § 574. p. 1133. — Judith 9: 10. Eccles. 13: 11. Eur. Hec. 573. Soph. El. 396. Aj. 537. Xen. Oec. 13. 6. Apol. 4. — Hence also of the price, as a means of acquiring any thing etc. Matt. 20: 2 *συμφωνήσας μετὰ τῶν ἐργάτων ἐκ ἀναρχῆς* coll. v. 13. 27: 7 *ἠγόρασαν ἐξ αὐτῶν (ἡγεγυρίων) τὸν ἀγρόν*. Acts 1: 18. Here *ἐκ* c. gen. is equivalent to the simple gen. which is the usual construction; Buttm. § 132. n. 1, and 6. 2. Matth. § 364. Winer § 51. p. 316.—Ep. Jer. 25. Palaeoph. 46. 3, 4. g) of the material, viz. of, out of, from, Matth. 27: 29 *στίβανον ἐξ ἀκανθῶν*. John 2: 15 *φραγύλλων ἐκ σχοινίων*. Rom. 9: 21. 1 Cor. 11: 8. Eph. 5: 30. Heb. 11: 3. Rev. 18: 12. 21: 21. Comp. Matth. § 374. b. n. Winer l. c. p. 314. — Herodot. 2. 71, 96. Herodian. 8. 4. 27. Diod. Sic. 1. 20. Xen. Conv. 8. 32. h) of a whole in relation to a part, a whole from which a part is spoken of, i. e. partitively. 1 Cor. 12: 15, 16, *οὐκ εἰμὶ v. οὐκ ἔστι τοῦ σώματος*. Acts 10: 1. So after *ἐσθίω, φάγομαι, πίνω*, *to eat or drink of any thing*, i. e. part of it, e. g. *ἐσθίω ἐκ* 1 Cor. 9: 7. 11: 26. *φάγομαι ἐκ* Luke 22: 16. John 6: 26. Rev. 2: 7. *πίνω ἐκ* Matt. 26: 27, 29. John 4: 12, 13, 14. Rev. 14: 10. 18: 3. al. The classic writers employ here the simple genitive, Buttm. § 132. 4. 2. d. Sept. *ἐσθίω ἐκ* for *יֵן לֶחֶם* 2 Sam. 12: 3. 2 K. 4: 40. *φάγομαι ἐκ* Eccles. 11: 19. *πίνω ἐκ* for *יֵן מַיִם* 2 Sam. 12: 3. Gen. 9: 21. Comp. the like use of *ἀπὸ* in *Ἀπὸ* III. 7.—Also after other verbs, where an accus. would imply the whole, and where classic writers put the simple genitive; e. g. Matt. 25: 8 *δόξα ἡμῶν ἐκ τοῦ λαοῦ ὑμῶν*. John 6: 11. (1 Chr. 29: 14.) John 1: 16 *ἐκ τοῦ πληρώματος αὐτοῦ ἡμεῖς πάντες λάβομεν*. Rev. 18: 4. 1 Cor. 10: 17 *πάντες ἐκ τοῦ ἑνὸς ἄρτου μετέχομεν*. Matt. 13: 47 *σπαγγὴ ἐκ παντὸς γένους συναγάγουσα*. Comp. Buttm.

§ 132. 4. 2. c.—Spoken of a class or number out of which one is separated, of which he forms part, etc. John 1: 24 *οἱ ἀποσταλμένοι ἦσαν ἐκ τῶν Φαρισαίων*. 2 Tim. 3: 6. Mark 14: 69 *οὗτος ἐξ αὐτῶν ἐστίν*. Luke 22: 3. Acts 21: 8. — Xen. Mem. 1. 7. 10. ib. 3. 6. 17. Comp. in *Εἰμί* II. h. γ.—So Phil. 4: 22 *οἱ ἐκ τῆς Καισαρὸς οἰκίας*. Acts 6: 9. Rom. 16: 10 *οἱ ἐκ τῶν Ἀριστοβούλου*.—Thuc. 8. 92 *οἱ ἐκ τοῦ ἄστυος*. Plut. Cic. 3. Xen. Cyr. 8. 3. 5. H. G. 2. 3. 18.—After a numeral or pronoun; e. g. *εἷς* etc. Matt. 10: 29 *ἓν ἐξ αὐτῶν*. Mark 9: 17. Luke 15: 4. al. *δύο* Mark 16: 12. John 1: 35. *πάντε ἐξ αὐτῶν* Matt. 25: 2. *πρώτος ἐξ* Acts 26: 23. *δεκάτην ἐκ* Heb. 7: 4. (Xen. H. G. 1. 2. 9.) After *τις* indef. Heb. 4: 1 *δοκῇ τις ἐξ ὑμῶν*. James 2: 16. *τινὲς* Luke 11: 15. Acts 11: 20. Rom. 11: 14. (Herodian. 3. 2. 18. Dem. 1265. 28.) After *τις* interrog. Matt. 21: 31 *τις ἐκ τῶν δύο*. Luke 11: 5. John 8: 46. al. After *οὐδείς* John 7: 19. etc. — So with *τις, τινὲς*, implied, Matt. 23: 34. Luke 21: 16. John 9: 40. 16: 17. Rev. 3: 9. Comp. Winer § 51. p. 314.

NOTE. In composition *ἐκ* implies 1. removal, out, from, off, away, as *ἐκβαλεῖν, ἐκβάλλω, ἐκτρέφω*. 2. continuance, as *ἐκτείνω, ἐκτρέφω*. 3. completion, in full, as *ἐκπαπασάω*. 4. Hence genr. intensive, as *ἐκδηλος, ἐκπαπασάω, ἐκπαράσσω*. AL.

Ἐκαστος, *η, ον*, (superl. fr. *ἑκάς* separate, Buttm. § 78. 3.) each, every one, sc. of any number separately.

a) genr. Matt. 16: 27 *ἀποδώσει ἑκάστῳ κατὰ τὴν πρᾶξιν αὐτοῦ*. Luke 6: 44 *ἑαστον δένδρον*. John 7: 53. Rom. 2: 6. al. Seq. gen. plur. Matt. 26: 22 *ἑαστος αὐτῶν*. John 6: 7. Rom. 14: 12. al.—Xen. Cyr. 3. 3. 6. — This idea of separation or singling out is expressed still more strongly by *εἷς ἑκαστος*, each one, Acts 20: 31 *ρευθεῖται ἕνα ἑαστον*. Eph. 4: 16. Rev. 21: 21. al. Seq. gen. plur. Luke 4: 40. Acts 2: 3. al. (Xen. An. 6. 6. 12.) So in *καθ' ἑκάστην ἡμέραν*, where it strengthens the distributive force of *κατά*, Heb. 3: 13. Rev. 22: 2. —Xen. H. G. 2. 1. 27.

b) distributively, in construction with plural verbs, where it is in apposition

with a plur. noun implied; Matt. 18: 35 *ἐὰν μὴ ἀφῇται ἕκαστος τῷ ἀδελφῷ* κ. τ. λ. John 16: 32. Heb. 8: 11. al. Seq. gen. plur. Acts 11: 29. (Xen. Cyr. 3. 1. 3.) So *εἰς ἕκαστος*, Acts 2: 6. — Xen. An. 6. 6. 12. — In apposition with a plural noun or pron. expressed; Luke 2: 3 *ἐπορεύοντο πάντες, ἕκαστος εἰς τὴν κ. τ. λ.* Acts 2: 8. Eph. 5: 33. c. *εἰς* 1 Cor. 12: 18. — Xen. H. G. 7. 1. 22. AL.

Ἐκάστοτε, adv. (ἕκαστος,) *each time, ever, always*, i. e. assiduously, 1 Pet. 1: 15. — Xen. Conv. 1. 14.

Ἐκατόν, οἱ, αἱ, τά, *a hundred*, Matt. 18: 12, 28. John 19: 39. al. — Adverbially, *an hundred-fold, centuple*, Matt. 13: 8. Mark 4: 8. al. comp. Luke 8: 8. AL.

Ἐκατονταετής, ου, ὁ, ἡ, or *ἐκατονταετής*, ἐός, οὗς, ὁ, ἡ, adj. (ἕκατον, ἔτος,) *a hundred years old*, Rom. 4: 19. Sept. for *מֵצֵי־מֵצֵי־נָךְ* Gen. 17: 17. — On the form and flexion comp. Buttm. § 56. n. 4. § 70. n. 2. Ausf. Sprachl. § 56. n. 7.* Lob. ad Phryn. p. 407.

Ἐκατονταπλασίον, ονος, ὁ, ἡ, adj. (Buttm. § 71. 3,) *a hundred-fold, centuple*, Luke 8: 8 *καρπὸν ἑκατ.* Matt. 19: 29. Mark 10: 30. Sept. for *מֵצֵי־מֵצֵי־נָךְ* 3 Sam. 24: 3. — Xen. Oec. 2. 3.

Ἐκατοντάρχης and *ἐκατόν-ταρχος*, ου, ὁ, (ἑκατόν, ἄρχω,) *a centurion*, see Adam's Rom. Ant. p. 370. In -ης, Acts 10: 1, 22. 24: 23. 27: 1, 31. — Jos. Ant. 9. 7. 2. Herodian. 5. 4. 12. — In -ος, Matt. 8: 5, 8, 13. 27: 54. Luke 7: 2, 6. 23: 47. Acts 21: 32. 22: 25, 26. 23: 17, 23. 27: 6, 11, 43. 28. 16. Sept. for *מֵצֵי־מֵצֵי־נָךְ* Ex. 18: 25. Deut. 1: 15. — Herodian. 2. 13. 3. Xen. Cyr. 5. 3. 41 bis.

Ἐκβαίνω, aor. 2 *ἐξέβην*, *to go out*; so Griesb. Heb. 11: 15 *ἀφ' ἧς ἐξέβησαν*, for *ἐξῆλθον* in text. rec. Sept. for *מֵצֵי־מֵצֵי־נָךְ* Josh. 4: 16 sq. — Jos. Ant. 15. 1. 3. Xen. H. G. 7. 1. 29.

Ἐκβάλλω, aor. 2 *ἐξέβαλον*, plu. pf. without augm. *ἐκβεβλήκειν* Mark 16: 9, comp. Buttm. § 83. n. 6; *to throw out, to cast out*, trans. Comp. in *Βάλλω*.

a) *genr. and with the idea of force*,

impulse; seq. *εἰς* c. acc. of place, Matt. 15: 17 *εἰς ἀποθήκην ἐκβάλλεται*. Acts 27: 38. Matt. 8: 12. 25: 30. Sept. for *מֵצֵי־מֵצֵי־נָךְ* Lev. 14: 40. — Ceb. Tab. 14. absol. Xen. Vect. 4. 2. — Seq. *ἐξω* c. gen. of place, Matt. 21: 39 *ἐξω τοῦ ἀμπελώρος*. So *ἐξω* c. gen. impl. Luke 20: 12. John 9: 34, 35. 12: 31. Comp. Sept. Lev. 14: 40. — In the sense of *to force out, to thrust out, to urge or drive out*, etc. Mark 9: 47 *τὸν ὀφθαλμόν*. Mark 1: 12 *τὸ πνεῦμα αὐτὸν ἐβάλλει εἰς τὴν ἔρημον*. John 10: 4 *πρόβατα ἐβάλλη*, comp. *ἐξάγει* in v. 3. Seq. *ἐκ* c. gen. of place, John 2: 15 *πάντας ἐξέβ. ἐκ τοῦ ἱεροῦ*. 3 John 10. Seq. *ἐξω* c. gen. Luke 4: 29 *ἐξω τῆς πόλεως*. Acts 7: 58. *ἐξω* c. gen. impl. Luke 8: 54. John 6: 37, sc. *τῆς βασιλείας*. 12: 31. Seq. *ἀπὸ* c. gen. of place, Acts 13: 50 *ἐξέβ. ἀπὸ τῶν ὀφίων*. Absol. but *from a place* impl. Matt. 9: 25. Luke 19: 45. Acts 16: 37. Gal. 4: 30. Spoken of demons, *to cast or drive out, to expel*, sc. *from the body of any one*, e. g. *ἀπὸ τινος* Mark 16: 9. *ἐκ τινος* Mark 7: 26. *genr.* Matt. 7: 22. Mark 1: 34, 39. Luke 9: 40. — In the sense of *to send out*, sc. *ἐργάτας εἰς τὸν θεισμόν* Matt. 9: 38. Luke 10: 2. So *to send away, to send off*, James 2: 25. — Metaph. in the sense of *to cast out* sc. *to scorn and reproach, to reject*, Luke 6: 22 *ὅταν ἐβάλωσι τὸ ὄνομα ὑμῶν ὡς ποτηρὸν ἔνεκα κ. τ. λ.* i. e. *when they shall falsely slander you*, i. q. *ἐπὶ πᾶν ποτηρὸν ὄνομα καθ' ὑμῶν ψευδομένοι ἔνεκεν κ. τ. λ.* Matt. 5: 11. — Ael. V. H. 13. 16 of a rejected actor. Dem. 449. 19.

b) the idea of force being dropped, *to take out, to extract, to remove*, etc. Matt. 7: 4 *ἐβάλω τὸ κάρφος ἀπὸ τοῦ ὀφθ.* v. 5 *ἐκ τοῦ ὀφθ.* Luke 6: 42. So *to bring out or forth*, etc. Luke 10: 35. Matt. 12: 35 bis. v. 20 *ὥς ἂν ἐβάλῃ εἰς νίκας τὴν κρίσιν*, quoted from Is. 42: 3, where Sept. *εἰς ἀλήθειαν ἐξολεῖ κρίσιν* for Heb. *מֵצֵי־מֵצֵי־נָךְ* *מֵצֵי־מֵצֵי־נָךְ*. — Also, *to throw out*, i. e. *not to include, to leave out*, Rev. 11: 2 *τὴν αὐλὴν τὴν ἔξωθεν ἐβάλαι* *ἐξω*; so the writer explains it by adding the neg. *καὶ μὴ αὐτὴν μεταφθεῖν*. AL.

Ἐκβασις, εως, ἡ, (*ἐκβαίνω*), *a going out, egress*, Pol. 4. 64. 5. In N. T.

spoken of egress from life, exit, end, Heb. 13: 7 *ἐξβασίς τῆς ἀναστροφῆς*. — Wind. 2: 17. comp. Pol. 3. 7. 2.—Trop. of the exit of any thing, i. e. result, event, end, 1 Cor. 10: 13. — Wind. 8: 9. Phavor. *ἐβασιν τὴν πλήρωσιν, τὴν παύσιν*.

Ἐκβολή, ἥς, ἡ, (ἐβάλλω) a casting out, sc. of the lading of a ship in order to lighten her, Lat. *jactura*. Acts 27: 18 *ἐκβολὴν ἐποιούντο*. So Sept. for *בִּצְרָה* Jon. 1: 5. — Aristot. Eth. 3. 1. Dem. 926. 17.

Ἐγαμίζω, f. *ισω*, to marry out, trans. i. e. to give in marriage, absol. 1 Cor. 7: 38 bis, comp. *Γαμίζω*. Pass. Matt. 22: 30. 24: 38. Luke 17: 27.

Ἐγαμίσκω, i. q. *ἐγαμίζω*, Pass. Luke 20: 34, 35.

Ἐγγονος, ου, ὁ, ἡ, adj. (ἐγίνομαι, perf. 2 *ἐγίγονα*), lit. *sprung from*, born of, Jos. Ant. 2. 12. 1 *ἀγαθὸν καὶ μεγάλων ἀνδρῶν ἔγγονον*. Hence a descendant of any kind, as son, daughter, grandchild, etc. Ammonius p. 47. Hom. Il. 5. 813. ib. 20. 206. al.—In N. T. neut. τὰ *ἔγγονα*, descendants, spec. *grandchildren*, 1 Tim. 5: 4 *τίκνα ἢ ἔγγονα*. Sept. genr. for *בְּנֵי-בָרָךְ* Is. 49: 15. *בָּרָךְ* Deut. 29: 10. 31: 12. *בָּרָךְ* Deut. 7: 13. Is. 14: 29. — Hesych. *ἔγγονα*· *τίκνα τέκνων*. genr. Xen. Lac. 1. 4.

Ἐδαπανάω, ὧ, f. ἦσω, to spend out, i. e. entirely, to consume; Pass. to be consumed, to be entirely spent, spoken of one's life, powers, etc. *ὑπὲρ τινος* 2 Cor. 12: 15.—Pol. 17. 11. 10. Comp. Kypke ad loc.

Ἐδέχομαι, f. *ξομαι*, to receive from any quarter, trans. Eccclus. 18: 14. Herodot. 2. 166 ult. or in succession, in turn, Hom. Il. 13. 710. Herodot. 4. 39.—In N. T. inchoatively, to be about to receive from any quarter, i. e. to wait for, to look for, to expect, trans. John 5: 3 *ἐδεχ. τὴν τοῦ ὕδατος κίνησιν*. Acts 17: 16. 1 Cor. 11: 33. 16: 11. Heb. 11: 10. James 5: 7. absol. Heb. 10: 13. 1 Pet. 3: 20.—Pol. 3. 45. 6. ib. 20. 4. 5.

Ἐδῆλος, ου, ὁ, ἡ, adj. (ἐκ intens. δῆλος) i. q. δῆλος but stronger, quite plain, conspicuous, 2 Tim. 3: 9.—3 Macc. 6: 5. Pol. 3. 12. 4.

Ἐκδημέω, ῶ, f. ἦσω, (ἐκδημος,) to go out from one's people, to be absent from one's country, Jos. Ant. 9. 4. 6 *ἐκδημήσαντος δὲ εἰς Δαμασκὸν Ἐλισσαίου τοῦ προφήτου*. Arr. Diss. Ep. 1. 4. 22. Comp. *ἐκδημος* Xen. Cyr. 8. 5. 26.—In N. T. genr. to be absent from any place, person, etc. 2 Cor. 5: 6, 8, 9. Comp. *ἀποδημέω*.

Ἐκδίδωμι, f. *ἐδώσω*, to give out, i. e. to publish, e. g. a book, decree, etc. Esdr. 8: 4. Pol. 2. 37. 6. to deliver out or up, e. g. a person, Pol. 3. 8. 8, 10. Xen. An. 6. 6. 10, 18. to place out sc. in marriage, to give in marriage, Sept. Ex. 2: 22. Herodian. 1. 8. 6, 7. to give out on hire, to let out, Ael. V. H. 14. 15. Pol. 6. 17. 2.—In N. T. Mid. *ἐκδίδωμαι*, to let out, to hire out, sc. for one's own benefit, e. g. *ἀμπελῶνα*, Matt. 21: 33, 41. Mark 12: 1. Luke 20: 9.

Ἐκδιηγέομαι, οὔμαι, f. ἦσομαι, (διηγέομαι) to tell out, to relate in full, trans. Acts 13: 41. 15: 3. Sept. for *בָּרָךְ* Ez. 12: 16. Heb. 1: 5. — Eccclus. 33: 8. 42: 17.

Ἐκδικέω, ὧ, f. ἦσω, (ἐκδικος) to execute right and justice, viz.

a) to do justice to, to maintain one's right, to defend one's cause, Luke 18: 5. So in constr. praegn. Luke 18: 3 *ἐκδικήσόν με ἀπὸ τοῦ ἀντιδίκου μου*, comp. in *Ἐκ* 1. b.—Sept. Ps. 37: 28. 1 Macc. 6: 22. 13: 6.

b) to avenge, i. e. to make penal satisfaction; Rom. 12: 19 *μὴ ἑαυτοὺς ἐκδικούντες*, coll. v. 17, 20. So to take vengeance of, to punish, e. g. in the constr. praegn. *τὸ αἷμα ἀπὸ τινος* or *ἐκ τινος*, blood from or at the hand of any one, Rev. 6: 10. 19: 2. Comp. in *Ἐκ* 1. b. So Sept. for *בְּרַחֲמֶיךָ* 2 K. 9: 7. comp. also for *בְּרַחֲמֶיךָ* Deut. 18: 19. *בְּרַחֲמֶיךָ* Hos. 1: 4. — Herodian. 2. 6. 13. Dem. 801. 24.—In the sense to punish, simply, 2 Cor. 10: 6 *πᾶσαν παρακοήν*. So Sept. and *בְּרַחֲמֶיךָ* Ex. 21: 20. *בְּרַחֲמֶיךָ* Ob. 21.—Eccclus. 5: 3. 23: 21.

Ἐκδίκησις, εως, ἡ, (ἐκδικέω) execution of right and justice, viz.

a) maintenance of right, support, protection; hence *ποιεῖν ἐκδίκησιν*, i. q. *ἐκδικεῖν*, to maintain one's right, to de-

send one's cause, seq. gen. of pers. for whom, Luke 18: 7, 8. seq. dat. of pers. against whom, Acts 7: 24. Comp. Sept. Judg. 11: 36. 2 K. 22: 48.

b) *avengement, vengeance*, i. e. penal retribution, Rom. 12: 19. Heb. 10: 30. Sept. for נִקְמָה 2 Sam. 4: 8. Ps. 79: 10. Jer. 11: 20. נִקְמָה Hos. 9: 7.—In the sense of *vindictive justice, punishment*, Luke 21: 22 ἡμῶν ἐκδικήσεως. 2 Thess. 1: 8. 1 Pet. 2: 14. So 2 Cor. 7: 11, referring to the evil doer; comp. v. 12. Comp. Sept. for נִקְמָה Mic. 5: 15.—Ecclus. 7: 17. 47: 25.

Ἐκδικος, ου, ὁ, ἡ, (ἐκ, δίκη), pp. *executing right and justice*; hence, a *retributer, avenger, punisher*, Rom. 13: 4. 1 Thess. 4: 6. — Wisd. 12: 12. Ecclus. 30: 6. Aristænet. 1. 27. Herodian. 2. 14. 6.

Ἐκδιώκω, f. ξω, to *pursue out, to drive out* of or from a place etc. Sept. for הִרְדֵּי Deut. 6: 19. קִרְדֵּי Joel 2: 20. Chald. דִּרְדַּן Dan. 4: 22. — Hence in N. T. to *persecute*, trans. i. q. διώκω, but stronger, Luke 11: 49. 1 Thess. 2: 15. Sept. for הִרְדֵּי Ps. 119: 157.—Ecclus. 30: 19.

Ἐκδοτος, ου, ὁ, ἡ, adj. (ἐκδίδωμι) *delivered out or up*, Acts 2: 23. — Bel and Drag. 26. Jos. Ant. 6. 13. 9. Herodot. 6. 85.

Ἐκδοχή, ἡς, ἡ, (ἐκδέχομαι) a *waiting for, expectation*, Heb. 10: 27.

Ἐκδύω, f. ύω, as intrans. to *go or come out of*, ἐκδύς μεγάροιο Hom. Od. 22. 334; hence in the trans. relation, to *put off* ec. clothes; comp. Buttm. § 114 δύω. — In N. T. to *put off, to strip* one of his clothes, to *undeclothe*; with two accus. Matt. 27: 31 ἐξίδυσαν αὐτὸν τὴν χλαμύδα. Mark 15: 20. c. acc. of pers. Matt. 27: 28. Luke 10: 30. See Buttm. § 131. 5. Sept. for עָרַב Gen. 37: 22. Num. 20: 28.—Xen. Cyr. 1. 3. 17. c. acc. of garm. ib. 1. 4. 26. absol. An. 4. 3. 12. — Mid. to *lay off* one's clothes, to *undeclothe oneself*, trop. of the mortal body, 2 Cor. 5: 4, see in Γυμνός b.

Ἐκεῖ, adv. of place, *there*, i. e.

a) of place where, *there, in that place*,

Matt. 2: 18 καὶ ἐκεῖ ἐκεί τις κ. τ. λ. 5: 24. 6: 21. 12: 45. James 2: 3. al. So by impl. Luke 13: 28 ἐκεῖ ἔσται ὁ ἀλου-
θῶς κ. τ. λ. as in the corresponding passages, Matt. 8: 12. 13: 42, 50. 24: 51. 25: 30. Also οἱ ἐκεῖ, *those there*, i. e. those who were there, Matt. 26: 71. Sept. for עָרַב Gen. 2: 8, 12.—Xen. H. G. 3. 2. 14. οἱ ἐκεῖ ib. 1. 6. 4.—By Heb. joined with οὖν, as οὖν ἐκεῖ, *where*, Mark 6: 55. Rev. 12: 6, 14. So Sept. for עָרַב 1 Sam. 9: 10. Gen. 13: 4. Comp. Gesen. Lehrs. p. 743. Stuart § 478. b.

b) by attraction, spoken of place whither, *thither, to that place*, after verbs of motion, instead of ἐκεῖ, see Buttm. § 151. I. 8. Winer Gr. § 58. 7. Herm. ad Vig. p. 790, 893. Matt. 2: 22 ἐπορεύθη ἐκεῖ ἀπελθεῖν, i. e. for the sake of remaining there. Mark 6: 33. Luke 12: 18. 17: 37. John 11: 8. 18: 3. al. So Matt. 17: 20, coll. 21: 21. So Sept. and עָרַב Deut. 1: 37. Judg. 18: 3. 2 Sam. 17: 18. for עָרַב Deut. 4: 42. —Herodian. 4. 8. 9. Xen. H. G. 1. 2. 9. ib. 7. 1. 27. AL.

Ἐκεῖθεν, adv. (ἐκεῖ, Buttm. § 116. 6.) *thence, from that place*, Matt. 4: 21 προβὰς ἐκεῖθεν. 5: 26. 9: 9, 27. Acts 13: 4. 20: 13. al. So οἱ ἐκεῖθεν, *those from thence*, i. e. those who belong there, Luke 16: 26. Sept. for עָרַב Gen. 28: 2, 6.—Xen. H. G. 1. 6. 40. An. 5. 6. 24. οἱ ἐκεῖθεν Eur. Hec. 719. ed. Porson. AL.

Ἐκεῖνος, η, ο, pron. demonstr. (ἐκεῖ) *that, that one there*, plur. *those*; equiv. to an emphatic *he, she, it*, or to *he there, she there, it there*. When in an antithesis or opposition, it usually refers to the person or thing more remote or absent; elsewhere to the next preceding, which it thus often renders more definite and emphatic. Matth. § 471. Passow Lex.

a) in antithesis etc. referring to the more remote subject, e. g. with οὗτος, Luke 18: 14 κατῆλθον οὗτος δέδωκεν αὐτῷ ἢ γὰρ ἐκεῖνος. James 4: 15. So genr. Matt. 13: 11 ἡμῖν δίδεται—ἐκεῖνος δὲ οὐ δίδεται. Mark 16: 20. John 5: 35, 47. 8: 42. Heb. 12: 25. al. saep. So Luke 13: 4 coll. v. 2. 19: 27 coll. v. 14, 28.—

Luc. D. Mort. 14. 6 or 9. Xen. Cyr. 1. 4. 19 οὗτοι—ἐκεῖνοι. An. 3. 1. 21, 29.

b) without antith. referring to the person or thing immediately preceding or just mentioned. (α) genr. Matt. 17: 27 εἰρήσεις στατήρας· ἐκεῖνον λαβὼν δός κ. τ. λ. Acts 3: 13 Πιλάτου, κλησαντος ἐκεῖνον. Mark 3: 24. 16: 10, 11, 13. John 4: 25. 5: 19, 43. 7: 45. 13: 6, 27. Rom. 14: 14. 2 Cor. 8: 9. James 1: 7 ὁ ἄνθρωπος ἐκεῖνος. 2 Pet. 1: 16. 1 John 5: 16. al. Comp. Winer § 23. 1. Matth. 1. c. Passow sub voc. — Xen. Mem. 1. 1. 3. ib. 1. 3. 13. Conv. 2. 25.—So with a subst. of time, and referring to a time more or less definite, e. g. ἐν ταῖς ἡμέραις ἐκεῖναις Matt. 3: 1. Luke 2: 1. 4: 2. al. ἐν ἐκεῖναις ταῖς ἡμέραις. Matt. 24: 19. Mark 1: 9. 2: 20. al. ἐν τῇ ἡμέρᾳ ἐκείνῃ Matt. 7: 22. 13: 1. al. ἐν ἐκείνῃ τῇ ἡμέρᾳ Matt. 22: 23. Mark 4: 35. al. ἀπ' ἐκείνης τῆς ἡμέρας. Matt. 22: 46. (Xen. An. 1. 7. 18.) So Matt. 8: 13. 10: 19. 9: 22. 11: 25. 12: 1. Acts 12: 1. 19: 23. — (β) Emphatic, like the Engl. *that*, *he*, etc. where however the emphasis lies in the construction, and not in the word itself. Thus where it is put instead of repeating the subject etc. (comp. in *Αὐτός* I. 3.) Mark 7: 15 τὰ ἐκπορευόμενα ἀπ' αὐτοῦ, ἐκεῖνα ἐστί κ. τ. λ. v. 20. John 1: 18 ὁ μονογενὴς υἱός—ἐκεῖνος ἐξηγήσατο. 5: 11 ὁ ποιήσας με ὑγιῆ, ἐκεῖνός μοι ἔστιν. 9: 37. 10: 1. 12: 48. 14: 26. Rom. 14: 14. 2 Cor. 10: 18. al. — Xen. Cyr. 6. 1. 17. ib. 6. 2. 33.—Or where it introduces a following clause, e. g. before a relative, John 13: 26 ἐκεῖνος ἐστὶ, ὃς κ. τ. λ. Rom 14: 15. John 10: 35. Heb. 6: 7. 11: 15. So neut. ἐκεῖνο before ὅτι, Matt. 24: 43 ἐκεῖνο γινώσκετε, ὅτι κ. τ. λ. —Xen. Cyr. 2. 1. 3, 21.—Especially for persons well known and celebrated; comp. in *Αὐτός* I. 2. b. Matt. 27: 63 ἐκεῖνος ὁ πλάτος. So of Jesus, John 7: 11 πού ἐστιν ἐκεῖνος; 2 Tim. 2: 13. 1 John 3: 3, 5, 7.—Luc. D. Deor. 11. 1. Ael. V. H. 2. 14. Dem. 308. 18. — In like manner ἡ ἡμέρα ἐκείνη refers to the time of Christ's second coming, Matt. 7: 22. 26: 29. Acts 2: 18. 2 Thess. 1: 10. Rev. 16: 14.

c) genit. ἐκείνης, as an adv. for ἐκείνης ὁδοῦ, *that way*; Luke 19: 4 ὅτι ἐκείνης ἡμέρας διέσχεται, where text. rec. has

δι' ἐκείνης. Comp. Buttm. § 115. n. 3. Matth. § 377. 1. § 486.

Ἐκεῖσε, adv. (ἐκεῖ Buttm. § 116. 6,) *thither, to that place*, Xen. H. G. 1. 6. 10. ib. 2. 2. 2. In N. T. by attraction, instead of ἐκεῖ, *there, in that place*, comp. in Ἐκεῖ b. Buttm. § 151. I. 8. Herm. ad Vig. p. 790, 893. Acts 21: 3. 22: 5 καὶ τοὺς ἐκεῖσε ὄντας.—Sept. Job 39: 29. Act. Thom. 8. Jos. Ant. 3. 2. 1 τὰ ἐκεῖσε ἔδωκε. Herodian. 2. 9. 15. Only in later writers, cf. Passow.

Ἐκζητέω, ᾧ, f. ἦσω, *to seek out, to search out*, sc. any thing lost, Sept. for שָׁרַף Ez. 34: 11. שָׁרַף Ez. 34: 12. In N. T. metaph. viz.

a) *to inquire diligently, to scrutinize*, c. c. περὶ τινος 1 Pet. 1: 10, where it is parall. with ἐρευνᾶν. Sept. for שָׁרַף Ps. 44: 22.—Ecclus. 39: 3.

b) *to seek after*, i. e. *to endeavour to gain, to solicit*, trans. Heb. 12: 17 μετὰ δακρύων ἐκζητήσας αὐτήν. Sept. for שָׁרַף Ps. 122: 9. שָׁרַף 1 K. 14: 5. Mic. 6: 8. — By Hebraism, in the sense of *to require, to demand*, e. g. ἐκζητεῖν τὸ αἷμά τινος ἀπὸ τινος, i. e. *to avenge*, to punish, Luke 11: 50, 51. So Sept. and שָׁרַף Ez. 3: 18, 20. 2 Sam. 4: 11. שָׁרַף Gen. 9: 5. 42: 22.

c) from the Heb. ἐκζητεῖν τὸν θεόν, *to seek out God*, i. e. *to turn to him*, humbly and sincerely to follow and obey him, Acts 15: 17. Rom. 3: 11. Heb. 11: 6. So Sept. and שָׁרַף Deut. 4: 29. Jer. 29: 13. שָׁרַף Deut. 4: 29. 2 Chr. 15: 2, 13.—Ecclus. 24: 34.

Ἐκθαμβέω, ᾧ, f. ἦσω, (ἐκθαμβός,) *to astonish outright, to amaze*, Aquil. for מַצַּח Job 33: 7. Ecclus. 30: 9. —In N. T. Pass. ἐκθαμβέομαι, οὔμαι, *to be greatly amazed, astonished*, sc. from admiration, Mark 9: 15. from terror, Mark 16: 5, 6. from distress of mind, Mark 14: 33, where it is paral. with λυπῆσθαι Matt. 26: 37. Comp. Tittm. de Synon. N. T. p. 134.

Ἐκθαμβός, ου, ὁ, ἡ, adj. (ἐκ, θάμβος,) *quite astonished, greatly amazed*, Acts 3: 11.—Pol. 20. 10. 9.

Ἐκθετος, ου, ὁ, ἡ, adj. (ἐκ, θέω,) *exposed*, e. g. as an infant; hence Acts

7: 19 ποιῶν ἑαυτὰ τὰ βρέφη, i. q. ἐκτιθέναι τὰ βρέφη, i. e. to expose. Comp. Ex. c. 2. — So Philo de Vit. Mos. I. p. 604 τὸν παῖδα ἐκτιθείας. ib. ἀδελφὴ τοῦ ἐκτεθέντος βρέφους. Ael. V. H. 2. 7.

Ἐκκαθαίρω, f. αῤῥῶ, (καθαίρω,) to *purge out*, i. e. to *cleanse thoroughly*; pp. τὰς ἀσπίδας ἐκκαθαρμύνας, i. e. burnished, Xen. An. 1. 2. 16. In N. T. metaph. c. acc. of pers. ταυτὸν ἀπὸ τινος 2 Tim. 2: 21. Sept. for עֲרַץ Judg. 7: 4. — Xen. Conv. 1. 4. — Seq. acc. of thing, to *cleanse out*, to *put away*, etc. 1 Cor. 5: 7. — Dinarch. contra Aristogit. p. 67 ἐκκαθ. τὴν δωροδοκίαν. pp. Sept. Deut. 26: 13.

Ἐκκαίω, aor. 1 pass. ἐξκαύθη, to *cause to burn or flame out*, i. e. to *kindle*, trans. Herodot. 4. 134. Sept. for עָרַץ Ex. 22: 6. Judg. 15: 5. metaph. τὸν πόλεμον Plut. Agesi. 31 med. — In N. T. Pass. or Mid. to *burn out*, to *flame up*, intrans. i. e. to *be inflamed*, to *burn vehemently*; metaph. ἐν τῇ ὀρέξει, with lust, Rom. 1: 27. — Of anger, Sept. for עָרַץ Ps. 2: 12. Jer. 4: 4. עָרַץ Deut. 29: 20. So Diod. Sic. 14. 108. Pol. 9. 10. 10. pp. Dion. Hal. Ant. 7. 14.

Ἐκκακέω, ᾧ, f. ἦσω, (ἐκ, κακός,) pp. to *turn out a coward*, i. e. to *lose one's courage*; in N. T. genr. to *be fainthearted*, to *faint*, to *despond*, sc. in view of trial, difficulty, etc. intrans. Eph. 3: 13 αἰτοῦμαι μὴ ἐκκακεῖν ἐν ταῖς θλίψεσι μου ὑπὲρ ὑμῶν. 2 Cor. 4: 1, 16. — In the sense of to *be remiss*, *slothful*, sc. in duty, Luke 18: 1. Gal. 6: 9. 2 Thess. 3: 13. — Hesych. ἐκκακούμεν ἀμελοῦμεν, ἀκηδιῶμεν. Pol. 14. 19. 10, where others ἐγκακέω.

Ἐκκεντέω, ᾧ, f. ἦσω, to *prick out*, to *pierce out*, trans. e. g. τοὺς ὀφθαλμούς, Ael. H. A. 17. 20. comp. Valekn. Diatr. p. 203. In N. T. to *pierce through*, to *transfix*, trans. John 19: 37. Rev. 1: 7. Comp. Zech. 12: 10, where Sept. for עָרַץ, as also Judg. 9: 54. for עָרַץ Num. 22: 9. — 2 Macc. 12: 6. Pol. 5. 53. 12.

Ἐκκλάω, ᾧ, f. ἶσω, aor. 1 pass. ἐκκλάσθην Butt. § 98. n. 6. § 100. 3; to *break out* or *off*, trans. e. g. a branch,

Rom. 11: 17, 19, 20. Sept. for נָחַץ Lev. 1: 17.

Ἐκκλείω, f. εἶσω, aor. 1 pass. ἐκκλείσθην Butt. § 98. n. 6. § 100. 3; to *shut out*, to *exclude*, trans. pp. Pol. 25. 1. 10. — In N. T. trop. to *exclude*, sc. from the intercourse and instruction of any one, seq. accus. Gal. 4: 17. (So ἀποκλείω Plut. Alcib. 4.) Pass. to *be excluded*, i. e. to *have no place*, Rom. 3: 27.

Ἐκκλησία, ας, ῆ, (ἐκκλητός called out, summoned, from ἐκκαλέω,) a *convocation*, *assembly*, *congregation*, viz.

a) pp. of persons legally called out or summoned; Acts 19: 39 ἐν τῇ ἐννόμῳ ἐκκλησίᾳ sc. of the people; and hence also of a tumultuous assembly not legal, Acts 19: 32, 40. — Judith 6: 16. 14: 6. Ael. V. H. 5. 12. Xen. Mem. 3. 7. 6. An. 1. 3. 2. — In the Jewish sense, *congregation*, *assembly*, of the people for worship, e. g. in a synagogue, Matt. 18: 17. or genr. Acts 7: 8. Heb. 2: 12 quoted from Ps. 22: 22, where Sept. for עֵקֶב; also Deut. 18: 16. 2 Chr. 1: 3, 5. al. — 1 Macc. 2: 56. 4: 59. Eccles. 13: 20.

b) in the christian sense, *an assembly* sc. of Christians, genr. 1 Cor. 11: 18 συνερχόμενοι ἐν ἐκκλησίᾳ. Hence, a *church*, the *christian church*, viz. (α) a particular church, e. g. in Jerusalem, Acts 8: 1. 11: 22. al. in Antioch, Acts 11: 26. 13: 1. al. in Corinth, 1 Cor. 1: 2. 2 Cor. 1: 1. of Asia Minor, 1 Cor. 16: 19. of Galatia, Gal. 1: 2. at Thessalonica, 1 Thess. 1: 1. 2 Thess. 1: 1. at Cenchrea, Rom. 16: 1. etc. etc. So αἱ ἐκκλ. τῶν ἐθνῶν, i. e. churches of Gentile Christians, Rom. 16: 4. Also ἡ κατ' οἶκόν τινος ἐκκλησία, i. e. the church which meets at the house of any one, Rom. 16: 5. 1 Cor. 16: 19. Philem. 2. So ἐκκλ. τοῦ Χριστοῦ, Rom. 16: 16. ἐκκλ. τοῦ Θεοῦ, 1 Cor. 1: 2. 10: 32. al. — (β) The church universal, Matt. 16: 18. 1 Cor. 12: 28. Gal. 1: 13. Eph. 1: 22. 3: 10. Heb. 12: 23. al. So ἐκκλ. τοῦ Θεοῦ, 1 Cor. 11: 22. 15: 9. 1 Tim. 3: 15. al. Comp. Sept. ἐκκλ. κύριον for עֵקֶב Deut. 23: 2, 4. AL.

Ἐκκλίνω, f. νῶ, to *bend out*, to *turn aside* or *away*, intrans. e. g. ἐν τῇ

ἰδοῦ, Sept. for תִּרְוּ Num. 22: 23. in flight, Pol. 1. 19. 2. Xen. Cyr. 1. 4. 23. — In N. T. metaph. of those who turn away or *swerve from* piety and virtue, Rom. 3: 12, quoted from Ps. 14: 3. 53: 4, where Sept. for רָחַק.—Seq. ἀπό c. gen. to *turn away from, to avoid*, Rom. 16: 17. 1 Pet. 3: 11. So Sept. for קָרַח Ps. 37: 28. Prov. 3: 7.

Ἐκκολυβάω, ᾧ, f. ἦσα, to swim out, sc. to land, Acts 27: 42.—Diod. Sic. 20. 86, 88.

Ἐκκομίζω, f. ἴσω, to bear out, to carry out, sc. a dead body for burial, Luke 7: 12.—Herodian. 2. 1. 5.

Ἐκκόπτω, f. ψα, to strike out or off, to cut off or out, trans. e. g. a branch or scion, ἐκ τινος Rom. 11: 24. absol. v. 22, paral. with ἐκλάω in v. 17, 19, 20. δένδρον, i. e. to cut down, Matt. 3: 10. 7: 19. Luke 3: 9. 13: 7, 9. τὴν δεξίαν, Matt. 5: 30. 18: 8. — Ael. V. H. 5. 17. Xen. An. 1. 4. 10. Oec. 17. 14. Sept. for קָרַח Jer. 6: 6. 22: 7. — Metaph. τὴν ἀφορμὴν ἐκκόπτειν, to cut off occasion, i. e. to remove it, 2 Cor. 11: 12. Sept. ἐκ. τὴν ἐλπίδα for שָׁרַר Hiph. Job 19: 10. — Hierocl. Carm. aur. Pyth. ἐκκόπτει τὰς ἀφορμὰς. Jos. Ant. 8. 12. 1. Pol. 5. 104. 10.—So in text, rec. 1 Pet. 3: 7 εἰς τὸ μὴ ἐκκόπτεσθαι τὰς προσευχὰς ὑμῶν, that your prayers be not cut off, rendered fruitless; in later edit. ἐγκόπτεσθαι.

Ἐκκρέμαμαι, Mid. form intrans. of ἐκκρεμάννυμι, (Buttm. §114 κρεμάννυμι,) to hang from; trop. of those who listen closely to a person speaking, as in Engl. to hang on the lips of any one; seq. gen. of person, Luke 19: 48 ὁ λαὸς ἐκκρέματο αὐτοῦ ἀκούων. — Comp. Sept. Gen. 44: 30. Philo de Abr. p. 373. E, ὁ δὲ πόθῳ ἀλέκτω τοῦ παιδὸς ἐκκρεμάνων. Id. de Vict. off. p. 856. C. Plut. VII. p. 851. 14. ed. Reiske.

Ἐκλαλέω, ᾧ, f. ἦσα, to speak out, i. e. to tell, to disclose, trans. c. dat. of pers. Acts 23: 22 μηδενὶ ἐκλαλῆσαι, where for the infin. instead of the imperat. see Buttm. § 142. n. 5. Winer § 45. 7. — Judith 11: 9. Dem. 354. 23.

Ἐκλάμπω, f. ψα, to shine out, to be resplendent, Matt. 13: 43, in allusion to Dan. 12: 3 where Sept. for רָרִירִי, comp. Wisd. 3: 7.—Ecclesi. 43: 5. Pol. 15. 29. 3. Xen. Cyr. 7. 1. 2.

Ἐκλανθάνω, f. ἐλήσω, (ἐκ intens.) to make forget entirely, Hom. Il. 2. 600. — In N. T. Mid. ἐκλανθάνομαι, perf. pass. in mid. signif. ἐκλήσμαι, to forget entirely, seq. gen. Heb. 12: 5. See Buttm. § 114 λανθάνω. § 136. 3.—Jos. Ant. 4. 3. 3. Pol. 5. 48. G. Aeschin. Dial. Soc. 3. 16.

Ἐκλέγω, f. ξω, pp. to lay out together, Passow Lex. λέγω no. 2, i. e. to choose out, to select, trans. Jos. B. J. 2. 8. 6. Xen. H. G. 1. 6. 19. Mem. 3. 5. 2. —In N. T. Mid. ἐκλέγομαι, f. ξομαι, to choose out for one's self, i. e. genr. to choose, to select, trans.

a) genr. of things, Luke 10: 42 τὴν ἀγαθὴν μερίδα ἐξέλεξατο. 14: 7. So seq. ἵνα of purpose, 1 Cor. 1: 27 bis, 28. Sept. for קָרַח Gen. 13: 11.—Jos. B. J. 2. 8. 9. Xen. Mem. 1. 6. 14.—Of persons, seq. acc. simply, John 6: 70. 15: 16 bis. Acts 1: 2, 24. 6: 5. Acts 15: 22, 25, ἔδοξε τοῖς ἀποστόλοις—ἐκλεξαμένους ἀνδρας πέντε, i. e. either, to send men who let themselves be chosen, Winer § 39. 5. Buttm. § 135. 8; or else ἐκλεξαμένους is in the accus. by anacoluthon instead of the dat. as also the nom. γράφαντες in v. 23; Winer § 64. 2. Buttm. § 151. II. 5. Sept. for קָרַח 1 Sam. 8: 18. 10: 24.—Xen. Oec. 7. 11. Cyr. 8. 6. 7.—Seq. ἐκ c. gen. John 15: 19 ἐκ τοῦ κόσμου. (Ecclesi. 45: 4.) seq. ἀπὸ c. gen. Luke 6: 13. (Ecclesi. 45: 16.) With an infin. implied, James 2: 5 θεὸς ἐξελεξατο τοὺς πτωχοὺς (εἶναι) πλουσίους κ. τ. λ. Seq. ἐν, among, Acts 15: 7 ὁ θεὸς ἐν ἡμῖν ἐξελεξατο διὰ τοῦ στόματός μου ἀποῦσαι τὰ ἔθνη κ. τ. λ. i. e. God chose among us that through my mouth, etc. Comp. Winer § 32. 3. a.

b) by implic. to choose out, with the accessory idea of kindness, favour, love, etc. Mark 13: 20. John 13: 18. Acts 13: 17. Eph. 1: 4. So Sept. and קָרַח Deut. 4: 37. Ps. 65: 5. Zech. 3: 2. So in Mss. Luke 9: 35 ἐκλελεγμένος for ἀγαπητός.

Luke 16: 14. 23: 35. Sept. for יצא Pa. 2: 4. 22: 8.—Esd. 1: 51.

Ἐκνεύω, f. εὔσω, *to nod out*, i. e. spoken of a horse, *to throw out the head*, intrans. Xen. Eq. 10. 12. also trans. *to shake off by throwing out the head*, ib. 5. 4. Then genr. *to incline out*, sc. with the head, intrans. Xen. Ven. 10. 12. also trans. *to avoid by inclining the head or body*, Diod. Sic. p. 675. C. ed. Rhod. ὁ δὲ ἑτερος βραχὺ παρεγκλίνας, τὴν ἐπιφερομένην πληγὴν ἐξένευσεν. ib. 15. 87 βελῶν τὰ μὲν ἐξένευσεν. Comp. Sept. Mic. 6: 14.—Hence in N. T. intrans. *to turn aside*, *to turn away*, absol. John 5: 13 ὁ γὰρ Ἰησοῦς ἐξένευσεν, ὅχλον ὅστις ἐν τῷ τόπῳ, i. e. he turned away, went aside, withdrew. So Sept. for יצא Judg. 4: 18. יצא Judg. 18: 26. comp. 2 K. 2: 24. 28: 16. — Philo Vit. Mos. p. 690. Ε, ποῖ τις τρέπεται, ποῖ τις ἐκνεύσῃ; Plut. VIII. p. 280. 5. ed. Reisk. ἐκνεύσας μικρὸν τῆς ὁδοῦ. Pind. Ol. 13. 163. Jos. Ant. 7. 4. 2 ὁ Δαυὶδης ἐκνεύσας εἰς τὴν χωρίον. trop. 3 Macc. 3: 22. Trans. Jos. Ant. 9. 6. 3 τὸ ἄρμα εἰς ἐτέραν ὁδὸν ἐξένευσεν. — Others derive the form ἐξένευσεν from ἐκνέω, f. εὔσω, *to swim out*, i. e. *to escape by swimming*, Thuc. 2. 90; and hence genr. *to escape*, *to withdraw privately*, etc. See Kuinoel in loc. Krebs Obs. e Jos. Kypke Obs. etc.

Ἐκνήφω, f. ψω, intrans. *to sober out*, i. e. *to become sober out of drunkenness*, Sept. for יצא נצח 1 Sam. 25: 37. מִצֵּן נִצַּח Gen. 9: 24. יִצֵּן Joel 1: 5. Aretaeus 4. 3.—In N. T. metaph. *to rouse up*, *to awake*, sc. from a state of torpor, ignorance, delusion, etc. 1 Cor. 15: 34. Comp. Sept. Ps. 78: 65.

Ἐκούσιος, ου, ὁ, ἡ, adj. (ἐκὼν), *willing*, *voluntary*; Philem. 14 κατὰ ἐκούσιον, i. e. *willingly*, *spontaneously*. Sept. καθ' ἐκ. for יצא נצח Neh. 15: 3.—Xen. Mem. 2. 1. 18.

Ἐκουσίως, adv. (ἐκούσιος), *willingly*, *voluntarily*, Heb. 10: 26. 1 Pet. 5: 2. Sept. for יצא נצח Pa. 54: 8.—Jos. Ant. 5. 2. 3. Xen. Mem. 2. 1. 18.

Ἐκπαλαι, adv. (πάλαι), *of old*, *long since*, 2 Pet. 2: 3. 3: 5. — Plut.

Aristid. 17. 365. Appian. Maced. 9. 4. 517. Comp. Lob. ad Phryn. p. 45 sq. where the word is shown to belong only to the later Greek.

Ἐκπειράζω, f. ἀσω, (ἐκ intens.) *to try out*, i. e. *to put to the test*, *to tempt*, trans. Matt. 4: 7. Luke 4: 12. 10: 25. 1 Cor. 10: 9. Sept. for יצא Deut. 6: 16 where see. 8: 16. Ps. 78: 18.

Ἐκπέμπω, f. ψω, *to send out*, *to send forth*, Acts 13: 4. 17: 10. Sept. for יצא Gen. 24: 54, 56, 59.—Bar. 4: 16. Xen. H. G. 1. 1. 32.

Ἐκπερισσῶς, adv. (περισσῶς), *abundantly*, *exceedingly*, *vehemently*, Mark 14: 31 in Mss. for ἐκ περισσοῦ.

Ἐκπείαννυμι, f. ἀσω, (πείαννυμι Butt. § 114,) *to spread out*, *to expand*, *to stretch forth*, e. g. the hands in supplication, Rom. 10: 21, from Is. 65: 2 where Sept. for יצא, as also Ex. 9: 30, 34. — Eccles. 48: 20. 1 Macc. 3: 48 τὸ βιβλίον. Pol. 1. 44. 3.

Ἐκπηδάω, ᾶ, f. ἴσω, *to leap out*, *to rush forth*, intrans. Acts 14: 14 ἐκπήδησαν εἰς τὸν ὄχλον in later edit. for ἐκπέδησαν in text. rec.—Judith 14: 17 ἐκπέδησεν εἰς τὸν λαόν. Jos. Ant. 6. 9. 5. Xen. Cyr. 1. 4. 8.

Ἐκπίντω, f. ἐκπινούμαι, perf. ἐκπίντωμαι, aor. 2 ἐξέπασον, aor. 1 ἐξέπασα Gal. 5: 4, comp. Butt. § 97. n. 9. § 114. p. 298. Winer § 13. 1. a. Lob. ad Phryn. p. 724; *to fall out of*, *to fall from or off*, intrans.

a) pp. spoken of things which fall out of or from their places, etc. e. g. stars from heaven, Mark 13: 25, coll. Matt. 24: 29, and Is. 14: 19 where Sept. πῶς ἐξέπασον ἐκ τοῦ οὐρανοῦ ὁ ἰσφορός, for יצא. So of flowers, James 1: 11 and 1 Pet. 1: 24 ἄνθος αὐτοῦ ἐξέπεσε, comp. Sept. for יצא Is. 28: 1, 4. So of chains from the hands, Acts 12: 7. a boat from a ship, Acts 27: 32. — Herodian. 3. 7. 8. Xen. Cyr. 5. 4. 8. — Spoken of a ship, *to fall out or to be driven out of its course*, usually seq. εἰς c. acc. of place, *to be driven upon*; Acts 27: 17 φοβ. μὴ εἰς τὴν Σύρτιν ἐκπίσωσι. v. 26, 29. — Diod. Sic. 2. 60 to

πλοῖαριον—ἐκπεσὶν εἰς ἄμμος. Pol. 1. 51. 11. Xen. An. 7. 5. 12. Comp. ἐκ. ἐκ τῆς ὁδοῦ Xen. An. 5. 2. 31. — Trop. *to fall from* any state or condition, i. e. *to lose one's part or interest in that state*; seq. gen. τῆς χάριτος Gal. 5: 4. τοῦ ἰδίου στηριγμοῦ 2 Pet. 3: 17. πόθον ἐκπ. Rev. 2: 5 in text rec. where others πέπτωμας. — Jos. Ant. 7. 9. 2. Luc. D. Deor. 1. 2 or 4. Thuc. 8. 81.

b) metaph. *to fall away*, i. e. *to fail, to be without effect, to be in vain*, ἡ ἀγάπη 1 Cor. 13: 8. ὁ λόγος Θεοῦ Rom. 9: 6. So ἔξ, Sept. πίπτω Josh. 23: 14. 2 K. 10: 10. διαπίπτω Josh. 21: 45. — Plut. de Audit. VI. p. 140. 1. ed. Reisk. λόγος ὑπὸνέμιος ἐκπίπτων.

Ἐκπλέω, f. εὔσομαι, *to sail out of, to sail from*, a port or harbour, seq. εἰς, Acts 15: 39. 18: 18. seq. ἀπό 20: 6. — c. εἰς Xen. H. G. 4. 8. 32. seq. ἀπό An. 5. 6. 23.

Ἐκπληρώω, ὦ, f. ὥσω, *to fill out, to complete in full*, trans. e. g. in measure or number, 2 Macc. 8: 10. Xen. Cyr. 5. 4. 32. — In N. T. metaph. *to fulfil*, e. g. a promise, Acts 13: 32. — Pol. 1. 67. 1 ἐκπιδας.

Ἐκπλήρωσις, εὐς, ἡ, (ἐκπληρώω,) *a filling out, completion*, 2 Macc. 6: 14. In N. T. of time, *fulfilment*; Acts 21: 26 διαγγέλων τὴν ἐκπλήρωσιν τῶν ἡμερῶν τοῦ ἁγν. *announcing the fulfilment* [full observance] *of the days*, i. e. that he was about to keep in full the proper number of days, etc. comp. Num. 6: 9. — So ἐκπληρώω, Diod. Sic. 2. 57 νόμιμον δ' αὐτοῖς ἐστὶ ζῆν ἐτῶν ὀρισμένων, καὶ τὸν χρόνον τούτου ἐκπληρώσαντες, ἐκουσῶς μεταλλάττειν. Comp. πληρώω 1 Macc. 3: 49.

Ἐκπλήσσω v. τιω, f. ἔω, aor. 2 pass. ἐξεπλήσθην (α instead of η) in such compounds as signify 'to terrify,' etc. Butt. § 114 πλήσσοι; pp. *to strike out, to force out by a blow*; but found only trop. *to strike one out of his senses, his self-possession*, i. e. *to strike with astonishment, terror, admiration, etc.* Xen. Mem. 4. 5. 6. Mag. Eq. 8. 19. — In N. T. only Pass. *to be struck with astonishment, admiration, etc.* i. e. *to be astonished, to be amazed*, genr. Matt. 19:

25. Mark 10: 23. Sept. for πηχῇ Ecc. 7: 16. — Xen. Cyr. 3. 3. 67. — Especially of admiration, comp. Titm. de Syn. N. T. p. 134. absol. Matt. 13: 54. Mark 6: 2. 7: 37. Luke 2: 48. Seq. ἐπὶ c. dat. Matt. 7: 28 ἐπὶ τῇ διδασκῇ. 22: 33. Mark 1: 22. 11: 18. Luke 4: 32. 9: 43. Acts 13: 12. — Hesych. ἐξεπλήγη· ἐθαύμασιν, ἐξέστη. Seq. ἐπὶ c. dat. Ael. V. H. 12. 41. Xen. Cyr. 1. 4. 27. seq. dat. ib. 6. 3. 15. seq. accus. 2 Macc. 7: 12. Jos. Ant. 8. 7. 5. Herodian. 1. 15. 10.

Ἐκπνέω, ὦ, f. εὔσω, *to breathe out or forth*, trans. Plut. ed. Reisk. VIII. 238. 6. Plato Phaedo. 16. In N. T. intrans. *to expire, to die*, Mark 15: 37, 39. Luke 23: 46. — Soph. Aj. Fl. 1045. Plut. de gen. Socr. 32. — The accus. τὴν ψυχὴν is strictly here implied; so in full, Eurip. Orest. 1163 ἐκπνέων τὴν ψυχὴν. Phoenix. 1475.

Ἐκπορεύομαι, f. εὔσομαι, *to go out of, to go or come forth*, spoken

a) of persons, seq. ἐκ c. gen. of place whence, Mark 13: 1 ἐκπορευομένου αὐτοῦ ἐκ τοῦ ἱεροῦ. Seq. ἀπό, Matt. 20: 29 ἐκπορευομένων αὐτῶν ἀπὸ Ἱερουσό. Mark 10: 46. ἔξω c. gen. Mark 11: 19. ἐκείθεν Mark 6: 11. παρὰ c. gen. of person from whom, John 15: 26. absol. Luke 3: 7. Acts 25: 4. Spoken of demons, absol. Matt. 17: 21. Sept. c. ἐκ for ἧν ΝΣΨ Pa. 19: 6. c. ἀπὸ Ex. 5: 20. c. ἐκείθεν Deut. 11: 10. — c. ἐκ Pol. 6. 58. 4. absol. Xen. Ag. 2. 25. — Seq. εἰς c. acc. of place whither, Mark 10: 17 ἐκπορευομένου αὐτοῦ εἰς ὁδόν. John 5: 29. ἐπὶ c. acc. of pers. Rev. 16: 14. πρὸς c. acc. of pers. Matt. 3: 5. Mark 1: 5. Sept. c. εἰς for ΝΣΨ Ex. 33: 7. c. ἐπὶ Ex. 7: 15. c. πρὸς Judg. 9: 33. — c. εἰς Xen. An. 5. 6. 33. ἐπὶ ib. 5. 1. 8.

b) of things, *to go forth from, to proceed out of*; seq. ἐκ c. gen. ἐκ τοῦ ἀνθρώπου, Mark 7: 20. ἐκ τῆς καρδίας 7: 21. τὰ ἐκπορ. ἐκ τοῦ στόματος, Matt. 15: 11, 18. Luke 4: 22. Eph. 4: 29. Also symb. of a sword, Rev. 1: 16. 19: 15, 21. (comp. 2: 16. Is. 49: 2. Hos. 6: 5.) of lightning, Rev. 4: 5. fire, 9: 17, 18. 11: 5. a river, 22: 1. Seq. ἀπὸ Mark 7: 15. διὰ c. gen. Matt. 4: 4. ἔσωθεν Mark 7: 23. Sept. c. ἐκ for ΝΣΨ Num. 32: 24. Ez. 1: 13. for ἡ ΝΣΨ Deut. 8:

3. 23: 24. — Seq. εἰς c. acc. of place whither; spoken of rumour, Luke 4: 37 ἔκπορ. ἡχος παρὶ αὐτοῦ εἰς πάντα τόπον. In the sense of to be ejected, εἰς τὸν ἀφιδρώνα, Mark 7: 19.

c) from the Heb. in the phrase εἰσπορεύομαι καὶ ἐκπορεύομαι, to go in and out, i. e. to perform one's daily duties, Acts 9: 28; see in Εἰσπορεύομαι c, and Εἰσέρχομαι d.

Ἐκπορνέω, f. εἴσω, to whore it out, i. e. to practise fornication, to be given to lewdness, intrans. Jude 7. Sept. for נָחַד Gen. 38: 24. Ex. 34: 16.—Fabr. Cod. Pseud. V. T. I. p. 653.

Ἐκπύω, f. ὕσω, to spit out, Hom. Od. 5. 322. In N. T. metaph. to loathe, to reject, trans. Gal. 4: 14. comp. Rev. 3: 16. — So ἀποπύω Eurip. Androm. 607. Hesiod. Op. et D. 724.

Ἐκρίζω, ὦ, f. ὥσω, to root out or up, trans. Matt. 13: 29. 15: 13. Luke 17: 6. Jude 12 δένδρα ἐκρίζωθέντα, i. e. the same as rooted up. Sept. for שָׁרַף Jer. 1: 10. קָרַץ Zeph. 2: 4. — Wisd. 4: 4.

Ἐκστασις, εως, ἡ, (ἐξίστημι,) pp. a putting away, removal, sc. of any thing out of a place etc. Plut. ed. Reisk. IX. p. 727. 8 ἔκστασις θερμότητος. ib. 728. 9. In N. T. and commonly, metaph. ecstasy, i. e. the state of being out of one's usual mind; Hesych. φρενὸς ἔκστασις, ὁ εἰς ἑαυτὸν μὴ ὄν. Thus

a) genr. as arising from any strong emotion, astonishment, amazement, e. g. from admiration, Mark 5: 42. Luke 5: 26. Acts 3: 10. from terror, Mark 16: 8. Sept. for נִרְאָה Jer. 5: 30. נִרְאָה Deut. 28: 28. נִרְאָה Gen. 27: 33. נִרְאָה 2 Chr. 14: 14. נִרְאָה Ez. 27: 35. — Test. XII Patr. p. 538. Plut. ed. Reisk. VI. 136. 8 ἐκστάσεις καὶ ταραχὰς καὶ πτοίας ἐπιφέρειν.

b) a trance, i. e. a state in which the soul is unconscious of present objects, being rapt into visions of distant or future things, Acts 10: 10. 11: 5. 22: 17. comp. 2 Cor. 12: 2 sq. Ez. 1: 1.—Artemid. 2. 37. Comp. Sept. for נִרְאָה Gen. 2: 21. Hesych. ἐκστασις ὕπνῳ, φόβῳ.

Ἐκστρέφω, f. ψω, to turn out of a place, trans. e. g. a tree or post ἐκ τῆς γῆς; Arr. Exped. Al. M. 3. 29. to turn inside out, as a garment, Schol. in Aristoph. Nub. 89. — In N. T. metaph. to change, sc. for the worse, i. e. to subvert, to pervert, perf. pass. Tit. 3: 11. So Sept. for נִפְתָּח Am. 6: 12. Pass. for נִפְתָּח Deut. 32: 20.—genr. Aristoph. Nub. 89 ἐκστρέφον ὡς τάχιστα τοὺς σκευῶν τρόπους.

Ἐκταράσσω v. τιω, f. ξω, to stir up wholly, to disturb greatly, to agitate greatly, trans. e. g. trop. τὴν πόλιν, Acts 16: 20. Sept. for נִרְאָה Ps. 18: 4. נִרְאָה Ps. 88: 17.—Wisd. 17: 3. 18: 7. Andocid. de Myster. ὁ δὲ τὴν πόλιν ὅλην ἐκταράσας.

Ἐκτείνω, f. τεῖνω, perf. τέταξα, to stretch out, to extend, e. g. τὸν τράχηλον Xen. Eq. 1. 8. or the body for sleep, Xen. Conv. 4. 31. In N. T. spoken

a) of the hand, τὴν χεῖρα ἐκτείνειν, to stretch forth the hand, genr. Matt. 12: 13 bis. 26: 51. Mark 3: 5 bis. Luke 6: 10. Acts 21: 1. Sept. for יָד נִתְּנָה Josh. 8: 19. Ex. 15: 12. יָד נִתְּנָה Gen. 19: 10. 22: 10.—Ceb. Tab. 30. Xen. Eq. 7. 2.—So for the purpose of healing, Matt. 8: 3. Mark 1: 41. Luke 5: 13. Acts 4: 30. of assisting, Matt. 14: 31. of entreaty, John 21: 18. — Seq. ἐπὶ c. acc. of pers. to stretch out one's hand upon, i. e. genr. towards, Matt. 12: 49; or i. q. to lay hands upon in a hostile manner, Luke 22: 53; so Sept. for יָד נִתְּנָה Ex. 7: 5. Jer. 6: 12. Ez. 6: 14.—1 Macc. 12: 39, 42.

b) of an anchor, i. e. to let go an anchor with its cable, to cast anchor, Acts 27: 30.

Ἐκτελέω, ὦ, f. ἴσω, to finish out or off, to complete fully, absol. Luke 14: 29, 30. Sept. for נִתְּנָה Deut. 32: 45.—Pol. 10. 26. k. Xen. Lac. 10. 7.

Ἐκτένεια, ας, ἡ, (ἐκτείνω,) extension, Herodian. 7. 2. 8.—In N. T. trop. intentness, assiduity; Acts 26: 7 ἐν ἐκτένεια, i. e. intently, assiduously.—2 Macc. 14: 38. Phalar. Ep. 68. A word of the later Greek, Lob. ad Phryn. p. 311.

Ἐκτενής, εος, οὗς, ὁ, ἡ, adj. (ἐκτείνω,) pp. extended; trop. intent, earnest, fervent, Acts 12: 5 προσευχῇ ἐκτ. 1 Pet.

4: 8 ἀγάπη. — 3 Macc. 5: 29. Pol. 22. 5. 4. Chiefly in later writers, Lob. ad Phryn. p. 311.—Neut. compar. *ἐκτενέστερον* as adv. *more earnestly*, Luke 22: 44. See Buttm. § 115. 5.

Ἐκτενώς, adv. (*ἐκτενής*), *intently, earnestly*, 1 Pet. 1: 22. Sept. for תְּקַדְּחַתְּ Jon. 3: 8.—3 Macc. 5: 9. Diod. Sic. 2. 24. Pol. 8. 21. 1. A later word, Lob. ad Phryn. p. 311.

Ἐκτίθῃμι, f. ἐκθήσω, *to place out, to expose*, trans. viz.

a) an infant that it may perish, Acts 7: 21 *ἐκτιθέντα δὲ αὐτόν*, in particip. aor. 1 pass. comp. Buttm. § 107. n. I, 16.—Wisd. 18: 5. Ael. V. H. 2. 7. Diod. Sic. 3. 58. ib. 4. 64. comp. in *Ἐκθετός*.

b) Mid. *ἐκτίθεμαι*, *to set forth, to expound, to declare*, Acts 11: 4. 18: 26. 28: 23. Sept. for תְּבִי Job 36: 13.—Jos. Ant. 1. 12. 2. Athen. VII. p. 278.

Ἐκτινάσσω v. τιτω, *ἀξω*, *to shake out or off*, e. g. τὸν κοινοῦ τῶν ποδῶν, Matt. 10: 14. Acts 13: 51. τὸν χοῦν ὅπου τ. ποδ. Mark 6: 11. τὰ ἱμάτια, Acts 18: 6. These were symbolical actions, signifying the total breaking off of all further intercourse. Comp. Lightfoot, Hor. Heb. ad Matt. 10: 14.—Plut. Cato Maj. 14.

Ἐκτός, η, ον, ordin. num. (ἕ.) *the sixth*, as ἕκτη ὥρα, *the sixth hour*, i. e. in the Jewish reckoning, noon, Matt. 20: 5. 27: 45. Mark 15: 33. Luke 23: 44. John 4: 6. 19: 14. Acts 10: 9. Also Luke 1: 26, 36. Rev. 6: 12. 9: 13, 14. 16: 12. 21: 20. Sept. for שֵׁשֶׁת Gen. 1: 31. 30: 19.—Hom. Od. 3. 415.

Ἐκτός, adv. (*ἐξ*), *out of, without*, i. e.

a) pp. of place, with the art. τὸ ἐκτός, *the outside*, Matt. 23: 26 τὸ ἐκτός αὐτῶν. Buttm. § 125. 6, 7. — So τὰ ἐκτός, Arr. Dia. Ep. 3. 7. 2. Pol. 3. 48. 2. — As a prep. with a gen. *out of*, 2 Cor. 12: 2, 3, εἰς ἐκτός τοῦ σώματος. 1 Cor. 6: 18 πᾶν ἁμάρτημα ἐκτός τοῦ σώματος ἐστὶ, i. e. does not pertain to the body, is not physical. — Hom. Od. 12. 219. Xen. Mag. Eq. 7. 4.

b) trop. *without*, i. e. *except, besides*, as prep. c. gen. Acts 26: 23 οὐδὲν ἐκτός

λέγων ὅν κ. τ. λ. 1 Cor. 15: 27. Sept. for תְּבִי 1 K. 4: 23. Judg. 8: 26. תְּבִי 1 K. 10: 13. Dan. 11: 4.—Xen. H. G. 1. 2. 3. ib. 1. 6. 35.—By pleonasm prefixed to εἰ μή, as ἐκτός εἰ μή, *without perhaps, unless, except*, 1 Cor. 14: 5 ἐκτός εἰ μή διαρρηνύη. 15: 2. 1 Tim. 5: 19. See Winer § 67. p. 487. Lob. ad Phryn. p. 459. — Luc. D. Mort. 16. 4. quom. Hist. conscr. 13, 21, 38. pro Imag. 23, 28.

Ἐκτρέφω, f. φω, *to turn out or away*, trans. sc. from a place, course, etc. e. g. τὸ ὄδιον ἐκτρέψε Thuc. 5. 65. Mid. and aor. *ἐκτρέφην* as Mid. (Buttm. § 136. 2.) *to turn one's self away from a way or course*, i. e. *to turn aside from, to deflect*, intrans. e. g. τῆς ὁδοῦ Ael. V. H. 14. 49. ἔσω τῆς ὁδοῦ Arr. Exp. A. M. 3. 21. 7. 'absol. Xen. An. 4. 5. 15.—Hence in N. T. Mid. metaph. *to turn away from*, intrans. viz.

a) from the true course, spoken of those who abandon the truth and embrace error, 1 Tim. 1: 6 *ἐκτρέψαντες εἰς ματαιολογίας*. seq. ἐπὶ 2 Tim. 4: 4. seq. ὁπίσω 1 Tim. 5: 15. absol. Heb. 12: 13 *ἵνα μὴ τὸ χαλὸν ἐκτραπῇ*, viz. 'make straight and level paths, that the lame may not be driven to turn aside into other paths, but may be healed,' i. e. that those who are wavering in faith may not be led to turn quite away, but rather be brought back and established. Others here render *ἐκτραπῇ*, *be wrenched, dislocated*, but without sufficient authority.—Polyb. 6. 10. 2, 7, εἰς κακίας. Jos. Ant. 8. 10. 2. Plut. ed. Reisk. VI. 428. 7.

b) seq. accus. of person or thing, *to turn away from, to avoid*; 1 Tim. 6: 20 *ἐκτρέψομενος τὰς βεβήλους νενοφερίας*.—Jos. Ant. 4. 8. 10. Epict. Ench. 31. 3. Plut. ed. Reisk. VI. 282. 1.

Ἐκτρέφω, f. ἐκτρέφω, *to nourish out* sc. in full, *to nourish up, to bring up to maturity*, e. g. children. Sept. for תְּבִי Kal and Piel, 1 K. 12: 8, 10. Is. 23: 4. 49: 21. Xen. An. 7. 2. 32. — In N. T. genr. *to nourish up, to cherish*, e. g. τὴν ἑαυτοῦ σάφρα, Eph. 5: 29. Sept. for תְּבִי Gen. 45: 11.—Ael. V. H. 2. 14. Xen. Oec. 17. 10. — In the sense of *to train up, to educate*, trans. Eph. 6

4 ἐκτρέφετε αὐτὰ ἐν παιδαίᾳ κ. τ. λ. — Sept. Prov. 23: 24. Pol. 1. 65. 7 ἐν παιδαίᾳ καὶ νόμοις κ. τ. λ.

Ἐκτρώμα, αἰος, τό, (ἐκτρώσκειν to wound out, i. e. 'to cause or suffer abortion,' Diod. Sic. 3. 64. ib. 4. 2. Herodot. 3. 32,) an abortion, one born prematurely, trop. 1 Cor. 15: 8, coll. v. 9. Sept. for ἔκτ Job 3: 16. Ecc. 6: 3. — Aristot. H. An. 10. 27. Philo Leg. Alleg. p. 54. C. — Found only in Ionic and later writers; the Attics said ἄμβλωμα, Phryn. p. 208 et ibi Lob. Thom. Mag. p. 318 sq. Sturz de Dial. Alex. p. 164.

Ἐκτρέφω, f. ἐτόσω, aor. 1 ἐτένευκα, aor. 2 ἐτένευκον, to bear out, to carry out, to bring forth, trans.

a) pp. out of a place, Luke 15: 22 τὴν στολήν, sc. from its place. Acts 5: 15 τοὺς ἀσθονῆς, sc. out of the houses. 1 Tim. 6: 7. Sept. for מִן הַבַּיִת 1 Sam. 5: 1. מִן הַבַּיִת Gen. 14: 18. Judg. 6: 19. — Herodian. 2. 1. 3, 4. Xen. Cyr. 5. 2. 7. — So of a dead body for burial, Acts 5: 6, 9, 10. — Pol. 1. 80. 10. Xen. An. 6. 1. 6. Mem. 1. 2. 53.

b) spoken of the earth, to bring forth, to yield, trans. Heb. 6: 8 τὰς ἀκανθὰς. Sept. for מִן הַבַּיִת Gen. 1: 12. Hag. 1: 11. — Diod. Sic. 2. 47. Xen. Oec. 17. 10.

Ἐκτρέφω, f. ἐύθομαι, to flee out of a place, intrans. Acts 19: 16 ἐκφυγεῖν ἐκ τοῦ οἴκου. absol. 16: 27. — Ecclus. 27: 20. Xen. Cyr. 6. 1. 40. An. 4. 7. 6. — Trans. to flee from, to escape, seq. acc. e. g. calamities, Luke 21: 36. τὰς χεῖρας τινος, i. e. out of the power of any one, 2 Cor. 11: 33. (Susann. 22. 2 Macc. 6: 26.) τὸ κρῖμα τοῦ θεοῦ, Rom. 2: 3. (2 Macc. 7: 35 κρίσις.) also c. acc. impl. 1 Thess. 5: 3. Heb. 2: 3. coll. Ecclus. 16: 13. Sept. for מִן הַבַּיִת Job 15: 30. מִן הַבַּיִת Prov. 10: 19. — Diod. Sic. 1. 31. Herodian. 1. 9. 16.

Ἐκφοβέω, ᾧ, f. ἤσω, (ἐκ intens.) to frighten outright, to terrify greatly, trans. 2 Cor. 10: 9. Sept. for מִן הַבַּיִת Lev. 26: 6. Zeph. 3: 14. מִן הַבַּיִת Job 7: 14. — Jos. Ant. 2. 5. 5. Pol. 14. 10. 3.

Ἐκφοβος, ου, ὁ, ἡ, adj. (ἐκφοβέω,) frightened outright or out of one's senses,

greatly terrified, Mark 9: 6. Heb. 12: 21. Sept. ἐκφ. εἰμι for מִן הַבַּיִת Deut. 9: 19.

Ἐκφύω, f. ἴσω, aor. 2 ἐξέφυον, to generate out, to produce, to put forth, trans. Matt. 24: 32 and Mark 13: 28 ὅταν ὁ κλαδὺς—τὰ φύλλα ἐκφύῃ, in subjunct. pres.—Symm. for מִן הַבַּיִת Ps. 104: 14, Sept. ἐξαγαγεῖν. Plut. ed. Reisk. VIII. 732. 10. — Others in these passages read ἐκφυῖ, which is the subjunct. of ἐκφύω, a later form of the aor. 2 for ἐξέφυον, (intrans. as also the perf.) to egerminate, to shoot out, to put forth, i. e. the leaves put forth. See Buttm. §114 φύω. Passow sub φύω. Winer § 15. p. 81. — Jos. Ant. 2. 5. 5 σταχύας ἐκφυόντας. Palaeph. 6. 1. Hesych. ἐκφύω. ἐκφύωσις, γεννηθῆναι. perf. Hom. Il. 11. 40.

Ἐκχέω, also ἐκχύνω a later form disapproved by the grammarians, Lob. ad Phryn. p. 726; fut. ἐκχεῖω, instead of the Att. ἐκχέω for ἐκχεῖσω, Buttm. § 95. n. 9. § 114 χέω. Ausf. Sprachl. II. p. 436. Matth. §182. n. 1. Winer §13. 3. — Aor. 1 ἐκέχεα, Buttm. § 96. n. 1. Matth. §185. n. For the 3 pers. aor. 1 ἐκέχε John 2: 15. al. see Buttm. § 105. n. 2.* — Perf. Pass. ἐκέχυνμαι, Buttm. § 98. n. 4. — Aor. 1 Pass. ἐκέχυσθην, fut. 1 Pass. ἐκχυθήσομαι; comp. Buttm. §114 χέω. — To pour out, trans.

a) pp. Matt. 9: 17 and Mark 2: 22, ὁ οἶνος ἐκχέεται, the wine is poured out, i. e. spilled. Luke 5: 37. John 2: 15 ἐκέχε (aor. 1) τὸ κέρμα, i. e. he poured out the money, scattered it upon the ground, etc. Acts 1: 18 ἐκχύθη πάντα τὰ σπλάγχνα αὐτοῦ, i. e. his bowels gushed out. Sept. for מִן הַבַּיִת Ex. 4: 9. Judg. 6: 20. of ashes and dust, Lev. 4: 12. 14: 41. ζαλκόν Ex. 16: 35. ἐκχύθη ἡ κοίλα αὐτοῦ 2 Sam. 20: 10. — Hom. Il. 3. 296 οἶνον. Arr. Diss. Ep. 4. 10. 28. Herodian. 4. 4. 18 πάντα. Xen. H. G. 6. 5. 50 ἐκτίθηται. — In the phrase αἷμα ἐκχέω, to pour out blood, to shed blood, to kill, Acts 22: 20. Rom. 3: 15. Rev. 16: 6. So particip. αἷμα ἐκχυνόμενον, Matt. 23: 35. Luke 11: 50. Spoken of the blood of Christ shed or poured out as a sacrifice for sin, παρὶς v. ὑπὲρ πολλῶν, Matt. 26: 28. Mark 14: 24. Luke 22: 20. Sept. for מִן הַבַּיִת Gen. 9: 6.

1 Sam. 25: 31. 2 K. 21: 16. coll. Deut. 19: 10. Ps. 79: 10. — By meton. of the container for the contents, *ἐκχ. τὴν φιάλην*, Rev. 16: 1, 2, 3, 4, 8, 10, 12, 17.

b) metaph. to pour out, to shed abroad, to give largely; seq. *ἐν*, Rom. 5: 5 ἡ ἀγάπη τοῦ θεοῦ ἐκχύνεται ἐν ταῖς καρδίαις ὑμῶν. seq. *ἐπὶ* c. acc. of pers. e. g. τὸ πνεῦμα, Acts 2: 17, 18, 33. 10: 45. Tit. 3: 6. So Sept. and *ἔρψ* Ps. 79: 6. Jer. 14: 16. πνεῦμα Joel 2: 28, 29. 4: 19. Zech. 12: 10. — Eccclus. 18: 11. 24: 35.

c) trop. Pass. or Mid. to be poured out, spoken of persons, i. e. as in Engl. intrans. to pour forth, to rush tumultuously, Hom. Od. 8. 515. Plut. ed. Reisk. III. 761. 2, εἰς τὴν ὁδόν. Comp. Sept. Judg. 9: 44. 20: 37. In N. T. and later writers spoken metaph. of a passion or direction of the mind, to rush into, to give one's self up to, e. g. τῇ πλάνῃ τοῦ Βαλάμ Jude 11.—Eccclus. 37: 32. Test. XII Patr. p. 520 πορεύει ἐν ᾗ ἐξεχύθη ἔγω. Plut. Vit. Marc. Anton. 21 εἰς τὸν ἡδοναθῆ καὶ ἀκόλαστον βίον ἐκχευμένος. Pol. 32. 11. 4. Comp. Lat. 'effundantur ad luxuriam,' Liv. 34. 6. 'in amorem effusus,' Q. Curt. 8. 5.

Ἐκχύνω, see in Ἐχέω.

Ἐκχωρέω, ᾧ, f. ἴσω, to depart out of a place, to go away, to flee out, Luke 21: 21. Sept. for *עָרַב* Am. 7: 12. —1 Macc. 9: 62. Ael. V. H. 3. 21.

Ἐκπύχω, f. ἔω, to breathe out, to expire, to die, intrans. Acts 5: 5, 10. 12: 23. — Sept. Ez. 21: 7 [12]. coll. Judg. 4: 21.

Ἐκὼν, οὔσα, ον, willing, voluntary, usually in an adverbial sense, Rom. 8: 20. 1 Cor. 9: 17. See Buttm. §123. n. 3. — Sept. Ex. 21: 13. Herodian. 2. 4. 5. Xen. Cyr. 1. 1. 4.

Ἐλαία, ας, ἡ, an olive, viz.

a) the tree, an olive-tree, symbolically, Rom. 11: 17, 24. Rev. 11: 4. Sept. for *עָרַב* Gen. 8: 11. Judg. 9: 8, 9. symb. Zach. 4: 3, 11, 12. — Xen. An. 6. 4. 6. —Elsewhere, τὸ ὄρος τῶν ἐλαιῶν, the Mount of Olives, i. e. the high ridge lying east of Jerusalem parallel to the city, and separated from it by the val-

ley of the Cedron; it was formerly planted with olive-trees, of which few remain; see Calmet, art. *Jerusalem* p. 564, and art. *Olives, Mount of*. Matt. 21: 1. 24: 3. 26: 30. Mark 11: 1. 13: 3. 14: 26. Luke 19: 29, 37. 21: 37. 22: 39. John 8: 1. Sept. for *עָרַב* Zeph. 14: 4. comp. 2 Sam. 15: 30.—Jos. Ant. 20. 8. 6. B. J. 5. 2. 3. — On the value and culture of the olive, see Jahn § 71. Rees' Cycl. art. *Olea*.

b) the fruit, an olive, James 3: 12. — Xen. An. 7. 1. 37. Oec. 19. 13.

Ἐλαιον, ου, τό, (ἐλαία) οἶλ, i. e. olive-oil, of various qualities and uses; e. g. for lamps, Matt. 25: 3, 4, 8. for wounds and anointing the sick, Mark 6: 13. Luke 10: 34. James 5: 14. as mixed with spices for anointing the head and body in token of honour etc. Luke 7: 46. Heb. 1: 9, see in Ἀλείφω. Jahn § 148. Oil was also an article of traffic, Luke 16: 6. Rev. 18: 13. Sept. for *עָרַב* Gen. 28: 18. 1 Sam. 16: 1, 13. al.—Xen. An. 4. 4. 13. Conv. 2. 4.—By meton. and genr. οἶλ is put for the fruit or the tree, Rev. 6: 6. comp. Is. 40: 10. Hag. 1: 11.

Ἐλαιῶν, ὄνος, ὁ, (ἐλαία) an olive-yard, pp. Sept. for *עָרַב* Ex. 23: 11. 2 K. 5: 26.—In N. T. as a name of the Mount of Olives, Acts 1: 12; see in Ἐλαία a.—Jos. Ant. 7. 9. 2.

Ἐλαμίτης, ου, ὁ, an Elamite, an inhabitant of Elam or Elymais, a region of Persia near the extremity of the Persian gulf, between Media and Babylonia, and forming part of the district of Susiana or the modern Khusistan, of which Susa was the capital; Acts 2: 9. Comp. Is. 21: 2. Jer. 49: 34 sq. Dan. 8: 2. — See Rosenm. Bibl. Geogr. I. i. p. 300 sq.

Ἐλάσσω v. τιῶν, ονος, ὁ, ἡ, adj. pp. compar. of ἐλαχός an old epic word, but used as compar. of μικρός, Buttm. § 68. 4, i. e. less, minor, e. g. in quality, inferior, as wine, John 2: 10. in age, younger, Rom. 9: 12. (Sept. for *עָרַב* Gen. 25: 23.) in dignity, Heb. 7: 7.—Herodian. 5. 1. 14.—Neut. adverbially, less than, 1 Tim. 5: 9. comp. Buttm. §115. 5.—Diod. Sic. 1. 32.

Ἐλατιονέω, ὤ, f. ἴσω, (ἐλάττω,) *to make less*, i. e. trans. *to diminish*, Sept. Prov. 14: 36. for עֲרַבְתִּי Lev. 25: 16. רַבִּי Gen. 8: 3, 5.—In N. T. intrans. *to be less*, in respect to quantity, i. e. *to lack*, *to fall short*, absol. 2 Cor. 8: 15 ὁ τὸ ὀλίγον, οὐκ ἐλατιόνησε, quoted from Ex. 16: 18, where Sept. for רַבִּי. also for עֲרַבְתִּי Ex. 30: 15.—Eccclus. 19: 5, 7. A later word instead of ἐλαττώ, Passow sub voc.

Ἐλαττώω, ὤ, f. ὥσω, (ἐλάττω,) *to make less*, trans. e. g. in dignity, Ἰησοῦν παρὰ τοὺς ἀγγέλους, *to make lower than*, Heb. 2: 7, 9, quoted from Ps. 8: 6 where Sept. for רַבִּי. Sept. also for עֲרַבְתִּי Num. 26: 54.—Eccclus. 18: 5, 42: 29. Philo de Opif. p. 20. A. Xen. H. G. 1. 4. 16.—Pass. or Mid. intrans. *to become less*, *to decrease*, John 3: 30. Sept. for רַבִּי Jer. 44: 18.—Eccclus. 18: 19, 20. 41: 2. Joa. Ant. 7. 1. 1. Philo de Gig. p. 287. C. Plut. Vit. Pyrrh. 26 init.

Ἐλαύνω, f. ἐλάσω, perf. ἐήλασα, *to drive*, *to impel*, *to urge on*, trans. In N. T.

a) of ships and clouds driven about by winds, James 3: 4. 2 Pet. 2: 17.—Joa. Ant. 5. 3 τὸν ὑπὸν ἤλαυνε ἄνεμος. Spoken of oxen, Eccclus. 38: 28. horses, Xen. Cyr. 8. 3. 29. al.—Metaph. of a person, Luke 8: 29 ἡλαίνετο ὑπὸ τοῦ δαιμονος x. z. l.—Wisd. 16: 18. 17: 15. Xen. Mem. 2. 1. 5.

b) by impl. *to impel* sc. a vessel with oars, i. e. *to row*, absol. Mark 6: 48. John 6: 19. So Sept. for עָרַב Is. 33: 21.—Hom. Od. 13. 22. Thuc. 3. 49. Xen. H. G. 6. 2. 29. Fully written c. σὴν γαῖαν, Hom. Od. 15. 502. Xen. Ath. 1. 2.

Ἐλαφρία, ας, ἡ, (ἐλαφρός,) *lightness*, pp. in weight, Hesych. ἐλαφρία· πουρότης. In N. T. metaph. spoken of mind, *lightness*, *inconstancy*, 2 Cor. 1: 17.—Hesych. ἐλαφρία· μαρῖα. A word of the later age, Lob. ad Phryn. p. 343.

Ἐλαφρός, ἄ, ὄν, *light*, *not heavy*, easy to bear; Matt. 11: 30 φορτίον μου ἐλαφρόν ἐστιν, i. e. trop. my

precepts, requirements, are light.—Hom. Il. 12. 450. Xen. Ven. 6. 11. ib. 4. 1.—Metaph. 2 Cor. 4: 17 τὸ ἐλαφρόν τῆς θλίψεως, i. q. ἡ ἐλαφρά θλίψις, comp. Buttm. § 123. 3, and n. 4.

Ἐλάχιστος, η, ον, pp. superl. of the old epic ἐλαχίς, but used as superl. of μικρός, comp. in Ἐλάσσων, Buttm. § 68. 4, i. e. *the least*, *minimus*, e. g. in magnitude, James 3: 4. in number and quantity, Luke 16: 10 bis. 19: 17. in rank or dignity, Matt. 2: 6. 5: 19 ἐλάχ. κληθήσεται. 25: 40, 45. 1 Cor. 15: 9. in weight or importance, Matt. 5: 19 ἐντολαὶ ἐλαχ. Luke 12: 26. 1 Cor. 6: 2. 4: 3 see in Εἰμι II. h. β. So Sept. of dignity for רַבִּי 1 Sam. 9: 21. Job 30: 1. רַבִּי 2 K. 18: 24. of importance, for רַבִּי Prov. 30: 24.—Of dignity Wisd. 6: 6. Xen. Mem. 2. 1. 6. H. G. 7. 1. 4.

Ἐλαχιστότερος, η, ον, (compar. from the superl. ἐλάχιστος,) *far less*, *far inferior*, Eph. 3: 8.—Such double comparisons, though used by the poets, are elsewhere found only in the prose of a later age, Buttm. § 69. n. 3. Winer § 11. 2. b. Lob. ad Phryn. p. 136.

Ἐλάω, f. ἐλάσω, see Ἐλαίνω.

Ἐλεάζαρ, ὁ, indec. Eleazar, Heb. עֲלֵיזָר (God his helper), pr. name of a man, Matt. 1: 15 bis.

Ἐλεγξίς, εως, ἡ, (ἐλέγχω,) *conviction*, *reproof*; 2 Pet. 2: 16 ἐλεξεν ἔχειν, i. q. ἐλέγχεσθαι, *to have conviction*, i. e. *to be convicted*, *reproved*.—Sept. Job 21: 4.

Ἐλεγχος, ου, ὁ, (ἐλέγχω,) *convincing argument*, *proof*, Ael. V. H. 7. 19. Arr. Diss. Ep. 3. 10, 11. In N. T. *conviction*, i. e. by meton. *certain persuasion*, Heb. 11: 1.—Also in the sense of *refutation*, sc. of adversaries, 2 Tim. 3: 16. Sept. for רַבִּי Job 13: 6. 28: 4. רַבִּי Hos. 6: 9.—Long. de Sublim. Fragm. 3. 11.

Ἐλέγω, f. ἐε, *to shame*, *to disgrace*, only in Homer, as Od. 21. 424. Il. 9. 518 or 522.—Usually and in N. T. *to convict*, *to prove one in the wrong*, and thus to shame him, trans.

a) pp. *to convict, to show to be wrong*, etc. John 8: 9 ὑπὸ τῆς συνειδήσεως ἐλεγχομένοι. seq. παρὰ John 8: 46. 16: 8. Also 1 Cor. 14: 24. James 2: 9. Sept. for הַיָּדִיךְ Ps. 50: 21. Prov. 30: 6. — Jos. Ant. 4. 8. 15. Ael. V. H. 12. 51. Xen. Cyr. 3. 1. 12. — Hence, *to convince of error, to refuse, to confute*, Tit. 1: 9 τοὺς ἀπειθήσαντας ἐλέγχων. v. 13. 2: 15. So Sept. for הַיָּדִיךְ Job 32: 12. יָקַר Prov. 18: 17. — Arr. Diss. Ep. 2. 1. 32. Xen. Mem. 3. 8. 1.

b) by impl. *to reprove, to rebuke, to admonish*; Luke 3: 19 ἐλεγχόμενος ὑπ' αὐτοῦ παρὰ Ἡρωδιάδος. Matt. 18: 15. 1 Tim. 5: 20. 2 Tim. 4: 2. Sept. for הַיָּדִיךְ Gen. 21: 25. Prov. 9: 8. — Eccclus. 19: 12, 13, 14, 16. Ael. V. H. 13. 24. Xen. Mem. 1. 2. 47. — Hence from the Heb. in the sense of *to reprove by chastisement, to correct, to chastise*, in a moral sense, Rev. 3: 19 ἐλέγξω καὶ παιδεύω. Heb. 12: 5 quoted from Prov. 3: 11, 12, where Sept. for חִקְיָה. Sept. also for הַיָּדִיךְ Job 5: 17. Ps. 6: 2. 38: 2.

c) by impl. spoken of hidden things, *to detect, to demonstrate, to make manifest*; John 3: 20 where ἐλεγχθῆναι is parallel with φανερωθῆναι in v. 21. So Eph. 5: 11, 13. — Pol. 9. 22. 9. Herodian. 3. 12. 11. Ael. V. H. 12. 5. Xen. Conv. 8. 43.

Ἐλεεινός, ἡ, όν, (ἔλεος,) *inclined to pity, merciful*, Herodian. 1. 4. 3. In N. T. *deserving pity, pitiable*; by impl. *wretched, miserable*, 1 Cor. 15: 19. Rev. 3: 17. — Suid. ἔλεεινός· ό ἐλέους ἄξιός. Jos. Ant. 4. 6. 7. Diod. Sic. 13. 28. The Attic form is ἐλεινός, Loh. ad Phr. p. 87.

Ἐλεέω, ὦ, f. ήσω, (ἔλεος,) *to pity, to have compassion on, to have mercy on*, ec. a person in unhappy circumstances, trans. Pass. *to be pitied, to obtain mercy*; implying not merely a feeling of the evils of others, (sympathy, οἰκτιρμός,) but also an active desire of removing them; see Tittm. de Synon. N. T. p. 69 sq.

a) genr. Matt. 5: 7 αὐτοὶ ἐλεηθήσονται. 9: 27 ἐλεήσον ἡμᾶς, vñ λαβὴ. 15: 22. 17: 15. 18: 33 bis. 20: 30, 31. Mark 5: 19. 10: 47, 48. Luke 16: 24. 17: 13. 18: 38, 39. Phil. 2: 27. Jude 22 see in Διακρίνει a. Sept. for גִּזְרֵי 2 Sam. 12: 22.

2 K. 13: 22. Ps. 6: 2. מִחֶרֶץ Deut. 13: 17. Is. 13: 18. — Ael. V. H. 14. 40. Xen. Mem. 2. 6. 1. — Spoken perhaps of those who had charge of the poor etc. Rom. 12: 8. Comp. Sept. and גִּזְרֵי Prov. 14: 21, 33. 28: 8. — Of those who are freed from deserved punishment, in the Pass. *to obtain mercy, to be spared*, 1 Tim. 1: 13, 16. Comp. Sept. and גִּזְרֵי Deut. 7: 2. מִחֶרֶץ Is. 9: 19. Ez. 7: 4, 9. — By impl. and from the Heb. *to be propitious towards, to bestow kindness on*, Rom. 9: 15, 16, 18, quoted from Ex. 33: 19 where Sept. for גִּזְרֵי. comp. Gen. 43: 29.

b) spoken in N. T. of the *mercy of God through Christ, or salvation in Christ*, i. q. *to bestow salvation on*; Pass. *to obtain salvation*; Rom. 11: 30, 31, 32. 1 Cor. 7: 25. 2 Cor. 4: 1. 1 Pet. 2: 10.

Ἐλεημοσύνη, ης, ἡ, (ἐλεήμων,) *mercy, compassion*, Sept. for מִחֶרֶץ Prov. 21: 21. מִחֶרֶץ Is. 38: 18. Callim. Hymn. in Del. 152. — In N. T. by meton. of effect for cause, *alms, charity, money given to the poor, etc.* Matt. 6: 1 in text. rec. where others δικαιοσύνη q. v. Matt. 6: 2, 3, 4. Luke 11: 41. 12: 33. Acts 3: 2, 3, 10. 9: 36. 10: 2, 4, 31. 24: 17. Sept. for Chald. מִחֶרֶץ Dan. 4: 24 [27]. — Eccclus. 3: 14. 12: 3. Diog. Laert. 5. 17 ποτηρῷ ἀνθρώπων ἐλεημοσύνην ἔδωκεν.

Ἐλεήμων, ονος, ό, ἡ, adj. (ἔλεος,) *merciful, compassionate*, i. e. actively so, Matt. 5: 7. Heb. 2: 17. Sept. for מִחֶרֶץ Ex. 22: 27. Ps. 103: 8. מִחֶרֶץ Jer. 3: 12. מִחֶרֶץ Ps. 145: 8. — Hom. Od. 5. 191. Lysias 168. 40.

I. Ἐλεος, ου, ό, *mercy, compassion*, i. e. active pity, see Tittm. de Syn. N. T. p. 69 sq. Comp. in Ἐλεέω above. Matt. 23: 23. Tit. 3: 5. Heb. 4: 16. Sept. for מִחֶרֶץ Is. 60: 10. — Hom. II. 24. 44. Jos. Ant. 4. 8. 26. Luc. D. Deor. 13. 1. — From the Heb. *goodness* in general, and espec. *pity*, Matt. 9: 13 and 12: 7, quoted from Hosea 6: 6 where Sept. τὸ ἔλεος for מִחֶרֶץ, parallel to ἐπιγνώσις Θεοῦ for מִחֶרֶץ נֶחֱמָה.

II. Ἐλεος, έους, τό, found only in Sept. the N. T. and ecclesiastical writers, i. q. ό ἔλεος which alone is used by classic writers; comp. H.

Planck de Indole etc. in Bibl. Repos. I. p. 668; *mercy, compassion*, i. e. active pity; see in ἔλεος I, and comp. in *Elasios* above.

a) genr. Luke 1: 50, 78. Rom. 9: 23. 15: 9. Eph. 2: 4. 1 Pet. 1: 3. James 3: 17. Sept. for רַחֵם Neh. 13: 22. Ps. 51: 1. al. saep. רַחֵם Deut. 13: 7. Is. 63: 7. So ποιεῖν ἔλεος μετὰ τινος, *to do mercy with any one*, i. e. *to show mercy to*, i. q. ἐλεῖν, e. g. Luke 1: 72. 10: 37. James 2: 13. Sept. for רַחֵם רַחֵם Gen. 24: 12. 1 Sam. 15: 6. al. saep. Also μεγαλύνειν ἔλεος μετὰ τινος, Luke 1: 58. — In the phrase μνησθῆναι ἐλέους, *to remember mercy*, Luke 1: 54, i. e. *to give a new proof of mercy and favour to Israel*, in allusion to God's ancient mercies to that people; comp. Ps. 25: 6. 89: 29, 50. Sept. for רַחֵם רַחֵם 2 Chr. 6: 42. Jer. 2: 2. — Spoken of *mercy as exhibited in the remission of deserved punishment*, James 2: 13. Comp. Sept. for רַחֵם Num. 14: 19. also Eccles. 16: 13. Song of 3 Childr. 14.

b) spoken of the *mercy of God through Christ*, i. e. *salvation* sc. from sin and misery, in the christian sense. Jude 21 τὸ ἔλεος Ἰησοῦ, i. e. *the salvation of or through Christ*. Rom. 11: 31. So in benedictions, including the idea of mercies and blessings of every kind; e. g. δῶν ἔλεος ὁ κύριος, 2 Tim. 1: 16, 18, also joined with εὐφροσύνη etc. Gal. 6: 16. 1 Tim. 1: 2. 2 Tim. 1: 2. Tit. 1: 4. 2 John 3. Jude 2.

Ἐλευθερία, ας, ἡ, (ἐλεύθερος,) *freedom, liberty*, sc. *to do as one pleases*, 1 Cor. 10: 29. 2 Pet. 2: 19. (Diog. Laert. 7. 121.) From the yoke of the Mosaic law, Gal. 2: 4. 5: 1, 13 bis. 2 Cor. 3: 17, coll. v. 6, 7. so from the yoke of external observances in general, 1 Pet. 2: 16. From the dominion of sinful appetites and passions, James 1: 25. 2: 12. (Xen. Mem. 4. 5. 2.) From a state of calamity and death, Rom. 8: 21.

Ἐλεύθερος, ἐρα, ον, pp. 'one who can go where he will,' from obsol. ἐλεύθεω i. q. ἔρχομαι; hence, *free, at liberty*, viz.

a) in a civil sense, (α) *free-born*, 1 Cor. 12: 13. Gal. 3: 28. 4: 22, 23, 30, 31.

Eph. 6: 8. Col. 3: 11. Rev. 6: 15. 13: 16. 19: 18. Trop. of the heavenly Jerusalem, *nobler*, Gal. 4: 26. Sept. for רַחֵם Neh. 13: 17. Ecc. 10: 17. — Esdr. 3: 19. Xen. Mem. 2. 7. 3, 4, 6. — (β) *freed, made free*, John 8: 33. 1 Cor. 7: 21, 22. Sept. for רַחֵם Ex. 21: 2, 26, 27. — (γ) *free, exempt*, sc. from an obligation, law, etc. Matt. 17: 26. Rom. 7: 3 et 1 Cor. 7: 39, comp. Sept. for רַחֵם Deut. 21: 14. — Herodian. 1. 10. 4. — *Al- so free*, from external obligations in general, so as to act as one pleases, 1 Cor. 9: 1, 19, coll. v. 4. (Xen. Hi. 1. 16.) Or in respect to the exercise of piety, 1 Pet. 2: 16. — *Metaph. free* from the slavery of sin, John 8: 36.

b) in the sense of *free from, without, destitute*, Rom. 6: 20 ἐλεύθεροι τῇ δικαιοσύνῃ, *destitute as to righteousness*, i. e. *without righteousness*; for the dat. see Winer § 31. 3. Matth. § 400. 6. Buttm. § 133. 3.

Ἐλευθερώω, ᾶ, f. ᾶσω, (ἐλεύθερος,) *to free, to set at liberty*, trans. pp. Xen. Mem. 2. 1. 28. In N. T. metaph. *to make free*, sc. from the power and punishment of sin, John 8: 32, 36. seq. ἀπό c. gen. Rom. 6: 18, 22. From the yoke of the Mosaic law, Gal. 5: 1, or of its condemnation, seq. ἀπό Rom. 8: 2. From a state of calamity and death, Rom. 8: 21. — Xen. Cyr. 8. 7. 21 ἡ ψυχὴ μάλιστα ἐλευθεροῦται. pp. seq. ἀπό H. G. 5. 2. 12.

Ἐλευσις, εως, ἡ, (obsol. ἐλεύθεω i. q. ἔρχομαι,) *a coming*, Acts 7: 52. — Act. Thom. § 28. Hesych. ἐλεύσις ἀφίξεως.

Ἐλεφάντινος, η, ον, (ἔλεφας,) *ivory*, adj. i. e. *made of ivory*, Rev. 18: 12. Sept. for רַחֵם 1 K. 10: 18. Am. 3: 15. — Herodian. 4. 2. 3, 13.

Ἐλιακείμ, ὁ, indec. *Eliakim*, Heb. עֲלִיָּאִים (God appointed), pr. name of a man, Matt. 1: 13 bis. Luke 3: 30.

Ἐλιεζερ, ὁ, indec. *Eliezer*, Heb. עֲלִיעֶזֶר (God his help), pr. name of a man, Luke 3: 29.

Ἐλιούδ, ὁ, indec. *Eliud*, pr. name of a man, Matt. 1: 14, 15; prob. comp.

from Heb. $\text{לֵא} God, \text{לִי} praise, but not found in O. T.$

Ἑλισάβει, ἡ, indec. *Elizabeth* the wife of Zacharias and mother of John the Baptist, Luke 1: 5, 7, 13, 24, 36, 40, 41 bis, 57. — Comp. prob. from Heb. $\text{לֵא} God, and \text{שָׁבַע} to swear, or \text{שָׂבַע} to satiate; not found in O. T.$

Ἑλισσαῖος, ου, ὁ, *Elisha*, Heb. $\text{עֲשֵׂה} (God his deliverance), the celebrated prophet of the O. T. Luke 4: 27. See 1 K. 19: 16 sq. 2 K. c. 2. c. 4 sq. c. 13: 14 sq.$

Ἑλίσσω ν. τιω, f. ξω, (ἐλίσσω,) *to roll up, to fold up, as a garment to be laid away; trop. of the heavens, Heb. 1: 12, quoted from Ps. 102: 27 where Sept. for Heb. \text{הִלֵּי} Comp. Is. 34: 4, where Sept. for \text{לֵלֵי}. — Hom. Il. 22. 95. Anthol. Gr. IV. p. 206.*

Ἑλκος, εος, ους, τό, (ἐλκος,) *a wound, Hom. Il. 11. 812. In N. T. and later writers, an ulcer, a sore, Luke 16: 21. Rev. 16: 2, 11. Sept. for \text{לִי} Ex. 9: 9. Job 2: 7. — Pol. 1. 81. 5. Xen. Eq. 5. 1.*

Ἑλκώω, ὦ, f. ὠσω, (ἐλκος,) *to ulcerate, trans. Pass. to be full of ulcers, Luke 16: 20. — Xen. Eq. 1. 4. ib. 5. 1.*

Ἑλκύνω, a later form i. q. ἐλκω q. v. Passow in voc.

Ἑλκω, f. ἐλκύνω from ἐλκύνω, Buttm. § 114, aor. 1 ἐλκυσα, *to draw, to drag, trans. e. g. a net, John 21: 6, 11. a sword, John 18: 10. Sept. for \text{לִי} Ps. 10: 9. Jer. 38: 13. \text{לִי} 2 Sam. 22: 17. — ἐλκύναντες Xen. H. G. 7. 1. 19. ἐλκω Herodian. 4. 9. 14. Xen. An. 5. 2. 15. — Of persons, to drag, to force away, e. g. before magistrates Acts 16: 19 ἐλκυσαν. James 2: 6 ἐλκυσαν. or out of a place Acts 21: 30 ἐλκον. — Xen. Mem. 3. 6. 1. Cyr. 8. 1. 32. — Metaph. to draw, i. e. to induce to come, John 6: 44. 12: 32. So Sept. and \text{לִי} Cant. 1: 4. — Comp. Xen. Conv. 1. 9.*

Ἑλλάς, ἄδος, ἡ, *Hellas, Greece*. At first this was the name of a city in Thessaly founded by Hellen the son of Deucalion, Hom. Il. 2. 683; then of the adjacent portion of Thessaly inhabited

by the Myrmidons; afterwards of the whole central part of continental Greece, as far north as to Thesprotia, excluding the Peloponnesus and islands, Hes. Op. 655. Herodot. 8. 44, 47. Plin. H. N. 4. 11. In this sense it seems to be used in Acts 20: 2, where it is distinguished from Macedonia. Comp. Arr. Exp. Al. M. 2. 10. 11. ib. 4. 11. 14. See in Ἀγαῖα. — Elsewhere in the classics it is likewise spoken of the whole extent of Greece, including the Peloponnesus, the islands, Macedonia, etc. Xen. Vect. 1. 6. and so as opposed to Asia Minor, Xen. H. G. 3. 4. 5. but sometimes also including Ionia, Herodot. 1. 92, where Ephesus is said to be ἐν τῇ Ἑλλάδι. — The Heb. name for Greece is יָוֶן i. q. Ἰωνία, Sept. Ἰωνίαν Gen. 10: 2, but the Sept. translate it also by Ἑλλας, Is. 66: 19. Ez. 27: 13.

Ἑλλήν, ηνος, ὁ, *Hellen*, pr. name of the son of Deucalion, Hes. Fr. 28; then of his descendants, Ἕλληνες, the early inhabitants of the Thessalian Hellas, Hom. Il. 2. 684; afterwards a general name for all the Greeks, Herodian. 3. 2. 14. Xen. Cyr. 6. 3. 11. — Hence in N. T. Ἑλλήν a Greek, οἱ Ἕλληνες the Greeks, viz.

a) pp. as opp. to οἱ βάρβαροι, under which term are comprised all who are not Greeks, Rom. 1: 14, where the polished Greeks are the οἱ σοφοί. So Acts 18: 17, spoken of the Greek inhabitants of Corinth in distinction from the Jews; but the reading is uncertain. — Philo de Conf. Ling. p. 347. E. Xen. Vect. 1. 4. Comp. Loesner Obs. e Phil. p. 243.

b) as opp. to οἱ Ἰουδαῖοι it means a Greek, the Greeks, in the broadest sense, i. e. all those who use the Greek language and customs, whether in Greece, Asia Minor, or other countries; and as this was then the prevailing language, the name Greek was often used to designate all those who were not Jews, i. q. Gentiles; comp. Hug in Bibl. Repos. 1. p. 547 sq. Acts 16: 1, 3. 19: 10, 17. 20: 21. 21: 28. Rom. 1: 16. 2: 9, 10. 3: 9. 10: 12. 1 Cor. 1: 22, 23, 24. 10: 32. 12: 13. Gal. 2: 3. 3: 28. Col. 3: 11. So Acts 11: 20 in later ed. for

Ἑλληνισαίς in text rec. John 7: 35 bis, where ἡ διασπορά τῶν Ἑλλήνων is the dispersed among the Gentiles. — Comp. Sept. for דִּיפְּרָשָׁה Is. 9: 11. 1 Macc. 8: 18. 2 Macc. 4: 36. Jos. Ant. 12. 5. 1.

c) spoken of a Gentile convert to Judaism, a Greek proselyte, John 12: 20. Acts 14: 1. 17: 4. 18: 4.

Ἑλληνικός, ἡ, ὄν, Greek, Grecian, Luke 23: 38. Rev. 9: 11. — Sept. Jer. 46: 16. 50: 16. Jos. Ant. 12. 5. 1, 5. Xen. Cyr. 22. 28.

Ἑλληνίς, ἰδος, ἡ, (fem. of adj. Ἑλλην, pp. Greek, in fem. 2 Macc. 6: 8. Xen. An. 5. 1. 1. In N. T. a female Greek, i. q. a Gentile, Mark 7: 26 γυνή Ἑλλ. Acts 17: 12. Comp. in Ἑλλην b. — Palaeph. 35.

Ἑλληνιστής, οὔ, ὁ, (ἑλληνίζω, to Hellenize, i. e. to speak Greek, Thuc. 2. 68. Xen. Cyr. 7. 3. 25. Lob. ad Phryn. p. 379 sq.) a Hellenist, i. e. a Jew by birth or religion who speaks Greek; used chiefly of foreign Jews and proselytes, whether converted to Christianity or not, Acts 6: 1. 9: 29. So text rec. Acts 11: 20, where later edit. Ἑλληνας. See Hug in Bibl. Repos. I. 547 sq. Winer § 3. p. 28. n.* Wetstein on Acts 6: 1.

Ἑλληνιστί, adv. (ἑλληνίζω,) in Greek, i. e. in the Greek language, John 19: 20. Acts 21: 37. — Xen. An. 7. 6. 8. Comp. Buttm. § 119. 15. c.

Ἑλλογέω, ὦ, f. ἡσω, (ἐν, λόγος,) to reckon in, i. e. to put to one's account, Philem. 18. Metaph. of sin, to impute, Rom. 5: 13. — Hesych. ἑλλογῆ καταλογίσαι.

Ἑλμωδάμ, ὁ, indec. Elmodam, pr. name of a man, Luke 3: 28.

Ἑλπίζω, f. ἴω, (ἐλπίς,) fut. Att. ἐλπῖω Buttm. § 95. 7, to hope, to hope for, to expect, trans. and absol.

a) pp. absol. 2 Cor. 8: 5. seq. infin. aor. Luke 6: 34 παρ' ὧν ἐλπίζετε ἀπολαβεῖν. 23: 8. Acts 26: 7. Rom. 15: 24. 1 Cor. 16: 7. Phil. 2: 19, 23. 1 Tim. 3: 14. 2 John 12. 3 John 14. seq. infin. perf. 2 Cor. 5: 11. — Herodian. 1. 12. 9. Thuc. 7. 21. Xen. Ag. 7. 6. —

Seq. ὅτι instead of an infin. Luke 24: 21. Acts 24: 26. 2 Cor. 1: 13. 13: 6. Philem. 22. Comp. Winer § 45. 2 ult. — Seq. accus. of thing, to hope for, Rom. 8: 24, 25. 1 Cor. 13: 7. Hence Pass. τὰ ἐπιζόμενα, Heb. 11: 1. — Xen. Mem. 4. 3. 17.

b) in the constr. to hope in or on any one, i. e. to trust in, to confide in; so genr. seq. dat. Matt. 12: 21 τῷ ὀνόματι αὐτοῦ ἰδοὺ ἐλπιούσα, in later edit. but text rec. ἐν τῷ ὄν. see below. Seq. εἰς c. accus. John 5: 45 εἰς ὃν ἐλπίζατε. So Sept. for הָיָה Is. 51: 5. ἡψ Pa. 145: 15. (Herodian. 7. 10. 1.) Seq. ἐπὶ τινι, Rom. 15: 12 ἐν αὐτῷ ἰδοὺ ἐλπιούσα. 1 Tim. 6: 17. Sept. for ἡψ Judg. 9: 26. Pa. 44: 7. Comp. Math. § 399. n. 1. Seq. ἐπὶ τινι, 1 Pet. 1: 13. So Sept. for ἡψ Judg. 20: 36. Pa. 62: 9, 11. — Spoken of those who put their trust in God; seq. εἰς c. acc. 2 Cor. 1: 10. Seq. ἐπὶ c. dat. 1 Tim. 4: 10. So Sept. for ἡψ Pa. 26: 1. al. comp. Is. 11: 10. Seq. ἐπὶ c. accus. 1 Tim. 5: 5. 1 Pet. 3: 5. So Sept. for ἡψ Pa. 37: 3, 5. ἡψ Is. 11: 10. — Spoken of trusting in Christ, seq. ἐν c. dat. 1 Cor. 15: 19. Sept. c. ἐν for ἡψ 2 K. 18: 5. Pa. 33: 21. Comp. ἐλπῖδα ἔχων ἐν τινι, Xen. Mem. 4. 2. 28. coll. Pol. 1. 59. 2.

Ἑλπίς, ἰδος, ἡ, hope, confident expectation, sc. of good.

a) genr. Rom. 8. 24 τῇ ἐλπίδι ἐσώθημεν, in hope are we saved, as yet only in expectation, not actually. 2 Cor. 10: 15. Phil. 1: 20. With a gen. of the thing hoped for, Acts 27: 20 πᾶσα ἐλπίς τοῦ σώζεσθαι. 16: 19. 26: 6, 7. 23: 6 περὶ ἐλπίδος καὶ ἀναστάσεως, instead of περὶ ἐλπίδος τῆς ἀναστάσεως, or of the person hoping, Acts 28: 20. 2 Cor. 1: 7. Sept. for ἡψ Job 14: 7. 17: 15. Ez. 37: 11. ἡψ Is. 31: 2. — Herodian. 2. 7. 9. ib. 6. 2. 8. Xen. Cyr. 1. 6. 19. H. G. 4. 8. 38. — So παρ' ἐλπίδα, against hope, i. e. without ground of hope, Rom. 4: 18. Also ἐν ἐλπίδι, lit. on hope, Engl. in hope, i. e. with hope, full of hope and confidence, Acts 2: 26. Rom. 4: 18. 8: 20. 1 Cor. 9: 10 bis. Sept. for ἡψ Pa. 4: 9. 16: 9. — By meton. spoken of the object of hope, Rom. 8: 24 bis, ἐλπίς δὲ βλεπομένη οὕτω

ἔστιν ἐλπίς, comp. in *Blépō* 1. b. 1 Cor. 9: 10 τῆς ἐλπίδος μετίχων in text. rec. So Sept. and תַּרְחִיבָּ Job 6: 8.—Callim. Ep. 20.

b) spoken espec. of the Christian's hope, i. e. the hope of salvation through Christ, of eternal life and happiness; Rom. 5: 2 ἐλπ. τῆς δόξης τοῦ Θεοῦ. 5: 4, 5. 12: 12 τῇ ἐλπίδι χαίροντες. 15: 4, 13 bis, ὁ Θεὸς τῆς ἐλπ. i. e. God the author and source of hope. 1 Cor. 13: 13. 2 Cor. 3: 12. Eph. 2: 12. 4: 4. 1 Thess. 4: 13. 5: 8. 2 Thess. 2: 16. Tit. 1: 2. 3: 7. Heb. 3: 6. 6: 11. 10: 23. 1 Pet. 1: 3. 3: 15. Seq. gen. of the thing or person on which this hope rests, Eph. 1: 18. Col. 1: 23. 1 Thess. 1: 3. — By meton. spoken of the object of this hope, i. q. *salvation*, Col. 1: 5. Gal. 5: 5 ἐκ πίστεως ἐλπίδα δικαιοσύνης, i. e. the hope or salvation resulting from justification by faith. Tit. 2: 13. Heb. 6: 18. 7: 19. — Meton. also of the source, ground, author of hope, e. g. Christ Col. 1: 27. 1 Tim. 1: 1. gear. 1 Thess. 2: 19.

c) of a *hope in or upon* any one, i. e. *trust, confidence*, etc. seq. εἰς, Acts 24: 15 ἐλπίδα ἔχων εἰς τὸν Θεόν 1 Pet. 1: 21. seq. ἐπὶ τινί, 1 John 3: 3. Comp. in Ἐπιζῶ b.

Ἑλύμας, α, ὁ, *Elymas*, i. q. ὁ μάγος, a magician, as explained by Luke, Acts 13: 8. It appears to come from the Arabic عليم, wise, learned.

Ἐλωί, Ελοι, interj. Aram. ܐܠܘܝ, my God, Mark 15: 34, quoted from Ps. 22: 2 where Sept. ὁ Θεός μου for Heb. ܐܠܘܝ, which Matthew writes ἡλλ, Matt. 27: 46.

Ἐμμανοῦ, ἡς, οὔ, reflex. pron. of 1 pers. found only in gen. dat. acc. sing. of *myself, to myself, myself*, etc. Luke 7: 7. John 5: 31. 8: 14, 18, 54. 1 Cor. 4: 3. 2 Cor. 2: 1. al. For ἀπ' ἐμμανοῦ and ἐξ ἐμμανοῦ, see in Ἀπό III. 2. c. Ἐμ 3. d. — Sometimes used merely as the simple ἐμοῦ, Matt. 8: 9. Luke 7: 8. John 12: 32. Philem. 13. al. See Matth. § 148. n. 2. Buttm. § 75. 3. n. 3. AL.

Ἐμβαίνω, (ἐν, βαίνω,) in N. T. only in aor. 1 ἐνέβην, inf. ἐμβῆναι,

part. ἐμβάς, *to go in, to enter*, intrans. John 5: 4, supply εἰς τὸ ὕδωρ. — Jos. Ant. 5. 1. 3. Xen. An. 4. 3. 20. — Elsewhere only as followed by εἰς τὸ πλοῖον etc. *to go on board, to embark*, Matt. 8: 23. 9: 1. 13: 2. 14: 22, 32. 15: 39. Mark 4: 1. 5: 18. 6: 45. 8: 10, 13. Luke 5: 3. 8: 22, 37. John 6: 17, 22, 24. — 1 Macc. 15: 36. Pol. 1. 25. 2. Xen. An. 1. 3. 17.

Ἐμβάλλω, f. βαλῶ, (ἐν, βάλλω,) *to cast in*, Luke 12: 5 ἐμβαλεῖν εἰς τὴν γένναν. Sept. for ܠܬܝܬ Jonah 1: 12, 15. תַּרְחִיבָּ Gen. 37: 21. al. — Ael. V. H. 2. 4. Xen. H. G. 1. 7. 21.

Ἐμβαίπω, f. ψω, (ἐν, βύπτω,) *to dip in*, sc. into any thing, trans. Matt. 26: 23 ὁ ἐμβ. τὴν χεῖρα ἐν τῷ τρυβλίῳ. Mark 14: 20 ὁ ἐμβαπτόμενος (Mid.) εἰς τὸ τρυβλίον. John 13: 26 ἐμβ. τὸ ψαμίδιον sc. εἰς τὸ τρ.—Test. XII Patr. p. 637. Aristoph. Nub. ἀνέβαψε εἰς τὸν κηρὸν τὸ πόδε. Athen. IX. p. 367. B.

Ἐμβατεύω, f. εὔσω, (ἐν, βατεύω) i. q. *βαίνω*, pp. *to go in, to enter*, e. g. εἰς τὸ ὄρος Jos. Ant. 2. 12. 1. Aesch. Pers. 449. Dion. Hal. Ant. I. p. 196. in a hostile sense, εἰς τὴν χώραν i. e. *to invade*, 1 Macc. 12: 25. 15: 40. — In N. T. metaph. *to go into a matter, to investigate*, and with the idea of impertinence, *to pry into, to intrude into*, seq. accus. i. q. with εἰς implied, Col. 2: 18 ἃ μὴ εἰσάκων ἐμβατεύων.—2 Macc. 2: 30. Philo de Plant. Noë, p. 225. de Opif. p. 16. Xen. Conv. 4. 27 in some editions.

Ἐμβιβάζω, f. ἀσω, (ἐν, βιβάζω,) *to cause to go in*, usually spoken of a ship, *to embark, to put on ship-board*, trans. Acts 27: 6 ἐμβίβασεν ἡμᾶς εἰς αὐτό sc. τὸ πλοῖον. Comp. in Ἐμβαίνομαι.—Pol. 1. 49. 5. Xen. An. 5. 3. 1.

Ἐμβλέπω, f. ψω, (ἐν, βλέπω,) *to look in*, pp. into a place, Bel and Drag. 40. Hence in N. T.

a) *to look in the face, to fix the eyes upon, to regard fixedly*, seq. dat. Mark 10: 21 Ἰησοῦς ἐμβλέψας αὐτῷ. v. 27. 14: 67. Luke 20: 17. 22: 61. John 1: 36, 43. Matt. 19: 26. — Pol. 15. 28. 3. Xen. Cyr. 1. 3. 2. — Seq. εἰς c. acc.

Acts 1: 11 *εἰς τὸν οὐρανόν*, comp. v. 10 where it is *ἀνέιζοντες*. So in the sense of *to look at or upon*, i. e. *to contemplate, to consider*, Matt. 6: 26 *εἰς τὰ πεπνυμένα*, coll. Luke 12: 24. So Sept. and *עֲרַף* Is. 51: 1, 2, 6. — Ecclus. 2: 10.

b) by impl. *to look at distinctly*, i. e. *to see clearly, to discern*, trans. Mark 8: 25, coll. v. 24. absol. Acts 22: 11.

Ἐμβριμάομαι, ὦμαι, f. ἥσομαι, depon. Mid. (*ἐν, βριμάομαι* v. ὄομαι *to be enraged, indignant*, Xen. Cyr. 4. 5. 9,) *to express indignation* sc. against any one, seq. dat.

a) in the sense of *to murmur against, to blame*, Mark 14: 5.—Suid. *ἐμβριμήσατο· μετ' ὀργῆς ἐλάλησεν*.

b) by impl. *to admonish sternly, to charge strictly*, i. e. *to threaten with one's indignation for disobedience*; Matt. 9: 30 *ἐμβριμήσατο αὐτοῖς*. Mark 1: 43. — Symm. for *עֲרַף* Is. 17: 13. Hesych. *ἐμβριμήσαι· ἐπιτιμῆσαι, κλεῦσαι*. Id. *ἐμβριμώμενος· μετ' ἀπειλῆς ἐν- τολλούμενος*.

c) like Heb. *עָרַף*, usually 'indignatus est', but also spoken of any great perturbation of mind, e. g. grief, *to be greatly moved, to be agitated*, seq. dat. of manner, John 11: 33 *ἐνέβρι. τῷ πνεύματι*, where it is parall. with *ἐταράχεν αὐτόν*. v. 38 *ἐν αὐτῷ*. So *עֲרַף* Gen. 40: 7, Sept. *τεταραγμένος*, Cod. Alex. *συνθρο- πολ.* Dan. 1: 10.

Ἐμῶ, ὦ, f. ἴσω, *to spue out, to vomit forth*, seq. acc. trop. in contempt, Rev. 3: 16. Sept. for *עָרַף* Is. 19: 14.—Ael. V. H. 9. 26. Xen. An. 4. 8. 20.

Ἐμβαίνομαι, f. οὔμαι, (*ἐν, μαλ- ρομαι*), *to be mad in or against any person or thing, to be furious against*, seq. dat. Acts 26: 11. — So *ἐμμανής*, furious, raging, Wisd. 14: 23. Plut. ed. Reisk. II. p. 798.

Ἐμμανουήλ, ὁ, indec. Emmanuel, Heb. *עֲמַנוּאֵל* *Immanuel*, i. e. *God with us, a name of the Saviour*, Matt. 1: 23. See Is. 7: 14. 8: 10.

Ἐμμαοῦς, ἡ, Emmaus, a village 60 furlongs or about 7½ miles from Jerusalem, probably in a northern direc-

tion, Luke 24: 13. The supposed site is still pointed out, with ruins of some extent; see Rosenm. Bibl. Geogr. II. ii. 198. Jos. B. J. 7. 6. 6, *χωρίον ὃ καλεῖται μὲν Ἀμμαοῦς, ἀπέναντι δὲ τῶν Ἱεροσολύμων σταδίους ἐξήκοοντα*. — Another Emmaus lay in the plain of Judah, towards Joppa, and was called by the Romans Nicopolis; it is not mentioned in N. T. but often elsewhere, as 1 Macc. 3: 40. Jos. Ant. 14. 11. 2. B. J. 2. 20. 4.

Ἐμμένω, f. ἐνώ, (*ἐν, μένω*), *to remain in a place*, seq. *ἐν* c. dat. Xen. An. 4. 7. 18. In N. T. metaph. *to remain in, to continue in, to persevere in*, seq. *ἐν* c. dat. Gal. 3: 10 *πᾶς ὃς οὐκ ἐμμένει ἐν πᾶσι τοῖς γράφ.* Heb. 8: 9.—Sept. Is. 30: 18. Pol. 3. 70. 4 *ἐν τῇ πίστει*. Plut. Artaxerx. 23 init.—Seq. dat. simply, Acts 14: 22 *τῇ πίστει*. So Sept. for *עָרַף* Deut. 27: 26.—Pol. 1. 43. 3 *τῇ πίστει*. Xen. Ag. 1. 11.

Ἐμμός, ὁ, indec. Emmor, Heb. *עֲמֹר* (ass) *Hamor*, Acts 7: 16. Comp. Gen. 33: 19. Josh. 12: 32. — On the difficulty in Acts 1. c. see Kuinoel and Olshausen in loc.

Ἐμός, ἡ, ὄν, possess. adj. of the first pers. sing. *my, mine*, viz.

a) pp. marking possession, property, etc. Matt. 18: 20 *τὸ ἐμὸν ὄνομα*. John 3: 29. 4: 34. Rom. 10: 1. al. saep. (Xen. Conv. 5. 5.) *τὸ ἐμὸν, τὰ ἐμά, my own*, i. e. *my property, etc.* Matt. 25: 27. 20: 15. Luke 15: 31. Emphat. *τῇ ἐμῇ χειρὶ, with my own hand*, 1 Cor. 16: 21. Gal. 6: 11. Col. 4: 18. — Implying power, office, etc. *οὐκ ἔστιν ἐμὸν* sc. *δοῦναι, it is not mine to give*, Lat. *meum non est*, Matt. 20: 23. Mark 10: 40.—Comp. Jos. Ant. 2. 16. 1 *σὸν ἐστὶ ἐμπορίων*.

b) spoken of things which proceed from any one as the source, author, agent, etc. Mark 8: 38 *τοὺς ἐμούς λόγους*. Luke 9: 26. John 6: 38. 7: 16. 8: 16. 14: 27. Rom. 3: 7. al. saep. So *τὸ ἐμὸν*, i. e. *my doctrine*, John 18: 14, 15.

c) objectively or passively, Winer § 22. 7. n. 3. Matth. § 466. 2. Spoken of that which is appointed, destined, for a person, as *ὁ καιρὸς ὁ ἐμός* John 7: 6, 8. *ἡ ἡμέρα ἡ ἐμή* John 8: 56. *καιρὸς τῆς ἐμῆς ἀναλύσεως* 2 Tim. 4: 6. or of that

which is done to or in respect to a person, as εἰς τὴν ἐμὴν ἀνάμνησιν, in my memory, i. e. in memory of me, Luke 22: 19. 1 Cor. 11: 24, 25. ἀγάπη ἡ ἐμὴ, i. e. love of me, John 15: 9.—Jos. Ant. 1. 3. 8 ἐξυβρίζον εἰς τὴν ἐμὴν εὐσέβειαν, i. e. εἰς ἐμὴ, towards me. Xen. Cyr. 3. 1. 28 φιλεῖ τῇ ἐμῇ. 8. 3. 32 τῆς ἐμῆς δωρεᾶς, i. e. the gift to me. AL.

Ἐμπαυμονή, ἥς, ἡ, (ἐμπαίζω,) derision, scoffing; only in later edit. 2 Pet. 3: 3 ἐν ἐμπαυμονῇ ἐμπαίεσταις, i. e. intena. for shameless scoffers. Gesen. Lehrs. p. 671. 3. Stuart § 456. Not found in Sept. or Greek writers.

Ἐμπαυμός, οῦ, ὁ, (ἐμπαίζω,) derision, scoffing, mocking, Heb. 11: 36. Sept. for ἡδύτης Ez. 22: 4.—Wisd. 12: 25. Eccles. 27: 28. A form of the Alexandrine age, Lob. ad Phryn. p. 241. n.

Ἐμπαίζω, f. αἰῶ, (ἐν, παίζω,) aor. 1 ἐνέπαιξα, a later form instead of the earlier ἐνέπαισα, Buttm. § 114 παίζω. Phryn. et Lob. p. 240; pp. to sport in, with, against any one, Lat. illudere, Engl. to illude, to mock, i. e.

a) to deride, to scoff at, seq. dat. Matt. 27: 29 ἐνέπαιζον αὐτῷ, λέγοντες. v. 31. Mark 10: 34. 15: 20. Luke 14: 29. 22: 63. 23: 36. absol. Matt. 20: 19. 27: 41. Mark 15: 31. Luke 18: 32. 23: 11. Sept. for ἡδύτης Gen. 39: 14, 17. ἡδύτης Ex. 10: 2.—1 Macc. 9: 26. Anthol. Gr. III. p. 58, 115.

b) in the sense of to delude, to deceive, Pass. Matt. 2: 16.—Sept. Jer. 10: 14.

Ἐμπαίκτης, ου, ὁ, (ἐμπαίζω,) a mocker, scoffer, spoken of impostors, false prophets, etc. 2 Pet. 3: 3. Jude 18. See Matt. 24: 24 sq.—A word of the Alexandrine age, Lob. ad Phryn. p. 241. n.

Ἐμπεριπατέω, ὧ, f. ἤσω, (ἐν, περιπατέω,) pp. to walk about in a place, e. g. τὴν γῆν, Sept. for ἡδύτης Job 1: 7. 2: 2. also Wisd. 19: 21.—In N. T. metaph. to walk in or among a people, to live among, i. e. to be habitually conversant with, absol. 2 Cor. 6: 16. So Sept. and ἡδύτης Lev. 26: 12. Deut. 23: 14.

Ἐμπλέκω, f. ἐμπλέσω, (ἐν, πλέκω,) the μ being dropped after ἐν, Buttm. § 114. Lob. ad Phr. p. 95,) aor. 1 ἐνέπλεσα, aor. 1 pass. ἐνεπλήσθην, particip. pres. ἐμπιπλῶν Acts 14: 17, from a form ἐμπιπλῶ less usual in this tense and not Attic, Buttm. § 114 πλέκω. § 106. n. 5. § 107. n. 1, 2.—To fill in, Lat. implere, i. e. to fill up, to make full, trans. Sept. for ἡδύτης Gen. 42: 25. Prov. 24: 4. Herodian. 1. 12. 5. Xen. Mem. 1. 4. 6.—In N. T. spoken only of food, to fill with food, to satisfy, to satiate, absol. John 6: 12 εἰς δὲ ἐνεπλήσθησαν. Sept. for ἡδύτης Lev. 26: 6. Ps. 78: 29.—Xen. Cyr. 1. 3. 4. Mem. 1. 3. 6.—So trop. to fill, to satiate, sc. one's desire with good, absol. Luke 6: 25. Seq. acc. and gen. Luke 1: 53. Acts 14: 17. comp. Buttm. § 132. 5. 2. Sept. for ἡδύτης Is. 27: 6. Ps. 107: 9. ἡδύτης Jer. 31: 14.—Eccles. 16: 30.—Metaph. Pass. to be filled with any person or thing, i. e. as in Engl. to enjoy the society, intercourse of any one, Rom. 15: 24 ἐν ὑμῶν ἐμπλησθῶ.—Comp. Hist. of Sussann. 32.

Ἐμπνέπω, f. πενοῦμαι, (ἐν, πνέω,) aor. 2 ἐνέπνεον, to fall in, seq. εἰς c. acc. of place, to fall into; Matt. 12: 11 εἰς βόθυνον. Luke 14: 5 εἰς φρένα. So Sept. and ἡδύτης Ex. 21: 33. Prov. 26: 27.—Æsop. F. 117 μῦθα ἐμπενοῦσα εἰς χεῖρας. Xen. Cyr. 3. 3. 64 εἰς τὰ φρούρα. An. 5. 7. 25.—Of persons, to fall in with, to fall among, to meet with, Luke 10: 36 εἰς τοὺς ληστὰς.—2 Macc. 5: 12. Arr. Epict. 3. 13. 3 ὅταν εἰς ληστὰς ἐμπέσωμεν. Xen. Cyr. 3. 1. 4. ib. 8. 5. 14.—Metaph. to fall into any state or condition, to come into, to incur, seq. εἰς, 1 Tim. 3: 6 εἰς κρίμα. v. 7 εἰς οὐνειδισμόν. 6: 9. Sept. and ἡδύτης Prov. 17: 21. 28: 10.—1 Macc. 6: 8. Ael. V. H. 5. 2. Xen. H.G. 7. 5. 6.—So ἐμπεσεῖν εἰς χεῖρας θεοῦ, to fall into the hands of God, i. e. into his power, for punishment, Heb. 10: 31. So Sept. and ἡδύτης 2 Sam. 24: 14. 1 Chr. 21: 13.—Eccles. 2: 19. 38: 15.

Ἐμπλέκω, f. ἐζω, (ἐν, πλέκω,) to braid in, to interweave, pp. Ael. V. H. 13. 1 ἐνπλέκοντο οἱ κριταὶ μαλακοῖς δένδροις.—In N. T. metaph. to involve in, to entangle; Mid. to entangle one's self

in, 2 Tim. 2: 4. Pass. 2 Pet. 2: 29. — Isocr. 181. E. Pol. 1. 17. 3. ib. 25. 9. 3. Comp. Sept. Prov. 28: 18.

Ἐμπλήθω, see Ἐμπλήθημι.

Ἐμπλοκή, ἥς, ἡ, (ἐμπλέω,) a braiding, intertwining, plaiting, sc. of the hair in ornament, 1 Pet. 3: 3. Comp. 1 Tim. 2: 9. Judith 10: 3. Jahn §125.

Ἐμπνέω, ὧ, f. σύω, (ἐν, πνέω,) to blow in or upon, to breathe in, intrans. e. g. αἰδοῖς ἐμπνέειν, Anth. Gr. II. p. 103. Hom. II. 17. 502. genr. to draw breath, to breathe, i. e. to live, Plut. Enmen. 5 ult. Aristoph. Thesm. 926 or 933. Eurip. Phoen. 1440. Sept. ἐμπνέον for ψῆν Josh. 10: 28 sq. Trop. trans. to breathe in, to inspire, c. c. acc. et dat. Wisd. 15: 11 ἐμπνέουσιν αὐτῷ ψυχὴν ζώσαν. Hom. Od. 9. 381 θάρος. II. 15. 262 μένος. — In N. T. trop. and intrans. to breathe, to respire, and seq. gen. to breathe of any thing, i. e. to be full of, to be ready to burst with; Acts 9: 1 ἐμπνέον ἀπειλῆς καὶ φόβου. See Matth. § 376. Buttm. § 132. 5. 2. — So πνέω, Anacr. 9. 3 μέρον τοσούτων πνεύς. Aristaeñt. I. Ep. 5 πνέων θυμοῦ. Achill. Tat. 2. p. 65 ἔρωτος πνεῖ. Aristoph. Eq. 435 νικίας πνεῖ. See Kypke and Elsner in loc. Comp. Heb. חָפַץ Pa. 27: 12.

Ἐμπορεύομαι, f. σύνομαι, depon. Mid. (ἐν, πορεύομαι, or ἔμπορος q. v.) to go in, to enter in, seq. acc. Sept. Gen. 34: 24. seq. πρὸς, i. e. to any one, to have intercourse with, Plut. ed. Reisk. VI. 119. to travel about in, to journey, Soph. Elect. 405. Oed. T. 456 or 464. Pol. 28. 10. 5. — In N. T. and usually, to travel about sc. as a merchant or trader on a large scale, i. e. to trade, to traffic, viz.

a) genr. and absol. James 4: 13. Sept. for עָרַב Gen. 34: 10. 42: 34. 2 Chr. 9: 14. — Diod. Sic. 5. 39. Xen. Lac. 7. 1.

b) seq. accus. to traffic in, to make gain of, 2 Pet. 2: 3 ἡμᾶς ἐμπορεύονται, i. e. they will deceive you for their own gain. — Jos. Ant. 4. 6. 8 (virgins) οὐκ ἐμπορεύόμεναι τὴν αἶσιν τοῦ σώματος. Athen. XIII. p. 569. F. See Winer p. 503 sq.

Ἐμπορία, ας, ἡ, (ἔμπορος,) a journey for traffic, Arr. Epict. 3. 24. 80.

In N. T. trade, traffic, commerce, Matt. 22: 5. Sept. for עָרַב Ez. 27: 15. עָרַב Ez. 28: 5. — Pol. 3. 23. 4. Thuc. 6. 44. Xen. Hi. 9. 9.

Ἐμπορίον, ου, τό, (ἔμπορος,) emporium, mart. John 2: 16 οἶκον ἐμπορίου, a mart-house. — Sept. Is. 23: 17. Ez. 27: 3. Thuc. 1. 13. Xen. Vect. 3. 3.

Ἐμπορος, ου, ὁ, (ἐν, πόρος, passage, transit, fr. πείρω, παρῶν, πορεύω,) lit. a passenger from one place to another, ὁ ἐν πόρῳ ὢν, one on a journey, a traveller, etc. Soph. Oed. C. 456. Oed. T. 25, 303. Espec. a passenger by ship who pays fare; and this indeed seems to have been the earliest use of the word, (for which later ἐκβάτης,) Hom. Od. 2. 319. ib. 24. 300. et ibi Schol. — In N. T. and usually, a merchant, trader, i. e. one who trades to foreign countries by sea or land on a large scale, a wholesale dealer; distinguished from the κἀπηλός or ἀγοράς, who purchased his wares of the ἔμπορος and dealt them out at retail; see Boeckh Staatshaus. I. p. 336. comp. Passow ἔμπορος et κἀπηλός. Xen. Vect. 3. 12, 13. Mem. 3. 7. 6. Cyr. 5. 4. 49. Plat. Rep. 2. 12. p. 371. D. — So Rev. 18: 3, 11, 15, 23. Matt. 13: 45 ἀνθρώπος ἔμπορος, see in Ἀνθρώπος 2. b. Sept. for עָרַב Gen. 37: 27. 1 K. 10: 28. Ez. 27: 12. עָרַב Ez. 27: 15, 20 sq. — Jos. Ant. 2. 3. 3. Herodian. 4. 10. 9. Xen. H. G. 1. 6. 38. Mag. Eq. 4. 7.

Ἐμπρήθω, f. ἴσω, (ἐν, πρήθω,) Lat. incendo, to inflame, to set on fire, i. e. to destroy by fire, τὴν πόλιν Matt. 22: 7. Sept. for עָרַב Deut. 13: 16. Judg. 18: 27. — Herodian. 3. 7. 16. Xen. H. G. 1. 2. 4.

Ἐμπροσθεν, adv. and prep. (ἐν, πρόσθεν,) before, viz.

1. As adv. of place, after verbs of motion, forwards, Luke 19: 28 ἐμπροσθεν τοῦ ἔμπρ. or before a person implied, 19: 4. — Jos. Ant. 7. 8. 5. Xen. Cyr. 4. 2. 23. — So τὰ ἐμπροσθεν, things before, Phil. 3: 14. Comp. Buttm. § 125. 6, 7. — Xen. An. 6. 3. 14. Mem. 2. 3. 19. — Of the body, before, in front, Rev. 4: 6. So Sept. and עָרַב Ez. 2: 10. — Test. XII Patr. p. 591. Xen. An. 5. 4. 32. —

in Sept. and Greek writers spoken also of time, Ruth 4: 7. Judg. 1: 11. al. Ael. V. H. 2. 41. Xen. Vect. 4. 28.

2. As prep. seq. gen. Buttm. §146. 2. Spoken

a) of place, *before*, c. gen. of person, after verbs of motion, etc. John 3: 28. 10: 4 ἔμπρ. αὐτῶν πορεύεται. Matt. 6: 2. 11: 10. Mark 1: 2. Luke 7: 27. Sept. for עֲנִי Gen. 24: 7. 32: 3, 16. 1 Chr. 15: 24. — Xen. Cyr. 2. 2. 7. ib. 3. 2. 5. — Genr. *before*, in the presence of, Matt. 5: 16. 6: 1. 10: 32 bis, 33 bis. 17: 2. 25: 32. 26: 70. 27: 11, 29. Mark 9: 2. Luke 5: 19. 12: 8 bis. 14: 2. 19: 27. 21: 36. John 12: 37. Gal. 2: 14. 1 Thess. 2: 19. So Matt. 7: 6 βάλλειν ἔμπρ. χ. 23: 13 or 14 κλείεις τὴν θύρ. τῶν οὐρ. ἔμπρ. τῶν ἀνδρ. to shut up *before*, so as to prevent from entering; comp. Sept. ἀνοίξω ἔμπρ. αὐτοῦ θύρας, for עֲנִי Is. 45: 1. — Act. Thom. § 7 οἱ ἔμπρ. αὐτῆς ὑπεροῦντες. — Hence and from the Heb. ἔμπροσθεν τοῦ θεοῦ, *before God*, in the sight of God, i. e. God being witness, God knowing and approving; 1 Thess. 1: 3. 3: 9, 13. 1 John 3: 19. Comp. Heb. עֲנִי עֲנִי, Sept. δίκαιον ἐναντίον, Gen. 7: 1. So Matt. 11: 28 et Luke 10: 21 οὕτως ἐγένετο εὐδοκία ἔμπροσθεν σου, see in Γίνομαι II. b. β. Matt. 18: 14 θέλημα ἔμπρ. σου. So Heb. עֲנִי עֲנִי, Sept. εὐδοκία ἐνώπιον θεοῦ Ps. 19: 15. δικτὸν ἐναντι κυρίου Ex. 28: 38. Comp. Gesen. Lex. art. עֲנִי D. 1. b. Lehrs. p. 820. 9 ult. — Seq. gen. of thing, *before*, at, Matt. 5: 24 ἔμπρ. τοῦ θυσιαστηρίου. Acts 18: 17. 2 Cor. 5: 10. Rev. 19: 10. 22: 8. — Comp. Sept. and עֲנִי Neh. 8: 3. 2 Chr. 5: 5. Ceb. Tab. 1.

b) of time, *before*, seq. gen. of pers. John 1: 15, 27, 30. So Sept. and עֲנִי 2 K. 17: 2. 23: 25. al. — Herodot. 7. 144.

Ἐμπύω, f. ὕω, (ἐν, πύω,) to spit in or on, seq. eis, as eis τὸ πρόσωπον, to spit in one's face, Matt. 26: 67. genr. 27: 30. Sept. eis τὸ πρ. for עֲנִי Num. 12: 14. κατὰ τὸ πρ. Deut. 25: 9. See Jahn § 180 ult. — Plut. ed. Reisk. VI. 715, 14, ἐμπύειν τινὲς eis τὸ πρόσωπον. — Seq. dat. Mark 10: 34. 14: 65. 15: 19. Pass. Luke 18: 32. — Ael. V. H. 1. 15.

Athen. 9. 11. Comp. Lob. ad Phryn. p. 17. Thom. Mag. p. 507.

Ἐμφανής, εὖς, οὖς, ὁ, ἡ, adj. (ἐμφάνω, Pass. to appear in e. g. a mirror, Xen. Conv. 7. 4,) pp. *appearing* in any thing; hence genr. *apparent*, and ἔμφανής γίνομαι, to become apparent, i. q. ἐμφανίζομαι, hence to appear, to be seen openly, Acts 10: 40. — Ael. V. H. 1. 21. Xen. Cyr. 8. 7. 23. — Metaph. to become manifest, known, etc. Rom. 10: 20, quoted from Is. 65: 1 where Sept. for עֲנִי. Sept. for עֲנִי Ex. 2: 14. — Plut. Romul. 23 init. Pol. 22. 15. 7.

Ἐμφανίζω, f. ἴω, (ἐμφανής,) to make apparent, to cause to be seen, to shew, trans. Pass. to appear, to be seen openly.

a) pp. Matt. 27: 53 ἐμφανισθῆσαν πολλοῖς. Heb. 9: 24 ἐμφανισθῆναι τῷ προσώπῳ τοῦ θεοῦ ὑπὲρ ἡμῶν, i. e. in our behalf; for the construction ἐμφ. τῷ πρ. comp. Sept. and Heb. Ps. 42: 3, coll. 95: 2. —

b) trop. to manifest, to make known, to declare, to shew, seq. dat. Acts 23: 15 ἐμφανίσαι τῷ χιλιάρχῳ ὅπως κ. τ. λ. seq. acc. et πρὸς, 23: 22 ταῦτα πρὸς μ. seq. ὅτι Heb. 11: 14. Sept. τινὲς τι for עֲנִי Esth. 2: 22. — τινὲς τι Jos. Ant. 8. 4. 2. Diod. Sic. 14. 11. Xen. Mem. 4. 3. 4. τοῦτο ὅτι Xen. Cyr. 8. 1. 26. εἰς Jos. Ant. 14. 10. 8. — In a judicial sense, seq. dat. et κατὰ τινα, to inform against, to accuse, Acts 24: 1. 25: 2. so κατὰ τινα, 25: 15. — Jos. Ant. 10. 9. 3 κατὰ. 14. 10. 12 κατὰ. — Of a person, ἐμφανίζειν ἑαυτὸν τινι, to manifest oneself, i. e. to let oneself be intimately known and apprehended, John 14: 21, 22. So Sept. for עֲנִי Ex. 33: 13. — Wied. 1: 2.

Ἐμφοβος, ου, ὁ, ἡ, adj. (ἐν, φόβος,) pp. in fear, i. e. terrified, affrighted, Luke 24: 5, 37. Acts 10: 4. 22: 9. 24: 25. Rev. 11: 13. — 1 Macc. 13: 2. Theophr. Char. 24 or 25. 1.

Ἐμφυσάω, ᾧ, f. ὕω, (ἐν, φυσάω,) to blow in or on, to breathe on, absol. John 20: 22. Sept. for עֲנִי of wrath Ez. 22: 21. of a wind 37: 9. עֲנִי Ez. 21: 31. — Dioscor. 5. 99 καίεται

ἐμφυτεύειν. Comp. Hom. II. 19. 159.

Ἐμφυτός, ου, ὁ, ἡ, adj. (ἐμφύω,) inborn, implanted sc. by nature, Wisd. 12: 10. Pol. 9. 11. 2. Xen. Mem. 3. 7. 5. In N. T. trop. *implanted, engrafted*, sc. from another source, τὸν ἐμφυτον λόγον James 1: 21, the gospel being here represented under the figure of a seed or shoot *implanted or engrafted*, as elsewhere by seed *sown*; comp. Mark 6: 14 sq.—Barnab. Ep. c. 9, ἡ ἔμφ. θεωρεῖ τῆς διδασχῆς τ. Θεοῦ. Herodot. 9. 94 ἐμφυτος μαντικῇ.

Ἐν, prep. governing the dative, with the primary idea of rest in any place or thing, as also *on, at, by*. As compared with εἰς and ἐκ, it stands between the two, εἰς implying motion *into*, ἐκ the being or remaining *in*, and ἐν motion *out of*. See Passow in Ἐν. Winer § 52. a. Matth. § 577.

1. Of *place*, which is the primary and most frequent use, and spoken of every thing which is conceived as being, remaining, taking place, *within* some definite space or limits, *in, on, at, by*, etc. Sept. usually for Heb. 2.

a) pp. *in, within*; Luke 11: 1 ἐν τῷ πνεύματι. Matt. 8: 6 ἐν τῇ οἰκίᾳ. Acts 2: 46 ἐν τῷ ἱερῷ. Luke 22: 55 ἐν μέσῳ τῆς αἰλῆς. Matt. 4: 23 ἐν ταῖς συναγωγαῖς. 4: 21 ἐν τῷ πλοίῳ. 11: 2. Mark 5: 3. John 5: 28. 11: 17. 19: 41. Phil. 1: 13. Luke 9: 57 et 19: 36 ἐν τῇ ὁδῷ. Matt. 6: 2, 5, ἐν ταῖς φύμας. 11: 16 ἐν ἀγοραῖς. Luke 7: 32. Matt. 20: 23 ἐν τῇ πόλει. 13: 24, 27, ἐν τῷ ἀγρῷ. al. saep.—Herodian. 1. 9. 7. ib. 1. 12. 12. Xen. Cyr. 1. 4. 5. An. 1. 2. 8, 26. — With the names of cities, countries, places, etc. Luke 2: 43 ἐν Ἰερουσαλὴμ. Matt. 2: 1, 5, ἐν Βηθ-λαὴμ. Rom. 1: 7 ἐν Ρώμῃ. Matt. 2: 19 ἐν Αἰγύπτῳ. Acts 7: 36 ἐν γῇ Αἰγ. Matt. 9: 31. 3: 1, 3, ἐν τῇ ἐρήμῳ τῆς Ἰουδαίας. 4: 13. 6: 4. Acts 9: 36. 10: 1. 1 Thess. 1: 7, 8. al. saep.—Herodian. 1. 3. 1. ib. 3. 2. 7. Thuc. 7. 21. — So ἐν τῷ ᾄδῳ Luke 16: 23. comp. Matt. 10: 28. Rev. 21: 8. ἐν οὐρανῷ, ἐν τοῖς οὐρανοῖς, Matt. 6: 10, 20. Luke 15: 7. Matt. 5: 12. 16: 19. al. also of God, ὁ πατὴρ ὁ ἐν τοῖς οὐρ. as adj. i. q. ὁ ἐπουράνιος, heavenly Father, Matt. 5: 12, 45. 7: 11.

al. comp. 18: 35. ἐν τῇ βασιλείᾳ τῶν οὐρ. Matt. 5: 19. 8: 11. al. ἐν πατρὶ τῇ γῇ, Rom. 9: 17. Matt. 25: 18, 25. ἐν τῷ πόντῳ, John 13: 1. Col. 1: 6. al. ἐν τῇ θαλάσσῃ Mark 5: 13. ἐν μέσῳ τῆς θαλά. & 47. 1 Col. 11: 25.—Of a book, writing, etc. Mark 12: 26 ἐν τῇ βίβλῳ Μωσέως. Luke 2: 23. 20: 42. al. Acts 13: 33 ἐν τῷ ψαλμῷ τῷ δευτ. Heb. 4: 5. 5: 6. So Heb. 4: 7 ἐν Δαβὶδ, i. e. in the book of David, the Psalms. John 6: 45 ἐν τοῖς προφήταις. Rom. 11: 2 ἐν Ἐλίας, i. e. in the section respecting Elijah.—Of the body and its parts, Rom. 6: 12 ἐν τῷ σωματικῷ σάματι. 2 Cor. 12: 2. Matt. 3: 12 ἐν τῇ χειρὶ αὐτοῦ. Rev. 6: 5. 11: 9. al. (Xen. An. 6. 1. 9.) Matt. 7: 3, 4, ἐν τῷ ὀφθαλμῷ. Matt. 1: 18, 23, ἐν γαστρὶ ἔχων, i. e. to be pregnant, see in Γαστήρ b. Luke 1: 44 ἐν τῇ κοιλίᾳ. Trop. ἐν τοῖς μέλεσιν Rom. 7: 5. James 4: 1. ἐν τῇ καρδίᾳ, ἐν ταῖς καρδίαις, Matt. 5: 28. Luke 2: 51. Matt. 9: 4. Mark 2: 6, 8. ἐν στόματι 1 Pet. 2: 22. —Spoken of persons, pp. in one's body; Matt. 1: 20 τὸ ἐν αὐτῇ γυναικὶ. & 23. Acts 20: 10. of a demoniac Acts 19: 16. Trop. Rom. 7: 17, 18, 20. al.

b) spoken of elevated objects, a surface, etc. *in, i. e. on, upon*, as a figure, ἐν αὐτῇ Mark 11: 13. a mountain, ἐν τῷ ὄρει, Luke 8: 32. John 4: 20. Heb. 8: 5. (Sept. and 777 Ex. 31: 18. Luc. D. Deor. 4. 3. Xen. An. 4. 3. 31.) Matt. 8: 24 σιμαρὸς ἐν τῇ θαλάσσῃ, on the lake. Luke 12: 51. John 20: 25. Acts 7: 33. 2 Cor. 3: 7 ἐντετυπωμένη ἐν λίθοις. Rev. 3: 21 ἐν τῷ θρόνῳ. (Hom. Od. 8. 422.) Rev. 13: 12. 18: 19. Trop. Jude 12 ἐν ταῖς ἀγῶναις ὑμῶν σκλάβας.

c) in a somewhat wider sense, implying simply contact, close proximity, etc. *in, i. e. at, on, by, near, with*, equivalent to παρά; e. g. ἐν δεξιᾷ τῶος, Heb. 1: 3: 8: 1. 10: 12. Rom. 8: 34. al. (Xen. Cyr. 2. 4. 2.) So Matt. 6: 5 ἐν ταῖς γυνάσιν τῶν πλατειῶν. 24: 36 et Acts 2: 19 ἐν τῷ οὐρανῷ, in or on the sky. (Hom. II. 22. 318.) Luke 13: 4 ὁ πύργος ἐν τῷ Σιλαμ, at or near the fountain, comp. Jos. B. J. 5. 4. 1. Luke 16: 23 et John 13: 23, see in Ἀνάμμαι 2. Matt. 7: 6 μήποτε καταπατήσουσιν ἐν τοῖς ποσὶν αὐτῶν, i. e. at or under their feet. John

15: 4 *ἐν* ᾧ (τὸ κλέμα) μένη ἐν τῷ ἀμ-
 πέλῳ, i. e. remains on, attached to, the
 vine. 19: 41. Rev. 9: 10. John 11: 10
ὅτι τὸ φῶς οὐκ ἔστι ἐν αὐτῷ, i. e. by
 him, around him, in his path. So trop.
 1 John 1: 5. — Herodot. 1. 76. Pol. 2.
 66. 10. Xen. Cyr. 7. 1. 45. H. G. 7. 5.
 18. An. 4. 8. 22.—Trop. c. dat. of per-
 son, i. e. (α) spoken of those with
 whom any one is in near connexion,
 intimate union, oneness of heart, mind,
 purpose; especially of the union by
 faith of Christians with Christ, who are
 then in Christ, as a branch in or on a vine,
 John 15: 2, 4, 5. So John 6: 56. 14: 20.
 Rom. 16: 7, 11. 1 Cor. 1: 30. 9: 1, 2.
 2 Cor. 5: 17. Eph. 2: 13. al. saep.
 1 Thess. 4: 16 *οἱ νεκροὶ ἐν Χριστῷ*, i. e.
 who died in union by faith with Christ,
 as Christians. 1 Cor. 15: 18. Rev. 14:
 13. Hence *οἱ ἐν Χριστῷ* as adj. Chris-
 tians, i. q. *οἱ Χριστιανοί*, 8: 1. 2 Cor.
 12: 2. Gal. 1: 22. 1 Pet. 5: 14. al. So
 genr. i. e. in connexion with Christ, in
 the Christian faith, Rom. 12: 5. Gal. 3:
 28 *πάντες ὑμεῖς εἰς ἓς ἐστε ἐν Χρ.* 5: 6. 6:
 15. Phil. 4: 1, 7. 1 Thess. 3: 8. 1 John
 2: 24. al. Vice versa of the union of
 Christ with Christians in consequence
 of their faith in him; John 6: 56. 14:
 20. 15: 4, 5. 17: 23, 26. Rom. 8: 9. Gal.
 2: 20. al. Of a like union with God,
 and vice versa, 1 Thess. 1: 1. 1 John
 2: 24. 3: 6, 24. 4: 13, 15, 16. al. Of the
 mutual union of God and Christ, John
 10: 38. 14: 10, 11, 20. al. Of the Holy
 Spirit in Christians, John 14: 17. Rom.
 8: 9, 11 bis. 1 Cor. 3: 16. 6: 19. 1 Pet.
 1: 11. al. — (β) Of those in, with, on
 whom, i. e. in whose person or charac-
 ter any thing exists, is done, (comp.
παρά), e. g. in external life and conduct,
 John 18: 38 et 19: 4, 6, *οὐχ εὐέλπῳ ἐν*
αὐτῷ αἰτέω. Acts 24: 20. 25: 5. 1 John
 2: 10. 1 Cor. 4: 2. So genr. of any
 power, influence, efficiency, e. g. from
 God, the Spirit, etc. Matt. 14: 2 *διὰ*
τοῦτο αἱ δυνάμεις ἀπεργάζουσιν ἐν αὐτῷ.
 John 1: 4. 14: 13. v. 30 *ἐν ἐμοὶ οὐκ ἔχει*
οὐδέν. 17: 26. 1 Cor. 12: 6. 2 Cor. 4:
 4, 12, 6: 12. Gal. 4: 19. Phil. 2: 5, 13.
 Col. 1: 19. Heb. 13: 21. 1 John 3: 9,
 15. al. So *ἐν ἑαυτῷ*, in, with or of
 oneself, etc. Matt. 13: 21. John 5: 26.
 & 58. 1 Cor. 11: 13. 2 Cor. 1: 9. al.

—(γ) Of those in or with whom, i. e. in
 whose mind, heart, soul, any thing ex-
 ists or takes place, (*παρά*), e. g. virtues,
 vices, faculties, etc. John 1: 48 *ἐν ᾧ δέ-*
λος οὐκ ἔστι. 4: 14 *ἐν αὐτῷ*, i. e. in his
 soul. 17: 13. Rom. 7: 8. 1 Cor. 2: 11.
 8: 7. 2 Cor. 11: 10. Eph. 4: 18. Phil.
 6. al. So *κρίπτεσθαι ἐν θεῷ*, i. e. in
 the mind and counsels of God, Col. 3: 8.
 Eph. 3: 9. So *ἐν ἑαυτῷ*, *ἐν ἑαυτοῖς*,
 in or with oneself, themselves, i. e. in
 one's heart, Matt. 3: 9. Luke 7: 39, 49.
 John 5: 41. Rom. 8: 23. Eph. 1: 9.
 James 2: 4. al.

d) of a number or multitude, as indicat-
 ing place, in, among, with, equivalent to
ἐν μέσῳ, in the midst; Matt. 2: 6 *ἐλα-*
χίστη ἐν τοῖς ἡγεμόσιν Ἰουδα. 11: 11
οὐκ ἐγγεγραμμένοι ἐν γεννητοῖς γυναικῶν. v.
 21 *οἱ γενομένοι ἐν ὑμῖν*. 20: 27. Mark
 10: 43. Luke 1: 1. John 1: 14. 11: 54.
 Acts 2: 29. 20: 32. Rom. 1: 5, 6. 1 Cor.
 11: 18. Eph. 5: 3. 1 Pet. 5: 1, 2. 2 Pet.
 2: 8. al. saepiss. So *ἐν ἑαυτοῖς*, among
 themselves, Matt. 9: 3. 21: 38. Acts 28:
 29. (Thuc. 7. 67.) *ἐν ἀλλήλοις*, with one
 another, Mark 9: 50. John 13: 35. Rom.
 15: 5. (Luc. Asin. 19.) So with a dat.
 sing. of a collective noun, Luke 4: 25,
 27, *ἐν τῷ Ἰσραὴλ*. 1: 61. 2: 44. John
 7: 43. Acts 10: 35. Eph. 3: 21. 2 Pet.
 2: 1. al. Sept. for 2 K. 18: 5. ἦντι
 Gen. 23: 6. Lev. 16: 29. — Tob. 3: 4.
 Hom. II. 13. 689. Ael. V. H. 1. 31. Luc. D.
 Deor. 23. 1. ib. Alex. 2. Xen. An. 2. 3.
 15. Cyr. 1. 3. 2.—Hence with dat. plur.
 of persons by whom one is accompa-
 nied, escorted, etc. Luke 14: 31. Jude
 14 *ἦλθε κύριος ἐν μυριάσιν ἀγγέλων αὐτοῦ*.
 So Sept. and 2 Num. 20: 20.—1 Macco.
 1: 17. 7: 28.—With a dat. plur. of thing,
 1 Cor. 15: 3 *ἐν πρώτοις*, among the first,
 i. e. adv. first of all. — Xen. Oec. 4. 4.
 Cyr. 1. 6. 24.

e) of persons, by implic. before, in the
 presence of; Mark 8: 38 *ὅς ἐπαισχυνθῇ με*
ἐν τῇ γενεῇ ταύτῃ. Luke 1: 25. Acts 6:
 8. 24: 21 *ἰστώσιν ἐν αὐτοῖς*, ec. as judges.
 1 Cor. 2: 6. 2 Cor. 10: 1. Col. 1: 23.
 Trop. and from the Heb. Luke 4: 21 *ἐν*
τοῖς ὡσὶν ὑμῶν, comp. Sept. and 2
 Deut. 5: 1.—Judith 16: 1. Plut. Leg. 10.
 p. 686. E, *κατηγορεῖν ἐν ἀσεβείῳ ἀν-*
θρώπῳ. Arr. Diss. Ep. 3. 22. 8. Pol.
 17. 6. 1. Hom. II. 1. 587. Xen. Cyr. 1.

5. 6. — Hence metaph. in the sight of any one, he being judge; Luke 16: 15 *τὸ ἐν ἀνθρώποις ὑψηλόν*, i. e. in the sight, judgment, of men. 1 Cor. 14: 11 *ὁ λαλῶν, ἐν ἑμοὶ βιάσθας*. Col. 3: 20. — Demosth. 764. 15. ib. 813. 10. Eurip. Hipp. 1335. — So by Hebraism, *ἐν ὀφθαλμοῖς ὑμῶν*, in i. e. before your eyes, in your judgment, Matt. 21: 42. Mark 12: 11. So Sept. and *בְּעֵינֵינוּ* Ps. 118: 23. Comp. Gesen. Lehrs. p. 820. — 1 Macc. 1: 12.

f) spoken of that by which one is surrounded, in which one is enveloped, etc. in, *with*. Matt. 16: 27 *ἐρχομαι ἐν τῇ δόξῃ*. 25: 31. al. Mark 13: 26 *ἐν νεφέλαις*. Luke 21: 27. al. Acts 7: 30 *ἐν φλογὶ πυρός*. — Hom. Il. 15. 192 *εὐρανὸς ἐν αἰθέρι καὶ νεφέλῃσι*. — Of clothing, Matt. 11: 8 *ἐν μαλακοῖς ἱματίοις ἡμφιεσμένοι*. 6: 29. 7: 15. Mark 12: 38. Heb. 11: 37. James 2: 2 al. of ornaments, 1 Tim. 2: 9. of bonds, Eph. 6: 20. *So ἐν σαρκί, in the flesh*, i. e. clothed in flesh, in the body, 1 John 4: 2. 2 John 7. *ἤν ἐν σαρκί*, Gal. 2: 20. Phil. 1: 22. Sept. and 2 Deut. 22: 12. Ps. 147: 6. — Jos. Ant. 18. 6. 7 *ὁ ἐν τῇ περὶ σφύριδι*. Pind. Isth. 6. 53. Herodian. 2. 13. 5. Xen. Mem. 3. 11. 4. — Hence of that *with* which one is furnished, which he carries with him, etc. 1 Cor. 4: 21 *ἐν φόβῳ ἔλθω*. Heb. 9: 25. Metaph. Luke 1: 17 *ἐν πνεύματι καὶ δυνάμει ἑλλείν*. Rom. 15: 28. Eph. 6: 2. Sept. and 2 Gen. 32: 11 *ἐν φόβῳ*. Josh. 22: 8. 1 Sam. 1: 24. Ps. 66: 13. — Jos. Ant. 6. 9. 4 *ὃ μὲν ἐπέχρη μοι ἐν βομφαίῳ κ.τ.λ.* Diod. Sic. 18. 16 ult. Xen. Cyr. 2. 3. 14. Mem. 3. 9. 2.

2. Of time. a) of time *when*, i. e. a definite point or period, in, *during*, *on*, *at* which any thing takes place, etc. Matt. 2: 1 *ἐν ἡμέραις Ἡρώδου*. 3: 1. 8: 13. 12: 1, 2 *ἐν σαββάτῳ*. Acts 20: 7. 1 Cor. 11: 23. al. saepius. John 11: 9, 10, *ἐν τῇ ἡμέρᾳ, ἐν τῇ νυκτί*, i. e. by day, by night. — Palaeoph. 52. 1. Herodian. 1. 5. 1. Xen. An. 1. 5. 16. — With a neut. adj. Acts 7: 13 *ἐν τῇ δουρίᾳ*. 2 Cor. 11: 6 *ἐν παντί* sc. *χρόνῳ*. Phil. 4: 6. So Acts 28: 28 *ἐν ἡμέρᾳ* sc. *χρόνῳ*, *shortly*, and v. 29 *ἐν ἡμέρᾳ καὶ ἐν πολλῷ*, in short or in long; comp. Kuinoel. (Luc. D. Deor. 9. 1. Xen. H. G. 4. 4. 12 *ἐν*

ἡμέρᾳ πολλοῦ χρόνου. Plaut. Apol. 7. comp. in full, Xen. Cyr. 2. 4. 2.) With a pron. absol. e. g. *ἐν ᾧ* sc. *χρόνῳ* Mark 2: 19. John 5: 7. (Thuc. 7. 29. Xen. An. 1. 10. 10.) So with art. and adv. Luke 7: 11 *ἐν τῇ ἡμέρᾳ*. 8: 1. John 4: 31 *ἐν τῷ μεταξὺ*. — Xen. Conv. 1. 14. — Spoken of an action or event which serves to mark a definite time; Matt. 22: 28 *ἐν τῇ ἀναστάσει*. Luke 11: 31, 32, *ἐν τῇ κλίσει*. John 21: 20 *ἐν τῷ δέσπῳ*. 1 Cor. 15: 58 *ἐν τῇ ἐσχ. σάλπιγγι*. 2 Thess. 1: 7. 1 John 2: 28. al. saep. So *ἐν οἷς*, sc. *περάσμασι*, i. e. during which things, meanwhile, Luke 12: 1. — Luc. Alex. 36 *ἐν τῷ λοιμῷ*. Diod. Sic. 14. 68. Xen. Mem. 2. 1. 32. Herodian. 5. 1. 4 *ἐν οἷς*. — Espec. c. dat. of art. and infin. in, i. e. *on* or *at* an action or event, *while* it is taking place; Luke 9: 36 *ἐν τῷ γίνεσθαι τὴν φωνήν*. 1: 8. 2: 6. 5: 1. 24: 51. Acts 8: 6. al. saep. — Sept. 1 Sam. 1: 7. Diod. Sic. 1. 21. Xen. Cyr. 1. 4. 5.

b) of time *how long*, i. e. a space or period *within* which any thing takes place, in, *within*, *ἐν* *τριῶν ἡμερῶν*, in three days, Matt. 27: 40. Mark 15: 29. al. So Sept. and 2 Is. 16: 14. — Ael. V. H. 1. 6. Diod. Sic. 20. 83 ult. Xen. Ag. 1. 34 *ἐν δυοῖν ἡμέραις*.

3. Trop. of the state, condition, manner, in which one is, moves, acts; of the ground, occasion, means, *on*, *in*, *by*, *through* which one is affected, moved, acted upon, etc.

a) Of the state, condition, or circumstances in which a person or thing is, viz.

(α) genr. either external or internal; comp. Passow *Ev* 2. Winer § 52. p. 330. Matth. § 577. 3. E. g. of an external state; Luke 7: 35 *ἐν τρυφῇ ὑπάρχοντες*. 8: 43 *γυνὴ οὕσα ἐν βύσει αἵματος*. 2: 29 et 11: 21 *ἐν εὐρίᾳ*, comp. James 2: 16 *ὑπάγεις ἐν εὐρίᾳ* for which see in *ἔς* 4. Luke 16: 23 *ἐν βωσάνοις*. 23: 12 *ἐν ἐχθρῷ*. v. 40. Rom. 1: 4 *υἱὸς θεοῦ ἐν δυνάμει*. 8: 37. 1 Cor. 7: 18, 20, 24. 15: 42, 43. 2 Cor. 6: 4, 5. Gal. 1: 14 *ἐν τῷ Ἰουδαϊσμῷ*. Phil. 2: 7. 2 Thess. 3: 16 *ἐν παντί χρόνῳ*, i. e. in every state, at every turn. 1 Tim. 2: 2. al. saep. — Herodian. 1. 3. 3. Pol. 8. 10. 4. Thuc. 6. 35. Xen. Mem. 3. 3. 9 *ἐν χρόνῳ*. An. 2. 5. 28. — Of an internal state, sc. of the

mind, feelings, etc. Acts 11: 5 *ἐν ἀνστάσει*. Rom. 15: 32 *ἐν χαρῇ*. 1 Cor. 1: 10 *ἐν τῇ αὐτῇ νοῦ* x. τ. λ. 2: 3 *ἐν ἀσθενείᾳ καὶ ἐν φόβῳ*. 14: 6 *ἐν ἀπεκάλυψι* x. τ. λ. i. e. in the state or condition of one who receives and utters a revelation. 2 Cor. 11: 17, 21, *ἐν ἀφροσύνῃ*. Eph. 3: 12, 5: 21. 1 Thess. 2: 17. 1 Tim. 1: 13. 2: 11. Heb. 3: 11. James 1: 21. 2: 1. Jude 24. al. saep.—Hom. Il. 7. 302. Thuc. 3. 22. Xen. An. 7. 6. 38. Cyr. 5. 2. 5.—In this usage *ἐν* with its dative is often equivalent to an adjective; Rom. 4: 10 *ὅν ἐν ἀκροβυστίᾳ, ἐν περιτομῇ*, i. e. as uncircumcised or circumcised. 2 Cor. 3: 7, 8, et Phil. 4: 19 *ἐν δόξῃ* i. q. *ἐνδοξος*. 1 Tim. 2: 7, 12, 14. Tit. 1: 6 *ἐν κατηγορίᾳ*, i. e. accused. 3: 5 *ἔργα τὰ ἐν δικαιοσύνῃ*, i. q. *τὰ δίκαια*.—Luc. Amor. 50. Xen. Cyr. 8. 5. 15. H. G. 7. 5. 8.—So also adverbially, Acts 5: 23 *ἐν πασῇ ἀσφαλείᾳ*. Rom. 2: 28, 29, *ἐν τῷ φανερόῳ, ἐν τῷ κρυπτῷ*. (Xen. Cyr. 8. 1. 31.) Eph. 6: 24. 2 Tim. 4: 2.—Plato Gorg. p. 512 C. Xen. Cyr. 4. 5. 54.

(β) of the business, employment, actions, in which one is engaged; Passow *ἐν* 2. a. Winer § 52. p. 330. Thus Matt. 21: 22 *ἐν προσευχῇ*. Mark 4: 2 *ἐν τῇ διδαχῇ αὐτοῦ*, i. e. as he taught. 8: 27 et Luke 24: 35 *ἐν τῇ ὁδῷ*, i. e. in the walk or journey. Luke 16: 10. John 8: 3 *ἐν μοιχαλῇ καταιλημένῃ*. Acts 6: 1. 24: 16. Rom. 1: 9 *ἐν τῷ εὐαγγελίῳ*, i. e. labouring in the gospel. 14: 18. 15: 58. 1 Cor. 15: 1. 2 Cor. 7: 11 *ἐν παντί*. Col. 1: 10 *ἐν παντί ἔργῳ*. 4: 2. 1 Tim. 4: 15 *ἐν τούτοις ἔσθι*. 5: 17. Heb. 6: 18 *ἐν οἷς*. 11: 34. James 1: 8. 4: 3. al. saep. So Matt. 20: 15 *ποιῆσαι ὁ θεὸς ἐν τοῖς ἡμέραις*, i. e. in my own affairs. 22: 15. 23: 30 *ποιῶντες ἐν τῷ αἵματι*, i. e. in alaying the prophets.—Xen. Cyr. 3. 1. 1 ὁ Κύρος *ἐν τούτοις ἦν*. ib. 1. 6. 15. Herodot. 2. 82 οἱ *ἐν ποιήσει*. Plat. Prob. p. 317. C, *εἰμὶ ἐν τῇ τέχνῃ*.—So c. dat. of person, i. e. 'in the work, business, cause of any one;' Rom. 16: 12 *ἥτις ἐκονίσασεν ἐν κυρίῳ*. Eph. 6: 21. al. Rom. 6: 3 *τοὺς συναγεγυῖς μου ἐν Χριστῷ*. 1 Cor. 4: 17. al.

(γ) implying in the power of any one; Passow *ἐν* 1. f. Matth. § 577. 6. Acts 4: 4 *ἐν τῇ σῇ ἐκουσίᾳ*, comp. 1: 7 et John

3: 35. Acts 4: 12 *οὐκ ἔστιν ἐν ἑλλείψει οὐδὲν ἢ οὐτοῦτο*. So *ἐν πνεύματι*, i. e. in the power or under the influence of the Spirit, in a state of inspiration, inspired, Matt. 22: 43. Mark 12: 36. Luke 2: 27. 4: 1. 9: 1. 1 Cor. 12: 3. also Matt. 12: 28. 1 Pet. 3: 19. Rev. 1: 10. 4: 2. 17: 3. al. Of demoniacs, *ἐν πνεύματι ἀκαθάρτου*, i. e. in the power of, possessed, Mark 1: 23. 5: 2.—Jos. Ant. 3. 1. 5. Aristoph. Av. 1677 *ἐν τῷ Τριβάλλῃ πᾶν τὸ πρᾶγμα*. Herodot. 6. 109. Xen. Oec. 6. 14 *ἐν σοὶ πάντα ἐστίν*.—Hence, *γινόμενος ἐν ἑαυτῷ*, having come to himself, Acts 12: 11. Comp. Herm. ad Vig. p. 749, 856. Matth. § 577. 6 ult.

b) Of manner or mode, i. e. the state or circumstances, external or internal, by which any action is accompanied, in, with, in reference to which it is performed, viz.

(α) *genr.* of manner etc. comp. Ev 3. e. Matt. 22: 37 *ἀγαπᾷν ἐν ὅλῃ τῇ καρδίᾳ* x. τ. λ. quoted from Deut. 6: 5 where Heb. 3, Sept. *ἐκ*, as also Mark 12: 30, 33. So Mark 4: 2 *διδάσκων ἐν παραβολαῖς*. Luke 2: 36 *ἐν ἑσπέρᾳ καὶ δυνάμει ἐκτίσσει*. 21: 25 *συναχὴ ἐθνῶν ἐν ἀπορίᾳ*. John 16: 25 *ἐν παρομοίαις λαλεῖν*. 23: 24 *προσκυνεῖν ἐν πνεύματι καὶ ἀληθείᾳ*, i. e. to render sincere and spiritual worship. Acts 2: 46. 10: 48 *βαπτισθῆναι ἐν τῷ ὀνόματι τοῦ κυρίου*, comp. in Βαπτίζω 2. α. β. Rom. 1: 9 *ἐν τῷ πνεύματι μου*. 9: 22. 15: 6. 1 Cor. 2: 4 *τὸ κήρυγμα μου οὐκ ἐν παιδοῖς λόγῳ*. v. 7. 14: 21. 2 Cor. 3: 7 *ἐν γραμμασιν*. Col. 3: 22. 1 Pet. 2: 24. 2 Pet. 3: 3. 1 John 5: 6 *ἔδωκ' ἐν τῷ ὕδατι καὶ τῷ αἵματι*.—Eurip. Bacch. 1167. Herodian. 2. 13. 8. Palaeoph. 32. 2 *ἔδωκ' ὅπισθεν αὐτῶν ἐν ἡρεμαίᾳ βαδίσματος*. Thuc. 6. 16. ib. 7. 67 *οὐκ ἐν τῷ αὐτῶν τρόπῳ κινούμενοι*.—So in an adverbial sense; Matt. 22: 16 *ἐν ἀληθείᾳ διδάσκεις*, i. e. truly, in reality. Mark 9: 1 *ἐν δόλῳ*. Acts 12: 7 et 22: 18 *ἐν τάχει*. (Thuc. 6. 92 init.) Acts 17: 31 et Rev. 19: 11 *κρίνων ἐν δικαιοσύνῃ* i. e. righteously. 26: 7 *ἐν ἐκτενείᾳ*, continually. Col. 4: 5. Eph. 6: 9 *ἐν παφῆσιν*, boldly. Rev. 18: 2 *ἔκραξεν ἐν ἰσχύϊ*.—Judith 1: 11. Wisd. 18: 9. Xen. Cyr. 6. 1. 11 *ἐν τῷ μέγῃ πάλιν*, vicissim.

(β) of a rule, law, standard, in, by, according to, conformably to; comp. Passow *ἐν* 1. h. Winer § 52. a. 3. b. Matth. § 577. 3 ult. So Matth. 7: 2 *ἐν ᾧ κλέματι κλέμειτε, κριθήσεσθε*. Luke 1: 8 *ἐν τῇ τάξει*, comp. 1 Cor. 15: 23. Phil. 1: 8. 1 Thess. 4: 15 *ἐν λόγῳ κυρίου*. 1 Tim. 1: 18 *ἐν αἰταῖς* sc. *προφητεῖαις*. Heb. 4: 11. So of a rule of life etc. Luke 1: 6 *πορευόμενοι ἐν πάσαις ταῖς ἐντολαῖς*.—Pind. Pyth. 4. 105 *ἐν τοιῷ λόγῳ*. Thuc. 1. 77 *ἐν τοῖς ὁμοῖοις νόμοις τὰς κλίσεις ποιεῖν*. Xen. Conv. 2. 8. Cyr. 1. 2. 2. Mem. 3. 9. 1.—So c. dat. of person; 2 Cor. 10: 12 *ἐν ἑαυτοῖς ἑαυτοὺς μετροῦντες*. Also 'in conformity with the will, law, precept of any one;' John 3: 21 *ἐν ᾧ ἔστιν εἰργασμένα*. 1 Cor. 7: 39 *ἐν κυρίῳ*. Eph. 6: 1.

(γ) in the sense of in respect to, as to; Luke 1: 7, 18, *προβεβηκέναι ἐν ἡμέραις*. Gal. 4: 20 *ὅτι ἀποροῦμαι ἐν ὑμῖν*, comp. Winer Comm. in loc. Eph. 2: 11 *ἔθνη ἐν σαρκί*. Tit. 1: 13 *ἵνα ὑγιαίνουσιν ἐν τῇ πίστει*. James 2: 10 et 3: 2 *πταίνω ἐν ἐνί, ἐν λόγῳ*. So *ἐν παντί*, in every respect, 2 Cor. 8: 7. 9: 8, 11. *ἐν μηδενί*, in no respect, 2 Cor. 7: 9. James 1: 4. *ἐν οὐδενί* Phil. 1: 20. Also after words signifying plenty or want, Rom. 15: 13 *παρασπένει ἐν τῇ ἐλπίδι*. 2 Cor. 3: 9. & 7. Col. 2: 7 et Eph. 2: 4 *πλούσιος ἐν ἐλπί*. 1 Cor. 1: 5. 1 Tim. 6: 18. al. 1 Cor. 1: 7 *ὕψιστος ἐν μηδενί χαρισματι*.—Soph. Oed. Tyr. 1112 *ἐν μακρῷ γήρῃ ξυνάδει τῷδε τάνδρῃ*, 'in high old age he accords etc.' Palaeoph. 28. 2 *ὑπερέφρων ἐν*. Diod. Sic. 5. 57 *διαφύκει ἐν*, and so Xen. Hi. 1. 8. ib. 2. 2.

c) Of the ground, basis, occasion, in, on, upon which any thing rests, exists, takes place, etc. Thus

(α) of a person or thing in or on which as a substratum any thing rests, exists, is done, etc. Matth. § 577. 1. Winer § 52. a. 3. a. So c. dat. of thing, 1 Cor. 2: 5 *ἵνα ἡ πίστις ὑμῶν μὴ ᾖ ἐν σοφίᾳ ἀνθρώπου*. x. τ. λ. 2 Cor. 4: 10 et Gal. 6: 17 *ἐν τῷ σώματι*. Gal. 4: 14. Eph. 2: 11 *περιτομή ἐν σαρκί*. Seq. dat. of pers. i. e. in the person or case of any one, in or by his example, etc. Luke 22: 37 *τοῦτο δεῖ τελεσθῆναι ἐν ἐμοί*. John 9: 3. Acts 4: 2 *καταγγέλλειν ἐν τῷ Ἰησοῦ τὴν ἀνάστασιν*. Rom. 9: 17. 1 Cor. 4: 6 *ἵνα*

ἐν ἡμῖν μάθῃτε. 2 Cor. 4: 3. Eph. 1: 20. Phil. 1: 30. — Plato Meno. p. 82. A, *ἐπιδικαίνουσαι ἐν τινι*. Xen. Cyr. 1. 6. 29.—So after verbs implying 'to do anything in one's case,' i. e. to or for one, where the acc. or dat. might stand; Matt. 17: 12 *ἐποίησαν ἐν αὐτῷ ὅσα ἐδίδλσκον*. Luke 22: 31. 1 Cor. 9: 15. 1 Thess. 5: 12 *τοῖς κοπιῶντας ἐν ὑμῖν*, i. e. for your benefit. So too *ὁμολογεῖν ἐν τινι*, to confess in one's case or cause, i. e. to acknowledge, Matt. 10: 32. Luke 12: 8. Comp. Winer § 32. 3. b. Also *σκανδαλίζεσθαι ἐν τινι*, to take offence in any one, i. e. in his case or cause, Matt. 11: 6. 13: 57. 26: 31, 33. al.—Luc. Philopat. 18 *μὴ ἱεροτόν τι ποιήσης ἐν ἐμοί*.—Spoken also of that in which any thing consists, is comprised, fulfilled, manifested, etc. John 9: 30 *ἐν γὰρ τούτῳ θανασιτόν ἐστιν*. Rom. 13: 9 *ἐν τούτῳ τῷ λόγῳ ἀνακαταλαιοῦνται*. Gal. 6: 14 *ὁ πᾶς νόμος ἐν ἐνί λόγῳ πληροῦται*. Eph. 2: 7. 5: 9. Heb. 3: 12. 1 Pet. 3: 4. 1 John 3: 10 et 4: 9 *ἐν τούτῳ ἐφανερώθη*. 4: 10, 17. al. So from laxness of expression, Matt. 22: 40 *ἐν ταύταις ταῖς δυοῖν ἐντολαῖς ὅλος ὁ νόμος καὶ οἱ πρ. κερμαίνονται*. Also Acts 7: 14 *ἐν ψυχαῖς ἑβδ. πέντε*, consisting in 75 souls; comp. Deut. 10: 22 where Sept. for *π*, and see Winer § 52. p. 334. e. — Herodian. 2. 3. 17 *οὐ γὰρ ἐν τῇ καθεδρῇ ἢ προεδρῇ, ἀλλ' ἐν τοῖς ἔργοις*.—Here too we may refer the use of *ἐν* by Hebraism after verbs of swearing, to mark the ground, basis, object, on which the oath rests, in Engl. *by*, sometimes *upon*; Matt. 5: 34, 35, 36, *μὴ ὁμόσαι ἐν τῷ οὐρανῷ, ἐν τῇ γῇ, ἐν τῇ κεφαλῇ σου*. 23: 16, 18, 20 sq. Rev. 10: 6. al. Sept. for *על* *על* 1 Sam. 24: 22. 2 Sam. 19: 8. 1 K. 2: 8.

(β) of the ground, motive, exciting cause, in consequence of which any action is performed, in, on, at, by, i. e. because of, on account of, *propter*; Winer § 52. p. 331. Matt 6: 7 *ὅτι ἐν τῇ πολυλογίᾳ αὐτῶν ἀποκαταθήσονται*. Acts 7: 29 *ἐφυγεν ἐν τῷ λόγῳ τούτῳ*. 1 Cor. 11: 2 *ἐν τούτῳ οὐκ ἐπαινώ*. 2 Cor. 6: 12 *ἐν ἡμῖν*. 1 Pet. 4: 16. v. 14 *εἰ ὀνειδίζεσθε ἐν ὀνόματι Χριστοῦ*, comp. Mark 9: 41 *ἐν ὀνόματι ὅτι Χριστοῦ ἐστέ*. So Sept. and *על* 2 Chr. 16: 7. — Eccles. 11: 2 *bin*. Xen. Eq. 9. 11.

Cyr. 1. 6. 19 *ἐν πίστει*. An. 3. 1. 1 et Thuc. 5. 3 *ἐν ταῖς σπονδαῖς*. — So *ἐν τούτῳ*, *herein*, *hereby*, i. e. on this account, therefore, John 15: 8. 16: 30. Acts 24: 16. 1 Cor. 4: 4. (Xen. Cyr. 1. 3. 17.) *ἐν τούτῳ γινώσκεις*, *to know herein*, *hereby*, i. e. by this, etc. John 13: 35. 1 John 2: 3, 5. al. *ἐν ᾧ*, equivalent to *ἐν τούτῳ ὅτι*, *herein that*, i. e. in that, because, Rom. 8: 3. Heb. 2: 18. 1 Pet. 2: 12. (Thuc. 8. 86.) *wherefore*, Heb. 6: 17. — In this sense of *propter*, *ἐν* does not occur with a dat. of person, Winer § 52. p. 332. — Spoken also of the authority in consequence of which any thing is done, *in*, *by*, *under*, i. e. by virtue of etc. Matt. 21: 23 et Luke 20: 2 *ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶς*. Acts 4: 7 *ἐν ποίᾳ δυνάμει, ἣ ἐν ποίᾳ ὀνόματι*. John 5: 43 et 10: 25 *ἐν τῷ ὄν. τοῦ πατρὸς*. Matt. 21: 9. John 12: 13. 14: 26. 1 Cor. 5: 4. 2 Thess. 3: 6. al. So *αἰτῶ ἐν τῷ ὀνόματι Ἰησοῦ*, *to ask in the name of Jesus*, i. e. under his authority and sanction, John 14: 13, 14. 15: 16. 16: 23, 24, 26.

(γ) of the ground or occasion of an emotion of mind, after words expressing joy, wonder, hope, confidence, etc. and the reverse; so c. dat. of thing, Luke 1: 21 *ἐθαύμαζον ἐν τῷ χρονίζειν αὐτόν*. Rom. 2: 23 *ὅς ἐν νόμῳ καυχᾶσαι*. (Sept. and 2 Jer. 9: 22, 23.) Acts 7: 41 *ἐθαύμαζον ἐν ταῖς ἔργοις*. Luke 10: 20 *ἐν τούτῳ μὴ χαίρετε*. Eph. 3: 13 *μὴ ἐκκαμῖν ἐν ταῖς θλίψεσίν μου*. So Matt. 12: 21 *ἐν τῷ ὄν. αὐτοῦ ἔδνη ἐλπίοις*. (Sept. for 2 Pet. 3: 21.) Mark 1: 14 *πιστεύετε ἐν τῷ εὐαγγελίῳ*. Phil. 3: 3, 4, *πεποιθέναι ἐν σωτῇ*, and so Sept. for 2 Pet. 3: 48: 7. — Epict. Ench. 40. Pol. 1. 59. 2. — Seq. dat. of person, Rom. 2: 7 et 5: 11 *καυχᾶσαι ἐν θεῷ*. 1 Cor. 15: 19 *ἡλικιώτες ἐσμέν ἐν Χριστῷ μόνον*. Eph. 1: 12. 1 Tim. 6: 17. 2 Cor. 7: 16 *θαύρω ἐν ὑμῖν*. Sept. *ἐλπίζειν ἐν* for 2 Pet. 3: 10: 13. 2 K. 18: 5. — Xen. Mem. 4. 2. 28.

δ) Of the means by the aid or intervention of which any thing takes place, is done; *in*, i. e. by means of.

(α) c. dat. of person, by whose aid or intervention, *in*, *by*, *with*, *through* whom, any thing is done etc. Winer § 52. p. 332 ult. Matt. 9: 34 *ἐμβάλλει τὰ δαίμονα ἐν τῷ ἀρχόντῳ τῶν θ.* Acts 4: 9 *ἐν*

τίνι οὗτος σώσεται. 17: 28, 31 *ἐν ἀνδρὶ*. 1 Cor. 15: 22. Gal. 3: 8 *εὐλογηθήσονται ἐν σοὶ πάντα τὰ ἔθνη, in and through thee*, comp. Acts 3: 25. Heb. 1: 1. 1 John 5: 11. al. — Hdot. 8. 100. Thuc. 7. 8 *ἐν τῷ ἄγγυλῳ*. Soph. Aj. 1136. Dem. 31. 10. ib. 710. 18.

(β) c. dat. of thing, but used strictly only of such means as imply that the object affected is actually *in*, *among*, *surrounded* by them, pp. *in and through*; Passow *Εν* 4. Winer § 52. p. 332. Matth. § 577. 7. — Matt. 8: 32 *ἀπόθανον ἐν ταῖς ὕδασι*, i. e. *in and by the waters*. 1 Cor. 3: 13 *ἐν πυρὶ ἀποκαλύπτεται*. Rev. 14: 10. 16: 8. al. So Sept. and 2 Lev. 8: 32. — 1 Macc. 5: 44 et 6: 31 *ἐν πυρὶ*. Hom. Il. 24. 38 *καίεν ἐν πυρὶ*. — Hence genr. where the object is conceived as being *in*, or in contact or connexion with the means etc. Matt. 3: 11 *βαπτίζω ἐν ὕδατι*. 5: 13 *ἐν τίνι ἀλισθήσεται*. 17: 21 *ἐν προσευχῇ*. 25: 16. Luke 21: 34 *ἐν κρασίῳ κ. τ. λ.* Acts 11: 14. 20: 19. Rom. 10: 5, 9 *ἐὰν ὁμολογήσῃς ἐν τῷ στόματί σου*. 12: 21. 1 Cor. 6: 20. Heb. 10: 29. 13: 20. Rev. 1: 5. al. saep. So *ἐν χειρὶ τινος*, *in or by the hand of any one*, Acts 7: 35. Gal. 3: 19. Sept. and 2 Judg. 16: 7. Num. 36: 2. Job 18: 8. — Esdr. 1: 40. Soph. Ajac. 488. Thuc. 7. 11 *ὅτε ἐν ἄλλαις ἐπιστολαῖς*. Xen. An. 4. 3. 8 *ἔδοξεν ἐν πίδασι δέδεδῃαι*. id. Ath. 1. 2, 4. — Hence in N. T. and later writers simply of the instrument, where classic writers usually employ the dative alone, Winer l. c. Matth. § 577. 9. § 396. n. 2. Luke 22: 49 *εἰ πατάξομεν ἐν μαχαίρᾳ*; Rom. 16: 16. James 3: 9 *ἐν αὐτῇ (τῇ γλώσσῃ) εὐλογούμεν*. Rev. 6: 8 *ἀποκτείναναι ἐν βομφαίᾳ κ. τ. λ.* 12: 55. 13: 10. al. So Sept. and 2 Gen. 48: 22. Deut. 15: 19. Jer. 14: 12. Hos. 1: 7. — Judith 2: 19. Eccles. 46: 6. Plato Tim. 1081. B, *τεθραμμένης ἐν γάλακτι*. Aristot. Probl. 30. 5. p. 218 Sylb. Hippocr. Aphor. 2. 36.

(γ) from the Heb. spoken of price or exchange, of that 'by means of' which, *with* which, any thing is purchased or exchanged, etc. Rev. 5: 9 *ἡγόρησας τῷ θεῷ ἡμᾶς ἐν τῷ αἵματι σου*. 20 Sept. and 2 Lam. 5: 4. 1 Sam. 24: 24. Ecc. 4: 9. — Rom. 1: 23 *ἥλλαξαν τὴν δόξαν θεοῦ ἐν ὁμοιώματι, for an image etc.* v. 25. So Sept. for 2 Ps. 106

20. — Comp. the dat. of price or exchange, Lys. c. Epicr. 178. 16. Hom. Il. 7. 472. Herodot. 7. 152. also *ἐν* c. dat. Soph. Ant. 945 *φῶς ἀλλάξει ἐν χαλκοδίτοις αὐλαῖς* Matth. § 364. n. § 365. n. 2.

4. Sometimes *ἐν* c. dat. is found where the natural construction would seem to require *εἰς* c. accus. as after verbs which imply not rest in a place or state, but motion or direction *into* or *towards* an object. In such cases, the idea of arrival and subsequent rest in that place or state is either actually expressed or is implied in the context. See the converse of this in *Εἰς* 4. Passow *ἐν* 6. Winer § 54. 4. Matth. § 577. p. 1141. So after verbs of motion, Matt. 10: 16 ἀποστῆλθε ὑμᾶς ἐν μίσῳ λύκων, in the midst of wolves, by whom ye are already surrounded. Luke 5: 16 ἦν ὑποχωρῶν ἐν ταῖς ἐρήμοις, i. e. he withdrew and abode in deserts. 7: 17 ἐξῆλθεν ὁ λόγος ἐν ὅλῃ τῇ Ἰουδαίᾳ, i. e. went out, spread abroad, in the whole land. John 5: 4 κατέβαινον ἐν τῇ κολυβήθρᾳ καὶ ἐτάρασσον. Rev. 11: 11. al. So Matt. 14: 3 ἐθετο ἐν φυλακῇ, as in Engl. 'to put in prison,' for *into*. Mark 15: 46 et Luke 23: 53 κατέθεμεν αὐτὸν ἐν μνημείῳ, as in Eng. 'they placed him in the tomb.' Mark 1: 16 βάλλοντας ἀμφέβληστορον ἐν τῇ θαλάσῃ, comp. Matt. 4: 18 εἰς τὴν θ. John 3: 35 πάντα δίδωκεν ἐν τῇ χειρὶ αὐτοῦ, has given i. e. has put, placed, all things in his hand. Trop. Luke 1: 17. So Sept. and 2 Judg. 6: 35. Ezra 7: 10.—Ael. V. H. 4. 18 ὅτε κατήλθε Πλάτων ἐν Σικελίᾳ. Dion. Hal. Ant. 1. 73 πρὶν Αἰνείαν ἐλθεῖν ἐν Ἰταλίᾳ. Arr. Diss. Ep. 1. 11. 32. ib. 2. 20. 23. Act. Thom. 32 μιστὸν ἐν τῷ παραδείσῳ. So Hom. Il. 1. 441 ἐν χειρὶ τίθει. ib. 1. 593.—Metaph. after words expressing an affection of mind *towards* any one; e. g. ἀγάπη ἐν ἡμῖν 2 Cor. 8: 7. 1 John 4: 9, 16. ὀργή ἐν τῷ λαῷ Luke 21: 23 in text. rec. Comp. Sept. and 2 Sam. 24: 17.—Lib. Henoch. in Fabr. V. T. Pseudep. p. 161.

NOTE. In composition *ἐν* implies: 1. a being or resting in, as ἐνεμι, ἐμμένω. 2. *into*, when compounded with verbs of motion, as ἐμβαλεῖν. 3. conformity etc. as ἐνδικός, ἐννομός. 4. participation, as ἐνοχος. AL.

Ἐναγκαλλομαι, f. ἵσμαι, (ἀγ-καλλομαι fr. ἀγκάλη,) to take in one's arms, Matt. 9: 36. 10: 16. Sept. for רָחַץ Prov. 6: 10. 24: 38.—Plut. de frat. Amor. ult. Diod. Sic. 3. 58.

Ἐνάλιος, ου, ὁ, ἡ, adj. (*ἐν, ἄλς*,) belonging in the sea, marine, James 3: 7.—Hom. Od. 5. 67. Aristoph. Thesmoph. 325. [333.]

Ἐναντι, adv. (ἀντί,) pp. over against; hence, in presence of, before, seq. gen. Luke 1: 8. Sept. for רָצַח Ex. 28: 26, 29. al. saep. רָצַח Gen. 38: 7.

Ἐναντίον, adv. (neut. of ἐναντός,) pp. over against; hence, before, in the presence of, seq. gen. Mark 2: 12 ἐξηλθεν ἐναντίον πάντων. Luke 20: 26. Acts 8: 32. Sept. for רָצַח Gen. 20: 15. 41: 46. רָצַח Ex. 7: 20. רָצַח Num. 20: 8.—Xen. Mem. 2. 5. 1.—From the Heb. in the sight of, seq. gen. Acts 7: 10 ἔδωκεν αὐτῷ χάριν ἐναντίον Φαραώ, i. e. with him, q. d. 'he won his favour,' comp. Ex 11: 3. 12: 36. al. where Sept. for רָצַח. Luke 24: 19 δυνατὸς ἐναντίον τοῦ θεοῦ κ. τ. λ. in the sight of God, i. e. God being judge; comp. Sept. for רָצַח Gen. 21: 11, 12. al. רָצַח Gen. 10: 9. See Gesen. Lehrs. p. 693 d. p. 820. 9. Stuart § 456.

Ἐναντίος, α, ον, (ἀντίος fr. ἀντί,) over against, opposite.

a) pp. Hom. Il. 9. 190; in N. T. of a wind, contrary, adverse, Matt. 14: 24. Acts 27: 4. seq. dat. Mark 6: 48.—Luc. D. Deor. 25. 1. Xen. An. 4. 5. 3.—So ἐξ ἐναντίας or ἐξεναντίας, as adv. seq. gen. over against, Mark 15: 39. comp. Buttm. § 193. 3. § 115. n. 5. Sept. for רָצַח Josh. 8: 11. רָצַח Neh. 3: 27.—Thuc. 4. 93.

b) metaph. contrary, adverse, hostile, seq. dat. 1 Thess. 2: 15. Acts 28: 17. So ἐναντία πρίσσειν seq. πρὸς c. acc. 26: 9. comp. Sept. Ez. 18: 18.—Thuc. 7. 11. Xen. Cyr. 1. 4. 22.—So ὁ ἐξ ἐναντίας, i. q. ὁ ἐναντίος, an adversary, an enemy, Tit. 2: 8. See Buttm. § 125. 6.—Xen. Eq. 11. 3.

Ἐνάρχομαι, f. ἵσμαι, (ἔρχομαι,) to make beginning in, i. e. to begin, to

commence, absol. Gal. 3: 3. seq. accus. Phil. 1: 6. comp. Matth. § 336. Sept. for עָבַד Deut. 2: 24, 25, 31.—Seq. gen. 1 Macc. 9: 54. Luc. Somn. 3. Pol. 5. 1. 3.

Ἐνατος, see Ἐνατος.

Ἐνδής, οὗς, ὁ, ἡ, adj. (ἐνδύω) in want, needy, destitute, Acts 4: 34. Sept. for עָבַד Deut. 15: 4, 7. Is. 41: 17. — Ael. V. H. 1. 31. Xen. Mem. 2. 2. 10.

Ἐνδειγμα, αἰος, τό, (ἐνδείκνυμι) indication, token, proof, 2 Thess. 1: 5.—Dem. 423. 13.

Ἐνδείκνυμι, f. δείξω, to point out in any thing, to shew in any thing, trans. Sept. Josh. 7: 14 sq. Thuc. 4. 126 ult.—In N. T. only Mid. ἐνδείκνυμαι, to shew forth, to manifest, sc. any thing relating to or depending on one's self, seq. accus. Rom. 2: 15 ἐνδείκ. τὸ ἔργον τοῦ νόμου γραπτὸν ἐν ταῖς καρδίαις αὐτῶν. 9: 17 τὴν δύναμιν μου. v. 22. 2 Cor. 8: 24. Eph. 2: 7. 1 Tim. 1: 16. Tit. 2: 10. 3: 2. Heb. 6: 10, 11. Sept. for עָבַד Ex. 9: 17. — Wisd. 12: 17. Jos. Ant. 7. 9. 5. Xen. An. 6. 1. 19.—Hence by impl. to manifest towards any one, i. e. to do to any one, seq. accus. et dat. 2 Tim. 4: 14 πολλὰ μοι κατὰ ἐνδειξάτο. So Sept. for עָבַד Gen. 50: 13, 17. — Song of 3 Childr. 19. Diod. Sic. II. p. 631. ed. Wess. or X. p. 171. ed. Bip. μεγάλην ὕβριν τῇ παραβίῃ ἐνδειξάτο. pp. to point out, to shew, Pol. 3. 54. 3.

Ἐνδειξίς, έίος, ἡ, (ἐνδείκνυμι) a pointing out, pp. with the finger, Pol. 3. 88. 5. In N. T. trop.

a) manifestation, declaration, Rom. 3: 25, 26.—Philo de Op. Mund. I. p. 9. 50. p. 20. A.

b) indication, token, proof, i. q. ἔνδειγμα, 2 Cor. 8: 24. Phil. 1: 28. — So ἐπίδειξις Jos. Ant. 4. 3. 3.

Ἐνδεκα, οἱ, αἱ, τό, card. num. eleven; in N. T. only of the eleven disciples, after the apostasy of Judas. Matt. 28: 16. Mark 16: 14. Luke 24: 9, 33. Acts 1: 26. 2. 14.

Ἐνδέκατος, η, ον, ordin. eleventh, Matt. 20: 6, 9. Rev. 21: 20.

Ἐνδέχομαι, f. ἔμμαι, to take or receive in, to admit, Luc. Eun. 9. Thuc. 3. 31. In N. T. only impers. ἐνδέχεται, it is admissible, possible; Luke 13: 33 οὐκ ἐνδέχεται, it is impossible.—Herodian. 4. 8. 8. Xen. Mem. 1. 2. 23.

Ἐνδημέω, ᾧ, f. ἦσω, (ἐνδημος) pp. to be among one's people, to be at home, Jos. Ant. 3. 11. 3. In N. T. trop. to be present in any place, or with any person, 2 Cor. 5: 9. seq. ἐν ib. v. 6. seq. πρὸς ib. v. 8. comp. Phil. 1: 23.

Ἐνδιδύσκω, i. q. ἐνδύω or ἐνδύω q. v. (by redupl. and change of ending, Butt. § 112. 10.) to clothe in a garment; Mid. to clothe one's self in, to wear, seq. accus. Luke 8: 27. 16: 19. Sept. for עָבַד 2 Sam. 1: 24. 13: 18.—Judith 9: 1.

Ἐνδίκος, ου, ὁ, ἡ, adj. (ὁ ἐν δίκῃ) conformable to right, i. e. right, just, Rom. 3: 8. Heb. 2: 2. — Anth. Gr. I. 216 τὰ μὴνδικα. IV. p. 53.

Ἐνδόμησις, εως, ἡ, (ἐνδομῆσις) pp. something built in, as a mole in a harbour, Jos. Ant. 15. 9. 6. In N. T. genr. a structure, building, Rev. 21: 18.

Ἐνδοξάζω, f. ἀσω, (ἐνδοξος) to cause to be ἐν δόξῃ, i. e. to glorify, i. q. δοξάζω q. v. Pass. or Mid. 2 Thess. 1: 10, 12. So Sept. for עָבַד Ex. 14: 4. Ez. 28: 22.—Ecclus. 38: 6.

Ἐνδοξος, ου, ὁ, ἡ, adj. (ἐν, δόξα) pp. in honour, in glory, i. e.

a) of persons, honoured, respected, noble, 1 Cor. 4: 10. Sept. for עָבַד 1 Sam. 9: 6. Is. 23: 8.—Herodian. I. 6. 18. Xen. Mem. 1. 2. 56.—Of doeda, τὰ ἐνδοξα, glorious, memorable, Luke 13: 17. Sept. for עָבַד Ex. 34: 10. Job 5: 9. יָדָה Is. 12: 4.

b) of external appearance, splendid, glorious, of raiment, Luke 7: 25. Sept. for עָבַד Is. 23: 9. יָדָה Is. 22: 18. יָדָה 2 Chr. 2: 9.—Herodian. I. 16. 7. —Trop. ἐκκλησία ἐνδοξος, i. e. the church adorned in pure and splendid raiment, as a bride, Eph. 5: 27, coll. v. 25 et Rev. 19: 7, 8. 21: 9 sq.

Ἐνδυμα, ατος, τό, (ἐνδύω, ἐνδύω,) *clothing, raiment, a garment*, Matt. 6: 25, 28. 28: 3. Luke 12: 23. Sept. for רָבָד 2 Sam. 1: 24. Prov. 31: 22. חֲבִירָה Zeph. 1: 8.—Act. Thom. § 7. An h. Gr. IV. p. 141. — Spoken of the outer garment, Matt. 3: 4 ἐνδυμα ἀπὸ τριχῶν καμήλων, the usual garment of the ancient prophets, comp. 2 K. 1: 8. Zech. 13: 4. Jahn §122. (Sept. for רָבָד 2 Sam. 20: 8. so Wisd. 18: 24.) Also ἐνδυμα γάμου, a wedding garment, Matt. 22: 11, 12, presented to guests in token of honour, according to oriental custom; comp. Gen. 45: 22. Judg. 14: 12 sq. 2 K. 5: 5, 22 sq. Jahn §178. Act. Thom. § 7. — Metaph. Matt. 7: 15 ἐνδύμασι προσβάτων, i. e. externally with the meekness and gentleness of lambs, in contrast to the spirit of wolves.

Ἐνδυναμώω, ὦ, f. ὠσω, to strengthen in, i. e. to render strong, to impart strength to, trans. Pass. or Mid. to acquire strength, to be strong, spoken of the body, as made strong out of weakness, Heb. 11: 34. — Trop. of the mind etc. Acts 9: 22. Rom. 4: 20. Eph. 6: 10. Phil. 4: 13. 1 Tim. 1: 12. 2 Tim. 2: 1. 4: 17. — Sept. for עָצַץ Ps. 52: 9. Aquila for עָצַץ Gen. 7: 20, 24. Not found in the classics.

Ἐνδύω or ἐνδύω, f. ὠσω, (δύω) to go in, to envelope, Buttm. §114 δύω,) aor. 1 ἐνδύσα, aor. 1 pass. ἐνδύσθην, perf. pass. ἐνδύσμαι. Aor. 2 ἐνδύν is not found in N. T.

1. to go in, to enter in, seq. εἰς τὰς οἰκίας, 2 Tim. 3: 6.—Herodot. 2. 121. 2, ἐνδύντος sc. εἰς τὸ οἶκμα. Hesych. ἐνδύναι· εἰσδύναι, εἰσελθεῖν.

2. to put on sc. a garment, (pp. 'to cause to go into a garment,' Buttm. l.c.) i. e. to clothe, to dress, trans. and c. c. dupl. accus. i. e. of pers. and thing, Buttm. § 131. 5.—Pass. to be clothed, and Mid. to clothe oneself, c. c. accus. of thing in or with which, Buttm. § 134. 6. §135. 4.

a) pp. Matt. 6: 25 τί ἐνδύσῃ; 22: 11. 27: 31 ἐνδύσαν αὐτὸν τὰ ἱμάτια αὐτοῦ. Mark 1: 6. 9: 15: 17, 20. Luke 12: 22. 15: 22. Acts 12: 21. Rev. 1: 13. 15: 6. 19: 14. Sept. for עָצַץ Gen. 41: 42. Exo 29: 5, 8. Mid. Lev. 6: 10, 11.—

Eccius. 6: 31. Ael. V. H. 4. 22. Xen. Cyr. 1. 3. 3. Mid. ib. 8. 1. 4.—Spoken of armour, τὰ ὅπλα etc. Rom. 13: 12. Eph. 6: 11, 14. 1 Thess. 5: 8. Sept. and עָצַץ 1 Sam. 17: 5. Jer. 46: 4. — 1 Macc. 3: 3. Herodot. 7. 229. Xen. Cyr. 6. 4. 2.

b) metaph. (α) of the soul as clothed with the body, 2 Cor. 5: 3 εἶμι καὶ ἐνδυσάμενοι, comp. in Γ' II. γ. Γυμνός b. Sept. and עָצַץ Job 10: 11. — (β) of a person as clothed, i. e. endued, furnished, with any power, quality, etc. δύναμις Luke 24: 49. ἀφ' αρασίαν, ἀθανασίαν, 1 Cor. 15: 53 bis, 54 bis. σπλάγγνα οἰκτιμοῦ, i. e. compassion, Col. 3: 12. Sept. for עָצַץ, c. δύναμις Ps. 93: 1. comp. Ez. 7: 27. 2 Chr. 6: 41. Job 20: 14. al. — Eccius. 17: 3. Test. XII Patr. p. 587 ἐνδ. εὐφροσύνην. — (γ) of one who puts on, i. e. assumes, a new character, etc. τὸν καιρὸν ἄνθρ. Eph. 4: 24. Col. 3: 10. ἐνδ. τὸν Χριστόν, i. e. to be filled, imbued, with Christ's spirit, to be like him, Rom. 13: 14. Gal. 3: 27. — Dion. Hal. Ant. 11. 5, τὸν Ταρκύνιον ἐκείνον ἐνδύμενοι. Comp. ἀποδυσάμενος τὸν Πυθαγόραν Luc. Gall. 19.

Ἐνδύεις, εως, ῆ, (ἐνδύω,) the putting on sc. of clothes, wearing, 1 Pet. 3: 3.

Ἐνδύω, see Ἐνδύω.

Ἐνέδρα, ας, ῆ, (ἐν, ἔδρα,) a lying in wait, pp. in war, an ambuscade, Sept. for עָצַץ Josh. 8: 9. Thuc. 3. 90. Xen. Cyr. 1. 4. 23. In N. T. in order to kill any one, Acts 25: 3. also 23: 16 in later ed. where text. rec. has ἐνεδρον.— 1 Macc. 1: 36.

Ἐνεδρεύω, f. εὐσω, (ἐνέδρα,) to lie in wait for, trans. pp. in war, to lie in ambush against, Sept. for עָצַץ Lam. 4: 19. Diod. Sic. 12. 47. ib. 19. 69; in N. T. in order to kill any one, Acts 23: 21. Sept. for עָצַץ Deut. 19: 11.—Dem. 1011. 3. — By appl. to lie in wait for as prey, in order to ensnare or seize, to watch narrowly, Luke 11: 54. So Sept. and עָצַץ Lam. 3: 10.—Eccius. 27: 10, 29. Jos. Ant. 5. 2. 12. Xen. Mem. 2. 1. 4.

Ἐνεδρον, ου, τό, in text. rec. Acts 23: 16, i. q. ἐνέδρα, which is substituted for it in later editions. Sept. for בִּרְאֵה Judg. 9: 35.

Ἐνειλέω, ᾧ, f. ἦσω, (εἰλέω, Buttm. §114,) to roll up in, to wrap up in, trans. and seq. dat. of thing, Mark 15: 46. Sept. for בִּרְאֵה 1 Sam. 21: 9.—Artemid. 1. 13 or 14.

Ἐνειμι, to be in any place, Xen. An. 2. 4. 21, 27. trop. to be in or with any person, Xen. Mem. 1. 2. 28.—In N. T. impers. ἔνεσσι, but only in the form ἐνι, (i. e. the Ion. form of the prep. ἐν, the verb being dropped, Buttm. §117. 3. 2. Winer §14. 2. n.) there is in, with, among, e. g. ἐνι sc. ἐν ὑμῖν, Gal. 3: 28 ter; others ἐν Χριστῷ, comp. Ἐν 1. c. α. Col. 3: 11 ὅπου οὐκ ἐνι. James 1: 17 παρ' ᾧ οὐκ ἐνι.—Test. XII Patr. 733. Palaeoph. 14. 1. Aristoph. Plut. 348. pp. Xen. An. 5. 3. 11.—So τὰ ἐνόντα, things within, that which is within, pp. 1 Macc. 5: 5. Xen. Ag. 2. 19. H. G. 2. 3. 7. In N. T. Luke 11: 41 τὰ ἐνόντα δότε ἐλεημοσύνην, i. e. in the figurative discourse of Jesus, give that within the cup and platter as alms, comp. v. 39, here spoken of the inner man, the heart, viz. 'give alms from the heart, and not merely externally;' for the doub. accus. comp. Buttm. §131. n. 5. Others here prefer the sense [κατὰ] τὰ ἐνόντα, pro facultatibus, according to what you have, (Hesych. ἐνόν' δυνατὸν ἢ ἐνυπάχρον,) but the more usual construction would then be ἐκ τῶν ἐνόντων, as Epict. Frag. 108.

Ἐνεκα, Luke 6: 22. Acts 26: 21. Rom. 8: 36; more frequently ἔνεκεν; also poet. and Att. εἶνεκεν, [Luke 4: 18.] 2 Cor. 7: 12; comp. Buttm. § 117. 2. Winer § 5. p. 43. n. — prep. governing the genitive, on account of, because of, for the sake of; Matt. 5: 10, 11. 10: 18, 39. 16: 25. 19: 29. Mark 8: 35. 10: 29. 13: 9. Luke 6: 22. 9: 24. 18: 29. 21: 12. Acts 28: 20. Rom. 8: 36. 14: 20. 2 Cor. 3: 10 ἔνεκεν τῆς ἱστ. δόξης, because of, by reason of. 7: 12 bis. Sept. for בְּרִיבָה Gen. 20: 11, 18. לְבִיבָה Deut. 18: 12. — Xen. Cyr. 1. 4. 13. al.—Also ἔνεκεν τοῦτου, for this cause, therefore, Matt. 19: 5:

Mark 10: 7. Acts 26: 21. οὗ ἔνεκεν, for which cause, wherefore, Luke 4: 18. τί-νος ἔνεκα, for what cause, wherefore, Acts 19: 32. — So εἶνεκεν τοῦ seq. infin. 2 Cor. 7: 12 εἶνεκεν τοῦ φανερωθῆναι, in order that, etc. In such constructions ἔνεκα is often omitted; comp. Buttm. §140. n. 1. §130. n. 1.

Ἐνεός, see Ἐρνεός.

Ἐνέργεια, ας, ἡ, (ἐνεργής,) energy, pp. 'the being in work,' i. e. operation, efficiency, active power, etc. Eph. 1: 19 κατὰ τὴν ἐνέργειαν τοῦ κράτους αὐτοῦ, according to the efficiency, active exhibition, of his might, sc. in raising up Jesus. 3: 7. 4: 16. Col. 1: 29. Especially as exhibited in mighty works, miracles, e. g. of God, Phil. 3: 21. Col. 2: 12. of Satan, 2 Thess. 2: 9. — By meton. put for the works or miracles themselves, 2 Thess. 2: 11 ἐνέργειαν πλάνης, i. e. false miracles, delusive signs, viz. those mentioned in v. 9, 10. — Wisd. 7: 26. 18: 22. 3 Macc. 4: 21. Pol. 1. 4. 7. ib. 8. 9. 2.

Ἐνεργέω, ᾧ, f. ἦσω, (ἐνεργής,) pp. 'to be in work,' i. e. to work, to be effective, operative, etc.

a) neut. to work, to be active, to produce effect, spoken of things; Matt. 14: 2 et Mark 6: 14 αἱ δυνάμεις ἐνεργοῦσιν ἐν αὐτῷ, i. e. the power of miracles works, miracles are wrought by him. Eph. 1: 20 ἡν [ἐνέργειαν] ἐνέργησεν, see Buttm. § 131. 3. Eph. 2: 2. Phil. 2: 13 τὸ ἐνεργεῖν. With a dat. of pers. Gal. 2: 8 bis, ὁ ἐνεργήσας Πέτρω εἰς κ. τ. λ. ἐνέργησας καὶ ἐμοὶ εἰς τὰ ἔθνη, i. e. he who effected in the case of Peter that he should be the apostle of the Jews, effected also in my case that I should go to the Gentiles; comp. v. 7. So Sept. seq. dat. γυνὴ ἀνδρεία ἐνεργεῖ τῷ ἀνδρὶ εἰς ἀγαθὰ, for בְּרִיבָה, Prov. 31: 12. — Wisd. 16: 17. Artemid. 1. 1 or 2. Pol. 4. 40. 4. Diod. Sic. 4. 38.

b) trans. to work, to effect, to produce, seq. accus. spoken of persons; 1 Cor. 12: 6 ὁ ἐνεργῶν τὰ πάντα. v. 11. Gal. 3: 5. Eph. 1: 11. Phil. 2: 13 ὁ ἐνεργῶν ἐν ἡμῖν τὸ θελεῖν κ. τ. λ. Sept. for בְּרִיבָה Is. 41: 4. לְבִיבָה Prov. 21: 6.—Jos. B. J. 4. 6. 1. Diod. Sic. 13. 95 ult.

c) Mid. to show oneself active, i. e.

neut. *to work, to be active, to operate*, spoken only of things, Winer § 39. 6. p. 212. Rom. 7: 5 *ἐνεργεῖτο ἐν τοῖς μέλεσιν ἡμῶν*. 2 Cor. 1: 6. 4: 12. Gal. 5: 6. Eph. 3: 20. Col. 1: 29. 1 Thess. 2: 13. 2 Thess. 2: 7.—Pol. 1. 13. 5. ib. 9. 13. 9.—Particip. *ἐνεργούμενος* as adj. *working, effective*, as James 5: 16 *δέησις ἐνεργουμένη*.

Ἐνέργημα, ατος, τό, (ἐνεργίᾱ), pp. 'what is wrought,' i. e. *effect produced, operation*; 1 Cor. 12: 6. v. 10 *ἐνεργήματα δυνάμεων, operations of miracles*, i. e. put for miraculous effects, the gift of working miracles. — Pol. 2. 42. 7. Diod. Sic. 4. 51 penult.

Ἐνεργής, έος, ους, ό, ή, adj. (*ἐν, ἔργον*) *energetic*, pp. 'in work,' i. e. *working, operative, active, effective*, Heb. 4: 12. 1 Cor. 16: 9 *θύρα μοι ἀνέγγι μεγάλη καὶ ἐνεργής, effective*, i. e. presenting opportunity for great effects. Philom. 6. — Isocr. p. 282. C. Pol. 2. 65. 12. ib. 11. 23. 2.

Ἐνεστιός, see Ἐνίστημι.

Ἐνευλογέω, ώ, f. ήσω, to bless in or through any one; in N. T. only Pass. Acts 3: 25 *ἐν τῷ σπέρματι σου ἐνευλογ.* *πάσαι αἱ πατριαὶ* [Gal. 3: 8.] See in *Ἐν* 3. d. α. Comp. Gen. 12: 3. 18: 18. 26: 4. 28: 14. al. where Sept. for *יְבָרַךְ*.

Ἐνέχω, f. ξω, pp. to have in any thing, viz.

a) *to have in oneself*, seq. dat. implying a disposition of mind towards a person or thing, e. g. favourable, Jambl. Vit. Pyth. 6 *ἐνέχων [νοῦν] πρὸς τὸ μανθάνειν*; in N. T. unfavourable, Mark 6: 19 *Ἡρωδιᾶς ἐνέχεν [χόλον] αὐτῷ*. Luke 11: 53 *δεινῶς ἐνέχουν*. So Sept. for *עָוָה* Gen. 49: 23.—Test. XII Patr. p. 682 *ἐνέχον τῷ Ἰωσήφ*. Hesych. *ἐνέχον· ἐχόλον, ἀγχιζόντο*. In full, Herodot. 1. 118 *κρύπτων τὸν οἱ ἐνέχεν χόλον*. 6. 119 *ἐνέχῃ σφι δεινὸν χόλον*.

b) Pass. *ἐνέχασμαι, to be held in* or by any thing, trop. *to be entangled in, subject to*, seq. dat. Gal. 5: 1 *πάλιν ἐν γῇ δουλείας ἐνέχασθαι*.—Plut. ed. R. VIII. p. 518 *ἐνέχ. δόγμασιν*. Lucian. Disp. c. Hec. 2. Herodot. 1. 90. ib. 2. 121. 2.

Ἐνθάδε, adv. strengthened form for *ἐνθα*, viz.

a) of place where, Butt. § 116. 7. comp. § 79. 5, *here, in this place*, Luke 24: 41. Acts 10: 18. 16: 28. 17: 6. 25: 24.—Xen. Mem. 1. 4. 9. Cyr. 1. 3. 15.

b) of place whither, Butt. § 116. 2, *hither, to this place*, John 4: 15, 16. Acts 25: 17. — Jos. Ant. 4. 6. 8. Hom. Il. 1. 365. Xen. H. G. 1. 7. 16.

Ἐνθεν, adv. demonstr. Butt. § 116. 6, *hence, from this place*, Luke 16: 26, for *ἐνταῦθεν* in text. receipt. — Hom. Od. 6. 7. Jos. Ant. 4. 8. 48. Xen. Cyr. 1. 2. 2.

Ἐνθυμέομαι, οὔμαι, f. ήσομαι, depon. Mid. (*ἐν, θυμός*), aor. 1 pass. with mid. signif. Butt. § 136. 2; *to have in mind, to revolve in mind, to think upon*, trans. Matt. 1: 20. 9: 4. seq. *περὶ* c. gen. Acts 10: 19 in text. rec. where later edit. *διενθυμέομαι*.—seq. acc. Wisd. 3: 14. Thuc. 5. 32. Xen. Mem. 1. 7. 2. seq. *περὶ* Wisd. 6: 15.

Ἐνθύμησις, εως, ή, (ἐνθυμία), thought, cogitation, Matt. 9: 4. 12: 25. Heb. 4: 12. — Thuc. 1. 132. — In the sense of *excogitation, invention*, Acts 17: 29.

Ἐνι for *ἐνσσι*, see *Ἐνιμα*.

Ἐνιαυτός, οὔ, ό, a year, John 11: 49. 51. 18: 13. Acts 11: 26. 18: 11. Gal. 4: 10. Heb. 9: 7, 25. 10: 1, 3. James 4: 13. 5: 17. Rev. 9: 15. Sept. for *יָרֵב* Gen. 17: 21. Ex. 12: 2. al. — Jos. Ant. 3. 12. 2. Xen. Ath. 3. 4. Mem. 3. 6. 13. — By Hebr. put for any definite time, era, Luke 4: 19 *ἐνιαυτὸν κυρίου δικτόν*, quoted from Is. 61: 2, where Sept. for *יָרֵב*.

Ἐνίστημι, (ίστημι), in N. T. only fut. Mid. ἐνστήσομαι, and perf. act. ἐνέστημι, part. ἐνστήσας, Heb. 9: 9, contr. *ἐνεστιός*, Butt. § 110. 10; *intrans. to stand in or upon*, Butt. § 107. II. 1 seq. In N. T. trop. *to stand near, i. e. to be at hand, to impend*, 2 Thess. 2: 2. 2 Tim. 3: 1.—2 Macc. 4: 43. Pol. 2. 28. 9. ib. 3. 6. 1. — Part. perf. *ἐνιστάς*, *instant*, i. e. *present*, Rom. 8: 38 οὐτα ἐνιστάται, οὐτα μέλλοντα. 1 Cor. 3: 22. 7: 26. Gal.

1: 4. Heb. 9: 9.—Esd. 9: 6. Jos. Ant. 16. 6. 2. Xen. H. G. 2. 1. 6.

Ἐνισχύω, f. ὑσω, (ισχύω,) pp. to be strong in any thing; in N. T. to strengthen, i. e.

a) intrans. to be invigorated, to become strong, Acts 9: 19. Sept. for עֲזָרָה Gen. 48: 2. עֲזָרָה 2 Sam. 16: 21. Dan. 10: 19.—Trop. Diod. Sic. 5. 28 ἐνισχύει παρ' αὐτοῖς ὁ Πυθαγόρου λόγος. ib. 1. 18.

b) trans. but only in Sept. and N. T. to invigorate, to strengthen, i. e. to cause to be strong, seq. acc. Luke 22: 43. Sept. for עֲזָרָה Dan. 10: 18. Judg. 3: 12. עֲזָרָה 2 Sam. 22: 40. עֲזָרָה Isa. 41: 10. Comp. on the causative signif. Buttm. §113. 2, and n. 1.

Ἐννατός, η, ον, ord. adj. (ἐννέα,) the ninth, Rev. 21: 20. Elsewhere only in the phrase ἡ ὥρα ἡ ἐννάτη, the ninth hour, sc. in the Jewish mode of reckoning, corresponding to our 3 o'clock P. M. the hour of evening sacrifice and prayer, (see Acts 3: 1,) Matt. 20: 5. 27: 45, 46. Mark 15: 33, 34. Luke 23: 44. Acts 3: 1. 10: 3, 30.—Some Mss. read ἔνατος in Matt. 20: 5. Acts 10: 30. See Winer § 5. p. 44.

Ἐννέα, οἱ, αἱ, τά, card. num. nine, Luke 17: 17.

Ἐννενηκονταεννέα, οἱ, αἱ, τά, ninety-nine, Matt. 18: 12, 13. Luke 15: 4, 7. Some Mss. write ἐννεκοντ. which is better; Winer § 5. p. 44. Buttm. Ausf. Sprachl. I. p. 283.

Ἐννεός, ἄ, ὄν, better ἐνεός, Passow sub voc. Winer § 5. p. 44, (prob. i. q. ἄνεως fr. ἄω, αἴω,) speechless, dumb, with amazement, Acts 9: 7, coll. 22: 9. — pp. dumb by nature, also a deaf-mute, Sept. for עֵרָא Isa. 56: 10. Ep. Jer. 41. Jos. Ant. 4. 8. 32. Xen. An. 4. 5. 33.

Ἐννεύω, f. εὔσω, to nod or wink towards any one, Lat. innuo, i. e. to make signs with the head, eyes, etc. Luke 1: 62. Sept. ἐννεύει ὀφθαλμῷ for עָרָר Prov. 6: 13. 10: 10.

Ἐννοια, ας, ἡ, (ἐν, νοῦς,) pp. 'what is in the mind,' e. g. idea, notion,

Diog. Laert. 3. 79 ἐννοια καλοῦ. Pol. 1. 15. 13. In N. T. thought, intent, Heb. 4: 12. Sept. for עֲדָרָה Prov. 3: 21. comp. 23: 19.—Susann. 28. Wied. 2: 14. Xen. Cyr. 1. 1. 1. — In the sense of mind, disposition, mode of thinking and feeling, 1 Pet. 4: 1 τὴν αὐτὴν ἐννοian, sc. with Christ.—Isocr. p. 112. D.

Ἐννομος, ου, ὁ, ἡ, (ἐν, νόμος,) pp. 'within the law,' or 'conformable to law,' i. e.

a) legal, legitimate, Acts 19: 39 ἐν τῇ ἐννομῇ ἐκκλησίᾳ.—Lucian. Conc. Deor. 14 ἐκκλησίας ἐννόμου ἀγομένης. Pol. 2. 47. 3.

b) under law, subject to law, 1 Cor. 9: 21 ἐννομος Χριστοῦ.

Ἐννυχος, ου, ὁ, ἡ, adj. (ἐν, νύξ,) nocturnal; neut. ἐννυχον as adv. in the night, by night, Buttm. §115. 4. Mark 1: 35 πρὸς ἐννυχον ἄλιν, very early, yet in the night, i. q. ὀρθρου βαθείας Luke 24: 1.—adv. 3 Macc. 5: 5. fem. Hom. Il. 11. 716.

Ἐνοικέω, ὦ, f. ἡσσω, (οἰκῶ,) to dwell in, to inhabit, c. c. ἐν, Sept. for עֲנִי Jer. 49: 1. Xen. Oec. 4. 13. In N. T. metaph. to dwell in or with any one, to be in or with, seq. ἐν, spoken of the indwelling of the Holy Spirit in Christians, Rom. 8: 11. 2 Tim. 1: 14. of the divine presence and blessing, 2 Cor. 6: 16, comp. 1 Cor. 3: 16. Lev. 26: 12. Ex. 29: 45. Ez. 37: 27. So of ἡ πίστις 2 Tim. 1: 5. ὁ λόγος τοῦ Χρ. Col. 3: 16. — Test. XII Patr. p. 539. Jos. B. J. 6. 1. 6.

Ἐνόντια, τά, see Ἐνυμη.

Ἐνότις, τητις, ἡ, (εἷς,) oneness, unity, Eph. 4: 3, 13. — Test. XII Patr. p. 642. Clem. Alex. Strom. 6. 13 ἐν της πλότητος.

Ἐνοχλέω, ὦ, f. ἡσσω, (ὀχλέω fr. ὄχλος,) to excite tumult in; hence genr. to disturb, to trouble, to annoy, sc. a community, person, etc. absol. Heb. 12: 15.—absol. Xen. Cyr. 8. 3. 9. seq. dat. Xen. An. 3. 4. 21. seq. accus. Xen. Mem. 3. 8. 2. Esdr. 2: 22, 29.

Ἐνοχος, ου, ὁ, ἡ, adj. (ἐνέχουμαι,) i. q. ἐνέχόμενος, pp. held in, contained in,

fastened in or on any thing, Anth. Gr. I. p. 179 ἐπ' ἀγκύρης ἔροχον βάρος. In N. T. metaph. *subject to, liable to, obnoxious to*, viz.

a) pp. and usually c. c. dat. Matth. § 370. n. 4; so seq. dat. of tribunal, for the punishment inflicted by that tribunal, Matt. 5: 21, 22 bis, τῇ κρίσει, τῷ συνεδρίῳ. v. 22 ἔροχος εἰς τὴν γέννα i. q. ἔροχος βάλλεσθαι εἰς γέννα. Comp. Num. 35: 31 ἔροχος ἀναιρεθῆναι. Tholuck Bergpred. p. 182. Winer § 31. 2. p. 173. Comp. in Εἰς 3. b. So Sept. ἔροχ. τῷ θανάτῳ for תָּמִיתָ מוֹתָ Gen. 26: 11.—Aesch. 2. 36 τῷ νόμῳ. Luc. bis accusa. 39. Pol. 12. 14. 1. Xen. Mem. 1. 2. 64 τῇ γραφῇ.—Construed also c. gen. Matth. 1. c. Heb. 2: 15 ἔροχοι δουλείας, as in Engl. *subjects of bondage*. So of punishment, ἔροχος θανάτου, lit. a *subject of death*, i. e. guilty of death, Matt. 26: 66. Mark 14: 64. ἔν. αἰών. κρίσεως Mark 3: 29. — Dem. 1229. 11 ἔροχος δισμοῦ.

b) in the sense of *chargeable with, guilty of*, seq. gen. of that in or in respect to which crime is committed; 1 Cor. 11: 27 ἔν. τοῦ σώμ. κ. τοῦ αἵμ. τοῦ κυρίου. James 2: 10 πάντων ἔροχος. — Sept. Ia. 54: 17. 2 Macc. 13: 6. Philo de Joseph. p. 558 τῆς κλοπῆς ἔροχος. Lys. in Alcib. 5. p. 140. init. ἔν. λειψοτάξιου. c. dat. Sept. Deut. 19: 10. Diod. Sic. 1. 77 penult.

Ἐντάλμα, τος, τό, (ἐντάλλομαι) i. q. ἐντολή, *mandate, precept, ordinance*, Matt. 15: 9. Mark 7: 7. Col. 2: 22. Sept. for מִצְוָה Job 23: 12. Ia. 29: 13.

Ἐνταφιάζω, f. ἄνω, (ἐντάφιος, fr. ἐν, τάφος, pl. τὰ ἐντάφια *grave-clothes and ornaments*, Eurip. Hel. 1404 or 1424. Ael. V. H. 1. 16,) *to prepare for burial*, i. e. *to lay out in the ἐντάφια*, to decorate, to embalm, in the Jewish manner, see Jahn § 204, 205. trans. Matt. 26: 12. John 19: 40. Sept. for מָצַח Gen. 50: 2, 3.—Test. XII Patr. p. 619 μηδεὶς με ἐνταφιάση πολυτελεῖ σοδοῦναι κ. τ. λ. Plut. ed. Reimk. X. 138. 14 ὁσπερ νεκρὸν ἐνταφιάζοντες. Anth. Gr. IV. p. 137.

Ἐνταφιασμός, ου, ὁ, (ἐνταφιάζω) *preparation for burial*, i. e. a laying

out, embalming, etc. Mark 14: 8. John 12: 7.

Ἐντέλλομαι, f. τελοῦμαι, depon. Mid. (τέλλω *to cause to exist etc.*) perf. pass. ἐντάλλομαι, with mid. or act. signif. Acts 13: 47. Herodian. 1. 9. 23. Buttm. § 136. 3; *to enjoin upon, to charge with, to command*, c. c. acc. of thing and dat. of person, one or both of which are often implied; Matt. 28: 20 ὅσα ἐντελλάμεν ὑμῖν. 15: 4. 17: 9. Mark 10: 3. 11: 6. John 8: 5. 14: 31. 15: 14, 17. Acts 1: 2. 13: 47. seq. περί c. gen. of thing, Matt. 4: 6. Luke 4: 10. Heb. 11: 22. seq. ἵνα Mark 13: 34. seq. infin. Matt. 19: 7. Sept. for עָצָה Gen. 2: 16. 21: 4. Ex. 7: 2. al. saep. — Jos. Ant. 8. 14. 2 ἵνα. Herodian. 3. 11. 19, 20. Xen. Cyr. 4. 2. 12.—By Hebraism, Heb. 9: 20 διαθήκης ἧς [ἡ] ἐντέλλομαι πρὸς ὑμᾶς ὁ θεός, *which God enjoined upon or towards you*, quoted from Ex. 24: 8 where Sept. διαθ. ἧς διετέθητο πρὸς ὑμᾶς for Heb. כָּרַתְי עִמָּךְ; but elsewhere Sept. often διαθήκην ἐντέλλομαι ὑμῖν for Heb. כָּרַתְי בְּרִית עִמָּךְ, e. g. Deut. 4: 13. Josh. 23: 16. Judg. 2: 20.

Ἐντεῦθεν, adv. strengthened form from ἐνθεν, Buttm. § 116. 7, *hence, thence, from this or that place*, Matt. 17: 20. Luke 4: 9. 13: 31. 16: 26 in text. rec. John 2: 16. 7: 3. 14: 31. 18: 36. — Jos. Ant. 1. 21. 3. Xen. An. 1. 2. 7, 10, 11. al. — So ἐντεῦθεν καὶ ἐντὺθεν, *hence and hence*, on this side and that side, on each side, John 19: 18. Rev. 22: 2. Sept. for מִזֶּה וּמִשָּׁם Num. 22: 24. מִזֶּה וּמִשָּׁם Dan. 12: 5.—Trop. of the cause or source, *hence*, James 4: 1.—Jos. Ant. 4. 8. 18. Herodian. 2. 10. 13.

Ἐντευξίς, εως, ἡ, (ἐντυγχάνω,) pp. a *falling in with, meeting with, coming together*, Ael. V. H. 4. 20. *access, audience*, Pol. 16. 21. 8. ib. 25. 6. 6. *petition*, Jos. Ant. 15. 3. 8. Diod. Sic. 16. 55. — In N. T. *supplication, prayer*, sc. to God, 1 Tim. 2: 1. 4: 5. — Plut. Numa 14 penult. ποιῆσθαι τὰς πρὸς τὸ θεῖον ἐντευξίς. Clem. Alex. Strom. 7. 7.

Ἐντιμος, ου, ὁ, ἡ, adj. (ἐν, τιμή,) pp. in *honour*, i. e.

a) *honoured, estimable, dear*, Luke 7: 2. 14: 8. Phil. 2: 29. Sept. for יְהוָה Neh. 2: 16. 4: 14. נִכְבָּד Num. 22: 15. — Herodian. 2. 1. 10. Xen. Cyr. 8. 2. 4.

b) *precious, costly*, spoken of a stone, trop. 1 Pet. 2: 4, 6, comp. Is. 28: 16 where Sept. for יָקָר.—Dem. 1285. 18.

Ἐντολή, ἥς, ἡ, (ἐντέλλομαι) *instruction, charge, command*, i. e.

a) pp. *charge, commission, direction*; John 10: 18 ἐντολήν ἔλαβον παρὰ τοῦ πατρὸς. 12: 49, 50. Acts 17: 15. Col. 4: 10. Heb. 7: 5. al. Sept. for מִצְוָה 2 K. 18: 36. 2 Chr. 8: 15.—Herodian. 3. 5. 8. Xen. Cyr. 2. 4. 30.—In the sense of a public *charge, edict*, from magistrates, John 1: 57. Sept. for מִצְוָה 2 Chr. 35: 16.

b) in the sense of *precept, commandment, law*, spoken (α) of the traditions of the Rabbins, Tit. 1: 14. — (β) of the precepts and teaching of Jesus, John 13: 34. 15: 12. 1 Cor. 14: 37. 1 John 2: 8. al.—(γ) of the precepts and commandments of God, in general, 1 Cor. 7: 19. 1 John 3: 22, 23. al. Sept. and מִצְוָה Deut. 4: 2, 40. al. saep. — (δ) of the precepts of the Mosaic law, in whole or in part, Matt. 5: 19. 19: 17. 22: 36, 38, 40. Mark 10: 5, 19. Rom. 7: 8 sq. al. — (ε) genr. and collect. ἡ ἐντολή, or ἡ ἐντολή Θεοῦ, put either for the law, i. e. the Mosaic law, Matt. 15: 3, 6. Mark 7: 8, 9. Luke 23: 56. Sept. for תּוֹרָה 2 K. 21: 8. 2 Chr. 12: 1. — or, for the precepts given to Christians, *christian doctrines and duties*, 1 Tim. 6: 14. 2 Pet. 2: 21. 3: 2. AL.

Ἐντόπιος, ου, ὁ, ἡ, adj. (ἐν, τόπος,) pp. *in the place*, spoken of one who belongs in any place, a *resident, an inhabitant*, Acts 21: 12. — Porphy. de Abst. 1. 14. Plato Phaedr. p. 1232. D.

Ἐντός, ἀν- (ἐν,) *in, within*; also as prep. c. gen. Luke 17: 21 ἡ βασιλεῖα τοῦ Θεοῦ ἐντός ὑμῶν ἐστίν, *the kingdom of God is within you*, i. e. its seat is in your heart and affections, not external. So τὸ ἐντός, *the inside*, Matt. 23: 26. Buttin. §125. 6, 7. Sept. for בְּקִרְבִּי Ps. 39: 4. 109: 22. — Lucian. D. Deor. 14.

5 τὸ ἐντός. Herodian. 2. 15. 15. Herodot. 7. 47.

Ἐντρέπω, f. ψα, Lat. *inverto*, Eng. *to invert*, i. e. *to turn about*, trans. e. g. τὰ νότια Herodot. 7. 211. *to turn back*, Diog. Laert. Socr. 11. 29. Trop. *to turn one in upon himself, to bring to reflection*, i. q. *to affect, to move*, Ael. V. H. 3. 17 pen. Hom. Il. 15. 554. Hence in N. T.

a) *to shame, to put to shame*, trans. 1 Cor. 4: 14 οὐκ ἐντρέπον ὑμᾶς γράφω ταῦτα. Pass. 2 Thess. 3: 14. Tit. 2: 8. Sept. for חָשַׁן Ps. 35: 26. 40: 15. 83: 18. נִכְלַם Is. 41: 11. Ez. 36: 32.—Esd. 8: 74. Ecclus. 4: 25. Plato Crit. 14.

b) Mid. ἐντρέπομαι, *to shame oneself before any one*, i. e. *to feel respect or deference towards, to respect, to reverence*, in N. T. and in late writers seq. accus. Matt. 21: 37 et Mark 12: 6 ἐντραπήσουται τὸν νιόν μου, i. e. Pass. as Mid. comp. Buttin. § 136. 2. Luke 18: 2, 4. 20: 13. Heb. 12: 9. — Wisd. 2: 10. Diod. Sic. 19. 7. Pol. 30. 9. 2. Plut. ed. Reisk. VI. p. 882. 15. In earlier writers seq. gen. Soph. Ajac. 90. Xen. H. G. 2. 3. 33.

Ἐντρέφω, f. ἐντρέφω, *to nourish up in any thing, to bring up or train up in*; hence Pass. trop. *to be skilled in, imbued with*, seq. dat. of thing, 1 Tim. 4: 6 ἐντρέφεμενος τοῖς λόγοις. Comp. for the particip. pres. Winer § 46. 5. p. 289, 291.—Philo de Vict. off. p. 855 ἐντρ. νόμοις. de Alleg. p. 59. Herodian. 5. 3. 5. ib. 5. 5. 4. pp. Eurip. Phoen. 379. [381.] Max. Tyr. 18. 9, or Diss. 3. C.

Ἐντρομος, ου, ὁ, ἡ, adj. (ἐν, τρόμος,) *in trembling*, i. e. *trembling with fear, terrified*; hence ἔντρομος γίνομαι v. εἰμι, *to tremble*, Acts 7: 32. 16: 29. Heb. 12: 21. Sept. for דָּרַךְ Dan. 10: 11.—1 Macc. 13: 2. Plut. Fab. Max. 3. genr. Anth. Gr. I. p. 23. p. 211.

Ἐντροπή, ἥς, ἡ, (ἐντρέπω q. v.) *shame, a putting to shame*, 1 Cor. 6: 5 πρὸς ἐντρ. ὑμῖν λέγω. 15: 34. Sept. for נִבְזָה Ps. 35: 26. 69: 8, 20.

Ἐντροφάω, ᾧ, f. ᾤω, *to live delicately or luxuriously in, to revel in*, e. g.

ἐν ταῖς ἀγάταις, 2 Pet. 2: 13 in some Mss. but the comm. reading is ἐν ταῖς ἀπάταις, i. e. trop. to revel in their frauds, or by means of them. Sept. for אֶל־הַמִּצְדִּיקִים Is. 55: 2.—c. dat. Philo de Jos. II. p. 70. 15. Herodian. 2. 3. 22. Diod. Sic. 19. 71.

Ἐντυγχάνω, f. τεύξομαι, to fall in with, to light upon, seq. dat. genr. Xen. An. 4. 5. 19. to meet and talk with, Xen. Mem. 3. 2. 1. ib. 3. 6. 2. — In N. T. to come to, to address, to apply to, seq. dat. Acts 25: 24 πρὸς οὐ πᾶν τὸ πλῆθος ἐντευχόν μου.—2 Macc. 4: 36. Pol. 4. 76. 9. Plut. Theseus 26 med. — In the sense of to intercede, to make intercession for or against any one, viz. seq. dat. expr. or impl. et ὑπὲρ v. κατὰ c. gen. Rom. 11: 2 ὡς ἐντυγχάνει τῷ θεῷ κατὰ τοῦ Ἰσραήλ. 8: 27, 34 ὑπὲρ ἁγίων, ὑπὲρ ἡμῶν. Heb. 7: 25. — 1 Macc. 10: 61, 63 κατὰ. Jos. Ant. 14. 10. 13 ὑπὲρ.

Ἐντυλίσσω v. τιῶ, f. ξω, to roll up in, to inswrap, trans. c. dat. of thing, Matt. 27: 59. Luke 23: 53. Also to fold or wrap together, John 20: 7.—Hesych. ἐντυλίξεν· ἐνέλιπεν.

Ἐντυπώω, ὤ, f. ὠσω, (ἐντυπος fr. ἐν, τύπος,) to instamp, to impress, to engrave, Pass. 2 Cor. 3: 7. — Aristot. de Mund. 6. Plut. ed. Reisk. VIII. p. 672. Hesych. ἐντυπούμενον· ἐγγράφομενον.

Ἐνυβρίζω, f. ἰσω, (ἐν, ὑβρίζω,) to be contumacious in or towards any one, to treat with despoise, to condemn, seq. acc. Heb. 10: 29 τὸ πνεῦμα τῆς χάριτος ἐνυβρίσας. — So seq. acc. Jos. Ant. 5: 8. 12. ib. 1. 8. 1. seq. dat. Herodian. 8. 5. 3. Pol. 10. 26. 3.

Ἐνυπνιάζω, also ἐνυπνιάζομαι depon. (ἐνύπνιον,) to dream, intrans. spoken of visions in dreams, Acts 2: 17 ἐνύπνια ἐνυπνιασθήσονται, where for the accus. of the cognate noun, see Buttm. §131. 3. Comp. Joel 2: 28 where Sept. for חֲזִיִּן Gen. 28: 11.—pp. Plut. Brut. 24 med. id. Cato Maj. 23 ult. In the act. Aristot. H. An. 4. 10.—Trop. ἐνυπνιάζοντες, dreamers, i. e. holding vain and empty opinions, deceivers, Jude 8. Comp. Lat. somnio, Cicero de Divin. 2. 71.

Ἐνύπνιον, ου, τό, (ἐν, ὕπνος,) pp. 'what comes in sleep,' a dream, spoken in N. T. of visions in dreams, Acts 2: 17, comp. in Ἐνυπνιάζω. Sept. for חֲזִיִּן Joel 2: 28. 1 K. 3: 15.—pp. Herodot. 7. 16. 2. Xen. Conv. 4. 48.

Ἐνώπιον, (pp. neut. of ἐνωπιος, fr. ἐν, ὤψ,) prep. governing the gen. in the presence of, before, found only in the later Greek, Buttm. §146. 2. Sept. every where for עֵצְבָּה, עֵצְבָּה; in N. T. used chiefly by Luke, Paul, and in the Apocalypse.

a) pp. mostly of persons, but also of things, as ἐνώπιον τοῦ θρόνου, before, in front of, Rev. 1: 4. 4: 5, 6, 10. 7: 9, 11, 15. al. So Sept. and עֵצְבָּה Josh. 6: 4. 1 Sam. 5: 3. עֵצְבָּה Gen. 30: 39. — Elsewhere of persons, before, in the presence of, in the sight of; Luke 1: 17 προελεύσεται ἐνώπιον αὐτοῦ, as a herald, i. q. πρὸ προσώπου αὐτοῦ in Mark 1: 2. Luke 1: 19 Γαβριὴλ, ὁ παρστηνὴς ἐνώπιον τοῦ θεοῦ, comp. in Ἀρχάγγελος. So προσκυνεῖν v. κίπτειν ἐνώπιόν τινος, to prostrate one's self before any one, Luke 4: 7. Rev. 3: 9. 4: 10. 5: 8. 15: 4. (Sept. for עֵצְבָּה Ps. 22: 30.) Acts 9: 13 ἐνώπιον ἰδόντων κ. τ. λ. Luke 13: 28 ἐπάγομεν ἐνώπιόν σου, see in Ἐαθίω. Luke 5: 18, 25. Acts 6: 6. 10: 4, 31. al. Sept. for עֵצְבָּה Ez. 15: 26. Jer. 7: 10. עֵצְבָּה Lev. 4: 4. Num. 17: 10.

b) as marking the manner, and espec. the sincerity in which any thing is done; ἐνώπιον τοῦ θεοῦ, in the sight of God, i. e. God being present and witness, Rom. 14: 22. 2 Cor. 4: 2. 7: 12. Comp. Sept. and עֵצְבָּה 1 Sam. 12: 7. 23: 18.—So in obtestations, before God, God being witness, Gal. 4: 20. 1 Tim. 5: 21. 6: 13. 2 Tim. 2: 14. 4: 1.

c) metaph. in the sight of, i. e. in the mind, will, purpose, judgment, of any one; Luke 1: 8 δίκαιοι ἐνώπιον τοῦ θεοῦ. v. 15 μέγας ἐνώπιον κυρίου. v. 75. 15: 18, 21 ἡμαρτον ἐνώπιόν σου. (Sept. and עֵצְבָּה 1 Sam. 20: 1.) 16: 15 δίκαιοι οὐκ ἔσονται ἐνώπιον ἀνθρώπων. Acts 8: 21. Rom. 12: 17. 2 Cor. 8: 21. al. So Sept. and עֵצְבָּה Deut. 4: 25. 1 K. 11: 33, 38. al. עֵצְבָּה Neh. 9: 28. Ps. 5: 9. 19: 15.—From the Heb. ἐνώπιόν τινος, where in Greek a dat. is usual, Luke

15: 10 χαρὰ γίνεται ἐνώπιον τῶν ἀγγέλων, i. e. joy to them, they rejoice. 24: 11 ἐφάνησαν ἐνώπιον αὐτῶν ὥστε λήρος, i. e. seemed to them. Acts 6: 5 ἤρεσαν ὁ λόγος ἐνώπιον παντός κ. τ. λ. i. e. was pleasing to all. So Sept. and בְּעֵינַי Num. 13: 34. Deut. 1: 23. 2 Sam. 3: 36. Also in the phrase εὐλόκω χάριν ἐνώπιόν τινος, to find favour in the sight of any one, Acts 7: 46, elsewhere παρὰ τινι, Luke 1: 30. So Sept. for בְּעֵינַי Ex. 33: 13, 17. Num. 11: 11. AL.

Ἐνώς, ὁ, indec. Enos, Heb. עֲנוֹשׁ (man), pr. name of a man, Luke 3: 38, comp. Gen. 4: 26.

Ἐνωτίζομαι, f. ἰσομαι, depon. Mid. (ἐν, οὗς ὠτός,) to receive in the ear, i. e. to give ear to, to listen to, seq. acc. Acts 2: 14. Sept. for שָׁמַעְתִּי Gen. 4: 22. Job 37: 14. וְשָׁמַעְתִּי Jer. 8: 6.—Wisd. 6: 2. Test. XII Patr. p. 520. Alex. Comm. 3: 9. Hesych. ἐνωτίζου· ἐν τοῖς ὠτίοις δέχου.

Ἐνώχ, ὁ, indec. Enoch, Heb. עֲנוֹךְ (dedicated), the patriarch who walked with God, Luke 3: 37. Heb. 11: 5. Jude 14. Comp. Gen. 5: 8 sq.

Ἐξ, see Ex.

Ἐξ, οἱ, αἱ, τά, six, Matt. 17: 1. Mark 9: 2. AL.

Ἐξαγγέλλω, f. λῶ, (ἐκ, ἀγγέλλω,) to give out intelligence, e. g. from one camp to another, Demosth. p. 45. 3. Xen. An. 2. 4. 24. In N. T. to announce abroad, i. e. by Hebraism, to make widely known, to celebrate, e. g. τὰς ἀρετὰς τοῦ Θεοῦ 1 Pet. 2: 9. Sept. for סַפַּר Ps. 9: 15. 79: 13. — Eccles. 44: 15.

Ἐξαγοράζω, f. ἄσω, (ἐκ, ἀγοράζω,) to purchase out, to buy up, sc. from the possession or power of any one, trans. Plut. M. Crass. 2. Pol. 3. 42. 2.—In N. T. to redeem, to set free, sc. out of service or bondage; Gal. 3: 13 ἐκ τῆς κατάρτης τοῦ νόμου. 4: 5. Comp. in Ἀγοράζω b. —Mid. pp. to redeem for one's use, trop. Eph. 5: 16 et Col. 4: 5 ἐξαγοράζομενοι τὸν καιρὸν, redeeming the time, i. e. rescuing and improving every oppor-

tunity to do good. — Comp. Marc. Antonin. 4. 28 καρδαιότερον τὸ παρόν.

Ἐξάγω, f. ἄγω, (ἐκ, ἄγω,) to lead out, to conduct out, sc. out of any place, c. accus. of pers. e. g. out of prison, Acts 5: 19. 16: 37, 39. seq. ἐκ 12: 17. Sept. for מֵצֵי־הַיָּם Ps. 142: 8. Is. 42: 7. Also out of Egypt, Acts 7: 36. seq. ἐκ v. 40. 13: 17. Heb. 8: 9. Sept. for מֵצֵי־הַיָּם Ex. 6: 7. Lev. 25: 38. Genr. Mark 15: 20. Acts 21: 38. seq. ἔξω Mark 8: 23. Luke 24: 50. So Sept. seq. ἔξω Gen. 15: 9. 19: 16. As a shepherd his flock, John 10: 3.—Dem. 1090. 10. Xen. H. G. 6. 4. 37. seq. ἐκ Dem. 845. 17. ib. 865. 6. Xen. H. G. 6. 5. 18. seq. ἔξω Dem. 1278. 3.

Ἐξαίρεσις, ὦ, f. ἴσω, (ἐκ, αἶψα,) aor. 2 ἐξήλον, aor. 2 mid. irreg. ἐξέλειτο Acts 7: 10 et 12: 11 in some edit. see in Ἀναίρεσις; to take out, trans. i. e.

a) to pluck out, to tear out, e. g. an eye, Matt. 5: 29 τὸν ὀφθαλμὸν. 18: 9. —Heliodor. 2. p. 84 τὸν ὀφθ. Plut. ed. Reisk. VII. p. 471. 7 τὸν ὀφθ. Xen. 2. 3. 16.

b) to take out from a number, to select, Mid. to select for oneself, to choose, c. c. acc. Acts 26: 17. Sept. for בָּחַרְתִּי Deut. 31: 11. Job 36: 11.—Jos. Ant. 4. 8. 5. Xen. An. 2. 5. 20. act. Hom. Il. 16. 56. Xen. An. 5. 3. 4.

c) Mid. trop. to take out sc. of the power of any one to one's self, i. e. to rescue, to deliver, seq. acc. and c. c. ἐκ, Acts 12: 11 ἐξέλειτό με ἐκ χειρὸς Ἡρώδου. 7: 10. Gal. 1: 4. c. ἐκ impl. Acts 7: 34. 23: 27. Sept. for מֵצֵי־הַיָּם Gen. 32: 11. 37: 20. al. saep.—Dem. 256. 2. Pol. 1. 11. 11.

Ἐξαίρω, f. αῶ, (ἐκ, αἶψα,) to take up out of any place, to lift up from, Plut. Marcell. 15 med. Xen. Cyr. 2. 4. 19. In N. T. to take away out of or from, to remove, trans. and seq. ἐκ c. gen. 1 Cor. 5: 13 τὸν πορνικὸν ἐξ ὑμῶν, i. e. to expel, to excommunicate. So v. 2 in text. recept. Sept. for מֵצֵי־הַיָּם Deut. 19: 19. Judg. 20: 13. al. מֵצֵי־הַיָּם Josh. 7: 13. מֵצֵי־הַיָּם Ez. 14: 8.—Ael. 2. 24. Anthol. Gr. III. p. 96.

Ἐξαίρεσις, ὦ, f. ἴσω, (ἐκ, αἶψα,) to ask out and out, to desire to have, to de-

mand; Mid. *to demand for oneself*, seq. accus. Luke 22:31. Comp. Job 1:6 seq. 2:11 seq.—Test. XII Patr. p. 729. Dem. 546. 21. act. Diod. Sic. 11. 33.

Ἐξαίφνης, adv. (ἐκ, αἰφνης i. q. αἰφνης, ἄφνω, q. v.) *suddenly, unexpectedly, at once*, Mark 13:36. Luke 2:13. 9:39. Acts 9:3. 22:6. Sept. for עִתְּךָ Prov. 24:2. Jer. 6:26. עֲלֶיךָ Is. 47:9.—Paus. 3. 5. 9. Xen. Mem. 4. 2. 6. Comp. Lob. ad Phryn. p. 18. n. Buttm. § 115. n. 5.

Ἐξακολουθεῖν, ὦ, f. ἴσω, (ἐκ, ἀκολουθεῖν,) *to follow out*, i. e. trop. *to copy after, to conform to*, seq. dat. μύθοις 2 Pet. 1:16. ἀσκήσεις 2:2. τῇ ὁδοῦ τινος 2:15. Sept. for עֲלֶיךָ Is. 56:11.—Jos. Ant. proœm. 4. Pol. 17. 10. 7.

Ἐξακόσιοι, αι, α, *six hundred*, Rev. 13:18. 14:20. Buttm. § 70. 4.

Ἐξαλείφω, f. ψω, (ἐκ, ἀλείφω,) pp. *to smear out*, i. e. *to blot out, to expunge*, trans.

a) pp. as τὸ ὄνομα ἐκ τῆς βίβλου τῆς ζωῆς Rev. 3:5. So Sept. for עֲלֶיךָ Ps. 69:29. Ex. 32:31, 32.—Lucian. pro Imag. 26. Xen. H. G. 2. 3. 51.—In the sense of *to abrogate a law*, τὸ χειρόγραφον Col. 2:14. Dem. 468. 1 νόμον. Lys. 96. 10.—Trop. for *to pardon*, τὰς ἀμαρτίας Acts 8:19. So Sept. and עֲלֶיךָ Ps. 51:11. Is. 43:25. Jer. 18:23.—Lys. 106. 34.

b) by impl. *to wipe off or away*, as πᾶν τὸ δάκρυον ἀπὸ τῶν ὀφθ. Rev. 7:17. 21:4.

Ἐξάλλομαι, f. αλοῦμαι, (ἐκ, ἀλλομαι,) *to leap out*, e. g. from a house, Phil. Agesi. 34 pen. from a chariot, Xen. Cyr. 8. 8. 25.—In N. T. *to leap up or forth*, sc. from the place where one sat or was, Acts 3:8. Sept. for עֲלֶיךָ Joel 2:5.—Plut. Pelop. 32 med. Pomp. 58 pen.

Ἐξανίστασθαι, εως, ῆ, (ἐξανίστημι,) *a rising up*, Pol. 3. 55. 4. In N. T. *resurrection from the dead*, Phil. 3:11.

Ἐξανιτέλλω, f. ἐλῶ, (ἐκ, ἀνιτέλλω q. v.) *to spring up out of any place, the ground, etc. spoken of plants, to*

shoot forth, to sprout up, intrans. Matt. 13:5. Mark 4:5. Sept. of light, for עֲלֶיךָ Ps. 112:4.—Trans. of plants, Sept. for עֲלֶיךָ Gen. 2:9. Ps. 104:14.

Ἐξανίστημι, f. στήσω, (ἐκ, ἀνίστημι,) trans. *to cause to rise up out of, to raise up out of*; intrans. *to rise up out of*. Buttm. § 107. II.

a) trans. pp. of soldiers out of ambush, Thuc. 7. 77. Xen. H. G. 4. 8. 37. of beasts out of their lairs, Xen. Cyr. 2. 4. 20. In N. T. in aor. 1 Act. from the Heb. *to raise up* sc. seed, offspring; Mark 12:19 et Luke 20:28 ἐξαναστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ sc. ἐκ τῆς γυναικός. Sept. for עֲלֶיךָ Gen. 19:32, 34. חַיִּי Gen. 4:25.

b) intrans. in aor. 2 Act. *to rise up out of* sc. a place, a number or body of persons, etc. *to stand forth*, Acts 15:5. Sept. for עֲלֶיךָ Gen. 18:16. 19:1. Judg. 3:20.—Pol. 15. 31. 2. Dem. 284. 23.

Ἐξαπατάω, ῶ, f. ἴσω, (ἐκ intens.) i. q. ἀπατάω but stronger, *to deceive wholly, to beguile, to seduce*, i. e. *to lead out of the right way into error*, trans. Rom. 7:11. 16:18. 1 Cor. 3:18. 2 Cor. 11:3. 2 Thess. 2:3.—Susann. 56. Jos. Ant. 10. 7. 3. Xen. Mem. 4. 2. 19.

Ἐξάνινα, adv. later form for ἐξαίφνης Ion. for ἐξαίφνης q. v. *suddenly, unexpectedly*, Mark 9:8. Sept. for עֲלֶיךָ Josh. 11:7. Ps. 64:5. Num. 6:9.—Zonar. 7. 25. ib. 10. 37. See H. Planck in Bibl. Repos. I. p. 678.

Ἐξαπορόμαι, οὔμαι, (ἐκ intens.) i. q. ἀπορόμαι but stronger, *to be wholly without resource, to despair utterly*, seq. gen. τοῦ ζῆν 2 Cor. 1:8. comp. Buttm. § 132. 6. 1. absol. 2 Cor. 4:8. Sept. for עֲלֶיךָ Ps. 68:16.—Plut. Alcib. 5 pen. Pol. 3. 48. 4.

Ἐξαποστέλλω, f. στέλλω, (ἐκ, ἀποστέλλω,) *to send away out of the place where one is, to send forth*, trans.

a) genr. as an agent, messenger, etc. Acts 7:12. 11:22. 12:11. Gal. 4:4. seq. εἰς of place whither, etc. Acts 9:30. 22:21. Gal. 4:6. Sept. for עֲלֶיךָ Gen. 24:40. Ex. 3:12. Jer. 26:22.—Dem. 251. 5. c. εἰς Pol. 21. 14. 9. c. πρὸς 3. 11. 1.

b) simply, *to send away, to dismiss, to let depart*, Acts 17: 14. Sept. for תִּשָּׁלֵךְ Gen. 45: 24. 1 Sam. 9: 19, 26. — Pol. 10. 35. 2.—In a stronger sense, *to send away* sc. peremptorily, c. c. accus. et adj. Luke 1: 53 πλουτούντας ἔξαπ. κενούς. 20: 10, 11 αὐτὸν κενόν. So Sept. and תִּשָּׁלֵךְ Gen. 31: 42. Deut. 15: 13. Job 22: 9. — Pol. 15. 2. 4 τοὺς πρέσβεις ἀναποκρίτους ἔξαπ.

Ἐξαριζω, f. ἴσω, (ἐκ, ἀριζω fr. ἄριστος q. v.) *to complete fully, trans.* spoken of time, *to finish, to bring to an end*, Acts 21: 5 τὰς ἡμέρας. Spoken of a religious teacher, *to make thoroughly perfect, to furnish out*, 2 Tim. 3: 17. — Jos. Ant. 3. 2. 2 πολεμῶν πρὸς ἀνδρ. τοῖς ἅπασιν καλῶς ἐξηρτισμένους. Luc. Ver. Hist. 1. 33, of a house.

Ἐξαστράπτω, f. φω, (ἐκ, ἀστράπτω,) *to flash out*, as lightning, Sept. Ez. 1: 4. In N. T. of raiment, *to shine out, to glitter*, intrans. Luke 9: 29. comp. Matt. 17: 2. Sept. of armour, for רָצָה Nah. 3: 3. חֲזָרָה Ez. 1: 7.

Ἐξαιτῆς, adv. (ἐκ, αὐτῆς,) lit. *from this* sc. time, i. e. *forthwith, presently, immediately*, Mark 6: 25. Acts 10: 33. Ez. 1: 4. 11: 32. 23: 30. Phil. 2: 23. See in 'Ex 2 b.—Pol. 2. 7. 7. Diod. 8. 15. 43. See Lob. ad Phryn. p. 47. n. Schäfer ad Bos Ell. Gr. p. 443.

Ἐξεγείρω, f. ἐγῶ, (ἐκ, ἐγείρω,) *to wake out of sleep, to arouse out of sleep*; pp. implying also the rising up from the posture of sleep, trans. Eccelus. 22: 7. Xen. H. G. 6. 4. 36. Cyr. 8. 7. 2. Hence in N. T. trop.

a) *to raise up out of* sc. death, i. q. ἀγείρω ἐκ τῶν νεκρῶν, comp. in Ἐγείρω a. 1 Cor. 6: 14. Sept. and עָרָר Dan. 12: 2.

b) *to raise up*, i. e. *to cause to arise or exist*, spoken of Pharaoh, Rom. 9: 17, quoted from Ex. 9: 16 where Heb. וַיַּעַר, Sept. διεγερθήσθην.—Jos. Ant. 8. 11. Ἰσουλὺς γὰρ ἐξεγέλφεται ὑπὲρ ἐμοῦ.

I. Ἐξεῖμι, (ἐκ, εἶμι to be,) see Ἐξου.

II. Ἐξεῖμι, (ἐκ, εἶμι to go,) *to go out of a place*, intrans. seq. ἐκ, Acts 13: 42 ἐκ τῆς συναγωγῆς. 27: 43 ἐκ τῆς

γῆς, i. e. *out of the water*. — c. ἐκ, Lucian. Eun. 6. seq. gen. Jos. Ant. 7. 9. 4. absol. Herodian. 7. 9. 8. — In the sense of *to go away, to depart out of a place*, absol. Acts 17: 15. 20: 7. — Jos. Ant. 5. 2. 8. seq. gen. Herodian. 3. 15. 12.

Ἐξελέγχω, f. ξω, (ἐκ intens.) i. q. ἐλέγχω but stronger, *to convict fully, to shew to be wholly wrong*, Dem. 92. 9. Xen. Oec. 2. 9. In N. T. *to rebuke sternly, to condemn, to punish*, Jude 15. So Sept. and עָרָר Is. 2: 4. Mic. 4: 3.

Ἐξέλκω, f. κύσω, (ἐκ, ἔλω q. v.) *to draw out, to drag out*, trans. pp. from a place, house, etc. Sept. for תִּשָּׁלֵךְ Gen. 37: 28. Herodian. 8. 8. 14. In N. T. trop. *to draw out* sc. from the right way, i. e. *to draw away, to hurry away*, James 1: 14 ὑπὸ τῆς ἰδίας ἐπιθυμίας ἐξελκόμενος.—Test. XII Patr. p. 702 εἰς παρελθόν με ἐξέλκυσσας. comp. Ael. H. An. 6. 31 ὑπὸ τῆς ἡδονῆς ἐλκόμενοι.

Ἐξέλω, see Ἐξαιρέω.

Ἐξέρωμαι, ατος, τό, (ἐξέρω to vomit out, eject, Dioscor. 8. 9.) vomίς, that which is thrown up, 2 Pet. 2: 22 ἐπὶ τὸ ἴδιον ἐξέρωμα. Comp. Prov. 26: 11, where Heb. יִשְׁתָּרֶשֶׁת, Sept. ἐπὶ τὸν ἑαυτοῦ ξυστον.—Dioscor. 6. 19.

Ἐξερευνάω, ᾧ, f. ἴσω, (ἐκ, ἐρευνάω,) *to search out, to trace out, to explore*, trans. i. e. assiduously, diligently, [τά] περὶ τινος, 1 Pet. 1: 10. Sept. for שָׁחַק Prov. 2: 4. Zeph. 1: 13. רָקַח 1 Chr. 19: 3. — 1 Macc. 3: 49. Pol. 14. 1. 13.

Ἐξέρχομαι, f. ἐξελεύσομαι, (comp. Buttm. § 188. V. 5. § 114 ἐρχομαι ult.) aor. 2 ἐξῆλθον, *to go or come out of any place, etc.* Sept. every where for נֶשֶׁךְ. Spoken

a) of persons, *to go or come forth*, (α) with adjuncts implying the place out of which, etc. seq. gen. Matt. 10: 14 ἐξερχόμενοι τῆς οἰκίας. Acts 16: 39. comp. Matth. § 354. δ. Seq. ἐκ c. gen. of place, Matt. 8: 28 ἐκ τῶν μνημείων ἐξερχ. John 4: 30. Acts 16: 40. 1 Cor. 5: 10. al. (Sept. for נֶשֶׁךְ Gen. 8: 16, 19. al. Xen. H. G. 6. 5. 16.) Seq. ξω, Matt. 26: 75. John 19: 4. Rev. 3: 12.

seq. ἔξω c. gen. Matt. 21: 17 ἔξω τῆς πόλεως. Heb. 13: 13. (Eurip. Phoen. 476 or 486.) Seq. ἀπό c. gen. of place, to depart from, Matt. 13: 1 ἐξελθὼν ἀπὸ τῆς οἰκίας. 24: 1. Mark 11: 12. al. Seq. adv. Matt. 5: 26 ἐκείθεν. 12: 44 ὁθεν. comp. Aesop. Fab. 129. — (β) With an adjunct of person out of or from whom, etc. as of those out of whose bodies demons depart; seq. ἐκ c. gen. Mark 1: 25, 26. Luke 4: 35. al. seq. ἀπό, Matt. 12: 43. Luke 4: 35. absol. Acts 16: 18. Of those from whom, from whose presence, one goes forth with authority etc. i. q. 'to be sent out' by any one, seq. ἀπό c. gen. John 13: 3 ἀπὸ τοῦ ἐξῆλθε. 16: 30. (So Sept. for יֵצֵאֵם Gen. 4: 16. מֵעַם אֲנִי Ex. 8: 8.) seq. παρὰ c. gen. John 16: 27 παρὰ τοῦ θεοῦ ἐξῆλθεν. 17: 8. comp. Sept. Num. 16: 35. So genr. to depart from any one, i. e. from his presence, intimacy, etc. Luke 5: 8 ἐξῆλθε ἀπ' ἐμοῦ. 2 Cor. 6: 17 ἐξέλθετε ἐκ μέσου αὐτῶν. — (γ) The place whence being not expressed but implied, to go out, i. e. to go away, to depart, etc. Matt. 9: 31 οἱ δὲ ἐξελθόντες διαφύμισαν κ. τ. λ. Mark 2: 12. Luke 4: 42. Acts 7: 7. Rev. 6: 2. al. So of demons departing from the body, Matt. 8: 32. Acts 8: 7. — (δ) With an adjunct of the place whither any one departs etc. seq. εἰς, Matt. 11: 7 τί ἐξήλθετε εἰς τὴν ἔρημον κ. τ. λ. Mark 8: 27. Luke 10: 10. John 1: 44. Acts 11: 25. al. saep. (Palaeoph. 38. 5. Xen. Mem. 2. 1. 21.) so c. εἰς final, Mark 1: 38 εἰς τοῦτο. Matt. 8: 34 εἰς ἀπάντησιν. Seq. ἐπὶ c. acc. Luke 8: 27 ἐξελθόντι ἐπὶ τὴν γῆν, sc. from a vessel, Acts 1: 21. Seq. παρὰ c. acc. Mark 2: 13 ἐξῆλθεν παρὰ τὴν θάλασσαν. Acts 16: 13. Seq. πρὸς c. acc. of pers. John 18: 29. 2 Cor. 8: 17.

b) metaph. of persons, (α) to go forth from, to proceed from, Matt. 2: 6 ἐκ σοῦ γὰρ ἐκλείψεται ἡγοούμενος. Acts 15: 24. Also from the Heb. ἐξέρχεσθαι ἐκ τῆς ὀσφύος τυρός, to come forth out of the loins of any one, i. e. to descend from any one, Heb. 7: 5. So Sept. and Heb. מֵעַם יֵצֵאֵם Gen. 35: 11. 1 K. 8: 19. comp. Gen. 15: 4. Lib. Henoch. in Fabr. Cod. pseud. V. T. I. 196. — (β) John 10: 39 ἐξῆλθεν ἐκ τοῦ χειρὸς αὐτῶν.

lit. 'he departed out of their hand,' escaped from their power. — (γ) 1 John 4: 1 πολλοὶ ψευδοπροφηταὶ ἐξηλύθησαν εἰς τὸν κόσμον, i. e. have gone forth, gone abroad, into the world.

c) of things, to go or come forth, to proceed from, viz. (α) of a voice, doctrine, rumour, etc. Rev. 16: 17 ἐξῆλθε φωνὴ ἀπὸ τοῦ ναοῦ. 19: 5. Of doctrine, rumour, etc. to go forth, to spread abroad, 1 Cor. 14: 36 ἀφ' ἑμῶν ὁ λόγος τοῦ θεοῦ ἐξῆλθεν. With place whither or where, seq. εἰς c. acc. Matt. 9: 26 ἐξῆλθεν ἡ φήμη αὐτῆς εἰς ὅλην τὴν γῆν ἐκείνην. Rom. 10: 18. John 21: 23. seq. ἐν c. dat. Luke 7: 17. 1 Thess. 1: 8. seq. κατὰ c. gen. Luke 4: 14. — (β) of thoughts, words, etc. ἐκ τῆς καρδίας Matt. 15: 18. ἐκ τοῦ στόματος, James 3: 10. of healing power or virtue, to emanate, ἐξ ἐαντοῦ Mark 5: 30. παρ' αὐτοῦ Luke 6: 19. of an edict, to be published, promulgated, παρὰ Καίσαρος, Luke 2: 1. So of lightning, to come out of, to appear from, ἀπ' ἀνατολῶν, Matt. 24: 27. Sept. and אֶחָד Zech. 9: 14. — (γ) of liquids, for to flow out, John 19: 34 ἐξῆλθεν αἷμα καὶ ὕδωρ. Rev. 14: 20 ἐκ τῆς ληνού. — (δ) of a hope, to depart, i. e. to be at an end, to vanish, Acts 16: 19. So of time, Sept. ἐξῆλθε τὸ ἔτος, for מֵהַיָּמִים Gen. 47: 18. Xen. An. 7. 5. 4.

d) from the Heb. εἰσέρχομαι καὶ ἐξέρχομαι, Acts 1: 21. John 10: 9; see in Εἰσέρχομαι d. At.

Ἐξεσσι impers. verb, particip. ἐξόν, (fr. ἔαμι not otherwise in use,) it is possible, one can, referring to moral possibility or propriety, i. e. it is lawful, it is right, it is permitted, one may, Buttm. § 150. p. 438; constr. c. dat. of pers. et infin. expr. or implied. E. g. c. infin. pres. marking prolonged or customary action, Matt. 14: 4 οὐκ ἔξεστί σοι ἔχειν αὐτήν. Mark 6: 18. Acts 16: 21. 22: 25. With the dat. impl. Matt. 12: 2, 10, 12. Luke 6: 2. — Xen. Mem. 1. 4. 9. Hi. 1. 26. — Seq. infin. aor. marking transient action, Matt. 20: 15 οὐκ ἔξεστί μοι ποιῆσαι ὃ θέλω κ. τ. λ. 19: 3. Mark 2: 26. 10: 2. Luke 20: 22. John 5: 10. 18: 31. Acts 21: 37. So part. ἐξόν ἦν Matt. 12: 4. ἐξόν sc. ἐστὶ i. q. ἔξεσσι 2 Cor. 12: 4. With the dat.

impl. Matt. 22: 17. 27: 6. Mark 3: 4. 12: 14. Luke 6: 4. 14: 3. and so with part. *ἐξόν* sc. *ἔστω* Acts 2: 29.—Ael. V. R. 2. 7. Xen. An. 4. 3. 10. Oec. 7. 41 bis.—With the infin. implied, Mark 2: 24 *ὃ οὐκ ἐξίστι* sc. *αὐτοῖς ποιῖν*. Luke 6: 9. Acts 8: 37. 1 Cor. 6: 12 bis. 10: 23 bis.

Ἐξετάζω, f. *άσω*, (ἐκ intens. *ετάζω* fr. *εἰός*, *εἰσός*, true, real,) pp. *to verify out*, i. e. *to examine, to explore*, sc. whether any thing is true or not, i. q. *ετάζω* but stronger and more used by the Attics; Passow in voc. Hence

a) genr. *to inquire out*, i. e. *to seek out the truth by inquiry etc.* seq. *περί* c. gen. Matt. 2: 8. seq. *τίς* interrog. 10: 11. Sept. for *שָׁרָךְ* Deut. 19: 18.—Ecclus. 11: 7. Herodian. 4. 5. 5. Dem. 23. 29. Xen. Mem. 1. 2. 36.

b) by impl. *to question, to ask*, seq. acc. of pers. John 21: 12.—Act. Thom. § 3. Phavor. *ἐξετάζω* *ἐρωτάω*.

Ἐξηγέομαι, οὐμαι, f. *ήσομαι*, depon. Mid. (ἐκ, *ήγίομαι*), *to lead out*, i. e. *to take the lead, be leader*, Xen. An. 6. 6. 34. c. dat. H. G. 1. 6. 9. In N. T. *to lead or bring out*, i. e. *to make known, to declare*, trans.

a) genr. *to tell, to narrate, to recount*, Luke 24: 35 *ἐξηγούντο τὰ ἐν τῇ ὁδῷ*. Acts 10: 8. 15: 12, 14. 21: 19. Sept. for *שָׁרָךְ* Judg. 7: 13. — Pol. 4. 22. 7. Thuc. 5. 26. Xen. Lac. 4. 2.

b) of a teacher, *to make known, to unfold*, e. g. *τὸν θῶν*, to reveal, John 1: 18, comp. Matt. 11: 27. So Sept. for *שָׁרָךְ* Lev. 7: 57. — Diod. Sic. 4. 49. Xen. Mem. 4. 7. 6.

Ἐξήκοντα, οἶ, αἶ, τά, sixty, Matt. 13: 8, 23. Mark 4: 8, 20. Luke 24: 13. 1 Tim. 5: 9. Rev. 11: 3. 12: 6. 13: 18.

Ἐξῆς, adv. (pp. gen. of obsol. *ἐξή* fr. *ἔγω*, *ἔξω*, Butt. § 115. n. 3.) *in order, successively*, Sept. Deut. 2: 34. Xen. Athen. 1. 8.—In N. T. only c. art. as adj. *ἡ ἐξῆς* sc. *ἡμέρα*, *the following day, the next day*, comp. Butt. § 125. 6, 7. in full Luke 9: 37. with *ἡμέρα* impl. 7: 11. Acts 21: 1. 26: 17. 27: 18.—Test. XII Patr. p. 595. Jos. Ant. 3. 5. 6. in full Jos. Ant. 4. 8. 44. So genr. 2 Macc. 7: 8. Pol. 1. 52. 4.

Ἐξηγέω, ᾧ, f. *ήσω*, (ἐκ, *ήξω*), *to sound out, to sound abroad*, Sept. for *שָׁרָךְ* Joel 4: 14. Pol. 30. 4. 7. In N. T. Pass. *to be sounded abroad*, trop. of the gospel etc. *to be proclaimed*, 1 Thess. 1: 8.—Hesych. *ἐξηγέται* *ἐξηλθεν*, *ἐκρηχθή*.

Ἐξίς, εως, ῆ, (ἔγω, *ἔξω*), *habitude*, sc. of body Xen. Oec. 7. 2. of life, *habit*, Mem. 1. 2. 4. In N. T. *habitude*, as the result of long exercise, *practice*, Heb. 5: 14. — Ecclus. prol. Arr. Diss. Ep. 1. 4. 22. Pol. 10. 47. 7.

Ἐξίστημι, also *ἐξισιῶ* Acts 8: 9, (comp. in *Ἀποκαθίστημι*), aor. 1 *ἐξίστησα*, aor. 2 *ἐξίστην*, trans. *to put out of place*, Sept. for *שָׁרָךְ* Ex. 23: 27. Josh. 10: 10. intrans. *to be put out, to be out of place*, etc. spoken of the joints, Test. XII Patr. p. 653. *to recede from, to yield*, Thuc. 2. 63. *to depart*, Xen. An. 1. 5. 14. See Butt. § 107. II. 1. —In N. T. only trop. comp. Tit. de Syn. N. T. p. 134, 136.

a) trans. in pres. aor. 1, and later perf. *ἐξίσταμαι* Butt. § 107. II. 5, *to put out of oneself*, i. q. *τοὺς ὀνόματι τοῦ φρονεῖν ἐξίστημι*, Xen. Mem. 1. 3. 12; hence genr. *to astonish, to fill with wonder*, Luke 24: 22 *ἐξίστησαν ἡμᾶς*. Acts 8: 9, 11. — Athen. 1. p. 19. F. Luc. de Domino 19. Dem. 537, ult. *ταῦτα ἐξίστησι ἀνθρώπους αὐτῶν*.

b) intrans. in perf. and aor. 2 Act. and in Mid. *to be beside oneself, to be out of one's mind*; Mark 3: 21 *ἔλεγον γὰρ, ὅτι ἐξίστη*. 2 Cor. 5: 13 *εἴτε γὰρ ἐξίστημεν*, sc. as is said of us. So Sept. trans. for *שָׁרָךְ* Job 12: 17.—Jos. Ant. 10. 7. 3 *ἐξίστημὸς τῶν φρονῶν*. Pol. 15. 29. 7 *ἐξίστη τῶν φρονῶν*. Diod. Sic. 14. 71. —Hence genr. *to be astonished, amazed, filled with wonder*, Matt. 12: 23 *ἐξίσταντο πάντες οἱ ὄχλοι*. Mark 2: 12. 5: 42 *ἐξίστησαν ἐκστάσει μεγάλῃ*, comp. in *Ἀγαλλιάω* b. (Sept. Gen. 27: 33. Ez. 26: 16.) Mark 6: 51 *ἐν ἑαυτοῖς*. Luke 2: 47 *ἐξίσταντο ἐπὶ τῇ συνήθει* α. τ. λ. Matth. § 399. n. (Sept. Ex. 18: 9.) Luke 8: 56. Acts 2: 7, 12. 8: 13. 9: 21. 10: 45. 12: 16. Sept. for *שָׁרָךְ* Ex. 19: 18. Ruth 3: 8. *שָׁרָךְ* Gen. 43: 33. Job 26: 11.—Arr. Diss. Ep. 2. 22. 6. Xen. Mem. 2. 1. 4.

Εξισχύω, f. ἰσχύω, (ἐκ intens.) i. q. ἰσχύω but stronger, *to be in full strength, to be fully able*, seq. inf. Eph. 3: 18. — Ecclus. 7: 6. Ael. V. H. 6. 13.

Εξόδος, ου, ἡ, (ἐκ, ὁδός,) pp. *way out, exit*, Herodian. 7. 12. 14. Plut. Flamin. 20 med. In N. T. *exodus, journey out, departure*, Heb. 11: 22. Sept. for יצא inf. of יצא Ex. 19: 1. Num. 33: 38. al. — Jos. Ant. 5. 1. 20. Xen. An. 6. 4. 9. — Trop. of *departure* from life, *exit, decease*, Luke 9: 31. 2 Pet. 1: 15. — Wisd. 7: 6. Jos. Ant. 4. 8. 2 ἐκ ἐξόδου τοῦ ζῆν.

Εξολοθρεῖν, f. εἰσώ, (ἐκ intens.) i. q. ὀλοθρεῖν but stronger, *to destroy utterly*, Pass. seq. ἐκ τοῦ λαοῦ Acts 3: 23. Sept. for מרחק Deut. 7: 10. c. ἐκ for מרחק Ex. 30: 33. 31: 13. al. — Test. XII Patr. p. 541. Jos. Ant. 8. 11. 1. ib. 11. 6. 7. Comp. Sturz de Dial. Alex. p. 166 sq.

Εξομολογέω, ὦ, f. ἦσω, (ἐκ intens.) i. q. ὁμολογέω but stronger, pp. *to speak out the same things* sc. as another; hence in N. T.

1. Act. and Mid. *to concede, to acknowledge, to confess fully*, trans. e. g. τὰς ἁμαρτίας, Matt. 3: 6. Mark 1: 5. Acts 19: 18. James 5: 16. Sept. and דָּוָה Dan. 9: 24. — Jos. Ant. 8. 4. 6 τὰς ἁμαρτίας. B. J. 5. 10. 5. Plut. M. Anton. 59 pen. τὴν ἀλήθειαν. — In the sense of *to acknowledge openly, to profess*, e. g. τὸ ὀνομαῖναι Rev. 3: 5 in text. rec. So seq. ὅτι Phil. 2: 11. comp. Tob. 11: 17. — Hence Mid. *to make acknowledgement* sc. for benefits, i. e. *to give thanks, to praise*, seq. dat. of pers. Matt. 11: 25. Luke 10: 21. Rom. 14: 11. 15: 9, quoted from Ps. 18: 50 where Sept. for דָּוָה. also Ps. 57: 10. 1 Chr. 16: 4. 2 Chr. 30: 22. al. saep. — Act. Thom. § 25. Philo de Alleg. p. 1105. c. acc. Tob. 12: 22.

2. Act. *to assent fully, to agree, to promise*, absol. Luke 22: 6 ἐξομολόγησε. — So ὁμολογία, Jos. Ant. 6. 3. 5. ib. 8. 4. 3. Xen. An. 7. 4. 13, 22.

Εξόν, see Ἐξιστι.

Εξορκίζω, f. ἰσώ, (ἐκ, ὀρκίζω,) *to exact an oath*, i. e. *to put to an oath*, to

adjure, trans. Matt. 26: 63. Sept. for עֲרַבְתִּי Gen. 24: 3. — Diod. Sic. 1. 21 med. Dem. 1265. 16.

Εξορκιστής, ου, ὁ, (ἐξορκίζω,) an *exorcist*, pp. one who binds by an oath; genr. one who by adjuration and incantation professes to expel demons, Acts 19: 13. — Anth. Gr. III. p. 23 ult. — Comp. for the process of exorcism, Jos. Ant. 8. 2. 5. Suicer. Thes. in v.

Εξορύσσω v. ἵτω, f. ἔω, (ἐκ, ὀρύσσω,) *to dig out*, trans. Mark 2: 4 ἐξορύναντες sc. τὴν στέγην, *digging out* or removing the tiles, earth, etc. But comp. in Ἀποστεγάω. — Xen. Oec. 19. 4. — Trop. Gal. 4: 15 ὀφθαλμούς ὑμῶν ἐξορύναντες, denoting entire devotedness. Sept. pp. for עָרַב Judg. 16: 22. 1 Sam. 11: 2. — Jos. Ant. 6. 5. 1. Herodot. 8. 116.

Εξουθενώ, ὦ, f. ἔσω, (ἐκ intens.) i. q. οὐθενώ but stronger, *to set out at nought*, i. e. *to despise, to contemn, to treat with scorn*, and by impl. *to reject with contempt*, trans. Mark 9: 12. So Sept. for מָאָה 1 Sam. 15: 23, 26. 16: 1. Ps. 53: 6. מָאָה Ecc. 9: 16. 2 K. 19: 21. — 1 Macc. 3: 14. Lib. Hen. in Fabr. p. 162. Test. XII Patr. p. 564. Eustrat. in I. Nicom. p. 9. B. Basil. Ep. 61. 91. Comp. Lob. ad Phr. p. 182. H. Planck in Bibl. Repos. I. p. 678.

Εξουθενέω, ὦ, f. ἔσω, (ἐκ intens. and οὐθενέω. fr. οὐθέν later form for οὐδέν, Buttm. § 70. 1. Lob. ad Phr. p. 181 sq.) i. q. οὐθενέω but stronger, *to set out at nought*, i. e. *to despise, to contemn, to treat with despise*, trans. Luke 18: 9 ἐξουθενούντας τοὺς λοιποὺς. 23: 11. Rom. 14: 3, 10. 1 Cor. 6: 4. 16: 11. Gal. 4: 14. 1 Thess. 5: 20. 1 Cor. 1: 28 et 2 Cor. 10: 10 ἐξουθενημένος, *contemptible, abject*. Sept. for מָאָה Prov. 1: 7. מָאָה Ez. 22: 8. 2 Chr. 36: 16. — Euseb. H. E. 5. 1. 209. Comp. Lob. ad Phr. p. 182. — By impl. *to reject with scorn*, Acts 4: 11, comp. Matt. 21: 42. Sept. for מָאָה 1 Sam. 8: 7. — Psalt. Sal. 2: 5. Act. Thom. § 14.

Εξουσία, τας, ἡ, (ἔξιστι,) *power*, i. e.

a) the power of doing any thing.

ability, faculty; Matt. 9:8 δόξα ἐξουσίαν τοιαύτην τοῖς ἀνθρώποις. John 19:11. Acts 8:19. Rev. 13:12. Seq. gen. of thing to be done, Luke 10:19 ἐξ. τοῦ πατεῖν κ. τ. λ. Seq. infin. of thing to be done, e. g. infin. pres. Matt. 9:6 ἐξουσίαν ἔχει ὁ υἱὸς ἀφίεναι κ. τ. λ. i. e. is able to forgive. Mark 2:10. Luke 5:24. John 5:27, seq. infin. aor. Luke 12:5 ἐξουσίαν ἔχοντα ἐμβαλεῖν κ. τ. λ. John 10:18 bis. 19:10 bis. Rev. 9:10. — Thuc. 4.39. seq. gen. Ecclus. 9:13. seq. infin. Thuc. 7.12. Xen. Mem. 2.6.24, 35. — In the sense of *strength, force, efficiency*, Rev. 9:3 bis. 9:19. So Matt. 7:29. Mark 1:22. ἐν ἐξουσίᾳ as adj. *powerful*, Luke 4:32. καὶ ἐξουσίαν, ἐν ἐξουσίᾳ, as adv. i. e. with intrinsic strength, with point and effect, Mark 1:27. Luke 4:36.—Dem. 111. 12 πολλοὺς ἂν τις οὐκ ἐκείνους ἴδοι παρ' ἡμῖν μετὰ πλεονος ἐξουσίας ὅτι βούλονται λέγοντας ἡ κ. τ. λ.

b) *power* sc. of doing or not doing, i. e. *licence, liberty, free choice*, Acts 1:7 ἐν τῇ ἰδίᾳ ἐξουσίᾳ. 5:4. Rom. 9:21. 1 Cor. 7:37 ἐξουσίαν ἔχει περὶ τοῦ ἰδίου θελήματος, i. e. if it stands in his own free will. 8:9. 9:4, 5, 6, 12 bis, 18. 2 Thess. 3:9. Rev. 22:14. — Ecclus. 25:25. Ael. V. H. 3.35. Herodian. 1.10. 12. Xen. III. 5.2.

c) *power* sc. as entrusted, i. e. *commission, authority, right, full-power*; Matt. 21:23 bis, ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; v. 24, 27. Mark 3:15. 11:28 bis, 29, 33. Luke 20:2 bis, 8. John 1:12. Acts 9:14. 26:10, 12. 2 Cor. 10:8. 13:10. Heb. 13:10. Rev. 13:5.—1 Macc. 10:6. Jos. Ant. 2.9.5. Porphy. Vit. Pythag. 8. Diod. Sic. 17.54 pen. Pol. 32.15.5.

d) *power* sc. over persons and things, *dominion, authority, rule*, viz.

(α) pp. and genr. Matt. 28:18 ἐδόθη μοι πᾶσα ἐξουσία ἐν οὐρανῷ καὶ ἐπὶ γῆς. Matt. 8:9 et Luke 7:8 ὑπὸ ἐξουσίαν εἶναι, i. e. subject to authority, rule. Mark 13:34 τὴν ἐξουσίαν sc. αὐτοῦ. Jude 25. Rev. 13:2, 4. 17:12, 13. 18:1. Sept. for רָצוֹן Ps. 136:8, 9. Chald. ܪܝܬܐ Dan. 3:24. 4:21.—Ecclus. 17:2. Diod. Sic. 1.58. ib. 18.50. Herodian. 3.10. 12. ib. 7.10. 4.—So seq. gen. of pers. to whom the power belongs,

Luke 20:20 ἐξ. τοῦ ἡγεμόνος. Rev. 12:10 ἐξ. τοῦ Χρ. Acts 26:18 ἐξ. τοῦ σατανᾶς. Luke 22:53 ἐξ. τοῦ σκότους. Col. 1:13. Seq. gen. of the object subjected to the power, Mark 6:7 ἐξουσία τῶν πνευμ. τῶν ἀκαθ. i. e. power over unclean spirits. Matt. 10:1. John 17:2. Seq. ἐπὶ c. gen. Rev. 2:26 ἐξ. ἐπὶ τῶν ἐθνῶν, i. e. power over. 11:6. 14:18. 20:6. Seq. ἐπὶ c. acc. in the same sense, Luke 9:1. Rev. 6:8. 13:7. 16:9. Seq. infin. c. ὡς impl. Rev. 11:6, comp. Matt. 10:1. Seq. ἐπ' αὐτῶν c. gen. Luke 19:17.

(β) meton. put for (1) what is subject to one's rule, *dominions, domain, jurisdiction*, Luke 4:6. 23:7 ἐκ τῆς ἐξ. Ἡρώδου. So Sept. and תְּחֻמָּה 2 K. 20:13. Ps. 114:2.—Herodian. 3.8.4. Plut. Reip. ger. praec. 19. Mor. V. p.91. ed. Tauchn. — (2) in plur. or collect. those invested with power, as in Engl. *the powers*, viz. for rulers, *magistrates*, Luke 12:11. Rom. 13:1 ter, 2, 3. Tit. 3:1. (Ecclus. 10:4. Jos. B. J. 2.8.7.) So for the celestial and infernal powers, *princes, potentates*, e. g. angels, archangels, Eph. 1:21. 3:10. Col. 1:16. 2:10. 1 Pet. 3:22. Comp. Test. XII Patr. p.597, 598. Or demons, Eph. 6:12. Col. 2:15. Eph. 2:2, see in ἀήρ. Comp. Test. XII Patr. p.546. So genr. of the powerful adversaries of the gospel, 1 Cor. 15:24. Comp. in Ἀρχή d. — (3) 1 Cor. 11:10 ὁφείλει ἡ γυνὴ ἐξουσίαν ἔχειν ἐπὶ τῆς κεφαλῆς διὰ τοὺς ἀγγέλους, prob. 'emblem of power,' i. e. a veil or covering, (comp. v. 13, 16,) as an emblem of subjection to the power of a husband, a token of modest adherence to duties and usages established by law or custom; lest spies or evil minded persons should take advantage of any impropriety in the meetings of the Christians. Comp. Sept. תְּחֻמֵּי הַקָּדוֹשׁ for תְּחֻמֵּי הַקָּדוֹשׁ Gen. 20:16. Gesen. Lex. Heb. art. תְּחֻמֵּי.

Εξουσιάζω, f. ἄσω, (ἐξουσία) to have power, to exercise power, seq. gen. Buttm. §132. 5.3.

a) in the sense of to have leave, to be permitted. 1 Cor. 7:4 bis, τοῦ ἰδίου σώματος οὐκ ἐξουσιάζει, i. e. one has no

separate power or liberty over his own body, to use it as he will. Sept. for עָצָה Ecc. 5: 18. 6: 2. — Dion. Hal. 9. 44 ἐξουσιάζων i. e. licentius agens.

b) to exercise authority, to rule, to reign, Luke 22: 25 οἱ ἐξουσιάζοντες αὐτῶν, *their rulers, princes*. Sept. for מְשִׁיבֵי Neh. 9: 37. Ecc. 10: 4. עָצָה Neh. 5: 15. 8: 9. — Pass. seq. ὑπὸ τινος, *to be ruled by*, i. e. to be under the power of, to be in bondage to, trop. 1 Cor. 6: 12.

Ἐξοχή, ἥς, ἡ, (ἐξῆλθω to be prominent, *prominence, projection*, e. g. a point, corner, etc. Sept. for צֶמֶח Job 39: 28. Herodian. 4. 15. 6. In N. T. metaph. *eminence, distinction*, Acts 25: 23 ἀνδρες οἱ κατ' ἐξοχὴν ὄντες, i. q. οἱ ἔξοχοι.

Ἐξυπνίζω, f. ἰω, (ἐξυπνος,) *to wake out of sleep*, trans. trop. of the dead, John 11: 11. Sept. pp. for קָם 1 K. 3: 15. קָם Job 14: 12. — pp. Test. XII Patr. p. 568, 660. Plut. M. Anton. 30. also Vol. X. p. 75, 76, ed. Reisk. — A word of the later Greek instead of the earlier ἀφύπνιζω, Lob. ad Phryn. p. 224. H. Planck in Bibl. Repos. I. p. 676.

Ἐξυπνος, ου, ὁ, ἡ, adj. (ἐκ, ὑπνος,) pp. *out of sleep*, i. e. *wakened, awake*, Acts 16: 27 ἐξυπνος δὲ γενόμενος, i. e. *awaking*. — Esdr. 3: 3.

Ἐξω, adv. of place, (ἐκ, ἐξ,) also prep. c. gen. Buttm. § 146. 2, *out, without*, viz.

a) of place where, *without, out of doors, foris*, after verbs not implying motion, as ἐστάναι etc. John 18: 16 Πέτρος ἐστάναι πρὸς τῇ θύρᾳ ἔξω. Matt. 12: 46, 47. 26: 69. Mark 3: 31, 32. So genr. *without* a place or city, *abroad*, Mark 1: 45 ἔξω ἐν ἐρήμοις τόποις. Luke 1: 10. Rev. 22: 15. Sept. for מִחוּץ Gen. 24: 31. Ezra 10: 13. — Herodian. 4. 2. 11. Xen. Cyr. 7. 5. 31. An. 7. 6. 24. — So οἱ ἔξω as adj. *external, those without*, Buttm. § 125. 6, 7. Acts 26: 11 εἰς τὰς ἔξω πόλεις, *even to foreign cities*. (Sept. 2 K. 16: 18. Xen. H. G. 6. 1. 5.) Trop. of those not belonging to one's society, church, etc. *not Christians*, 1 Cor. 5: 12, 13. Col. 4: 5. 1 Thess. 4: 12. of those not belonging to the number of the apostles, Mark 4: 11.

(Xen. Oec. 10. 8.) So ὁ ἔξω ἡμῶν ἀνθρώπος, *our outward man*, the body, 2 Cor. 4: 16. — As a prep. seq. gen. *out of, outside of*, Luke 13: 33 ἔξω Ἰερουσαλὴμ. Heb. 13: 11, 12, 13. — Ael. V. H. 2. 10. Xen. Cyr. 1. 2. 14.

b) of place whither, *out, forth, out of doors, foras*, sc. from a place, after verbs implying motion or direction, John 19: 4 ἄγω ἑμὶν αὐτὸν ἔξω. Matt. 5: 13 εἰ μὴ βληθῆναι ἔξω. 13: 48. Luke 14: 35. 1 John 4: 18. John 11: 43 δεῦρο ἔξω. Acts 5: 34 ποιῆσαι ἔξω. 16: 30 προαγαγὼν ἔξω. So after verbs of motion compounded with ἐκ, as ἐξάγω Luke 24: 50. ἐξέρχομαι Matt. 26: 75. John 19: 4, 5. al. ἐξάλλω, Luke 8: 54. Acts 9: 40. — Pol. 1. 50. 2. Xen. H. G. 4. 4. 16. An. 5. 5. 19. — As prep. seq. gen. Matt. 21: 17 ἐξῆλθεν ἔξω τῆς πόλεως. v. 39. Mark 5: 10. 8: 23, Acts 4: 15. 14: 19. — Herodian. 4. 2. 11. Xen. An. 5. 7. 15. Al.

Ἐξωθεν, adv. of place, (ἐξω,) *from without*, i. e. *outwardly, externally*, viz.

a) pp. Matt. 23: 27, 28. Luke 11: 39. 2 Cor. 7: 5. Sept. for מִחוּץ Gen. 6: 14. Ex. 25: 11. al. — Herodian. 2. 8. 10. Thuc. 2. 49. Xen. Mem. 2. 1. 14. — So ὁ ἔξωθεν as adj. *outward, external*, 1 Pet. 3: 3. Rev. 11: 2. τὸ ἔξωθεν *the outside* Matt. 23: 25. Luke 11: 40. *that from without*, Mark 7: 18. Trop. οἱ ἔξωθεν, *those from without*, i. e. *not Christians*, 1 Tim. 3: 7. Comp. Buttm. § 125. 6, 7. — Xen. H. G. 5. 1. 22.

b) i. q. ἔξω, *out of, without*, as prep. seq. gen. Mark 7: 15 ἔξ. τοῦ ἀνθρώπου. Rev. 14: 20 ἔξωθεν τῆς πόλεως, in some edit. Sept. for מִחוּץ Ex. 40: 20. Lev. 24: 3. מִחוּץ Jer. 11: 6. 44: 17, 21. — Soph. Elect. 1449. Xen. An. 5. 7. 21.

Ἐξωθέω, ὦ, f. ἦσω and ἐώσω, (ἐκ, ὠθίω Buttm. § 114,) *to thrust out, to drive out*, sc. from a place, viz.

a) pp. of a nation, to *expel, trans.* and seq. ἀπό, Acts 7: 45. Sept. for מִחוּץ Deut. 13: 5. Jer. 8: 3. מִחוּץ Joel 4: 6. — Psalt. Sal. 17: 6. Ael. V. H. 3. 17 med. Pol. 2. 69. 9.

b) as a naval term, *to thrust forward* a ship from the sea towards the shore, *to propel, to drive out on shore*, trans. Acts 27: 39 αἰγιαλὸν, εἰς ὃν

ἐβουλεύσαντο ἐξῆσαι τὸ πλοῖον.—Thuc. 7. 52 τὰς πάσας ναῦς ἤδη τῶν Ἀθηναίων ἐξώθουν ἐς τὴν γῆν. 8. 105. Xen. H. G. 4. 3. 12 bis.

Εξώτερος, α, ον, compar. from *ἔξω*, outer, uttermost, Matt. 8: 12 τὸ σκοῖος τὸ ἐξώτερον uttermost darkness, i. e. far remote from the light and splendour of the feast within (v. 11), and put for the infernal regions or Tartarus. 22: 13. 25: 30. Sept. for ἰνῆ in the sense of outer, exterior, Ez. 10: 5. 40: 20.

Ἐορτάζω, f. αἶω, (ἑορτή) to keep a festival, to keep holyday, intrans. 1 Cor. 5: 8. Sept. for ἡ Ex. 5: 1. Pa. 42: 5. —Jos. Ant. 5. 1. 4. Hdian. 5. 6. 12. Xen. Ath. 3. 2.

Ἐορτή, ἡς, ἡ, a feast, festival, holyday, Col. 2: 16 μή τις ὑμῶς κρινέτω ἐν μίρῃ ἑορτῆς ἢ νομηνίας. Acts 18: 21 et John 5: 1, where it is uncertain what festival is meant; comp. Olshausen in loc. Sept. for ἡ Ex. 10: 9. Hos. 2: 11. Am. 8: 10. ἡ Lev. 23: 2. Num. 10: 10. —Herodian. 3. 10. 3. Xen. Cyr. 1. 5. 1. —Spoken of the passover and the festival of unleavened bread connected with it, the paschal festival, see in Ἀζύμος and Δευτερόπρωτος. So ἡ ἑορτὴ τοῦ πάσχα, Luke 2: 41. John 13: 1. ἐν τῷ πάσχα ἐν τῇ ἑορτῇ John 2: 23. ἡ ἑορ. τῶν ἀζύμων Luke 22: 1. ἡ ἑορτή simply Matt. 26: 5. 27: 15. Mark 14: 2. 15: 6. Luke 2: 42. 23: 17. John 4: 45 bis. 6: 4. 11: 56. 12: 12, 20. 13: 29. Sept. for ἡ Ex. 12: 14. 34: 25. and ἡ τῶν ἀζύμων Ex. 23: 15. 34: 17. —Also of the feast of tabernacles, ἡ ἑορτὴ ἢ σκηνοπηγία, John 7: 2, 8 bis, 10, 11, 14, 37. Sept. for ἡ Deut. 16: 16. 31: 10.

Ἐπαγγελία, ας, ἡ, (ἐπαγγέλλω) annunciation, announcement, viz.

a) pp. 1 John 1: 5 in text. rec. where later edit. ἀγγελία. Sept. for παρρησία Ez. 7: 26.—Arr. Exp. Alex. 1. 19. Pol. 24. 10. 8 in some edit.

b) by impl. order, mandate, Acts 23: 21.—Pol. 9. 38. 2 τὰ κατὰ τὴν ἐπαγγελίαν.

c) by impl. promise, viz. (α) pp. promise given, 2 Cor. 1: 20 ὅσαι γὰρ

ἐπαγγαλίαι τοῦ Θεοῦ. Eph. 6: 2 ἐντολὴ πρώτη ἐν ἐπαγγελίᾳ. Eph. 1: 13 τῷ πνεύματι τῆς ἐπαγγελίας, the spirit promised, Buttm. § 123. n. 4. 1 Tim. 4: 8. 2 Pet. 3: 4. v. 9, see in Βραδύνοα. Sept. for παρρησία Esth. 4: 7.—1 Macc. 10: 15. Jos. Ant. 3. 5. 1. Diod. Sic. 1. 5 ult. Pol. 1. 72. 6. —So of special promises, e. g. made to Abraham, Acts 7: 17 coll. v. 6. Rom. 4: 20 coll. v. 18. Heb. 6: 15 coll. v. 14. Heb. 7: 6. 11: 9 bis γῆ ἐπαγγελίας i. e. promised land, Buttm. § 123. n. 4. So in respect of Isaac, Rom. 9: 9. Gal. 4: 23. of a spiritual seed Rom. 9: 8. Gal. 4: 28. Or as made to Abraham and the Jewish patriarchs and prophets in general, e. g. of a future Saviour, Acts 13: 23, 32. 26: 6. of future blessings and the enjoyment of God's favour, Acts 2: 39. Rom. 4: 13, 14, 16. 9: 4. 15: 8. 2 Cor. 7: 1. Gal. 3: 16, 17, 18 bis, 21, 22, 29. Eph. 2: 12. 3: 6. Heb. 6: 12, 17. 11: 17. of the salvation in Christ, 2 Tim. 1: 1 κατ' ἐπαγγελίαν ζωῆς, sc. an apostle in respect to the promise of eternal life in Christ, i. e. appointed to announce it, Heb. 4: 1. 8: 6. 9: 15. 1 John 2: 25.

(β) meton. put for the thing promised, Heb. 11: 13, 33, 39. of the salvation in Christ 10: 36. of the Holy Spirit, τὴν ἐπαγγ. τοῦ πατρὸς, Luke 24: 49. Acts 1: 4. So τὴν ἐπαγγ. τοῦ πνεύματος λαβὼν, i. q. τὸ πν. τὸ ἐπαγγελλόμενον, i. e. having received the promised effusions of the Spirit, Acts 2: 33. Gal. 3: 14. Comp. Buttm. § 123. n. 4. —Test. XII Patr. p. 725. Psalt. Sal. 12: 8 ὅσοι κυρίου κληρονομήσαιν ἐπαγγελίας κυρίου.

Ἐπαγγέλλω, f. ἐλῶ, (ἐπὶ, ἀγγέλλω) to bring word to or up to, i. e. to announce, e. g. events etc. Hom. Od. 4. 775. Herodian. 1. 6. 23. or by way of appointment, command, Dem. 1041. 5. Xen. Cyr. 3. 1. 10.—In N. T. as depon. Mid. ἐπαγγέλλομαι, to announce oneself, sc. as doing or about to do any thing, to promise; with perf. pass. ἐπηγγέλμαι in mid. signif. Rom. 4: 21. Buttm. § 136. 3. but also as Pass. Gal. 3: 9. 2 Macc. 4: 27. Buttm. § 113. n. 6.

a) genr. to promise, c. c. acc. et dat.

expr. or impl. James 1: 12 *στάφανον τῆς ζωῆς ὃν ἐπηγγέλματο ὁ κύριος τοῖς ἀγαπῶσιν αὐτόν*. 2: 5. 2 Pet. 2: 19. 1 John 2: 25. Rom. 4: 21. Tit. 1: 2. Heb. 6: 13. seq. dat. et infin. Mark 14: 11. Acts 7: 5. absol. Heb. 10: 23. 11: 11. 12: 26. Pass. impersonal c. dat. Gal. 3: 19 *ᾧ ἐπηγγέλλεται*, i. e. to whom the promise was made. So Sept. and *רָחֵם* Esth. 4: 6. —Jos. Ant. 3. 1. 5. Pol. 5. 89. 6. Xen. An. 5. 6. 26.

b) in the sense of *to profess, to make profession of*, seq. accus. *θεοσβεῖαν* 1 Tim. 2: 10. *γνωσιν* 6: 21. —Wisd. 2: 13. Xen. Mem. 1. 2. 7. ib. 3. 1. 1.

Ἐπαγγελμα, τος, τό, (ἐπαγγέλλομαι), a promise, 2 Pet. 1: 4. 3: 13. —Dem. 397. 3.

Ἐπάγω, aor. 1 particip. ἐπάξας 2 Pet. 2: 5, (on which form see in *ἄγω*), *to lead up to, to bring upon, to introduce*, pp. to a place, Sept. Ez. 14: 15. Thuc. 2. 2. ib. 5. 5. In N. T. upon persons, c. c. acc. et dat. 2 Pet. 2: 1 *ἀπαύλιαν*. v. 5. Sept. seq. *ἐπὶ* for *ἐπὶ* Gen. 6: 17. Ex. 11: 1. Lev. 26: 25. —Philo Leg. ad Cai. p. 1018 *κίνδυνον ἐπ.* Pa-laeoph. 6. 7. Hesiod. *Ἐγγ.* 242. —Seq. *ἐπὶ*, Acts 5: 28 *ἐπαγαγὺν ἐφ' ἡμᾶς τὸ αἶμα, to bring upon us*, i. e. to impute to us, make us answerable for. Sept. for *ἐπὶ* Gen. 20: 9. *עָקַד* Ex. 34: 7. —Dem. 275. 4.

Ἐπαγωνίζομαι, f. ἴσσομαι, (ἐπὶ, ἀγωνίζομαι), to contend upon i. e. *for* or *about*, seq. dat. of thing for which, Jude 3. —Plut. Num. 8. c. dat. of pers. *with* or *against* whom, Plut. Fab. Max. 23.

Ἐπαθροῦζω, f. οἶσω, (ἐπὶ, ἀθροῦζω to collect), trans. to collect together to or upon any place etc. Mid. intrans. *ἐπαθροῦζομαι, to collect together to or upon, to crowd together upon*, Luke 11: 29. —Plut. M. Anton. 44.

Ἐπαίνετος, ου, ὁ, Epenetus, a Christian, Rom. 16: 5.

Ἐπαίνομαι, ᾧ, (ἐπὶ, αἰνῶ), Att. f. ἴσσομαι, Rom. 15: 11. Xen. H. G. 3. 2. 6. Butt. §113. 6. n. 7. but also fut. *ἴσω*, 1 Cor. 11: 22. Xen. An. 5. 5. 8. Dem. 414. 8. —lit. *to praise upon*, i. e. *to applaud, to laud, to commend*, trans.

Luke 16: 8. Rom. 15: 11. 1 Cor. 11: 2, 17, 22 bis. Sept. for *ἰστώ* Ecc. 8: 15. *לָבַח* Gen. 12: 15. Ps. 10: 3. —Jos. Ant. 4. 3. 1. Ceb. Tab. 31. Xen. Mem. 3. 2. 2.

Ἐπαίνομαι, ου, ὁ, (ἐπὶ, αἶνος), lit. praise upon, i. e. *applause, commendation, praise*. Eph. 1: 6 *εἰς ἑπαῖνον τῆς δόξης κ. τ. λ.* v. 12, 14. 2 Cor. 8: 18. Phil. 1: 11. 1 Pet. 1: 7. Meton. *object of praise*, something praiseworthy, Phil. 4: 8. Sept. for *ἰστώ* 1 Chr. 16: 27. *לָבַח* 22: 4. —Ecc. 44: 8, 15. Pol. 1. 1. 1. Thuc. 1. 76 ult. Xen. Hi. 1. 14. —In the sense of *approbation, commendation*, Rom. 2: 29 *οὐ ὁ ἔκ. οὐκ ἐξ ἀνδρ.* 13: 3. —Meton. *reward*, 1 Cor. 4: 5. 1 Pet. 2: 14. —Wisd. 15: 19.

Ἐπαίρω, f. ἀρῶ, (ἐπὶ, αἶρω), to take up, to raise up, trans.

a) pp. as a sail, *to hoist up*, Acts 27: 40. (Luc. V. H. 2. 38. Plut. Theseus 17, 22.) Pass. *to be taken up, to be borne upward*, Acts 1: 9. comp. Mark 16: 19 et Luke 24: 51. Spoken of the hands, *to lift up*, sc. in prayer and benediction, Luke 24: 50. 1 Tim. 2: 8. So Sept. for *ἰστώ* Ex. 17: 11. *אָפַק* Ps. 134: 2. —Xen. Eq. 12. 6. —Trop. *to lift up*, e. g. *τοὺς ὀφθαλμούς*, i. e. to look upon, Matt. 17: 8. Luke 6: 20. 16: 23. 18: 13. John 4: 35. 6: 5. 17: 1. (Sept. for *אָפַק* Gen. 13: 10. Ez. 18: 6.) *τὴν φωνήν* i. e. to cry out with a loud voice, Luke 11: 27. Acts 2: 14. 14: 11. 22: 22. (Sept. for *אָפַק* Judg. 2: 4. 9: 7. Philostr. Vit. Apollon. 5. 33. Dem. 449. 13.) *τὴν κεφαλὴν ἐπ.* i. e. to take courage, Luke 21: 28. *τὴν πτέραν ἐπὶ τινα, to lift up the heel against*, sc. in order to attack and injure, John 13: 18, quoted from Ps. 41: 10 where Sept. is different. Sept. *ἐπῆρε τὸ δόρυ ἐπὶ* for *לָבַח* 1 Sam. 20: 32.

b) Mid. *ἐπαίρωμαι, to lift up oneself, to rise up*, sc. against any thing, seq. *κατά*, 2 Cor. 10: 5 *πάν ὑψωμα ἐπαιρόμενον κατὰ τῆς γῆ. τοῦ θεοῦ*. Sept. for *אָפַק* Ezra 4: 19. Dan. 11: 14. —Metaph. *to be lifted up, to become elated*, 2 Cor. 11: 20. Sept. for *לָבַח* Jer. 13: 15. *אָפַק* Prov. 19: 18. —Philo de Fortid. p. 736. Ael. V. H. 8. 15. Xen. Cyr. 8. 5. 24.

Ἐλαιοχύνομαι, only Mid. (αἰσχύνω,) aor. 1 pass. ἐπαιοχύνθη and fut. 1 pass. ἐπαιοχυνθήσομαι, both in mid. signif. Butt. §136. 2; to *shame oneself upon*, in, at any thing, to be ashamed of, seq. accus. Mark 8: 38 bis, ὃς γὰρ ἂν ἐπαιοχυνθῇ με κ. τ. λ. Luke 9: 26 bis. Rom. 1: 16. 2 Tim. 1: 8, 16. Heb. 11: 16 see below. absol. 2 Tim. 1: 12. Comp. Matth. § 414. 12.—Sept. Job 34: 19. c. dat. Plut. ed. Reisk. IX. p. 408. Hdot. 9. 85.—Seq. ἐπὶ c. dat. Rom. 6: 21 ἐφ' οὓς νῦν ἐπαισχ. So Sept. for עָשָׂה Is. 1: 29. Comp. Matth. § 399. n. 1.—Seq. infin. pres. Heb. 2: 11. So Heb. 11: 16 οὐκ ἐπαιοχύνεται αὐτοὺς ὁ θεός, θεός ἐπικαλεῖσθαι αὐτῶν, where the latter construction is exegetical, comp. Matth. § 532. d. § 472. 2. b. For the attraction comp. Butt. § 151. I. 6.—Diod. Sic. 1. 83.

Ἐπαιτέω, ᾧ, f. ἦσω, (ἐπὶ, αἰτέω,) pp. to ask thereto or for more; hence to beg, to ask alms, absol. Luke 16: 3. Sept. for עָשָׂה Ps. 109: 10. — Ecclus. 40: 28. Hom. II. 23. 593 ed. Wolf.

Ἐπακολουθεῖω, ᾧ, f. ἦσω, (ἐπὶ, ἀκολουθεῖω,) to accompany, to attend upon, to follow upon. Mark 16: 20 διὰ τῶν ἐπακολουθούντων σημείων, the accompanying signs. seq. dat. 1 Tim. 5: 24 τισὶ δὲ καὶ ἐπακολουθοῦσιν sc. αἱ ἀμαρτίαι, and some they follow after, i. e. are manifest only subsequently. Sept. for עָשָׂה Job 31: 7. Prov. 7: 22.—Diod. Sic. 16. 61. Plut. Timol. 3 med. — Metaph. 1 Pet. 2: 21 ἵνα ἐπακ. τοῖς ἔχουσιν αὐτοῦ, to follow upon his footsteps, i. e. to follow his example. Sept. for עָשָׂה Deut. 12: 30. — Philo de Humanit. p. 385. 44. — 1 Tim. 5: 10 παντὶ ἔργῳ ἀγαθῷ ἐπακολουθήσας, has followed close upon every good work, i. e. been studious of, devoted to. Sept. for עָשָׂה Josh. 14: 8, 9.—Luc. Parasit. 3. Dem. 805. 24 τοῖς πάσι.

Ἐπακούω, (ἐπὶ, ἀκούω,) f. οὔσω see in Ἀκούω, to hear to, to hearken upon, i. e. to hear any thing at which one is present, Xen. An. 7. 1. 14. In N. T. to hear to, to hearken to, i. e. to hear and answer prayer, seq. gen. 2 Cor. 6: 2 ἐκρίνοῦσά σου. Sept. for עָשָׂה Gen. 35:

3. 1 Sam. 7: 9. עָשָׂה Gen. 17: 20. 2 K. 13: 4. — Hdian. 4. 5. 9. Luc. Timon 34.

Ἐπακροάομαι, ᾧμαι, depon. Mid. (ἐπὶ, ἀκροάομαι,) to hear to, to hearken upon or to, i. q. ἐπακούω q. v. seq. gen. Acts 16: 25.—Test. XII Patr. p. 710. So Sept. ἐπακροάσας for עָשָׂה 1 Sam. 15: 22.

Ἐπὶ, conj. for ἐπὶ ἂν, whenever, so soon as, c. c. subjunct. comp. in Ἄν I. 2. b. Matt. 2: 8 ἐπὶ δὲ εὐηγεῖ. Luke 11: 22, 34. — Jos. Ant. 8. 12. 3. Xen. Cyr. 3. 2. 1. Comp. Herm. ad Vig. p. 786. Matth. § 521.

Ἐπ' ἀνάγκης, adv. (pp. neut. of obsol. ἐπ' ἀνάγκης, fr. ἐπὶ, ἀνάγκη,) necessarily, and τὸ ἐπ' ἀνάγκης necessary Acts 15: 28. Butt. §115. 4. §125. 6. — Jos. Ant. 16. 11. 2. Arr. Diss. Ep. 2. 20. 1. Dem. 706. 21. Hdot. 1. 82.

Ἐπ' ἀνάγω, f. ἄξω, (ἐπὶ, ἀνάγω,) 1. to lead up upon, in N. T. as a nautical term, to lead [a ship] up or out upon the sea, to put out to sea, εἰς τὸ βάθος, Luke 5: 4. absol. v. 3. See Ἀνάγω b. — 2 Macc. 12: 4. Xen. H. G. 1. 6. 40. ib. 2. 1. 24.

2. to lead back upon or to a place, to cause to return, Herodian. 6. 6. 4. ib. 7. 6. 7. In N. T. intrans. to return to, e. g. εἰς τὴν πόλιν, Matt. 21: 18. See Ἀγὼ 3. — 2 Macc. 9: 21. Diod. Sic. 16. 26 ult. Pol. 33. 5. 5.

Ἐπαναμιμνήσκω, f. μνήσω, (ἐπὶ, ἀναμιμνήσκω,) pp. to call up the mind upon, i. e. to remind of, to put in mind upon or of, seq. accus. of pers. Rom. 15: 15.—Dem. 74. 7.

Ἐπαναπαύω, f. αἰσώ, (ἐπὶ, ἀναπαύω,) to cause to rest upon, Eustath. praef. Iliad. p. 1. 20. Mid. to rest oneself upon, to lean upon, Sept. for עָשָׂה 2 K. 7: 2, 17. Hdian. 2. 1. 3.—In N. T. only Mid. ἐπαναπαύομαι, to rest upon, metaph. viz.

a) to abide upon, to remain with, Luke 10: 6 ἐπαναπαύσασθαι ἐν αὐτῶν ἢ αἰρήνῃ ἡμῶν. So Sept. and עָשָׂה Num. 11: 25, 26. 2 K. 2: 15.

b) to confide in, to rely upon, seq. dat. Rom. 2: 17 ἐπαναπαύῃ τῷ νόμῳ. Matth.

§ 399. c. Sept. c. *ἐπὶ τινα* for *ἔναντι* Mic. 3: 11.—c. dat. 1 Macc. 8: 12. Arr. Diss. Ep. 1. 9. 9.

Επανάρχομαι, aor. 2 *ἐπανάλθον*, (*ἐπὶ, ἀνίσχομαι*), to come back upon or to a place, to return hither, thither, etc. absol. Luke 10: 35. 19: 15. Sept. for *אָבָה* Gen. 33: 18. *אָבָה* Gen. 50: 5. — 2 Macc. 4: 36. Hdian. 6. 6. 2. Xen. An. 6. 5. 32.

Επανίστημι, (*ἐπὶ, ἀνίστημι*), in N. T. only Mid. *ἐπανίσταμαι*, f. *στήσμαι*, to rise up upon i. e. against any one, seq. *ἐπὶ τινα* Matt. 10: 21. Mark 13: 12. Sept. for *עָרָא* 1 Sam. 17: 35. Mic. 7: 6. *עָרָא* Dan. 11: 14.—seq. dat. Pol. 2. 53. 2. Hdot. 3. 61, 62. absol. Thuc. 5. 23.

Επανόρθωσις, *εως*, *ἡ*, (*ἐπανορθώνω* to right up again, to set to rights again, to restore, Plato Rep. X. 302. Thuc. 7. 77. comp. Lob. ad Phryn. p. 250,) a setting to rights, reparation, restitution, e. g. of a city 1 Macc. 14: 34. of laws etc. Jos. Ant. 11. 5. 5. Dem. 707. 7. of a loss Pol. 1. 11. 2. — In N. T. trop. correction, reformation, sc. of heart and life, 2 Tim. 3: 16. — *ἐπ. τοῦ βίου* Philo Qu. Deus sit imm. p. 319. B. Arr. Diss. Ep. 3. 21. 15. Pol. 1. 35. 1.

Επάνω, adv. (*ἐπὶ, ἄνω*), also prep. c. gen. Butt. § 146. 2. pp. up above, i. e. above, over, upon, etc.

a) as an adv. of place, above, over, Luke 11: 44. Matt. 2: 9. Of number, above, more than, 1 Cor. 15: 6. Mark 14: 5 where the gen. of price depends on the verb. So Sept. for *אֶלְעָזָר* Ex. 30: 14. Lev. 27: 7.—comp. Dem. 1390. 26. Anthol. Gr. IV. p. 172.

b) as prep. c. gen. of place, above, over, Matt. 27: 37 *ἐπάνω τῆς κεφαλῆς αὐτοῦ*. Luke 4: 39. Rev. 20: 3. Sept. for *עַל* Is. 14: 14. *עַל* Is. 14: 13. Gen. 22: 9. So upon, Matt. 5: 14 *ἐπάνω ὁδὸς κειμένη*. 21: 7 bis. 23: 18, 20, 22. 28: 2. Luke 10: 19. Rev. 6: 8. Sept. for *עַל* Gen. 40: 17. *עַל* Gen. 1: 29. 7: 18.—1 Macc. 6: 46.—Spoken of dignity, over, Luke 19: 17, 19 *γίνου ἐπάνω πάντε πόλεων*. John 3: 31.—Jos. Ant. 4. 8. 14. Arr. Diss. Ep. 1. 12. 34.

Επαρκέω, *ᾧ*, f. *ίσω*, (*ἐπὶ, ἀρκέω*), as in comm. Engl. to hold up or in, i. e. to hold back sc. from going further, to restrain, to ward off, c. c. acc. et dat. Hom. Il. 2. 873. — In N. T. by impl. to aid, to relieve, seq. dat. 1 Tim. 5: 10, 16 bis. — Pol. 1. 51. 10. Xen. Mem. 2. 7. 1.

Επαρχία, *ας*, *ἡ*, (*ἐπαρχος* prefect, fr. *ἐπὶ, ἀρχή*), province, prefecture, sc. of the Roman empire, Acts 23: 34. 25: 1. — Arr. Diss. Ep. 3. 3. 12. Pol. 1. 15. 10. So Festus is called *ἐπαρχος* Jos. Ant. 20. 8. 11. comp. Krebs Obs. p. 257.

Επαυλις, *εως*, *ἡ*, (*ἐπὶ, αὐλὴ*), a fold, stall, Sept. for *אָרָה* Num. 32: 16, 24. Pol. 5. 35. 13. country-dwelling, cottage, tent, etc. Sept. for *אָרָה* Josh. 15: 44, 47. Diod. Sic. 12. 45. In N. T. genr. house, dwelling, abode, Acts 1: 20, quoted from Ps. 69: 26 where Sept. for *אָרָה*. — Judith 3: 3.

Επαύριον, adv. of time, (*ἐπὶ, αὐριον*), upon the morrow, tomorrow; hence in N. T. *ἡ ἐπαύριον* sc. *ἡμέρα*, the morrow, the next day, comp. Butt. § 125. 6, 7. So Matt. 27: 62. Mark 11: 12. John 1: 29, 35, 44. 6: 22. 12: 12. Acts 10: 9, 23, 24. 14: 20. 20: 7. 21: 8. 22: 30, 32. 25: 6, 23. Sept. for *מָחָר* Gen. 19: 34. Lev. 23: 11, 16.

Επανιοφώρῳ, see in *Αὐτόφωρος*.

Επαφράς, *ᾧ*, *ὁ*, *Επαφρας*, a Christian, Col. 1: 7. 4: 12. Philem. 23. This name is not improbably contracted from *Επαφροδίτης* q. v. both designating the same person.

Επαφρίζω, f. *ίσω*, (*ἐπὶ, ἀφρίζω*), to foam upon, to foam out, trop. to pour out like foam, trans. Jude 13. Comp. Is. 57: 20.—pp. Mosch. Id. 5. 5.

Επαφροδίτης, *ου*, *ὁ*, *Επαφροδίτης*, a Christian, the companion and helper of Paul, Phil. 2: 25. 4: 18. Comp. in *Επαφράς*.

Ενεγείρω, f. *σπῶ*, (*ἐπὶ, ἐγείρω*), to wake up, to rouse up, sc. out of sleep, trans. Xen. An. 4. 3. 10. trop. Plut. Brut. 1.—In N. T. trop. to rouse up upon i. e. against any one, to excite against,

trans. and seq. ἐπὶ τὸν Acts 13: 15. κατὰ τὸν 14: 2. Sept. for עַל־כֵּן 2 Chr. 21: 16. עַל־כֵּן 1 Sam. 22: 8. Am. 6: 14.

Ἐπεὶ, conjunct. (ἐπὶ) *as*, spoken of time and motive, viz.

a) of time, *as, when, after that*, seq. indic. aor. Luke 7: 1 ἐπεὶ δὲ ἐπλήρωσε πάντα κ. τ. λ. Sept. for עַל־כֵּן Gen. 46: 30. עַל־כֵּן Josh. 7: 8. — Luc. D. Deor. 6: 2. Xen. Cyr. 6. 2. 21.

b) of ground or motive, *as, since, because, in as much as*, always in the apodosis, which however may stand first; seq. indic. Matt. 18: 32 ἐπεὶ παρακλήσεις με. 27: 6. Mark 15: 42. Luke 1: 34. John 13: 29. 19: 31. 1 Cor. 14: 12. 2 Cor. 11: 18. 13: 3. Heb. 2: 14. 5: 2. 11: 6. 13: 11: 11. ἐπεὶ μήποτε, *since never*, Heb. 9: 17, comp. Winer § 59. 5. p. 407. ἐπεὶ οὖν, *since therefore*, Heb. 4: 6. ἐπεὶ ἄρα, *since then, since in that case*, 1 Cor. 5: 10. 7: 14. — 3 Macc. 2: 16. Xen. Mem. 2. 7. 14. Cyr. 2. 2. 14. — Hence, before questions implying a negative, and before similar hypothetical clauses, it stands in the sense of *for*, i. e. by impl. *for then, for else, for otherwise*, etc. comp. Buttm. § 149. p. 423. Passow ἐπεὶ no. 2. Matth. § 618. Rom. 3: 6 ἐπεὶ πῶς κρινεῖ ὁ θεὸς τὸν κόσμον; 1 Cor. 14: 16. 15: 29. Heb. 10: 2. So Rom. 11: 6 *bia*, ἐπεὶ ἡ χάρις οὐκ ἐστιν γίνε-ται χάρις κ. τ. λ. i. e. *for then, for otherwise*, etc. v. 22. Heb. 9: 26. — Sept. Job 35: 7. Luc. D. Deor. 4. 2. Xen. Cyr. 2. 2. 31.

Ἐπειδὴ, conj. (ἐπὶ, δὴ) *as indeed, as now*, spoken in N. T. only of a ground or motive, i. e. *since indeed, since now, because now, in as much as*, and always in the apodosis, which however may stand first; seq. indic. Matt. 21: 46 ἐπειδὴ ὡς προφήτην αὐτὸν εἶχον. Luke 11: 6. Acts 13: 46. 14: 12. 15: 24. 1 Cor. 1: 21, 22. 14: 16. 15: 21. 2 Cor. 5: 4. Phil. 2: 26. — Sept. Jer. 48: 7. Job 9: 29. Hdian. 4. 4. 4. Xen. Mem. 4. 3. 4, 6, 9. Comp. Viger. p. 404. — Spoken of time, Xen. Cyr. 2. 1. 1. H. G. 3. 2. 3. Comp. in Ἐπεὶ a.

Ἐπειδήπερ, conj. (ἐπειδὴ, πέρ enclit.) *since now, in as much as now*, i. q. ἐπειδὴ but stronger, Luke 1: 1. — Jos.

Ant. 5. 1. 20. Aeschin. Dial. Socr. 2. 12. Thuc. 8. 68. Comp. Viger. p. 404.

Ἐπεῖδον, aor. 2 to pres. ἐφοράω, see in Εἶδω; *to look upon, to behold*, Sept. for עַל־כֵּן Jon. 4: 6. Plut. Pomp. 18 ult. Xen. Cyr. 8. 7. 7. In N. T. from the Heb. *to look upon, to regard, to attend to*, e. g. for good, with kindness, Luke 1: 25 ἐν ἡμέραις αἷς ἐπεῖδον ἀφελῶν i. q. ἐπεῖδον με ἀφελῶν κ. τ. λ. So Sept. and עַל־כֵּן Ex. 2: 25. Ps. 31: 8. Also for evil, with disfavour, seq. ἐπὶ c. accus. Acts 4: 29 ἐπεῖδον τὰς ἀπειλὰς αὐτῶν. So Sept. and עַל־כֵּן Ex. 5: 21.

Ἐπειμι, (ἐπὶ, εἰμι to go,) *to go upon, to come on, to approach*, Hdian. 7. 5. 2. Xen. Cyr. 3. 3. 61. of time, Xen. H. G. 1. 2. 14. — In N. T. part. ἐπιών, ἐπιούσα, ἐπιόν, Buttm. § 108. V, spoken only of the succeeding day or night, *the coming, the following, the next*, Acts 7: 26 τῇ δὲ ἐπιούσῃ ἡμέρᾳ. So without ἡμέρα Acts 16: 11. 20: 15. 21: 18. (Comp. Lob. ad Phryn. p. 464.) Acts 23: 11 τῇ δὲ ἐπ. νυκτὶ. Sept. for עַל־כֵּן Prov. 27: 1. — Jos. Ant. 3. 1. 6. Hdian. 2. 14. 5. Xen. An. 1. 7. 2.

Ἐπειπερ, conj. (ἐπεὶ, πέρ enclit.) *since indeed, since now*, i. q. ἐπεὶ but stronger, Rom. 3: 30. See Herm. ad Vig. p. 403, 786. — Plat. de Rep. V. p. 452.

Ἐπεισᾱγωγῇ, ἧς, ἣ, (ἐπὶ, εἰσᾱγωγῇ) lit. *a leading in upon*, i. e. *the bringing in, introduction*, sc. of some thing additional, trop. Heb. 7: 19 ἐπεισ. κρείττονος ἐλπίδος. — pp. Jos. Ant. 11. 6. 2.

Ἐπειτα, adv. (ἐπὶ, εἰτα,) marking succession in time, *thereupon, then, afterwards, next*, comp. Buttm. § 149. p. 429. Matth. § 603 ult. Luke 16: 7 ἐπειτα ἐνέφω ἄνω. Gal. 1: 21. James 4: 14. Sept. for עַל־כֵּן Prov. 20: 17. — Hom. Il. 1. 121. Xen. An. 4. 8. 11. — For the sake of emphasis, placed between a verb and preceding participle, Mark 7: 5, coll. v. 2. Buttm. § 144. n. 6. Herm. ad Vig. p. 772. (Xen. Cyr. 1. 2. 2. ib. 1. 6. 11.) So along with a more definite notation of time, John 11: 7

ἐπὶ μετὰ τοῦτο. Gal. 1: 18 ἔκ. μετὰ ἑνὶ ἔτη. 2: 1.—Also in enumerations, when the preced. clause contains likewise a notation of time; genr. 1 Cor. 12: 28. 15: 6, 7, 23. Heb. 7: 27. So πρῶτον—ἐπὶ, *first—then, next, etc.* 1 Cor. 15: 46. 1 Thess. 4: 17. Heb. 7: 2. James 3: 17.—Hdot. 2. 29. Xen. Cyr. 8. 3. 24. πρῶτον—ἔκ. Xen. Cyr. 1. 3. 14. ib. 7. 3. 1.

Ἐπέκεινα, adv. (ἐπὶ ἐκείνῃ, Buttm. §115. n. 5,) *beyond*, seq. genr. Acts 7: 43 ἐπέκεινα Βαβυλῶνος. Sept. for חַזְקָה Am. 5: 7. Gen. 35: 21.—Diod. Sic. 3. 50. Hdot. 3. 115. Xen. H. G. 5. 1. 10.

Ἐπεκτείνω, f. τενῶ, (ἐπὶ, ἐκτείνω,) *to stretch out upon, to extend towards*; Mid. *to reach forth towards*, seq. dat. trop. Phil. 3: 14.—Suid. συνοργισμένοι ἐπιθυμούντες, ἐκτενόμενοι.

Ἐπενδύτης, ου, ὁ, (ἐπενδύω,) *upper garment, tunic*, i. e. the usual tunic, Att. χίτων, in distinction from the inner garment next the skin, which was called ὑποδύτης, Att. χιτωνίσκος, Lat. *indusium*. John 21: 7. Comp. Jahn § 120. Adam's Rom. Ant. p. 418. Sept. for חֲזָקָה 1 Sam. 18: 4. 2 Sam. 13: 18.—Suid. ὑποδύτην τὸ ἐσώτερον ἱμάτιον, ἐπενδύτην δὲ τὸ ἐπάνω. Moeris, χιτωνίσκος καὶ χίτων Ἀττικὰ ὑποδύτης καὶ ἐπενδύτης Ἑλληνικά.

Ἐπενδύω or ἵνω, f. ὥσω, (ἐπὶ, ἐνδύω or ἵνω q. v.) *to put on over*. Jos. Ant. 5. 1. 12.—In N. T. only Mid. *to put on over* sc. one's other garments etc. *to clothe upon*, trop. of the new spiritual body, 2 Cor. 5: 2, 4. Comp. in Γυνὼς b.—pp. Plut. Pelop. 11 ἐπενδ. ἐσθῆτάς γυναικίᾳ τοῖς θύρασι.

Ἐπέρχομαι, f. ἐπιτείνωμαι Buttm. §108. V. 5. §114 ἔρχομαι ult. aor. 2 ἐπ-ῆλθον, *to go or come upon or over any place etc.* seq. acc. ἀγρόν Hom. Od. 16. 27. ὁ Νέλλος ἐπέρχ. τὸ Δίλτα Hdot. 2. 19. Sept. and מֵבֵא Ez. 47: 9. In N. T. *to come on, upon, to, any place or person*, viz.

a) of place, *to come to*, i. e. *to come thither, to arrive*, absol. Acts 14: 19 ἐπ-ῆλθον δὲ ἀπὸ Ἀντιοχείας. Sept. for

מֵבֵא Judg. 18: 17.—Pol. 2. 7. 3. Thuc. 7. 42. Xen. Cyr. 1. 4. 13.

b) of person, *to come upon*, e. g. in a hostile sense, *to invade, to attack*, Luke 11: 22. Sept. and מֵבֵא 2 Sam. 30: 23. 2 Chr. 22: 1.—absol. Hdian. 8. 4. 8. seq. dat. Jos. Ant. 6. 4. 1. Hdian. 4. 5. 10. Xen. H. G. 7. 4. 24.—So of evils, calamities, etc. *to come upon, to befall*, seq. ἐπὶ c. acc. Luke 21: 35. Acts 8: 24. 13: 40. Sept. and מֵבֵא Judg. 9: 57. 2 Chr. 20: 8. Mic. 3: 11.—Luc. Amor. 23. Hdot. 1. 30. ib. 6. 107.—Spoken of the Holy Spirit as resting upon and operating in a person, seq. ἐπὶ c. acc. Luke 1: 35. Acts 1: 8. Comp. Sept. for חַזְקָה 1 Sam. 11: 7.

c) part. ἐπερχόμενος, spoken of time, season, destiny, etc. *coming on, impending, future*; Eph. 2: 7 ἐν τοῖς αἰῶσι τοῖς ἐπερχομένοις. James 5: 1. Luke 21: 26. Sept. for חַזְקָה Is. 41: 22. חַזְקָה Is. 44: 7. 45: 11.—Fabr. Cod. pseud. V. T. p. 191 τίλος ἐπερχόμενον. Comp. Hdot. 6. 2. ib. 8. 11. Pol. 6. 19. 6.

Ἐπερωτάω, ὦ, f. ῥώω, (ἐπὶ, ἐρωτάω,) *to ask at or of any one, to inquire of*, viz.

a) genr. and c. c. dupl. accus. Mark 11: 29 ἐπερωτήσω ὑμᾶς καὶ γὰρ ἔνα λόγον. Luke 20: 40. See Buttm. § 131. 4, 5. Matth. § 417. c. Sept. for חַזְקָה 2 Sam. 14: 18.—Hdot. 9. 93.—Seq. accus. et prepos. c. gen. of thing, Mark 7: 17 ἐπερωτῶν αὐτὸν περὶ τῆς παραβολῆς. Comp. Matth. 1. c.—Hdot. 1. 32. Diod. Sic. 3. 59 pen. Dem. 1072. 12.—Seq. accus. of person and λέγων or the question itself, Matt. 12: 10 καὶ ἐπερωτήσαν αὐτὸν, λέγοντες. Mark 5: 9. Luke 3: 10, 14. Acts 1: 6. 1 Cor. 14: 35. al. Absol. Matt. 22: 35. Acts 23: 34. Sept. for חַזְקָה Gen. 38: 21. 43: 7.—2 Macc. 3: 37. Xen. H. G. 6. 4. 2. Oec. 6. 6.—In the sense of *to require, to demand*, seq. acc. of pers. and infn. Matt. 16: 1. So Sept. and חַזְקָה Ps. 137: 3.

b) in a judicial sense, *to question, to interrogate*, c. c. dupl. accus. John 18: 21. seq. acc. of pers. et λέγων, Matt. 27: 11. Acts 5: 27. absol. Luke 23: 6.

c) from the Heb. ἐπερωτάω τὸν Θεόν, *to ask or inquire after God*, i. e. *to seek*

God, comp. in Ἐξήντω c. Rom. 10: 20, quoted from Is. 65: 1 where Sept. for עָרָא AL.

Ἐπερώτημα, αἰος, τό, (ἐπερωτάω,) a question, inquiry, Hdot. 6. 67. Thuc. 3. 53. In N. T. spoken of a question put to a convert at baptism, or rather of the whole process of question and answer, i. e. by impl. examination, profession; 1 Pet. 3: 21 βάπτισμα, συνειδήσεως ἁγ. ἐπερώτημα εἰς θεόν, sc. as marking the spiritual character of the baptismal rite in contrast to a mere external purification. Comp. Neander 'Gesch. der Pflanz. u. Leit. der chr. Kirche,' I. p. 203 sq. in Bibl. Repos. IV. p. 272 sq. — Others render ἐπ. εἰς θεόν, inquiry, longing, after God, comp. ἐπερωτάω εἰς 2 Sam. 11: 7. So Bretschneider in Lex. Winer § 30. 2. p. 159. — Others still, desire, petition to God, sc. for salvation; comp. Heb. אֶפְרָטִי, Sept. ἐπερωτάω ἐν, Judg. 1: 1. 18: 5. See Steiger Comm. in loc.

Ἐπέχω, f. ἐφίξω, aor. 2 ἐπέσχον, (ἐπὶ, ἔχω,) to have or hold upon, e. g. θρηνην πόδας ἐπέχε Hom. Od. 17. 410. to hold out towards, to direct upon, e. g. τόσον σκόπῳ ἐπέχειν Pind. Ol. 2. 160. Hence in N. T.

a) trop. spoken of the mind, to fix the mind upon, to give heed to, to mark, seq. dat. and with νοῦν implied. Acts 3: 5 ὁ δὲ ἐπέχεν αὐτοῖς. 1 Tim. 4: 16, seq. πῶς, Luke 14: 7. — Aristoph. Lysist. 490. Hdot. 6. 96. Pol. 10. 41. 8. in full Luc. Alex. 4 ult. αἰ τοῖς μεγίστοις ἐπέχειν τὸν νοῦν.

b) as in comm. Engl. to hold up or on, i. q. to hold back or in, viz. (α) in the sense of to retain, not to lose, trop. Phil. 2: 16 λόγον ζωῆς ἐπέχοντες, i. e. persevering in the acknowledgement and practice of the christian doctrine. — Hesych. ἐπέχοντες κρατοῦντες. — (β) more usually to keep back, to detain a person, Hdot. 6. 5. 18. Thuc. 1. 9; in N. T. intrans. or with ἐαυτὸν impl. (comp. ἄγω 3,) to hold one's self back, i. e. to remain, to stay, Acts 19: 22 αὐτὸς ἐπέσχε χρόνον εἰς τὴν Ἀσίαν. Sept. for בָּרַח Gen. 8: 10. בָּרַח 2 Chr. 18: 5, 14. — 2 Macc. 5: 25. Philo Leg. ad Cai. p. 1029. Xen. Cyr. 5. 4. 38.

Ἐπερεῖζω, f. ἄσω, (ἐπὶζωια threat, insult, fr. ἐπὶ and Hom. ἀρεῖα,) to misuse, to treat despitefully, to insult, trans. Matt. 5: 44. Luke 6: 28. — c. dat. Philo in Flacc. p. 972. D. Xen. Mem. 3. 5. 16. absol. Hdot. 7. 7. 7. — In the sense of to traduce, to accuse falsely, seq. accus. 1 Pet. 3: 16. — Herodian. 2. 4. 16. ib. 7. 3. 4.

Ἐπί, prep. governing the genitive, dative, and accusative, with the primary signif. on, upon, viz.

I. With the genitive. E. g.

1. Of place, in a great variety of relations, which may however be comprehended under the two leading ideas of rest upon, on, in, and of motion upon, to, towards; comp. Passow Ἐπί I. A. Buttm. § 147. n. 4. Matth. § 584.

a) of place where, after words implying rest upon, on, in, etc. (α) genr. and seq. gen. of place; Matt. 4: 6 ἐπὶ χειρῶν ἀποῦσι σε. 9: 2 ἐπὶ κλίβης βεβλημένον. 9: 6. 16: 19 bis, ἐπὶ τῆς γῆς. 18: 19. 24: 30 ἐρχόμενον ἐπὶ τῶν νεφελῶν. 27: 19 καθήμενον αὐτοῦ ἐπὶ τοῦ βήματος. (Jcs. Ant. 4. 8. 12.) Mark 8: 4 ἐπὶ ἐρημίας, i. e. on or in the desert. v. 6. 14: 51. Luke 4: 29 ὄρους ἐφ' οὗ ἡ πόλις ἄκοθ. (Diod. Sic. 3. 47.) Luke 5: 18. 12: 3. John 6: 19 περιπατοῦντα ἐπὶ τῆς θαλάσσης, walking on the lake. 19: 31 ἵνα μὴ μείνῃ ἐπὶ τοῦ σταυροῦ. 20: 7. Acts 8: 28. 20: 9 ἐπὶ τῆς θυρίδος, upon or in the window. 21: 40. James 5: 5. Rev. 1: 20 ἐπὶ τῆς δεξιᾶς μου, i. e. on or in the hollow of my hand, coll. v. 16. 4: 9 καθ. ἐπὶ τοῦ θρόνου. 5: 10, 13 ἐπὶ τῆς θαλάσσης ἃ ἔστι, i. e. on the bottom of the sea, in the deep. 7: 3. 10: 1. 19: 19 καθημ. ἐπὶ τοῦ ἵππου. 20: 11. al. saep. So Luke 22: 21 ἡ χεὶρ μετ' ἐμοῦ ἐπὶ τῆς τραπέζης upon the table; and so v. 30 ἵνα ἐσθίητε καὶ πίνετε ἐπὶ τῆς τραπέζης μου, i. e. of the things upon my table, in Engl. at my table; comp. Winer § 51. g. p. 322. Also Matt. 21: 19 ἰδὼν συνεκὴν μίαν ἐπὶ τῆς ὁδοῦ, upon the way, i. e. by the way-side. John 21: 1 ἐπὶ τῆς θαλάσσης, i. e. on the shore of the lake. So Sept. and כִּי 2 K. 2: 7. Dan. 8: 2. — Pol. 1. 44. 4 ἐπὶ τῆς θαλ. ἔστησαν. Xen. An. 4. 3. 28. — Trop. Matt. 8: 16 ἐπὶ στόματος δύο μαρτύρων ἢ τριῶν σταθῆ

πάν ῥῆμα. Mark 12: 26 et Luke 20: 37 ἐπὶ τῆς βάτου, i. e. on or in the passage, section, of the bush, etc. comp. Rom. 11: 2 in Ἐν 1. α. Seq. gen. of pers. Acts 21: 23 ἄνδρες εὐχὴν ἔχοντες ἐφ' αὐτῶν, having a vow upon them.

(β) in the sense of *before*, in *presence* of, chiefly of judges, witnesses, etc. as is said in Engl. 'to be led or brought up before, to stand before a court,' etc. Matt. 28: 14 ἐὰν ἀκουσθῇ τοῦτο ἐπὶ τοῦ ἡγεμόνος. Mark 13: 9. Acts 23: 30. 24: 19, 20 σιάντος μου ἐπὶ τοῦ συνεδρίου. 25: 9 κληθεῖσθαι ἐπ' ἐμοῦ. v. 10, 26. 26: 2. 1 Cor. 6: 1, 6. 1 Tim. 6: 13. So genr. 2 Cor. 7: 14 ἡ καύχησις ἡ ἐπὶ Τίτου, i. e. our boasting before Titus, comp. εἰ τι αὐτῷ κεκαύχημαι ibid. Comp. Matth. § 584. n. Winer § 51. g. p. 322. — Dem. 1367. 17 ἐπὶ τοῦ δικαστηρίου. Diod. Sic. 11. 65 ἐπὶ τοῦ κοινοῦ συνεδρίου τῶν Ἑλλήνων. Luc. Philops. 22. Xen. H. G. 6. 5. 41 οὐκ ἐπ' ὀλλῶν μαρτύρων. Vect. 3. 14.

b) of place *whither*, after words implying motion or direction upon, to, towards, etc. with subsequent rest upon. Matt. 26: 12 βαλοῦσα τὸ μύρον ἐπὶ τοῦ σώματος μου. Mark 4: 26 βάλῃ τὸν σπόρον ἐπὶ τῆς γῆς. 9: 20. 14: 35. Luke 8: 16. 22: 40 γεόμενος δὲ ἐπὶ τοῦ τόπου. John 6: 2 σημεία ἃ ἐποίησεν ἐπὶ τῶν ἀσθενούντων, which he did upon, to, the sick. (Act. Thom. 16. Others, *on*, in the case of, the sick; comp. Matth. § 584. ζ. So Isocr. ad Nic. p. 25. A. Plat. Rep. 5. p. 475. A, ἐπ' ἐμοῦ, in my case, by my example.) John 6: 21 τὸ πλ. ἐγένετο ἐπὶ τῆς γῆς, at the land, i. e. on the shore. 19: 19 ἔθηκεν ἐπὶ τοῦ σταυροῦ. 21: 11. Acts 5: 30 κρεμάσαντες ἐπὶ ξύλου. (Sept. for ὅς Gen. 40: 19.) Acts 10: 11. Heb. 6: 7. James 5: 17. Rev. 10: 2. 13: 16 ἵνα δώσιν αὐτοῖς χάραγμα ἐπὶ τῆς χειρός α. τ. λ. Trop. ἐπὶ καρδίας Heb. 8: 10. 10: 16. — Sept. Job 17: 16. Jos. Ant. 4. 5. 1. Hdian. 6. 3. 4 ἐπὶ βήματος ἀνελθών. Thuc. 1. 116 πλεῖν ἐπὶ Σάμου. Xen. Cyr. 7. 2. 1 ἐπὶ Σάρδεων ἐφενγε. ib. 3. 3. 27 ἀναβάντας ἐφ' ἵππων.

2. Of time *when*, as in Engl. upon a time, i. e. on, at, in, during, etc. Heb. 1: 2 et 2 Pet. 3: 3 ἐπ' ἐσχάτου τῶν ἡμερῶν. — Luc. D. Mort. 11. 2 ἐπὶ μῦς ἡμέρας. Hdot. 5. 117. — Of time as marked

by cotemporary persons, events, etc. Buttm. § 147. n. 4. Matt. 1: 11 ἐπὶ τῆς μετουκείας Βαβ. i. e. at the time of. Acts 11: 28 ἐπὶ Κλαυδίου, in the days of, under. Mark 2: 26. Luke 3: 2. 4: 27. — Sept. Zech. 1: 1. Diod. Sic. 17. 14: Xen. Cyr. 1. 6. 31. ib. 8. 15, 22. — So of actions as specifying time, e. g. ἐπὶ τῶν προσευχῶν μου, in my prayers, i. e. when I pray, Rom. 1: 10. Eph. 1: 16. Philem. 4. — Diod. Sic. 4. 3 ἐπὶ τῶν δελπνῶν.

3. Tropically, spoken a) of dignity, authority, etc. upon, over, Matt. 2: 22 βασιλεύει ἐπὶ τῆς Ἰουδαίας, over Judea. Rom. 9: 5 et Eph. 4: 6 ὁ ὢν ἐπὶ πάντων θεός. Acts 8: 27 ὅς ἦν ἐπὶ πάσης τῆς γᾶς αὐτῆς. 12: 20 τὸν ἐπὶ τοῦ κοιτῶνος. (Arr. Diss. Ep. 3. 22. 15 οἱ ἐπὶ κοιτῶνος.) So καθίστημι ἐπὶ, Matt. 24: 45. Luke 12: 14. Acts 6: 3. (So Sept. for ἡ ἱερωσύνη Gen. 39: 5.) Rev. 2: 26 δώσω ἐξουσίαν ἐπὶ τῶν ἐθνῶν. 9: 11. 17: 18. 20: 6. Comp. in Ἐξουσία d. α. So genr. Sept. and ὅς Gen. 44: 1, 4. Dan. 6: 7. — Athen. 13. 7 ὁ ἐπὶ τῆς Ἐφέσου. Diod. Sic. 13. 47 οἱ ἐπὶ τῶν ἔργων. Dem. 309. 9. Xen. An. 3. 2. 36. Comp. Lob. ad Phryn. p. 164, 474.

b) of a subject of discourse, on, of, concerning, only after verbs of speech, writing, etc. comp. Passow ἐπὶ I. C. ult. Gal. 3: 16 οὐ λέγει ὡς ἐπὶ πολλῶν ἀλλ' ὡς ἐφ' ἑνός. — Ael. V. H. 1. 30. Luc. Philopat. 15. Diod. S. 1. 12 ἐπὶ τοῦ θεοῦ λέγοντα. Dem. 1392. 23. Plat. Charmid. p. 155. D.

c) of manner, where ἐπὶ c. gen. forms a periphrase for an adverb, e. g. ἐπ' ἀληθείας, lit. upon the truth, i. e. of a truth, truly, i. q. ἀληθῶς, Mark 12: 14, 32. Luke 4: 25. Acts 4: 27. 10: 34. So Sept. for ὅς Job 9: 2. 19: 4. ὅς Dan. 2: 47. — Esdr. 6: 10 ἐπὶ σπουδῆς. Jos. Ant. 5. 1. 2 ἐπ' ἀδελείας i. q. ἀδελῶς. Diod. Sic. 13. 12 ἐφ' ἰσχυρίας. Dem. 484. 20 ἐπὶ καιροῦ.

II. With the Dative. E. g.

1. Of place, in the same sense and circumstances as ἐπὶ c. gen. so that the Greek poets often use the gen. and dat. interchangeably, while in prose the dat. is more usual; see Passow in Ἐνί II. A. Buttm. § 142. n. 4. Winer § 52. c. p. 335.

a) of place *where*, after words implying rest *upon*, *on*, *in*, etc. comp. above in I. 1. a. (α) pp. Matt. 14: 8, 11, ἐπὶ πίνουσι. Mark 2: 4 ἐφ' ᾧ κατέκειτο. 4: 38. 6: 39 ἐπὶ τῷ χορτῷ ἀνακλίνειν. v. 55 ἐπὶ τοῖς κραββάτοις. 11: 7. Luke 11: 44 λήθον ἐπὶ λήθῃ. 21: 6. John 11: 38. Acts 27: 44. Rev. 19: 14 ἐφ' ἵππους λευκοῖς. al. saep. — Hdian. 8. 1. 8 ἐπὶ πιδίῳ. Hdot. 5. 12 ἄγγος ἐπὶ τῇ κεφαλῇ ἔχουσιν. Xen. Cyr. 5. 2. 1 Κύρος ἐφ' ἵππῳ. — (β) As implying close proximity, contact, *upon*, *at*, *close by*, Matt. 24: 33 ἔγγυς ἐστί ἐπὶ θύραις. John 4: 6 ἐκαθίστο ἐπὶ τῇ πηγῇ, by the fountain, i. e. on the side of the well. 5: 2. Acts 3: 10 ἐπὶ τῇ πύλῃ. v. 11. 5: 9 ἐπὶ τῇ θύρῃ. Rev. 21: 12. Comp. Matth. § 586. γ. Winer l. c. — Jos. Ant. 4. 8. 1. Hdian. 8. 2. 6 πόλις ἐπὶ θαλάττῃ προκειμένη. Xen. An. 5. 3. 2. ib. 1. 2. 8 ἐπὶ ταῖς πηγαῖς. Cyr. 1. 3. 2. — (γ) Seq. dat. plur. of persons, i. q. *with*, *among*, Acts 28: 14 ἐπ' αὐτοῖς ἐπιμένειν. 2 Cor. 7: 7 ἐφ' ὑμῖν sc. ὦν. — Eur. Iph. in Aul. 656. [660.] Diod. Sic. 14. 113 δυνατός ὢν ἐπὶ τοῖς πλῆθεσιν. Xen. Mem. 2. 1. 27.

b) of place *whither*, after words implying motion or direction *upon*, *to*, *towards*, etc. and including the idea of subsequent rest *upon*. (α) genr. Matt. 9: 16 et Mark 2: 21 οὐδεὶς ἐπιβάλλει ἐπιβλημα ἐπὶ ἱματίῳ παλαιῷ. John 8: 7 λήθον ἐπ' αὐτῇ βαλεῖται. Acts 8: 16. Matt. 16: 18. Eph. 2: 10. So Mark 5: 33 ὃ γέγονεν ἐπ' αὐτῇ. Acts 5: 35 ἐπὶ τοῖς ἀνδρ. τοῖτοις τί μέλλετε πράσσειν. Trop. Heb. 10: 16 διδοὺς νόμον ἐπὶ ταῖς καρδίαις. Sept. δάκτυλον ἐπιθέντες ἐπὶ στόματι, Heb. 2, Job 29: 9. — Hdian. 2. 9. 7 ἀράμενον ἐπὶ τοῖς νότοις. Xen. An. 5. 2. 12. Hom. Il. 1. 55 ἐπὶ φρεσὶ θεῖναι. Luc. Toxar. 23 ἔπραξεν ἐπ' αὐτοῖς. Eur. Iph. in Aul. 1103. [1111.] Hdot. 3. 14. Comp. Matth. § 415. n. 2. — (β) Trop. of a direction of mind *towards* any one, e. g. in a friendly sense, 2 Cor. 9: 14 χάριν τοῦ θεοῦ ἐφ' ὑμῖν. Luke 18: 7 μακροθυμῶν ἐπ' αὐτοῖς. (Sept. and ἕξ 2 Sam. 14: 1. Xen. Cyr. 8. 7. 27.) Also in a hostile sense, *against*, Luke 12: 52, 53, διαμεμερισμένοι τρεῖς ἐπὶ δυοῖ καὶ δύο ἐπὶ τρισὶ πατὴρ ἐφ' υἱῷ καὶ υἱὸς ἐπὶ πατρί. Rev. 12: 17 ὠργίσθη ἐπὶ τῇ

γυναικί. — Eccles. 7: 12. Jos. Ant. 2. 9. 7. Dem. 701. 14. Ael. V. H. 4. 5 ἐπὶ ἐπὶ Θήβαις. Comp. Matth. § 586. δ.

2. Of time *when*, chiefly as marking a definite period of time, *upon*, *at*, *in*, viz.,

a) genr. Heb. 9: 26 ἐπὶ συνταμίᾳ τῶν αἰώνων. As designated by cotemporary institutes, actions, etc. 2 Cor. 3: 14 ἐπὶ τῇ ἀναγνώσει τῆς παλ. διαθήκης, i. e. *during* the reading, whenever it is read. Phil. 1: 3 ἐπὶ πάσῃ τῇ μερίᾳ ὑμῶν, *at* every mention, as often as I think of you. Heb. 9: 15 ἐπὶ τῇ πρώτῃ διαθήκῃ, *during* the first covenant, while it was in force. So as implying merely co-existence in time, 2 Cor. 7: 4 ἐπὶ πάσῃ τῇ θλίψει ἡμῶν, i. e. *in*, *during*, *under* all our afflictions. Eph. 4: 26 ὃ ἥμιος μὴ ἐπιδυέτω ἐπὶ τῷ παροργισμῷ ὑμῶν, *during*, i. e. while your wrath continues; comp. Deut. 24: 15, where Sept. for ἕξ. — Judith 1: 16 ἐφ' ἡμέραις ἑκατόν. Pol. 3. 51. 12. Hdian. 2. 6. 19 ἐπὶ τῇ πομπῇ, *during*. Xen. Cyr. 1. 3. 12 ἐπὶ τῷ δαίπνῳ. Mem. 1. 5. 2.

b) in the sense of *after*, immediately following upon, Acts 11: 9 θάλλουσας τῆς γενομένης ἐπὶ Στεφάνῳ, i. e. immediately after Stephen. John 4: 27 ἐπὶ τούτῳ, *upon this*, thereupon. — Xen. H. G. 4. 4. 9 τὴν ἐπὶ τῇ νυκτὶ ἡμέραν. Dem. 927. 3. Xen. An. 6. 1. 11, 12, ἐπὶ τούτῳ.

3. Tropically, spoken a) of power, authority, care over, etc. Matt. 24: 47 et Luke 12: 44 ἐπὶ πᾶσι τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν. Comp. Matth. § 586. ζ. Lob. ad Phr. 164, 474. — Dem. 21. 19. Xen. Cyr. 6. 3. 28. An. 4. 1. 13.

b) as marking accession or addition *upon* or *to* something already mentioned or implied, *upon*, *unto*, *besides*. Matt. 25: 20, 22, ἄλλα τέλαντα ἐκέρδησα ἐπ' αὐτοῖς. Luke 3: 20. 16: 26 ἐπὶ πᾶσι τούτοις, *besides all this*. Eph. 6: 16. Col. 3: 14. 1 Cor. 14: 16 πῶς ἐρεῖ τὸ ἄμην ἐπὶ τῇ σῇ εὐχαριστίᾳ. Phil. 2: 27 λύπη ἐπὶ λύπῃ in text. rec. Heb. 8: 1. Comp. Buttm. l. c. Passow Ἐνί II. C. Matth. § 586. γ, ult. — Test. XII Patr. p. 523 ἐπὶ πᾶσι τούτοις. Philo de Opif. Mund. p. 16. Xen. Cyr. 4. 5. 38 ἐπὶ τούτοις, *praeterea*. Mem. 1. 2. 25. Eur. Iph. Taur. 197 φόνος ἐπὶ φόνῳ. Luc. D. Mort. 1. 3.

c) of that upon which any thing rests as a basis, foundation, support; comp. Winer § 52. c. c. In various specifications, viz.

(α) *genr.* Matt. 4: 4 et Luke 4: 4 *ἐπὶ οὐκ ἐπ' ἀρετὴν μόνον, ἀλλ' ἐπὶ παντὶ ῥήματι* α. τ. λ. *to live upon, i. e. to sustain or support life upon*, quoted from Deut. 8: 3 where Sept. for *עַל יְיָ*.—Athen. 10. 43. Max. Tyr. 27. 6 *βιοτεύουσιν ἐπὶ τῷ ὄντι*. Plut. Alcib. 1. init. *ἐπὶ τοῦτοις λόγοις* *ἐπὶ*. Comp. Kypke on Matt. 1. c. — So after words implying hope, trust, confidence upon or in any person or thing. Rom. 15: 12 *ἐπ' αὐτῷ ἔσθνη ἀπιοῦσιν*. 1 Tim. 6: 17. (2 Macc. 2: 18.) Mark 10: 24 *παιδείας ἐπὶ τοῖς χρημασίαις*. Luke 11: 22. al. Luke 24: 25 *πιστεύουσιν ἐπὶ πάντων οἷς* α. τ. λ. 1 Pet. 2: 6. Acts 14: 3 *παρέστησαν ἐπὶ τῷ κυρίῳ*. Also in the phrase *ἐπ' ἐλπίδι*, upon or in hope, i. e. resting upon hope, Acts 2: 26. Rom. 4: 18. 8: 20. Tit. 1: 2. al.—Xen. Mem. 2. 1. 18 *ἐπ' ἀγαθῇ ἐλπίδι πορεύειν*.—Here belongs the phrase *ἐπὶ τῷ ὀνόματι τινος*, upon the name of any one, i. e. to do any thing upon or in the name of a person, on the ground of, under colour of his name etc. comp. Winer l. c. marg. Acts 4: 17, 18 *διδάσκουσιν ἐπὶ τῷ ὀνόματι Ἰησοῦ*, to teach upon the name of Jesus, i. e. resting upon his name, upon him as the ultimate teacher and author. 5: 28, 40. Luke 24: 47. So Luke 9: 49 *ἐπὶ τῷ ὀν. σου ἐμβαλλόμενα τὰ δαιμόνια*, casting out demons upon thy name, i. e. resting the efficacy of their exorcism upon thy name. Also Matt. 24: 5. Acts 2: 38 *βαπτισθήτω ἐπὶ τῷ ὀν. Ἰ. Χρ.* be baptized upon the name of Christ, i. e. the baptism being grounded upon the profession of his name, etc. Matt. 18: 5-8 *ἐάν τις δέξεται παιδίον ἢ ἐπὶ τῷ ὀνόματι μου*, i. e. as resting upon or professing my name, as a Christian. Mark 9: 37. Luke 9: 48. So Sept. for *עַל יְיָ* Deut. 18: 20. — Luc. Pisc. 15 *γοήτας ἐπὶ τῷ ἡμετέρῳ ὀνόματι πολλὰ καὶ μαγά πράττοντας*. Dem. 495. 7 *ταῦτ' ἐπὶ τῷ τῶν θεῶν ὀνόματι ποιεῖν*. 917. 28.

(β) of the subject of an action or of discourse, upon, in reference to. Mark 6: 52 *οὐ συνήκαν [τὸ σημεῖον τὸ πεποιημένον] ἐπὶ τοῖς ἄρτοις*, i. e.

wrought upon or in respect to the loaves.—Hdot. 3. 14 *ταῦτ' ἐποίησε τὸ καὶ ἐπὶ τῇ θύγατρ*.—Of discourse, etc. on, of, concerning; John 12: 16 *ὅτι ταῦτα ἐπ' αὐτῷ γέγραμμένα*. Luke 23: 38. Rev. 10: 11 *προφητεύσαι ἐπὶ λαοῖς* α. τ. λ. 22: 16 *μαρτυρῆσαι ἐπὶ ταῖς ἐκκλησίαις*. Heb. 11: 4. Comp. Winer § 52. c. γ. Matth. § 586. α. — Barnab. Ep. 5 *ὁ προφητεύων ἐπ' αὐτῷ*. Hdot. 1. 66. Luc. D. Deor. 10. 12 *λόγους ἐπὶ τινι*. Thuc. 2. 34.

(γ) of a condition, law, sanction, upon or under which alone any thing takes place. 1 Cor. 9: 10 *ἐπ' ἐλπίδι ἀποτρίβειν* α. τ. λ. Heb. 7: 11. 8: 6 *διαθήκη ἣτις ἐπὶ κρείττοις ἐπαγγελίαις νομοθετήται* i. e. under the sanction of, etc. 9: 17 *διαθήκη γὰρ ἐπὶ νεκροῖς βεβαία*, i. e. a testament is only valid the testator being dead. 10: 28 *ἐπὶ δυνὶ ἢ τριῶν μάρτυρων ἀποθνήσκει*, i. e. was put to death under two or three witnesses, comp. Deut. 17: 6 where Sept. for *עַל-שְׁנַיִם*, coll. Deut. 19: 15 where Sept. *ἐπὶ στόματος* for *עַל-שְׁנַיִם*. See Matth. § 585. β. Passow *ἐπὶ* II. F. — Jos. Ant. 2. 10. 2 pen. ib. 5. 2. 6. Luc. D. Deor. 1. 2 ult. Xen. Cyr. 3. 2. 23 *ἐπὶ τούτοις ἔδοσαν καὶ ἑλᾶσθαι πάντας τὰ πιστά*. H. G. 3. 2. 19.

(δ) of the ground, motive, exciting cause of any action, upon, at, i. e. on account of, because of. Matt. 19: 9 *μὴ ἐπὶ πορνείᾳ*. Luke 2: 20 *αἰνούντες τὸν θεὸν ἐπὶ πάντιν* α. τ. λ. 5: 5 *ἐπὶ τῷ ῥήματι σου χαλάσω τὸ διακρυον*. Acts 3: 16 *ἐπὶ τῇ πίστει*. 4: 21. 26: 6. 1 Cor. 1: 4. 8: 11. 2 Cor. 9: 15. al. Seq. dat. of person, ἐπ' αὐτοῖς Acts 21: 24, see in *Ἀπαρτάει*. Comp. Matth. § 585 ult. Passow *ἐπὶ* II. E. Winer § 52. c. β. — Jos. Ant. 4. 5. 2 *ἐκαμνον ἐπὶ δόλῳ*. Hdot. 1. 137. Luc. Hermot. 80. Xen. Mem. 3. 14. 2. Conv. 3. 10. — Hence *ἐφ' ᾧ*, for ἐπὶ τούτῳ ὅτι, on this account that, because, Rom. 5: 12. 2 Cor. 5: 4. Phil. 4: 10. Comp. Butt. § 150. p. 435.—Diog. Laert. 2. 12. 5. Thom. Mag. *ἐφ' ᾧ, ἀντὶ τοῦ διότι, οὐ χάριν*.

(ε) of the occasion upon or at which, in connexion with which, any thing takes place, upon, at, over, after words signifying an emotion of mind, as joy, sorrow, compassion, astonishment, etc.

Comp. Matth. § 399. n. 1. Passow *ἐπί* Π. E. Matth. 18: 13 *χαίρει ἐπ' αὐτῷ μᾶλλον* κ. τ. λ. Luke 1: 14, 47 *ἡγαλλίασε ἐπὶ τῷ θεῷ*, 15: 7. Rev. 11: 10. al. Mark 3: 5 *συλλυπούμενος ἐπὶ τῇ παρώσει τῆς κ.* 10: 22, 24. Luke 19: 41 *ἐκλαυσεν ἐπ' αὐτῇ*. Acts 8: 2. James 5: 1. Rom. 18: 9, 11. al. Matth. 14: 14 *ἐσπλαγχνίσθη ἐπ' αὐτοῖς*. Mark 6: 34. al. Matth. 7: 28 *ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ*. 22: 33. Luke 1: 29 *διεταράχθη ἐπὶ τῷ λόγῳ*. 5: 9. 9: 43. Acts 3: 12.—Jos. Ant. 6. 6. 3 *ἡ ἐπὶ τῇ νίκῃ χαρά*. Xen. Mem. 2. 6. 35 *χαίρειν ἐπὶ*. Test. XII Patr. p. 521 *πενθῶν ἐπὶ τῇ ἁμαρτίᾳ*. Luc. D. Deor. 12: 1. ib. 25. 3 *ἐπ' αὐτῷ θαυρούσα*. ib. Toxar. 24. Ael. V. H. 12. 41 *ἐκπλαγύς ἐπὶ*. Xen. Cyr. 1. 4. 27. — So of the occasion of penitence and shame, 2 Cor. 12: 21 *μὴ μετανοησάντων ἐπὶ τῇ ἀκαθαρσίᾳ*. Rom. 6: 21 *ἐφ' οἷς νῦν ἐπαισχύνεσθε*.—Xen. Mem. 2. 2. 8 *ἐφ' ᾧ ᾗσχύνθη*.

(ζ) of the object, purpose, end of any action, etc. *upon, unto, for*; comp. Winer § 52. c. δ. Matth. § 585. β. Gal. 5: 13 *ὑμῖς γὰρ ἐπ' ἀνδρείᾳ ἐκλήθητε*. 1 Thess. 4: 7. Eph. 2: 1. 2 Tim. 2: 14. Phil. 3: 12 *ἐφ' ᾧ, that for which*. So Acts 15: 14 *ἐπὶ τῷ ὀνόματι αὐτοῦ* in text. rec. where later edit. omit *ἐπὶ*.—Wisd. 2. 23. Hdian. 2. 1. 18 *ἐπ' ὁλέθρῳ, ἐπὶ σωτηρίᾳ*. Thuc. 1. 73. Xen. Mem. 2. 3. 19. An. 5. 7. 34 *ἄγεσθαι ἐπὶ θανάτῳ*.—Hence *ἐφ' ᾧ, for what, wherefore*, Matt. 26: 50 in text. rec. for which others *ἐφ' οἷ*.

(η) of the norm or model *upon* or *to* which any thing is adjusted or conformed, *upon, after, according to*. Luke 1: 59 *ἐκαίουν αὐτὸ ἐπὶ τῷ ὀνόματι τοῦ πατρὸς αὐτοῦ*. So Sept. and ὕ Ezra 2: 61. Neh. 7: 63. — Esdr. 4: 63. Plut. Rom. 19 ult. *καλεῖσθαι μὲν Ῥώμην ἐπὶ Ῥωμύλῳ τὴν πόλιν*. Plato Parm. p. 147. D. — Also Rom. 5: 14 *οὐ ἁμαρτήσαντας ἐπὶ τῷ ὁμοιωμάτι τῆς κ. τ. λ.* 2 Cor. 9: 6 bis, *ὁ σπείρων ἐπὶ εὐλογίας*, i. e. adv. bountifully.—Aeschyl. Supp. 628, [636] *ἐπ' ἀληθείᾳ*.

III. With the Accusative. E. g.

1. Of place, and generally combining the ideas of rest and motion *upon*; where sometimes however the idea of motion *upon* is more prominent, and

rarely, rest *upon*. Comp. Winer § 53. I. Matth. § 586. c.

a) as implying rest and motion combined, where it marks an extension or spreading out *upon* or *over* any thing, a stretching or spreading out in various directions, distribution *upon, over, among*; hence pp. *along upon, along over, throughout*, etc. or else simply, *upon, over, at, among*, the direction of the implied motion being determined by the adjuncts. E. g.

(α) genr. Matth. 27: 45 *σκότος ἐγένετο ἐπὶ πᾶσαν τὴν γῆν*. 10: 34 *βαλεῖν εἰς τὴν μάχαιραν, ἐπὶ τὴν γῆν*. 14: 19 *τοὺς ὄχλους ἀνακλιθῆναι ἐπὶ τοὺς χόρτους*. v. 26 *ἐπὶ τὴν θάλασσαν περιπατοῦντα*. v. 28, 29. 15: 35. 18: 12 *ἐπὶ τὰ ὄρη πορευθεὶς about upon the mountains*. 22: 9. 24: 16. Mark 4: 38 *ἐπὶ τὸ προσκεφάλαιον καθεύδων* i. e. stretched upon. Luke 5: 36 *ἐπίβλημα ἐπιβάλλει ἐπὶ ἱμάτιον*. John 9: 6. Acts 7: 11. 21: 3. Rev. 2: 17. 7: 1. 11: 8. 20: 4 *οὐκ ἔλαβον τὸ χάραγμα ἐπὶ τὸ μέτωπον*. v. 9. al. So Matth. 13: 2 *ὁ ὄχλος ἐπὶ τὸν αἰγιαλὸν εἰστήκει*, stood or had stationed themselves *along upon* the shore. Rev. 15: 2. Matt. 19: 28 *καθίσασθε ὑμεῖς ἐπὶ δώδεκα θρόνους*, i. e. *along upon* the row or circle of thrones, as in Rev. 4: 4. 20: 4. — Hom. Od. 11. 577 *ἐπ' ἐννέα κῆτο πῆλεθρα*. 14. 120 *ἐπὶ πολλὰ ἀλήθην*. Palaeph. Fab. 1. 10 *ἀπείρεχον ἐπὶ τὰ ὄρη*. Diod. Sic. 1. 27 *ὁ στρατεύσας ἐπὶ πᾶσαν χώραν*. Hdian. 4. 11. 12. Xen. H. G. 6. 5. 21.—So with accit. plur. of persons *upon, over, towards* all of whom, Matth. 5: 45 bis *ἐπὶ πονηροῦς καὶ ἀγαθοῦς* κ. τ. λ. 12: 49 *ἐκτείνας τὴν χεῖρα ἐπὶ τοὺς μαθήτας*. Acts 19: 12. Rev. 14: 6 in some edit.—Hom. Il. 10. 213 *κλέος πάντας ἐπ' ἀνθρώπους*.

(β) where the motion is directed to a higher place, implying elevation or placing *upon*, i. e. *up upon, up over, up to, out upon*, etc. or simply *upon, over*. Matth. 4: 5 *ἵστησιν αὐτὸν ἐπὶ πτερύγιον τοῦ ἱεροῦ*. 5: 23. 9: 18. 13: 48 *ἀναβιβάσαντες ἐπὶ τὸν αἰγιαλόν*. 21: 5 *ἐπιβεβηκὼς ἐπὶ ὄνον* i. e. mounted upon. 22: 16 *φρυγέτωσαν ἐπὶ τὰ ὄρη*. 27: 29. Mark 8: 25. 10: 16 *τιθεῖς τὰς χεῖρας ἐπ' αὐτά*. 11: 2. 15: 22 *καὶ φέρονσι αὐτὸν ἐπὶ Γολγοθᾶ τόπον*. Luke 5: 11, 19 *ἀναβάντες ἐπὶ τὸ δῶμα*. 8: 27. Acts 17: 19.

20: 13. 27: 43, 44 see in *Διασείω*. Rom. 12: 20. — Palaeph. Fab. 1. 9 ἀναβιβάζουσιν ἐπὶ τοὺς ἵππους, and so Xen. Conv. 9. 7. Cyr. 3. 1. 4 ἐπὶ λόφον καταφύγει. Thuc. 7. 37 ἐπὶ τὰ τεῖχη.—So of a yoke, burden, taken up and placed upon any one, Matt. 11: 29 ἄρατε τὸν ζυγόν μου ἐφ' ὑμᾶς. Acts 15: 10. Matt. 23: 4 φορτία — ἐπιτιθίσιν ἐπὶ τοὺς ἄμους τῶν ἀνθρ. trop. of a covenant, Heb. 8: 8. — Metaph. spoken of fear, evils, guilt, punishment, which come upon any one as a burden, as something laid upon one; so after γίνεσθαι, ἐπέρχεσθαι, ἐρχεσθαι, ἐπιπίπτειν, and the like; Matt. 23: 35 ὅπως ἔλθῃ ἐφ' ὑμᾶς πᾶν αἷμα δίκαιον. v. 36. Luke 1: 12, 65 καὶ ἐγένετο ἐπὶ πάντας φόβος. 21: 34, 35 ὡς παγὶς ἐπιτεύσσεται ἐπὶ πάντας. John 3: 36. 18: 4. Acts 5: 28. 8: 1. 13: 11 χεῖρ κυρίου ἐπὶ σί. 18: 6. Rom. 1: 18. 15: 3. 1 Pet. 5: 7. In like manner of good, prosperity, etc. Matt. 10: 13 ἐλθίτω ἡ εὐαγγέλιον ὑμῶν ἐπ' αὐτήν ec. τὴν οἰκίαν. Luke 10: 6. Gal. 6: 16. Acts 4: 33 χάρις ἦν ἐπὶ πάντας. Rom. 3: 22. — So of a lot i. e. any thing imposed by lot, Acts 1: 26 ἐπέσαν ὁ κληρὸς ἐπὶ Ματθίαν. Sept. for לַיָּהוֹנָן לְיָהוֹנָן Jon. 1: 7. for לַיָּהוֹנָן לְיָהוֹנָן Lev. 16: 9.—Comp. Diod. Sic. 4. 42 ἐπαγγελθεὶν [τὸν κληρὸν] εἰς Ἡσιόνην.

(γ) where the motion is directed to a lower place, Matt. 10: 29 ἐν ἐξ αὐτῶν οὐ πσιῖται ἐπὶ τὴν γῆν. 13: 5, 7. 21: 44. 26: 7 κατέχευεν ἐπὶ. Luke 22: 44. Acts 2: 3. Rev. 8: 10, 16: 2. 22: 5 ὁ θεὸς φωταῖ ἐπ' αὐτούς, ec. like the sun.—Diod. Sic. 2. 19 οἱ μὲν ἐπὶ τὴν γῆν ἔπιπτον. Xen. Oec. 18. 7.—Trop. of the divine Spirit or power descending and abiding upon any one. Matt. 3: 16 τὸ πνεῦμα καταβαῖνον καὶ ἐρχόμενον ἐπ' αὐτόν. 12: 18. Luke 1: 35. 2: 25. 24: 49. al. 2 Cor. 12: 9. Rev. 7: 15.

b) of place *whither*, implying motion upon, to, towards, any place or object as a limit, aim, end, with subsequent rest thereupon.

(α) pp. and genr. e. g. after πίπτω, ἐπιπίπτω, as πίπτειν ἐπὶ πρόσωπον, i. e. forwards, Matt. 26: 39. Luke 5: 12. Rev. 7: 11. al. (Xen. Ven. 10. 13 πίπτειν ἐπὶ στόμα.) Matt. 15: 20 ἐπέτισεν ἐπὶ τὸν τράχηλον αὐτοῦ. John 21: 20.

Acts 10: 25 παῶν ἐπὶ τοὺς πόδας, upon, i. e. at his feet. Also Luke 9: 62 ἐπιβαλὼν τὴν χεῖρα ἐπ' ἄρατρον. Phil. 3: 14 κατὰ σκοπὸν διώκω ἐπὶ τὸ βραβεῖον. — Jos. Ant. 6. 11. 8 ἀκόντια βαλὼν ἐπὶ τὸν σκοπὸν. Diod. Sic. 2. 19 ἐπ' αὐτὴν τοξεύσας. Xen. Cyr. 1. 6. 29 ἐπὶ σκοπὸν βάλλειν.—So after verbs of going, coming, conducting, collecting, etc. equiv. to πρὸς c. accus. Matt. 3: 13 τότε παραγίνεται ὁ Ἰησοῦς ἀπὸ τῆς Γ. ἐπὶ τὸν Ἰορδάνην, upon the Jordan, i. e. to the region of Jordan. 12: 28 ἔφθασεν ἐφ' ὑμᾶς ἡ βασιλεία τ. θ. 5: 21 συνήχθη ὄχλος πολλὸς ἐπ' αὐτόν. 27: 27. Mark 11: 13. Luke 24: 24. John 6: 16. Acts 1: 21. 21: 32, 35. 2 Thess. 2: 1. 2 Tim. 4: 4. Heb. 6: 1. Rev. 7: 17. 18: 7. al. So συναχθῆναι v. συνέρχεσθαι ἐπὶ τὸ αὐτό i. e. upon or to the same place, together, Matt. 22: 34. Acts 4: 26. 1 Cor. 11: 20. also 1 Cor. 7: 5, see in *Εἰμί* II. h. a. — Palaeph. 2. 10. Luc. D. Deor. 4. 1 ult. Hdian. 8. 5. 13 ἐπὶ τὴν Ῥώμην χωρῆσαι. Xen. An. 1. 4. 11 ἐντεύθεν ἐξελάνει ἐπὶ τὴν Εὐφράτην.—Of judges, tribunals, upon, unto, i. e. up before. Matt. 10: 18 καὶ ἐπὶ ἡγεμόνας καὶ βασιλεῖς ἀχθήσονται. Luke 12: 11, 58. Acts 16: 19. (Hdot. 3. 156. Xen. Lac. 4. 6 ἄγει αὐτὸν ἐπὶ τοὺς Ἐφόρους. Comp. An. 6. 6. 6 ἄγειν πρὸς.) Of an oracle, miracle, testimony, etc. upon, unto. Luke 3: 2 ἐγένετο ῥῆμα θεοῦ ἐπὶ Ἰωάννῃ. Acts 4: 22 ἐφ' ὃν ἐγγράμει τὸ σημεῖον. 2 Thess. 1: 10 τὸ μαρτύριον ἡμῶν [γεγόμενον] ἐφ' ὑμᾶς. (So לַיָּהוֹנָן לְיָהוֹנָן 1 Chr. 22: 8, Sept. dat. μοί. Usually Heb. לָא, Sept. πρὸς, Jer. 1: 4, 11. al.) Also as implying accession, addition, Matt. 6: 27 προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ πῆχυν ἕνα. Rev. 22: 18.

(β) where the motion or direction upon implies also an affection of the mind *for* or *against*. E. g. favourable, kindly, Luke 1: 48. 9: 38 ἐπίβλεψεν ἐπὶ τὸν υἱόν μου. 1 Pet. 3: 12 οἱ ὀφθ. κυρίου ἐπὶ τοῖς δικαίοις, i. e. are directed upon, quoted from Ps. 34: 16 where Sept. for לָא, comp. Ps. 31: 8. — So of disfavour, upon, against, Acts 4: 29 comp. in *Ἐπείδω*. 1 Pet. 3: 12 πρόσωπον κυρίου ἐπὶ ποιούντας κακά, i. e. is directed against, quoted from Ps. 34: 17 where Sept. for א. In a hostile

sense, Matt. 10: 21 *ἐπαπατήσονται τὰ να ἐπὶ γονεῖς*. Luke 14: 31 *ἐρχομένων ἐπ' αὐτόν*. 22: 52, 53. John 13: 18. Acts 7: 57 *ὤρμησαν ἐπ' αὐτόν*. Acts 13: 50, 51. 19: 16. 2 Cor. 10: 2. 2 Thess. 2: 4. So Sept. and ᾱ Gen. 16: 12. — Diod. Sic. 2. 19. ib. 15. 41. Hdian. 7.1. 13, 16. Xen. Cyr. 1. 5. 3, 4. — Trop. of conduct or testimony *against* any one, Mark 10: 11 *μοιχᾶται ἐπ' αὐτήν*. Luke 9: 5 *εἰς μαρτύριον ἐπ' αὐτούς*. So in an imprecation, 2 Cor. 1: 23 *μάρτυρα τὸν θεὸν ἐπικαλοῦμαι ἐπὶ τὴν ἐμὴν ψυχὴν*.

(γ) trop. of measure, extent, *upon*, *unto*, i. e. *up to*, *about*, Rev. 21: 16 *ἐμέτρησα τὴν πόλιν ἐπὶ σταδίους δώδεκα χιλιάδων*. Comp. Matth. § 586. c. p. 1169. Winer § 53. p. 345. — Ael. V. H. 3. 1 init. *τὸ μέγεθος ἐπὶ τεσσαράκοντα δῆκται σταδίων*. Xen. An. 1. 7. 15. — So *ἐφ' ὅσον*, *in so far as*, *in as much as*, Matt. 25: 40. Rom. 11: 13. *ἐπὶ πλεον*, *further on*, *further, the more*, Acts 4: 17. 2 Tim. 2: 16. 3: 9. Comp. Vig. p. 628. — *ἐφ' ὅσον* Diod. Sic. 1. 93. Luc. Amor. 13. *ἐπὶ πλεον* Ael. V. H. 1. 30 ult. Plato Phaedr. p. 261.

(c) rarely of place *where*, after words signifying rest *upon*, *on*, *in*, *at*, where however the idea of previous motion *upon* is implied. Rev. 5: 1 *ἐπὶ τὴν δεξιάν*, *upon* i. e. *in* his right hand. 20: 1. — comp. Hom. II. 7. 233. Xen. An. 6. 4.1. — After verbs of sitting or standing, *upon*, *at*, *by*, etc. Matt. 9: 9 *καθήμενον ἐπὶ τὸ τελώνιον*. Acts 10: 17 *ἐπίστησαν ἐπὶ τὸν πυλῶνα*. 11: 11. Rev. 3: 20. 8: 3. Comp. above in I. 1. a. II. 1. a. β. — Xen. Cyr. 3. 3. 12 *παῖναι ἐπὶ τὰς θύρας*. ib. 3. 3. 68. — So *σῆναι ἐπὶ τοὺς πόδας*, *to stand up upon the feet*, Acts 14: 10. 26: 16. Rev. 11: 11. — Also *ἐπὶ τὸ αὐτό*, lit. *upon the same place*, as adv. *together*, Luke 17: 35. Acts 1: 15. Comp. in *Ἀντίς* III. a. β.

2. Of time, viz. a) time how long, *during*, *for*, Luke 4: 25 *ἐκείσεθεν ὁ οὐρανὸς ἐπὶ τῇ τριᾷ*. 13: 31. 18: 20. 19: 8, 10. Heb. 11: 30. Comp. Winer § 53. p. 345. Matth. § 586. c. p. 1169. — Palaeph. 28. 2. Thue. 2. 35. Xen. An. 6. 6. 36. — So *ἐπὶ χρόνον*, *for a time*, Luke 18: 4. (Hdot. 9. 22.) *ἐφ' ὅσον χρόνον*, *so long as*, Rom. 7: 1. Gal. 4: 1. *ἐφ' ὅσον* sc. *χρόνον*, *so long as*, Matt. 9: 15. (Arr.

Diss. Ep. 4. 10. 16.) *ἐφ' ἱκανόν* sc. *χρόνον*, *a long while*, *long*, Acts 20: 11. So adverbially, *ἐπὶ πολὺ*, *εἰκοπλὺ*, *long*, Acts 28: 6. *ἐπὶ πλεον*, *longer*, *further*, Acts 20: 9. 24: 4. — *εἰκοπλὺ* Luc. Toxar. 20. Thuc. 2. 64. *ἐπὶ πλεον* Hdian. 8. 6. 7.

b) implying a term or limit of time *upon* the coming of which any thing is done or assigned, *upon*, *at*, *about*. Mark 15: 1 *εὐθὺς ἐπὶ τὸ πρωῒ*. Luke 10: 35 *ἐπὶ τὴν αὐριον*. Acts 3: 1 *ἐπὶ τὴν ὥραν τῆς προσευχῆς*. — Arr. Alex. M. 3. 18. 11 *ἐπὶ τὴν ἑα*. Hom. Od. 7. 268. Pol. 10. 8. 7. — Joined with an adverb in the later usage, e. g. *ἐπὶ τρίς*, *up to thrice*, i. e. *thrice*, Acts 10: 16. 11: 10. See Winer § 54 ult. n. 1. p. 356. Lob. ad Phryn. p. 46, 48. — Comp. *εἰς τρίς* Jos. Ant. 5. 10. 4. Xen. Cyr. 7. 1. 4.

3. Tropically, spoken a) of power, authority, care over, *upon*, *over*; Luke 1: 33 *βασιλεύσει ἐπὶ τὸν οἶκον Ἰακώβ*. 9: 1 *δύναμις καὶ ἐξουσία ἐπὶ δαιμόνια*. 10: 19. Acts 7: 10. Rom. 5: 14. Heb. 2: 7. 3: 6 Xp. *ὡς υἱὸς ἐπὶ τὸν οἶκον αὐτοῦ*. Rev. 13: 7. al. So Luke 2: 8 *φυλάσσοντες φυλακὰς ἐπὶ τὴν πόλιν αὐτῶν*. Sept. and ᾱ Gen. 39: 5. Comp. Lob. ad Phryn. p. 474. — Xen. Cyr. 4. 5. 58 *ἐπὶ τοὺς πεζοὺς καθιστάναί*. H. G. 3. 4. 20.

b) as marking accession or addition, *upon*, *over*, Phil. 2: 27 *λύπη ἐπὶ λύπη*, where text. rec. has *ἐπὶ* c. dat. see above in II. 3. b.

c) of an object or substratum *upon*, *over*, *in respect to* which any thing is done, felt, directed, etc. Comp. above in II. 3. c. Winer § 53. p. 345. E. g.

(α) of the subject of an action or of discourse, *upon*, *over*, *in respect to*. Mark 15: 24 *βάλλοντες κλήρον ἐπ' αὐτά*. (Plut. Rep. 10. p. 617. E, *ῥίψαι κλήρους ἐπὶ τινα*.) 1 Cor. 7: 38 see in *Ἀσχημονία* b. James 5: 14 *προσευξάσθων ἐπ' αὐτόν*, *let them pray over him*, i. e. in his behalf, in allusion also perhaps to the posture. Winer l. c. p. 345 marg. — So of a subject of discourse, writing, etc. *upon*, *of*, *concerning*. Mark 9: 12 *γράφεται ἐπὶ τὸν βίβλιν τοῦ ἀνθρ.* v. 13. Rom. 4: 9. 1 Tim. 1: 18. Heb. 7: 13. Sept. for ᾱ Jer. 25. 13. — Palaeph. 49. 3 *ἐφ' ὃν ἄσμα ἐποίησι*.

(β) of that on which the mind, heart, feelings, are directed, either in kindness or hostility, *upon, over, towards*. E. g. in kindness, Matt. 14: 14 ἐπιπλαγχ-
νισθη ἐπ' αὐτούς. 15: 32. Luke 6: 35
χρηστός ἐστιν ἐπὶ τοὺς ἄγ. κ. τ. λ. Rom.
9: 23. 11: 22. Eph. 2: 7. Sept. for עַל
Gen. 47: 29. — Theophil. ad Autol. I.
p. 71 χρηστός ἐστιν (ὁ θεός) ἐπὶ τοὺς
ἀγαπῶντας αὐτόν. Not used in this
sense in earlier classic writers. — So in
hostility, *against*, Matt. 12: 26 ἐφ' ἑαν-
την ἐμερίσθη. Mark 3: 26. Luke 11: 17.
Acts 7: 54 ἔβρουχον τοὺς ὀδόντας ἐπ' αὐ-
τόν. — Dem. 73. 27. ib. 537. 5 ἔχει τὴν
ὀργὴν ἐπὶ Μαιδίαν. Xen. Mem. 2. 3. 10.
—Hence also of the object of trust, con-
fidence, hope, Matt. 27: 43 πέποιθεν
ἐπὶ τὸν θεόν. Acts 9: 42 πολλοὶ ἐπι-
στευσαν ἐπὶ τὸν κύριον. 11: 17. Rom. 4:
5. 2 Cor. 2: 3. Heb. 6: 1 πίστις ἐπὶ
θεόν. 1 Tim. 5: 5 ἡλπίεν ἐπὶ τὸν θεόν.
1 Pet. 1: 13. 3: 5. —Also of the occasion
or object *upon* or *over* which joy or sor-
row is felt, Rev. 18: 20 εὐφραίνου ἐπ'
αὐτήν in text. rec. others ἐπ' αὐτῇ.
Luke 23: 28 μὴ κλαίετε ἐπ' ἑμὲ. Rev. 1:
7. So Sept. of joy, for עַל Is. 61: 10. Ps.
32: 11. of sorrow, for עַל Zech. 12: 10.

(γ) of that on which the will or in-
tention is directed, the end, purpose,
aim of an action etc. *upon, for, for the
sake of, after*. Matt. 3: 7 ἐρχομένους ἐπὶ
τὸ βάπτισμα αὐτοῦ, i. e. in order to be
baptized. 26: 55 ὡς ἐπὶ λησὴν. Luke
7: 44 ὕδωρ ἐπὶ τοὺς πόδας μου, *water for
my feet*. 15: 4. 23: 48. Comp. Buttm.
§147. n. 4 ult. Matth. § 586. c. — Pa-
laeph. 19. 1. ib. 40. 4. Hdot. 3. 14 ἵνα
ἐπὶ ὕδωρ. Xen. Cyr. 1. 6. 12. —So of a
result, 2 Tim. 3: 13 ἐπὶ τὸ χεῖρον. Heb.
12: 10.

(δ) from the Heb. spoken of persons
upon or *over* whom a name is called,
who are called by that name, implying
property, relation, etc. James 2: 7.
Acts 15: 17 ἐφ' οὗς ἐκινεῖται τὸ ὄνομα
μου, quoted from Amos 9: 12 where
Sept. for עַל עַם אֲרָם, as also 2 Sam.
12: 28. Jer. 14: 9. Comp. Gesen. Lex.
art. אָרָם Niph. β. — Bar. 2: 15.

NOTE. In composition ἐπί implies
1. motion *upon, towards, against*, as
ἐπάγω, ἐπέρχομαι, etc. 2. rest *upon*,
over, at, as ἐπέχω, ἐπαναπαύω, etc.

3. accession, addition, as ἐπισυνάγω,
ἐπαιτέω. 4. succession, as ἐπιμυ, ἐπι-
τάσσω. 5. repetition or renewal, as
ἐπανόρθωσις. Very often it cannot be
expressed in English, and is then to us
simply intensive. Comp. Vig. p. 626.
Passow ἐπί no. V, ult. AL.

Ἐπιβαίνω, f. ἵσσομαι, *to go upon*,
to tread upon, intrans. Sept. γῆν ἐφ' ἧς
ἐπέβη for עָרָב Deut. 1: 36. Hdtan. 1.
12. 18. Xen. Cyr. 3. 3. 61. Hence in N. T.

a) *to set foot upon, to come upon* or
into, to arrive in a country, province,
etc. εἰς τὴν Ἀσίαν Acts 20: 18. τῇ ἐπ-
αρχίᾳ 25: 1. — Diod. Sic. 14. 84 init.
εἰς Βοιωτίαν. 16. 66 pen. τῇ Σικελίᾳ.
Thuc. 1. 103 c. gen.

b) *to go up upon, to mount*, intrans.
e. g. ἐπὶ ὄνον Matt. 21: 5. So of a ship,
to embark, sc. εἰς τὸ πλοῖον Acts 21: 6.
τῷ πλοίῳ 27: 2. absol. 21: 2. Sept. for
עָרָב Jer. 46: 9. עָרָב 1 Sam. 25: 20.
Gen. 24: 61. — Hom. Il. 5. 255 ἵππων
ἐπιβ. Thuc. 1. 111 et Xen. H. G. 3. 4.
1 ἐπὶ τὸ πλοῖον. Thuc. 7. 70 ταῖς
ναυσίν.

Ἐπιβάλλω, f. βαλῶ, *to cast upon*
or *over, to lay upon*, trans.

a) pp. and seq. dat. Mark 11: 7 ἐπιβ.
αὐτῷ τὰ ἱμάτια. 1 Cor. 7: 35 βρόχον
ἡμῖν ἐπιβάλλω. Sept. seq. ἐπὶ c. acc. for
עָרָב Num. 4: 6, 7. Hos. 7: 12. עָרָב
Num. 19: 2. — Hdtan. 6. 8. 11. Xen. An.
3. 5. 10. Ven. 10. 7. — In the sense of
to put upon, i. e. to sew on sc. a patch,
Matt. 9: 16. Luke 5: 36. — Hesych. ἐπι-
βαλεῖ· ἐπιφέρει seu ἐπιφέρει. — In
the phrase ἐπιβάλλειν τὴν χεῖρα ν.
ταῖς χεῖρας, seq. ἐπὶ τινα or dat. *to lay
hands upon*, i. e. (a) *to seize, to do vio-
lence to* a person, seq. ἐπὶ τινα Matt.
26: 50. Mark 14: 46. Luke 20: 19. 21:
12. John 7: 30, 44. Acts 5: 18. 21: 27.
seq. dat. Acts 4: 3. and by attraction,
Acts 12: 1 ἐπέβαλεν τὰς χεῖρας κακῶσαι
τινας, for ἐπὶ τινας ὥστε κακῶσαι αὐτούς,
comp. Buttm. § 151. I. 4. So Sept. for
עָרָב עָרָב, seq. ἐπὶ τινα Gen. 22: 12.
seq. dat. Esth. 6: 2. — Seq. dat. Pol. 3.
5. 5. Diod. Sic. lib. 38 init. ed. Tauchn.
or X. p. 205. ed. Bip. — (β) in the sense
of *to lay hold of, to undertake*, Luke 9:
62 ἐπιβ. τ. χ. ἐπ' ἄστρον. So Sept. for
עָרָב Deut. 12: 7, 18.

b) intrans. or pp. with ἐαυτὸν implied, to cast oneself upon, i. e. to rush upon, to fall upon; comp. Buttm. §113. n. 2. §130. n. 2. Matth. §496. 1. Winer §39. 1. So seq. εἰς c. acc. Mark 4: 37 τὰ κύματα ἐπίβαλεν εἰς τὸ πλοῖον. Also absol. 14: 72 καὶ ἐπιβαλὼν ἔκλαυε, i. e. rushing forward sc. out of the hall, comp. Matt. 26: 75 et Luke 22: 62. (1 Macc. 4: 2. Hom. Od. 15. 297. Diod. Sic. 18. 14 med.) Others, ἐπιβαλὼν sc. ἱμάτιον, i. e. covering his face or head, comp. 2 Sam. 15: 30. 19: 4. Jer. 14: 3, 4. Others, by impl. beginning, as in 2 Macc. 12: 38.—Hence impers. to fall upon, to fall to, i. e. to pertain or belong to any one, Luke 15: 12 τὸ ἐπιβάλλον (μοι) μέρος, i. e. the portion which falls to me. — 1 Macc. 10: 30. Hdot. 4. 115. Dem. 312. 2.

Ἐπιβαρέω, f. ἦσω, lit. to burden upon, in N. T. only metaph. to be burdensome upon, e. g. in a pecuniary sense, seq. accus. 1 Thess. 2: 9. 2 Thess. 3: 8. In 2 Cor. 2: 5 ἵνα μὴ ἐπιβαρῶ πάντας ὑμᾶς, that I may not burden you all, i. e. bear too hard upon you all in my censure. Others take ἵνα μὴ ἐπιβαρῶ as parenthetic, that I may not be too severe, and then π. ὑμᾶς depends on ἐλείπηκεν. — Seq. dat. Appian. Syr. p. 180. B. C. 4. p. 978.

Ἐπιβιβάζω, f. ἄσω, to cause to mount, trans. e. g. an animal for riding, seq. ἐπὶ c. acc. Luke 10: 34 ἐπιβ. αὐτὸν ἐπὶ τὸ ἵδ. κτήνος. With ἐπὶ impl. Luke 19: 35. Acts 23: 24. Sept. for פָּרַח 1 K. 1: 33. 2 K. 8: 28.—Hdian. 8. 7. 12 c. gen. Diod. Sic. 2. 11 c. πρὸς τι.

Ἐπιβλέπω, f. ψω, to look upon, to fix the eyes upon, Sept. seq. ἐπὶ c. acc. for פָּרַח Num. 21: 9. seq. acc. Hdian. 5. 3. 15. In N. T. trop. to look upon, to have respect to, seq. ἐπὶ c. acc. sc. in kindness, favour, Luke 1: 48. 9: 38. in partiality, James 2: 3. Sept. for פָּרַח 1 Sam. 1: 11. 9: 16. פָּרַח Lev. 26: 9. 1 K. 8: 28. Ps. 25: 16.—Judith 13: 4.—So ἐφορᾶω Jos. B. J. 6. 2. 4.

Ἐπιβλημα, αἶος, τό, (ἐπιβάλλω,) lit. any thing put on, an addition, hence a patch, Matt. 9: 16. Mark 2: 21. Luke 5: 36 bis. — Sept. Is. 3: 20. Arr. Alex. M.

6. 29. 8 τάπητα ἐπιβλημάτων βαθυλόγισον.

Ἐπιβοάω, ᾧ, f. ἦσω, (ἐπὶ intens.) to cry out upon, to exclaim vehemently, absol. Acts 25: 24.—τινὶ Pol. 10. 12. 5. Thuc. 5. 65. c. acc. to invoke, Wisd. 14: 1.

Ἐπιβουλή, ἡς, ἡ, (βουλή,) pp. counsel upon or against; hence plot, conspiracy, insidiae, Acts 9: 24. 20: 3. 19. 23: 30. — Sept. Euth. 2. 22. Jos. Ant. 2. 11. 1. Xen. H. G. 3. 3. 4, 5.

Ἐπιγαμβρεύω, f. εἶσω, (γαμβρεύω fr. γαμβρός,) to contract affinity with, to intermarry with, Sept. for פָּרַח Gen. 34: 9. 1 Macc. 10: 54, 56. of a son-in-law 1 Sam. 18: 21, 22.—In N. T. to marry by right of affinity, trans. Matt. 22: 24, (comp. Mark 12: 19. Luke 20: 28,) spoken of the marriage of a brother's widow according to the Jewish law, Deut. 25: 5 sq. comp. Ruth. c. 4. Gen. 38: 8, 12. See Jahn §157. Sept. for פָּרַח Gen. 38: 8. — Test. XII Patr. p. 599.

Ἐπίγειος, ου, ὁ, ἡ, adj. (ἐπὶ γῆ,) upon earth, i. e. earthly, terrestrial, viz. belonging on earth or to the earth, as τὰ σώματα 1 Cor. 15: 40 bis. 2 Cor. 5: 1. persons, Phil. 2: 10. (Lucian. Icar. 2. Diod. Sic. 1. 13 init.) τὰ ἐπίγεια, earthly things, i. e. relating to earth and to this life, John 3: 12. Phil. 3: 19. σοφία ἐπίγειος, earthly wisdom, i. e. imperfect and perverse, James 3: 15. — M. Antonin. 6. 23 or 30 εἰς καρπὸς τῆς ἐπιγείου ζωῆς.

Ἐπύγνομαι, to arise upon, to come on, intrans. e. g. of a wind, to spring up, Acts 28: 13.—Thuc. 3. 74 εἰ ἄνεμος ἐπύγνετο. Pol. 1. 54. 6.

Ἐπιγνώσκω, f. γνῶσκωμαι, pp. to know thereupon, i. e. by looking on as a spectator, Hom. Od. 18. 30. Hence genr. with ἐπὶ intens. to know fully, both in an inchoative and completed sense; see in Γινώσκω init.

1. to know fully, inchoative, i. e. to come to know, to gain or receive full knowledge of, to become fully acquainted with, etc.

a) genr. seq. acc. of thing expr. or impl. Luke 1: 4 ἵνα ἐπιγνῶς τὴν ἀσφά-

λεων. Acts 22: 24. 2 Pet. 2: 21 bis. 1 Cor. 14: 37 where for the attraction with *ὅτι*, see Buttm. § 151. I. 6, 7 ult. Seq. *περί* c. gen. Acts 24: 8. absol. 1 Cor. 13: 12. Sept. for ידע Jer. 5: 5. Jon. 1: 7.—Plut. Lysand. 31 pen. Pol. 2. 11. 3. Xen. Oec. 9. 12. Plato Apol. Soc. 7. — Seq. acc. of pers. τὸν νόον, τὸν πατέρα, Matt. 11: 27 bis. So with ἀπό τινος, *to know from or by any thing*, Matt. 7: 16, 20. — Pol. 1. 65. 6 ἐκ τινος.

b) in the sense of *to know well* sc. from others, *to ascertain, to find out, to learn*, seq. *ὅτι*, Luke 7: 37 ἐπιγνοῦσα ὅτι ἀνάκειται κ. τ. λ. 23: 7. Acts 19: 34. 22: 29. 28: 1. absol. Acts 9: 30. — 1 Macc. 6: 17. absol. Thuc. 1. 132.

c) in the sense of *to perceive, to be fully aware of*, seq. acc. Luke 5: 22 ἐπιγ. τοὺς διαλογισμούς. Mark 5: 30, where for the particip. see Buttm. § 144. 4. b. (Xen. Cyr. 8. 1. 33.) Seq. *ὅτι* Mark 2: 8. Luke 1: 22.

d) in the sense of *to recognise, to know*, sc. by sight or person, seq. acc. of person, Matt. 14: 35. Mark 6: 33, 54. Luke 24: 16, 31. Acts 3: 10. et 4: 13, where for the attraction with *ὅτι*, see Buttm. § 151. I. 6, 7 ult. So of things, Acts 12: 14 ἐπιγ. τὴν φωνὴν τινος. 27: 39 τὴν γῆν οὐκ ἐπεγίνωσκον, i. e. did not know it from any other. Sept. for ידע Gen. 42: 7, 8. Judg. 18: 3. 1 Sam. 26: 17.—Test. XII Patr. p. 543. Plut. Agesi. 21 pen. Arr. Diss. Ep. 1. 6. 42. Xen. H. G. 5. 4. 12.

2. *to know fully*, in a completed sense, *to have a full knowledge of*, etc.

a) genr. and seq. acc. of thing, Rom. 1: 32 τὸ δίκαιωμα τοῦ θεοῦ ἐπιγνόντες. Col. 1: 6. 1 Tim. 4: 3. Seq. acc. of pers. in attraction with *ὅτι*, 2 Cor. 13: 5, comp. above in 1. d. Absol. Acts 25: 10. Pass. 1 Cor. 13: 12 καὶ ἐπεγνώσθη. So Sept. for ידע Job 34: 27. ידע Ez. 6: 7.

b) in the sense of *to acknowledge* sc. as being what one is or professes to be, a prophet, apostle, teacher, etc. Matt. 17: 12 Ἠλίας ἦδη ἦλθε, καὶ οὐκ ἐπέγνωσαν αὐτόν. 2 Cor. 1: 14. 6: 9. So of doctrines, an epistle, etc. 2 Cor 1: 13 bis. Sept. and ידע of a prophet, Jer. 26: 9. — Eccles. 44: 23 of an heir. 12: 12. Hdian. 2. 1. 24.

c) from the Heb. with the idea of good will, *to know and approve, to acknowledge and care for, to cherish*, seq. acc. 1 Cor. 16: 18 ἐπιγινώσκουσιν οὖν τοὺς τοιοῦτους. So Sept. and ידע Num. 16: 5. ידע Ps. 142: 5. Ruth 2: 10, 19. See in Γινώσκω 2. c.

Ἐπίγνωσις, εἰς, ἡ, (ἐπιγνώσκω,) pp. *full knowledge*, i. e.

a) the act of *coming to a full knowledge* of any thing, *cognition, acknowledgement*, e. g. ἐπιγ. τῆς ἀληθείας, 1 Tim. 2: 4. 2 Tim. 2: 25. 3: 7. Tit. 1: 1. ἐπιγ. ἀγαθοῦ Philem. 6. ἐπιγ. τοῦ κυρίου. 2 Pet. 1: 3. 2: 20. So ἐπιγ. ἀμαρτίας Rom. 3: 20.—Pol. 3. 7. 6. Hdian. 7. 6. 15.

b) objectively, *full knowledge*, spoken of what is known, in N. T. of God, Christ, divine things etc. Rom. 1: 28 τὸν θεὸν ἔχον ἐν ἐπιγνώσει, *to retain God in knowledge*, i. e. to retain a knowledge of him. 10: 2. Eph. 1: 17. 4: 13. Phil. 1: 9. Col. 1: 9, 10. 2: 2. 3: 10. 2 Pet. 1: 2, 8. Heb. 10: 26 μετὰ τὸ λαβεῖν τὴν ἐπ. τῆς ἀληθείας. Sept. for ידע Prov. 2: 5. Hos. 4: 1. 6: 6.

Ἐπιγραφή, ἡς, ἡ, (ἐπιγράφω,) an *inscription, superscription*, e. g. on coin, Matt. 22: 20. Mark 12: 16. Luke 20: 24. on the breast or over the head of one crucified, stating his name and crime, Mark 15: 26. Luke 23: 38. For this Roman custom, see Sueton. Dom. 1. Calig. 32 or 38. Adam's Rom. Ant. p. 274. —Pol. 3. 56. 4. Thuc. 2. 43.

Ἐπιγράφω, f. ψω, *to make a mark upon, to graze upon*, sc. as a weapon, Hom. Il. 4. 139. In N. T. *to inscribe*, sc. with a stylus, etc. pp. of a public inscription, only in Pass. Mark 15: 26. Acts 17: 23. Rev. 21: 12. Sept. for כתב Num. 17: 2, 3.—Ael. V. H. 2. 33. Xen. Cyr. 7. 3. 17. — Trop. *to impress deeply upon*, e. g. νόμους ἐπὶ καρδίας ἀδελφῶν Heb. 8: 10, and νόμους ἐπὶ τῶν διανοιών 10: 16, both quoted from Jer. 31: 33, where Heb. כתב, Sept. γράφω. So Sept. ἐπιγράφω for כתב Prov. 7: 3.

Ἐπιδείκνυμι, f. δεῖξω, *to shew up, to shew before any one*, i. e. genr. *to shew, to exhibit*, trans. the idea of motion up to, towards, any one being implied.

a) pp. Matt. 22: 19 *ἐπιδείξαι μοι τὸ νόμισμα*. Luke 20: 24. 24: 40. Mid. Acts 9: 39 *ἐπιδεικνύμεναι χιτῶνας*, i. e. showing their tunics, etc. So Luke 17: 14 *ἐπιδ. ἑαυτοὺς τοῖς ἱερεῖς*, *show yourselves*, i. e. present yourselves before the priests. — Hdot. 2. 42. Xen. An. 1. 2. 14. Mid. Jos. Ant. 10. 4. 1. Diod. Sic. 13. 27 ult. — So of deeds, miracles, to *show forth*, to *exhibit*, Matt. 16: 1. — Luc. Sorhn. 10. Aeschin. 60. 8. — In the sense of *to point out before* or *to any one*, e. g. *αὐτῷ τὰς οἰκοδομὰς*, Matt. 24: 1. — Hdot. 3. 105. Xen. Oec. 9. 4.

b) trop. to *show* sc. by arguments, to *demonstrate*, to *prove*, c. acc. Heb. 6: 17. c. acc. et infin. Acts 18: 28. — Ael. V. H. 3. 7. Xen. Mem. 3. 9. 11 bis.

Ἐπιδέχομαι, f. *δέχομαι*, depon. Mid. to *receive upon* or *up to oneself*, i. e. *genr. to receive*, to *admit*, in N. T. in kindness, hospitably, trans. 3 John 10. Acts 28: 30 in some edit. — 1 Macc. 12: 8. Pol. 22. 1. 3. — Trop. to *admit*, to *assent to*, 3 John 9. — Eccelus. 51: 26. Pol. 6. 24. 7.

Ἐπιδημέω, *ῶ*, f. *ήσω*, (ἐπίδημος,) to *be among one's people*, to *be at home*, Xen. Cyr. 7. 5. 7 *εἰτε ἐπίδημῶν—εἰτε καὶ ἀποδημῶν*. — In N. T. to *come among a people* sc. as a stranger, to *reside as a stranger*, intrans. Acts 2: 10 οἱ ἐπιδημοῦντες *Ῥωμαῖοι*, i. e. Roman residents at Jerusalem. 17: 21 οἱ ἐπιδημοῦντες *ξένοι*, i. e. resident foreigners. — Jos. Ant. 5. 7. 3. Hdot. 8. 2. 9. Xen. Mem. 1. 2. 61.

Ἐπιδιατάσσομαι v. *αἰττομαι*, f. *ἄζομαι*, (ἐπὶ and Mid. διατάσσομαι,) to *arrange upon*, to *superadd unto* sc. of oneself, e. g. other and further conditions, trop. Gal. 3: 15. — Comp. *ἐπιδιαθήκη*, Jos. B. J. 2. 2. 3, 6.

Ἐπιδίδωμι, f. *δίδωμι*, to *give upon* i. e. in addition to, Hom. Il. 23. 559. Xen. Cyr. 8. 5. 19. — In N. T. to *give forth* sc. from oneself upon or to another, to *give over*, to *deliver over*, i. e. to put into one's hands, trans.

a) *genr.* Matt. 7: 9 *μή τίς σου ἐπιδώσει αὐτῷ*. v. 10. Luke 11: 11 bis, 12. Luke 4: 17 *ἐπεδόθη αὐτῷ βιβλίον* *Ἦσ.* 24: 30, 42. John 13: 26. Acts 15: 30. — Text.

XII Patr. p. 702 *ἐπιδ. τὴν διαίταν*. Diod. Sic. 14. 47 *ἐπιστολάς*. Hdot. 7. 6. 19.

b) trop. to *give over*, to *commit to*, as a ship to the wind, Acts 27: 15 *ἐπιδόντες* [sc. τὸ πλοῖον v. τὰ ἱστία τῷ ἀνέμῳ] *ἐφερόμεθα*. — Plut. de Fort. Rom. 319. D. or VII. p. 267. ed. R. *ἐπιδίδου τῇ τυχῇ τὰ ἱστία, καὶ δέχου τὸ πνεῦμα, τῷ πνέοντι πιστεύων*. Luc. Hermotin. 28. comp. Achill. Tat. 1. p. 45 *δοὺς δὲ ἑαυτὸν τῷ τοῦ δρόμου πνεύματι*. See Wetstein and Elener in loc.

Ἐπιδιορθόω, f. *ώσω*, pp. to *make straight upon*, i. e. to *put further to rights*, to *arrange further*, trans. In N. T. only Mid. Tit. 1: 5 *τὰ λείποντα ἐπιδιορθώσῃ*. Comp. Matth. § 496. 7. — Philo in Flacc. II. p. 535 *περὶ τῆς τῶν λειπόντων ἐπιδιορθώσεως*.

Ἐπιδύω, f. *δύσω*, (δύω or δύνω q. v.) to *go down upon*, spoken of the sun, to *set upon* or *during* any thing, seq. ἐπὶ τινι, Eph. 4: 26, comp. in *Ἐπί* II. 2. a. So Sept. and אָפּ Deut. 24: 15.

Ἐπιείκεια, *ας*, ἡ, (ἐπιεικής,) *propriety*, *probity*, *moderation*, Dem. 919. 4. In N. T. *gentleness*, *clemency*, Acts 24: 4. 2 Cor. 10: 1. — 2 Macc. 2: 22. Jos. Ant. 6. 7. 4. Hdot. 5. 1. 12.

Ἐπιεικής, *έος*, *ους*, ὁ, ἡ, adj. (εἰκός fr. *εἶκα*), pp. *fitting upon*, i. e. *fit*, *suitable*, *proper*, hence neut. τὸ ἐπιεικές, i. q. *ἐπιείκεια*, *propriety*, *probity*, *moderation*, Phil. 4: 5. — Act. Thom. 20 τὸ ἄπλοῦν αὐτοῦ καὶ τὸ ἐπιεικές. Thuc. 1. 76. — By impl. *mild*, *gentle*, *clement*, 1 Tim. 3: 3. Tit. 3: 2. James 3: 17. 1 Pet. 2: 18. Sept. for פָּנָה Ps. 86: 5. — Ael. V. H. 13. 2 init. *πρῶτος καὶ ἐπιεικής*. Hdot. 1. 2. 5.

Ἐπιζητέω, *ῶ*, f. *ήσω*, to *seek for*, to *inquire after*, trans.

a) *genr.* Acts 12: 19 *ἐπιζητήσας αἰνῶν καὶ μὴ εὐράν*. Luke 4: 42 in later edit. Sept. for שָׁאַל Ecc. 7: 28. — Jos. Ant. 4. 8. 29. Dem. 271. 16. Xen. Cyr. 2. 4. 25. — In the sense of *to seek at the hands of any one*, to *require*, to *demand*, Matt. 12: 39 *σημεῖον ἐπιζητεῖ*. 16: 4. Mark 8: 12. Luke 11: 29. So Phil. 4: 17 τὸ δόμα. Acts 19: 39 *τί περὶ ἐτίμων*. —

1 Macc. 7: 13. Jos. Ant. 6. 7. 4. Pol. 1. 5. 3.

b) *to seek to acquire, to strive after, to long for*, trans. Matt. 6: 32 ταῦτα τὰ ἔσθην ἐπιζητᾷ. Luke 12: 30. Rom. 11: 7. Phil. 4: 17 τὸν καρπὸν. Heb. 11: 14. 13: 14. — Ecclus. 40: 26. comp. Diod. Sic. 17. 101. — Seq. infin. *to desire earnestly*, Acts 13: 7 ἐπεζητήσαν ἀκοῦσαι τὸν λόγον τ. θεοῦ. — Pol. 3. 57. 7.

Ἐπιθανάτιος, ου, ὅ, ἡ, (θά-
νατος,) appointed to death, condemned,
1 Cor. 4: 9. — Dion. Hal. Ant. 7. 35.

Ἐπίθεσις, εως, ἡ, (ἐπιθήκη,) *a placing upon, laying upon, imposition*, sc. of hands, the emblem through which the Holy Ghost was imparted, Acts 8: 18. 1 Tim. 4: 14. 2 Tim. 1: 6. Heb. 6: 2. Comp. Num. 27: 18, 23. Deut. 34: 9. Gen. 48: 14. Matt. 19: 13. — genr. Plut. ed. Reisk. VI. p. 387. 3.

Ἐπιθυμέω, ὦ, f. ἴσω, (θυμός,) *to fix the desire upon, to desire earnestly, to long for*, viz.

a) genr. seq. gen. Acts 20: 33 ἀγγεῖον—οὐδενὸς ἐπεθύμηθα. 1 Tim. 3: 1. See Buttm. §132. 5. 3. — 1 Macc. 11: 11. Pol. 4. 33. 12. Xen. Mem. 1. 6. 5. — Seq. infin. aor. Matt. 13: 17 ἐπεθ. ἰδεῖν. Luke 15: 16. 16: 21. 17: 22. 1 Pet. 1: 12. Rev. 9: 6. Luke 22: 15 ἐπιθυμία ἐπεθύμησα τοῦτο τὸ πάσχα φαγεῖν, comp. in Ἀγαλλιάω b. Seq. infin. pres. Heb. 6: 11. — Susann. 15, aor. Xen. Cyr. 1. 4. 6, pres. ib. 1. 4. 25, aor. — Seq. κατά-
ζυος Gal. 5: 17. absol. 1 Cor. 10: 6. James 4: 2. — Sept. for תַּחַת Deut. 14: 26. 2 Sam. 3: 21. Prov. 21: 10.

b) spoken of unlawful desire, *to covet*, Rom. 7: 7 et 13: 9 οὐκ ἐπιθυμήσεις, comp. Ex. 20: 17 where Sept. for תַּחַת, also Deut. 5: 18 for תַּחַת. — In regard to a woman, *to lust after*, seq. gen. Matt. 5: 28. — Plut. ed. Reisk. VIII. p. 347. Xen. An. 4. 1. 14.

Ἐπιθυμητής, οὔ, ὅ, (ἐπιθυμία,) *a desirer, one eager for any thing*, 1 Cor. 10: 6 ἐπιθυμηταὶ κακῶν. Sept. for תַּחַת Num. 11: 34. — Jos. Ant. 8. 7. 8. Diod. Sic. 16. 55. Xen. Ap. Soc. 28.

Ἐπιθυμία, ας, ἡ, (ἐπιθυμία,) *earnest desire, longing*, viz.

a) genr. Luke 22: 15 see in Ἐπιθυ-
μῶ a. Phil. 1: 23 τὴν ἐπιθυμίαν ἔχων
εἰς τὸ ἀναλῦσαι. 1 Thess. 2: 17. Rev.
18: 14. Sept. for תַּחַת Hos. 10: 10.
תַּחַת Prov. 10: 24. 11: 23. תַּחַת Dan.
9: 23. 10: 3, 11. — Pol. 3. 63. 6. Xen.
Cyr. 1. 1. 5.

b) more frequently in a bad sense,
irregular and inordinate desire, cupidity,
appetite, lust, viz. (α) genr. Col. 3: 5
ἐπιθυμίαν κακὴν. Mark 4: 19. Rom. 6:
12. 7: 7, 8. 13: 14 εἰς ἐπιθυμίας for its
lusts, i. e. to satisfy the carnal appetites.
1 Tim. 6: 9. 2 Tim. 3: 6. 4: 3. Tit. 3:
3. James 1: 14, 15. 1 Pet. 1: 14. 4: 2, 3.
2 Pet. 1: 4. 3: 3. Jude 16, 18. So ἐπι-
θυμῖαι σαρκῶς, i. e. carnal desires, appe-
tites, Gal. 5: 16, 24. Eph. 2: 3. 2 Pet.
2: 18. 1 John 2: 16. ἐπιθ. σαρκικαί,
1 Pet. 2: 11. ἐπ. κοσμικαί, worldly de-
sires, Tit. 2: 12. ἐπ. τῶν ὀφθαλμῶν,
1 John 2: 16. ἐπ. μiasμοῦ, i. e. pol-
luted desires, 2 Pet. 2: 10, comp. Buttm.
§ 123. n. 4. All the above refer to
those desires which are fixed on sen-
sual objects, as pleasures, profits, hon-
ours, etc. Further, ἐπιθυμῖαι τῆς ἀπά-
της, deceitful lusts, Eph. 4: 22, comp.
Buttm. l. c. ἐπ. νεωτερικαί, youthful
lusts, 2 Tim. 2: 22. So Sept. for תַּחַת
Prov. 21: 25, 26. — Ael. V. H. 3. 18.
Plat. Phaedon. p. 82. C, οἱ ὀρθῶς φιλό-
σοφοι ἐπέχονται τῶν κατὰ τὸ σῶμα ἐπι-
θυμιῶν ἀπάσων. Xen. Mem. 1. 2. 24, 64.
— (β) Spoken of impure desire, lewd-
ness, Rom. 1: 24. 1 Thess. 4: 5. — Jos.
Ant. 4. 6. 6, 7. Xen. Cyr. 1. 6. 34. —
(γ) Meton. *lust*, i. e. object of impure
desire, that which is lusted after, John
8: 44. 1 John 2: 17. So Sept. and
תַּחַת Dan. 11: 37.

Ἐπικαθίζω, f. ἴσω, (καθίζω,) *to cause to sit upon, to seat upon*, trans.
Matt. 21: 7 ἐπικάθισαν [αὐτὸν] ἐπάνω
αὐτῶν, in text. rec. they set him upon
them. So Sept. for תַּחַת 1 K. 1: 38,
44. Comp. in Καθίζω. — Intrans. *to sit*
upon, e. g. as others here read, ἐπικάθισεν
ἐπάνω αὐτῶν, i. e. he sat upon them. So
Sept. for תַּחַת Gen. 31: 34. Lev. 15: 20.
Comp. Pol. 4. 61. 6. Buttm. §113. 2.

Ἐπικαλέω, ὦ, f. ἴσω, *to call up-
on*, viz.

1. *to call upon* sc. for aid, in N. T.

only Mid. to call upon for aid in one's own behalf, to invoke, trans.

a) pp. of invocation addressed to Christ for aid, Acts 7: 59 Στέφανον, επικαλούμενον [τὸν κύριον] καὶ λέγοντα. So Sept. for אָרָךְ 1 Sam. 12: 17, 18. 2 Sam. 22: 7.—Test. XII Patr. p. 562. Diod. Sic. 5. 73 θεόν. Xen. Cyr. 7. 1. 35 τοὺς θεοὺς. — Hence genr. to invoke, to pray to, to worship, spoken of God, τὸν κύριον, Rom. 10: 12, 14. 2 Tim. 2: 22. seq. τὸ ὄνομα κυρίου, Acts 2: 21. 9: 14. Rom. 10: 13. Sept. genr. for אָרָךְ Deut. 33: 19. for אָרָךְ Joel 3: 5. Gen. 4: 25. 26: 25. al. Also of Christ, seq. τὸ ὄνομα τοῦ κυρίου Ἰησοῦ Χρ. 1 Cor. 1: 2. Acts 22: 16. so Acts 9: 21.

b) in adjurations, imprecations, etc. to call upon, to invoke sc. as a witness; 2 Cor. 1: 23 μάστιγα τὸν θεὸν επικαλούμαι ἐπὶ τὴν ἐμὴν ψυχὴν.—Pol. p. 874 pen. (ed. Gronov. 1670,) ὑμῖς δὲ τότε τοὺς θεοὺς επικαλέσασθε μαρτύρας. Heliodor. I. p. 46. comp. Hdot. 3. 65. Xen. H. G. 2. 3. 55.

c) in a judicial sense, to call upon, to invoke a higher tribunal or judge, i. e. to appeal to, e. g. Καίσαρα, Acts 25: 11, 12, 25. 26: 32. 28: 19. seq. infin. Acts 25: 21 Παύλου επικαλεσαμένου τηρηθῆναι αὐτὸν εἰς κ. τ. λ. i. e. demanding by appeal that etc.—Plut. Marcell. 2 pen. τοὺς δημάρχους επικαλούμενος. ib. Caes. 4 init.

2. to call a name upon, i. e. to name in addition, to surname, c. dupl. acc. Matt. 10: 25 επικάλειψαν in later edit. Sept. and אָרָךְ Num. 21: 3. Judg. 6: 32. So Mid. 1 Pet. 1: 17 εἰ πατέρα επικαλεῖσθε τὸν κυριόνα κ. τ. λ. i. e. if ye call him your Father, comp. Jer. 3: 19 where Sept. Mid. for אָרָךְ. — Elsewhere only Pass. to be surnamed, viz.

a) pp. Matt. 10: 3 ὁ επικληθεὶς Θαυδάτος. Luke 22: 3. Acts 1: 23. 4: 36. 10: 5, 18, 32. 11: 13. 12: 12, 25. 15: 22. Also Heb. 11: 16. So Sept. for אָרָךְ Dan. 10: 1. אָרָךְ impers. Mal. 1: 4.—Hdian. 1. 7. 6. Luc. Macrob. 15. Xen. Mem. 1. 4. 2.

b) from the Heb. James 2: 7 et Acts 15: 17 ἐφ' οὗς επικαλεῖται τὸ ὄνομά μου, upon whom my name is called, i. e. who are called or surnamed by my name, implying property, relation, etc. quot-

ed from Amos 9: 12 where Sept. for אָרָךְ אָרָךְ, as also 2 Sam. 12: 28. Jer. 14: 9. al. Comp. Gesen. Lex. art. אָרָךְ Niph. β.—Baruch. 2: 15.

Επικάλυμμα, ατος, τό, (ἐπικαλύπτω,) a covering, Sept. for אָרָךְ Ex. 26: 14. אָרָךְ 2 Sam. 17: 19. In N. T. trop. a cloak, pretext, 1 Pet. 2: 16. —Menand. Frag. p. 30 πλοῦτος δὲ πολλῶν ἐπικαλυμμι ἐστὶν κακῶν. Comp. Kypke II. p. 431.

Επικαλύπτω, f. ψω, to cover over, pp. Sept. for אָרָךְ Num. 4: 11. Xen. Ven. 8. 1. In N. T. trop. to cover over sins, i. e. to forgive, to pardon, Rom. 4: 7 quoted from Ps. 32: 1, where Sept. and אָרָךְ.

Επικατάρατος, ου, ὁ, ἡ, adj. (κατάρατος,) pp. 'one upon whom a curse rests,' i. e. accursed, devoted to curses, doomed to punishment, John 7: 49. Gal. 3: 10. Sept. for אָרָךְ Gen. 9: 25. Deut. 27: 15 sq. — Wisd. 3: 13. 14: 8.—So Gal. 3: 13 ἐπικατάρατος πᾶς ὁ κημέμενος ἐπὶ ξύλου, quoted from Deut. 21: 23, where Heb. אָרָךְ, Sept. κακατηραμένος.

Επίκειμαι, f. εἰσομαι, (πέσμαι,) to lie upon, to be laid upon, intrans.

a) pp. seq. ἐπὶ τινι, John 11: 38 μέσος ἐπέκειτο ἐπ' αὐτῷ. absol. John 21: 9.—2 Macc. 1: 21. Xen. Oec. 19. 13 τιμῇ.—Metaph. to be laid upon, imposed, e. g. necessity 1 Cor. 9: 16. by law Heb. 9: 10.—Thuc. 8. 15 of a fine.

b) by impl. to lie heavy upon, to press upon, c. dat. Luke 5: 1 ἐν τῷ τὸν ὄχλον ἐπικεῖσθαι αὐτῷ. So of a tempest, absol. Acts 27: 20. — Jos. Ant. 6. 14. 2 τοὺς πολεμικοὺς ἐπικεῖσθαι βαρεῖς αὐτῷ. Xen. Cyr. 7. 1. 28.—Trop. to press upon, to be urgent, sc. with entreaties, absol. Luke 23: 23. — Jos. Ant. 18. 6. 6. ib. 20. 5. 3.

Επικούρειος, ου, ὁ, an Epicurean, a follower of Epicurus the Athenian philosopher, Acts 17: 18.

Επικουρία, ας, (ἐπίκουρος) helping, fr. ἐπὶ, κύριος,) help, Acts 26: 22.—Wisd. 13: 18. Xen. Cyr. 6. 1. 53.

Επικρίνω, f. νῶ, to judge upon, i. e. to confirm by a like judgment, Plut.

Lycurg. 6 pen. Hdian. 6. 1. 4. In N. T. to give judgment upon, to adjudge, seq. infin. Luke 23: 24.—3 Macc. 4: 2. Diod. Sic. 5. 71. Dem. 238. 12.

Ἐπιλαμβάνω, f. λήψομαι, to take hold upon, to seize upon, to surprise, seq. accus. Hdot. 8. 116. Ael. V. H. 7. 8. Thuc. 4. 27.—In N. T. only Mid. ἐπιλαμβάνομαι, to take hold upon, to lay hold of, sc. in order to hold or detain to or for oneself; construed usually c. gen. of the part, but also of person, where however only a part is implied; see Buttm. § 132. 6, 3. Math. § 330, 331. Winer § 30. 5. 2. c. Sometimes apparently c. accus. which however depends more on the force of the subsequent verb, Acts 9: 27. 16: 19. 18: 17. See Matth. § 632. 7.

a) genr. to take hold of, e. g. τῆς χειρός, to take the hand, i. e. to take by the hand, Mark 8: 23. Acts 23: 19. trop. Heb. 8: 9. Sept. for רָחַץ Jer. 31: 32. Zech. 14: 13.—Diod. Sic. 17. 30. Xen. Ath. 1. 18. An. 4. 7. 2.—Seq. gen. of person expr. or impl. denoting that some part is laid hold of, e. g. in order to lead, to conduct, etc. Luke 9: 47. Acts 17: 19. apparently c. accus. Acts 9: 27 Βαρνάβας δὲ ἐπιλαβόμενος αὐτὸν ἤγαγε κ. τ. λ. i. e. ἤγαγε αὐτόν, see above. (Xen. An. 4. 7. 13.) So in order to succour, to heal, etc. Matt. 14: 31. Luke 14: 4. trop. Heb. 2: 16 bis. Sept. for רָחַץ Judg. 19: 25. Is. 4: 1.—Arr. Diss. Ep. 3. 24. 75. Dem. 533 ult. Plat. Gorg. p. 527. A.—With the idea of violence, to lay hold of, to seize, sc. by force, as a prisoner etc. Luke 23: 26. Acts 21: 30, 33. seq. accus. apparently, see above, Acts 16: 19. 18: 17. So Sept. for יָחַץ Judg. 6: 12. 16: 21.—Pol. 8. 20. 8. ih. 8. 22. 5. Xen. Cyr. 7. 1. 31.—Trop. spoken of language, to lay hold of one's words, i. e. to cavil at, to censure, Luke 20: 20 ἵνα ἐπιλάβωνται αὐτοῦ λόγον. v. 26.—Isocr. 223. B, ἐπὶ τῶν εἰρημίων. Plut. ed. Reisk. VI. p. 467. 3. Plato Gorg. p. 469. C. Xen. H. G. 2. 1. 32.

b) trop. to lay hold of in order to obtain and possess, 1 Tim. 6: 12 ἐπιλαβού τῆς αἰωνίου ζωῆς. v. 19.—Test. XII Patr. p. 595 τῶν ὑψηλῶν ἐπιλαβόμεθα. Ael. V. H. 14. 27.

Ἐπιλανθάνω, f. ἐπλήσω, to cause to forget upon i. e. over or in consequence of something else, Hom. Od. 20. 85.—Hence Mid. ἐπιλανθάνομαι, f. λήσομαι, aor. 2 ἐπιδάσθην, to forget upon or over something else, Hom. Od. 1. 57. In N. T. and genr. Mid. to forget.

a) pp. and seq. infin. aor. Matt. 16: 5 et Mark 8: 14 ἐπιλάθοντο ἄρτους λαβεῖν. seq. ὅποιος James 1: 24. Sept. c. gen. for פָּחַץ Gen. 40: 23. al.—Ael. V. H. 3. 31. c. gen. Xen. Mem. 1. 2. 21.—

b) in the sense of to neglect, not to mind, not to care for, seq. gen. Heb. 6: 10 ἐπὶ τοῦ ἔργου ὑμῶν. 13: 2, 16. seq. accus. Phil. 3: 14 τὰ μὲν ὀπίσω ἐπιλ. See Buttm. § 132. 5. 3. Math. § 357. b, and n. 2. Sept. for פָּחַץ, c. gen. Deut. 4: 23. 6: 12. c. acc. 2 K. 17: 38. Ps. 119: 83.—c. gen. Luc. Nigr. 4. Xen. Ag. 2. 13. H. G. 4. 2. 3. c. acc. Xen. Cyr. 1. 4. 28.—So Pass. perf. particip. Luke 12: 6 ἐν ἐξ αὐτῶν οὐκ ἔστιν ἐπιλησμένον ἐνώπιον τοῦ Θεοῦ, is not forgotten, neglected, before God. So Sept. particip. for פָּחַץ Is. 23: 16.

Ἐπιλέγω, f. ξω, to speak or say upon i. e. besides, in addition to, Thuc. 6. 28. Xen. An. 1. 9. 26. In N. T.

1. to say or utter upon, i. e. by impl. to name, to call, John 5: 2 ἡ ἐπιλεγόμενη ἰβραϊστὶ Βηθσεδαΐ.

2. to choose upon, i. e. in addition or succession to another, Mid. to choose for oneself, c. accus. Acts 15: 40 ἐπιλεξάμενος Σίλλαν. So Sept. for בָּרַךְ, Act. Ex. 17: 9. 18: 25. Mid. 2 Sam. 10: 9.—Act. Hdot. 3. 44. Mid. Jos. Ant. 4. 2. 4. Hdian. 4. 7. 3. Hdot. 3. 157.

Ἐπιλείπω, f. ψα, pp. to leave or forsake upon i. e. in or during any thing; hence by impl. to fail, not to suffice, seq. acc. of pers. Heb. 11: 32 ἐπιλείψει γὰρ με διηγ. ὁ χρόνος. Comp. Math. § 412. 7.—Isocr. p. 4. A, ἐπιλείποι δ' ἂν ἡμᾶς ὁ πᾶς χρόνος. Dem. 324. 17 ἐπιλείψει με ἡ ἡμέρα λέγοντα. Xen. An. 1. 5. 6.

Ἐπιλησμονή, ἥς, ἡ, (ἐπιλανθάνομαι,) forgetfulness, James 1: 25 ἀροατὴς ἐπιλησμονῆς, i. e. a forgetful hearer, for ἀρο. ἐπιλησμών, Buttm. § 123. n. 4.—Ecclesi. 11: 27. ἐπιλησμών Xen. Mem. 4. 8. 8.

Ἐπίλοιπος, ου, ὁ, ἡ, adj. (ἐπίλοιπος,) *remaining over, remaining*, spoken of time, 1 Pet. 4: 2. So Sept. for רָחַץ Is. 38: 10. רָחַץ Lev. 27: 18. —Isocr. 39. A, τὸν ἐπ. χρόνον. Pol. 15. 10. 3. Luc. Tim. 42.

Ἐπίλυσις, εως, ἡ, (ἐπιλύω q. v.) *solution*, i. e. in N. T. trop. *exposition, interpretation*, 2 Pet. 1: 20 πᾶσα προφητεία γραφῆς ἰδίας ἐπιλύσεως οὐ γίνεται, i. e. 'no prophecy is of, comes from, any private exposition' sc. of the will and purposes of God by the prophets themselves, i. e. it is not *διέλωματι ἀνθρώπου*, but *ἐπὶ πνεύματος ἁγίου*, as in v. 21. Comp. in *Γίνομαι*, I. c. a. Others less well: 'no prophecy is [capable] of private interpretation' sc. by the prophets themselves, i. e. the prophets cannot explain their own predictions. —Aquila for רָחַץ Gen. 40: 8 where Sept. *διασάφης*. Philo de Vita cont. p. 901. A. Heliodor. 1. 18 *ὀνειράτων ἐπίλυσις*. 4. 9 *τῶν χρησθέντων ἐπίλυσις*. See Bibl. Repos. II. p. 241 sq. Loesner Obs. e Philon. p. 488. Knapp. Script. var. Arg. init. Steigèr Corn. in 1 Pet. p. 114 sq.

Ἐπιλύω, f. ὕσω, *to let loose upon*, as dogs upon a hare, Xen. Ven. 7. 8. ib. 9. 18. of letters, *to break open thereupon*, Hdian. 4. 12. 14. —In N. T. trop. *to solve*, trans. the idea of *further* being implied, viz.

a) in the sense of *to explain, to interpret*, Mark 4: 34. Sept. for רָחַץ Gen. 41: 12 in Cod. Alex. —Jos. Ant. 8. 6. 5. Athenæus X. p. 449. F.

b) in the sense of *to determine upon* sc. a doubtful question, Acts 19: 39.

Ἐπιμαρτυρέω, ὦ, f. ἡσω, *to testify upon, to attest*, c. c. accus. et infin. 1 Pet. 5: 12. —Jos. Ant. 7. 14. 4. Plut. Lysand. 22 med.

Ἐπιμελεία, ας, ἡ, (ἐπιμελόμαι,) *care for, attention*. Acts 27: 3 *ἐπιμελείας τυχεῖν*, i. e. to enjoy the kind attentions of his friends. —2 Macc. 11: 23. Xen. Cyr. 1. 6. 16. Mem. 4. 8. 10.

Ἐπιμέλωμαι, or *έομαι, οὔμαι*, f. ἡσομαι, (μέλω, see Passow s. voc. 3,) depon. Passive, see Buttm. § 113. 3.

§ 136. 2. *to have care upon or over, to take care of or for*, seq. gen. e. g. of the sick, Luke 10: 34, 35. of the church, 1 Tim. 3: 5. Comp. Buttm. § 132. 5. 3. Sept. for מְרַחֵץ Gen. 44: 21. —Jos. Ant. 1. 2. 1. Xen. Mem. 1. 1. 19. ib. 1. 3. 11.

Ἐπιμελώς, adv. (ἐπιμελής,) *carefully, sedulously*, Luke 15: 8. Sept. for Ch. מְרַחֵץ Ezra 6: 8, 12, 13. —2 Macc. 8: 31. Xen. Mem. 2. 4. 2.

Ἐπιμένω, f. νῶ, aor. I *ἐπέμεινα*, *to remain upon*, i. e. in addition, longer, whence genr. *to remain, to continue*, intrans.

a) pp. in a place, seq. αὐτοῦ there, Acts 15: 34. 21: 4. seq. ἐν c. dat. of place, 1 Cor. 16: 8. Phil. 1: 24. seq. ἐπὶ c. dat. of pers. Acts 28: 14. seq. πρὸς c. acc. of pers. 1 Cor. 16: 7. Gal. 1: 18. with an accus. of time how long, Acts 10: 48. 21: 10. 28: 12, 14. Sept. for מְרַחֵץ Ex. 12: 39. —c. ἐν Hdian. 4. 5. 1. Xen. Cyr. 5. 3. 52. ἐπὶ τῇ ὁδῷ Xen. Cyr. 5. 3. 52.

b) trop. *to continue in any state, course, etc. to be constant in, to persevere in*, c. c. dat. as τῇ πίστει Col. 1: 23. τῇ χάριτι Acts 13: 43. τῇ ἁμαρτίᾳ Rom. 6: 1. So Rom. 11: 22, 23. 1 Tim. 4: 16 *ἐπιμένει αὐτοῖς*, i. e. in one's duties. —Jos. Ant. 8. 7. 5. Xen. Oec. 14. 7. —Seq. particip. Acts 12: 16 *ἐπέμεινε κρούων*, as in Eng. *he continued knocking*. John 8: 7. —Philo de Agric. p. 197. D, εἰν δ' ἀπειδὴν ἐπιμένῃ. Comp. Buttm. § 144. 4, and n. 3.

Ἐπινεύω, f. εὔσω, *to nod or wink upon*, i. e. *to assent to by a nod or wink*, Luc. D. Deor. 20. 2. ib. 25. 2. In N. T. genr. *to assent, to consent*, intrans. Acts 18: 20. —2 Macc. 14: 20. Pol. 21. 3. 3. Dem. 360. 7.

Ἐπίνοια, ας, ἡ, (ἐπὶ νοῦς,) pp. *thought upon*, i. e. *cogitation, purpose*, Acts 8: 22. —Wisd. 15: 4. Jos. Ant. 5. 6. 2. Thuc. 3. 46.

Ἐπιωρκέω, ὦ, f. ἡσω, (ἐπιωρκος q. v.) comm. fut. *ἐπιωρκήσομαι*, Buttm. § 113. 4, and n. 7. *to forswear oneself*, i. e. *to swear falsely, not to fulfil one's oath*, absol. Matt. 5: 33. —Esdr. 1: 48. Wisd. 14: 28. Hdian. 3. 6. 16. Xen. An. 2. 5. 38, 41.

Ἐπίορκος, ου, ὁ, ἡ, adj. (ἐπὶ, ὀρκος,) *forswearing, false-swearing, perjured*, pp. 'taking oath upon oath,' lightly, and therefore breaking all, Aristoph. Ran. 150 ἐπίορκον ὄρκον ὤμοος. In N. T. of persons, as subst. a *for-swearer, a perjurer*, 1 Tim. 1: 10. — Hesych. ἐπίορκον ὄρκον μὴ φροντίζοντα. Hdian. 8. 3. 10. Xen. Ag. 1. 12.

Ἐπιούσα, fem. part. see in Ἐπιμυ.

Ἐπιούσιος, ου, ὁ, ἡ, adj. a word found only in N. T. Matt. 6: 11 et Luke 11: 3 ἄρτον ἡμῶν τὸν ἐπιούσιον, and formed, according to Origen, by the evangelists, de Orat. c. 27. One class of interpreters derive it from the particip. ἐπιούσα sc. ἡμέρα, and then ἄρτος ἐπιούσιος would be *tomorrow's bread, bread for the coming day*, i. q. daily bread. Others, because this ἄρτος ἐπιούσιος is asked not for tomorrow, but today, σήμερον, derive ἐπιούσιος from ἐπὶ and οὐσία being, *existence*, and translate, *bread for sustaining life*, i. e. by impl. sufficient, necessary. So Origen, τὸν εἰς τὴν οὐσίαν συμβαλλόμενον ἄρτον. — Suidas, ὁ ἐπὶ τῇ οὐσίᾳ ἡμῶν ἀρμόζων, ἡ ὁ καθημερινός. See Tholuck Bergpred. p. 407 sq.

Ἐπιπίπτω, f. πιπύμαι, aor. 2 ἐπίπεσον, perf. ἐπιπέτακα, *to fall upon*, in N. T. only in respect to persons, viz.

a) pp. i. q. *to throw oneself upon*, seq. dat. Acts 20: 10 ἐπέπεσαν αὐτῷ, i. e. upon his body, comp. 1 K. 17: 21. 2 K. 4: 34 sq. — Seq. ἐπὶ c. acc. Luke 15: 20 ἐπέπεσαν ἐπὶ τὸν τράχηλον αὐτοῦ, i. e. embraced him. Acts 20: 37. So Sept. and 1 Ezech. Gen. 46: 30. 50: 1. (Philo de Joseph. p. 563. c. dat.) John 13: 25 ἐπιπεσὼν ἐπὶ τὸ στήθος αὐτοῦ, i. e. throwing himself back on Jesus' breast as he reclined at table; see in Ἀνάκειμαι 2. — In the sense of *to rush or press upon*, seq. dat. Mark 3: 10 ὥστε ἐπιπλεῖν αὐτῷ. — In a hostile sense, c. dat. Pol. 1. 24. 4. Xen. An. 4. 5. 17.

b) trop. *to fall upon, to come upon* or over any one, seq. ἐπὶ c. acc. of pers. e. g. φόβος Luke 1: 12. Acts 19: 17. (Sept. and 1 Ezech. Ex. 15: 16.) ἔκστασις Acts 10: 10. (Sept. and 1 Ezech. Dan. 10:

7.) ἄγλις 13: 11. διενδισμοί Rom. 15: 3, comp. Ps. 69: 10 where Sept. and 1 Ezech. — Hdian. 1. 4. 15. Thuc. 3. 87 νόσος ἐπὶ τοῖς Ἀθηναίοις. — So of the Spirit, τὸ πνεῦμα, *to descend upon*, seq. ἐπὶ τινα, Acts 10: 44. 11: 15. ἐπὶ τινι 8: 16. So 1 Ezech. Ez. 11: 5, Sept. ἔπεσεν ἐπ' ἐμὲ πν. κυρίου.

Ἐπιπλήσσω or πτω, f. ξω, *to strike upon, to give blows upon, to beat*, Hom. Il. 10. 500. In N. T. trop. *to chide, to rebuke*, seq. dat. 1 Tim. 5: 1. — Joa. Ant. 1. 16. 2. Pol. 5. 25. 5. Xen. Oec. 13. 12.

Ἐπιπνίγω, f. ξω, *to choke upon, to strangle*, in some Mss. Luke 8: 7 for ἀποπνίγω, which see.

Ἐπιποθέω, ῶ, f. ἦσω, (ποθίω fr. πόθος,) *to desire upon* i. e. over and above, besides, Hdot. 5. 93. Plato Protag. p. 329. D. — In N. T. by impl. *to desire earnestly, to long for*, seq. infin. Rom. 1: 11 ἐπιποθῶ γὰρ ἰδεῖν ὑμᾶς. 2 Cor. 5: 2. 1 Thess. 3: 6. 2 Tim. 1: 4. Seq. acc. of thing, τὸ γάλα 1 Pet. 2: 2. So Sept. for 1 Ezech. Mic. 7: 1. 1 Ezech. Ps. 119: 174. Seq. acc. of person, *to long after, to regard with longing, to love*, 2 Cor. 9: 14. Phil. 1: 8. 2: 26. Comp. Eccles. 25: 21. — Diod. Sic. 17. 101. — Seq. πρὸς τι, *to incline towards, to tend to*, James 4: 5 πρὸς φθόνον ἐπιποθεῖ τὸ πνεῦμα κ. τ. λ. So Sept. πρὸς θῖον for 1 Ezech. 1 Ezech. Ps. 42: 2.

Ἐπιπόθησις, εως, ἡ, (ἐπιποθίω,) *earnest desire, strong affection*, 2 Cor. 7: 7, 11. — Aquila for 1 Ezech. Ex. 23: 11.

Ἐπιπόθητος, ου, ὁ, ἡ, adj. (ἐπιποθίω,) *much desired, longed for*, Phil. 4: 1.

Ἐπιποθία, ας, ἡ, (ἐπιποθίω, i. q. ἐπιπόθησις,) *earnest desire*, Rom. 15: 23.

Ἐπιπορεύομαι, f. ὑσσομαι, *to go or come upon*, i. e. to a place or person, seq. πρὸς αὐτόν, Luke 8: 4. Sept. for 1 Ezech. Ez. 39: 14. — 2 Macc. 2: 29. Dion. Hal. 10. 43. seq. ἐπὶ τινα Pol. 4. 9. 2.

Ἐπιφράπτω, f. ψα, *to sew upon*, trans. and seq. ἐπὶ c. dat. Mark 2: 21

ἐπιβλημα ἐπιφύλιτω ἐπὶ ἱματίῳ παλαιῷ.
Comp. Sept. Job 16: 15.

Ἐπιφύλιτω, f. ψω, to throw or cast upon, trans. and seq. ἐπὶ c. acc. Luke 19: 35 ἐπιφύ. τὰ ἱμάτια ἐπὶ τὸν πῶλον, comp. Matt. 21: 7 et Mark 11: 7. Sept. for תָּשַׁךְ Num. 35: 20. Ez. 43: 24. — Jos. B. J. 4. 5. 3. Xen. An. 5. 2. 23. Trop. of care etc. to cast off upon, in filial confidence 1 Pet. 5: 7, quoted from Ps. 55: 23 where Sept. for תָּשַׁךְ.

Ἐπίσημος, ου, ὁ, ἡ, adj. (ἐπὶ, σῆμα,) lit. 'having a mark upon,' e. g. of money, stamped, coined, Jos. Ant. 17. 8. 1. Xen. Cyr. 4. 5. 40. In N. T. trop. noted, i. e. in a good sense, distinguished, eminent, Rom. 16: 7. — 3 Macc. 6: 1. Jos. B. J. 6. 1. 8. Hdot. 2. 20. — In a bad sense, notorious, Matt. 27: 16. — Jos. Ant. 5. 7. 1. Plut. Fab. M. 14.

Ἐπισιτισμός, οὔ, ὁ, (ἐπισιτίζω to supply with food, fr. σιτίζω, σίτος,) food, victuals, Luke 9: 12. Sept. for צִיָּדָה Josh. 1: 11. 9: 5, 11. — Hdian. 6. 7. 3. Xen. An. 7. 1. 9.

Ἐπισκεπτομαι, f. φωμαί, depon. Mid. of which the present is rarely found in earlier Attic writers, Buttm. Ausf. Sprachl. II. p. 434. — To look upon, to look at, i. e. genr. to view, to inspect, Xen. Cyr. 6. 3. 21. In N. T.

a) to look at ec. in order to select, to look out, to seek out, e. g. persons for office, trans. Acts 6: 3. Sept. for רָאָה Lev. 13: 36. Ezra 6: 1. שָׁרָךְ Ez. 20: 40. — Diod. S. 12. 11 οἶτος δὲ ἐπισκεψάμενος—ἐξελέξατο.

b) to look upon, i. e. to visit, to go to see, to look after, seq. accus. (α) pp. Acts 7: 23 ἐπισκέψασθαι τοὺς ἀδελφοὺς. 15: 36. Sept. and רָאָה Judg. 15: 1. — Xen. Cyr. 5. 4. 10. — So of those who visit the sick or poor, Matt. 25: 36, 43. James 1: 27. — Ecclus. 7: 35. Hdian. 4. 2. 7. Xen. Mem. 3. 11. 10. — (β) From the Heb. spoken of God, who is said to visit men, to inquire as it were into their situation and afford them relief or aid, seq. accus. expr. or impl. Luke 1: 68, 78. 7: 16 ἐπισκέψατο ὁ θεὸς τὸν λαὸν αὐτοῦ. Acts 15: 14 ὁ θεὸς ἐπισκέψατο [τὰ ἔθνη] λαβεῖν κ. τ. λ. Heb. 2: 6 ὅτι ἀνέσκεπτεν αὐτόν, quoted from Ps. 8: 5

where Sept. for רָאָה, as, also Gen. 50: 24, 25. Ps. 106: 4. — Ecclus. 46: 14. Test. XII Patr. p. 549. — In Sept. often also to visit in order to punish, for רָאָה Ps. 89: 33. Jer. 14: 10. Ecclus. 2: 14.

Ἐπισκευάζω, f. ἄσω, (σκευάζω,) to put all in readiness upon or for any thing, to furnish out upon, to equip, e. g. a ship, Pol. 3. 24. 11. Xen. H. G. 1. 5. 10. horses, Xen. ib. 5. 3. 1. pack-horses, i. e. to load, ib. 7. 2. 18. a temple, Jos. Ant. 9. 8. 2. — In N. T. only Mid. to furnish out oneself upon, i. e. to make preparation for a journey, absol. Acts 21: 15 in later edit. See in Ἀποσκευάζω.

Ἐπισκηνώ, ὦ, f. ἄσω, pp. to pitch tent upon, and genr. to come and dwell upon or in, Pol. 4. 18. 8. ib. 4. 72. 1. In N. T. trop. of a divine influence, to descend and abide upon, to rest upon, e. g. ἐπὶ ἐμὶ 2 Cor. 12: 9.

Ἐπισκιάζω, f. ἄσω, (σκιάζω,) to cast a shadow upon, to overshadow, c. accus. Matt. 17: 5. Luke 9: 34. c. dat. Mark 9: 7. Acts 5: 15. Sept. c. dat. for רָאָה Ps. 91: 4. c. ἐπὶ τι for רָאָה Ex. 40: 32. — Anth. Gr. I. p. 114 τὸν θεὸς ἐπισκίασεν. Ael. V. H. 3. 1 med. — Trop. of a divine power and influence, to overshadow, to rest upon, Luke 1: 35 δυνάμεις ὑψίστου ἐπισκίασιν σε. — Just. Mart. Apol. 2. p. 75 ἡ γὰρ δύναμις ὑψίστου ἐπελθοῦσα τῇ παρθένῳ, ἐπισκίασεν αὐτήν κ. τ. λ.

Ἐπισκοπέω, ὦ, f. ἴσω, (σκοπέω,) to look upon, to behold, Xen. Ven. 12. 21. to inspect, Xen. H. G. 3. 2. 11. to visit ec. the sick etc. Xen. Oec. 15. 9. — In N. T. to look after, to see to, to take care of, absol. 1 Pet. 5: 2 ἐπισκοποῦντες taking care of ec. τὸ ποίμνιον. Seq. neg. μὴ τις, to take care lest, Heb. 12: 15. Sept. for רָאָה Deut. 11: 12. — Lycurg. 159. 33. Xen. Oec. 9. 14. Lac. 2. 2.

Ἐπισκοπή, ἡς, ἡ, (ἐπισκοπία, ἐπίσκοπος,) visitation, spoken

a) of the act of visiting or being visited, inspected, etc. in N. T. trop. of God, who is said to visit men for good, comp. in Ἐπισκεπτομαι b. β. Luke 19: 44 τὸν καιρὸν ἐπισκοπῆς σου, i. e. the time when God visited thee, was pres-

ent to favour thee. 1 Pet. 2: 12. So Sept. for עֲזָרָה Job 10: 12. עֲזָרָה Job 34: 9.—Esd. 6: 5.—In Sept. also for evil, in order to punish, Ex. 13: 19. Is. 10: 3. Jer. 10: 15. Wisd. 14: 11.

b) of the duty of visiting, inspecting, i. e. charge, office, genr. Acts 1: 20 quoted from Ps. 109: 8, where Sept. for עֲזָרָה, as also Num. 4: 16.—Spoken of the office of an ἐπισκοπος, i. e. the care and oversight of a christian church, 1 Tim. 3: 1.

Ἐπισκοπος, ου, ὁ, (ἐπισκέπτομαι,) an inspector, overseer, guardian, e. g. of treaties etc. Hom. Il. 22. 255. Hdian. 7. 10. 6. of laws etc. Plut. Sol. 19. of wares, Hom. Od. 8. 163. of public works, Sept. for עֲזָרָה 2 Chr. 34: 12, 17. of cities e. g. a prefect, Sept. for עֲזָרָה Is. 60: 17. Jos. Ant. 10. 4. 1. or a patron, as Minerva of Athens, Dem. 421. 27. Hence in Athens ἐπισκοποι were magistrates sent out to tributary cities to organize and govern them, see Schol. in Aristoph. Av. 1023. Boeckh Staats-haush. der Ath. I. p. 168, 256. Neander Gesch. der Pflanz. u. Leit. der chr. Kirche, I. p. 178, and in Bibl. Repos. IV. p. 254.—In N. T. spoken of officers in the primitive churches, an overseer, superintendent, Acts 20: 28. Phil. 1: 1. 1 Tim. 3: 2. Tit. 1: 7. Trop. of Jesus, 1 Pet. 2: 25. This name was originally simply the Greek term equivalent to πρεσβύτερος, which latter was derived from the Jewish polity; see Neander l. c. and comp. Acts 20: 17, 28. Tit. 1: 5, 7. 1 Pet. 5: 1, 2.—Afterwards, a bishop.

Ἐπισπάω, ὦ, f. ἄνω, to draw upon, to draw to, e. g. τὴν θύραν, to shut, Xen. H. G. 4. 36. In N. T. Mid. to draw upon or over sc. in respect to oneself, viz. to draw over the prepuce again, 1 Cor. 7: 18 μὴ ἐπισπάσθω, i. e. 'let him not become as if uncircumcised.' The allusion is to a mode of removing the mark of circumcision, described by Celsus 7. 25, and practised by Jews who abandoned their religion and national customs. 1 Macc. 1: 15. Jos. Ant. 12. 5. 1. The Rabbins call such persons עֲשֵׂרֵי שָׁמַיִם, see Buxtorf Lex. Rab. Ch. 1974 sq. Schoettg.

Hor. Heb. 1159 sq. — Hesych. μὴ ἐπισπάσθω· μὴ ἐλκνέτω τὸ δέσμα.

Ἐπίσταμαι, f. στήσσομαι, strictly Mid. to ἐφίστημι with Ionic form, and used to express the particular sense of ἐφίστημι τὸν νοῦν, etc. Matth. § 234. Buttm. § 114. p. 280. Passow in ἐφίστημι 1. d. Hence pp. to fix one's mind upon, i. e. to understand, to know how, seq. inf. Xen. Mem. 1. 1. 9 his. In N. T.

a) to know well, to have knowledge of, seq. acc. of thing, Acts 18: 25 ἐπιστάμενος μόνον τὸ βάπτισμα Ἰω. James 4: 14. of pers. Acts 19: 15 Παῦλον ἐπίσταμαι. seq. περὶ τούτων Acts 26: 26. ὡς Acts 10: 23. ὅτι Acts 15: 7. 19: 25. 22: 19. πῶς 20: 18. τοῦ Heb. 11: 8. Sept. for עֲזָרָה Deut. 28: 36. Josh. 2: 5, 9. al.—c. acc. Luc. D. Deor. 25. 2. Xen. An. 1. 3. 12. ὡς Xen. Cyr. 2. 3. 22. ὅτι Hdian. 2. 5. 15. Xen. An. 1. 4. 8.—Seq. acc. and particip. Acts 24: 10 ὅνα σε κριτὴν ἐπιστάμενος. Comp. Buttm. § 144. 4. b.—Luc. D. Mort. 9. 2. Xen. An. 6. 6. 17.

b) in the sense of to understand, to comprehend, c. accus. Mark 14: 68 οὐκ οἶδα, οὐδὲ ἐπίσταμαι τί σὺ λέγεις. 1 Tim. 6: 4. Jude 10. Sept. for עֲזָרָה Is. 41: 20.—Xen. Conv. 3. 6.

Ἐπιστάτης, ου, ὁ, (ἐπίσταμαι to be set over,) pp. 'one set over,' a prefect, master, spoken of a king, Xen. Cyr. 8. 1. 8. of a commander of a ship, Xen. Oec. 21. 3. of a military officer, Sept. for עֲזָרָה 2 K. 25: 19. of a director in gymnastics, παιδοτροφῆς, Xen. Mem. 3. 5. 18. and genr. of directors of public works, Boeckh Staats-haush. der Ath. I. p. 218. — In N. T. only in Luke and addressed in the voc. to Jesus, master, as having the authority of a teacher, ῥαββί, among his disciples, comp. master and teacher in English, Luke 5: 5. 8: 24, 45. 9: 33, 49. 17: 13. So ῥαββί Mark 8: 5, and κύριος Matt. 17: 4, coll. Luke 9: 33. So διδάσκαλος Mark 4: 38, coll. Luke 8: 24. Comp. Kypke I. p. 227.

Ἐπιστέλλω, f. ἔλω, to send upon, to send to, i. e. to send word to any one verbally or by letter, e. g. verbally Xen. Cyr. 1. 4. 26.—In N. T.

a) to send word by letter, to give direction by letter, absol. Acts 21: 25. c. dat.

Acts 15: 20 *ἐπιστάλλαι* αὐτοῖς τοῦ ἀπὶ-
χρᾶσαι κ. τ. λ. where for the infin. with
τοῦ see Buttm. § 140. n. 1. Matth. § 540.
n. 1. Winer § 45. 4. p. 269.—Jos. Ant.
8. 2. 7. Hdian. 4. 12. 7. Xen. H. G. 1.
5. 2.

b) in later usage, simply *to send a letter*, i. q. *to write to*, seq. dat. Heb. 13: 22.—Ael. V. H. 10. 20. Plut. Agesi. 21 ult.

Ἐπιστήμων, *ονος*, ὁ, ἡ, (*ἐπισταμαι*), *knowing, endowed with knowledge*, James 3: 13. Sept. for יָדָבֵד Deut. 1: 13. 4: 6.—Eccclus. 10: 25. Xen. Oec. 21. 5.

Ἐπιστηρίζω, *f. ἰσω, to place firmly upon*, Pass. or Mid. *to rest or lean upon, to be supported on*, Sept. for יָשָׁב 2 Sam. 1: 6. יָשָׁבִי Is. 36: 6. Lucian. adv. Indoct. 6.—In N. T. trop. *to confirm, to establish*, trans. Acts 14: 22 τὰς ψυχὰς τῶν μαθητῶν. 15: 32, 41. 18: 23.

Ἐπιστολή, *ἡς, ἡ, (ἐπιστέλλω)* an *epistle, letter*, Acts 15: 30. 23: 25, 33. Rom. 16: 22. 1 Cor. 5: 9. 16: 3. 2 Cor. 3: 1. 7: 8 bis. 10: 9, 10, 11. Col. 4: 16. 1 Thess. 5: 27. 2 Thess. 2: 2, 15. 3: 14, 17. 2 Pet. 3: 1, 16. Trop. 2 Cor. 3: 2, 3. Sept. for יָשָׁב Ezra 4: 8, 11. יָשָׁב Neh. 6: 5, 17.—Diod. Sic. 1. 95. Xen. An. 1. 6. 3.—By impl. *letter of authority, despatch*, Acts 9: 2. 22: 5. So Sept. for יָשָׁב Neh. 2: 7, 8.—Xen. Ag. 8. 3.

Ἐπιστομίζω, *f. ἰσω, (ἐπι, στόμα)* pp. *to put upon the mouth*, i. e. *to stop the mouth* sc. with a bit or curb, Philostr. Icon. 2. 18. *to check, to curb*, Philo de Agric. p. 201. B. In N. T. trop. *to stop the mouth, to put to silence*, seq. acc. Tit. 1: 11.—Dem. 85. 4 *ἐπιστομίζειν τοὺς ἀντιλέγοντας*. Plut. Cato Min. 38. Lucian. Icarom. 21.

Ἐπιστρέφω, *f. ψω, aor. 2 pass. ἐπιστρέφην* (Buttm. § 96. 3, 5. § 100. n. 5) with mid. signif. Buttm. § 136. 2, *to turn upon, to turn towards*, trans. Hom. Il. 3. 370. trop. τὸ νόημα εἰς τι Theogn. 1079. [1083.] τὰς ὄψεις εἰς ἐαυτήν Hdian. 5. 3. 15. In N. T. trans. and intrans. 1. trans. in a moral sense, *to turn upon or to, to convert unto*, Luke 1: 16

πολλοὺς ἐπιστρέφει ἐπὶ τὸν κύριον. v. 17 *ἐπιστρέφει καρδίας πατῶν ἐπὶ τένα. So Sept. for יָשָׁב Ezra 6: 22, comp. Mal. 4: 6.—Eccclus. 48: 10.—In the sense of to turn back again upon, to cause to return*, sc. from error, with ἐπὶ τὴν ἀλήθειαν or the like implied, James 5: 19, 20. Sept. pp. for יָשָׁב 1 K. 13: 18, 19, 20.—pp. Xen. H. G. 6. 4. 9.

2. intrans. i. e. in Act. with ἐαυτὸν implied, Buttm. § 113. n. 2. § 130. n. 2. Matth. § 496. 1. and also in Mid. *to turn oneself upon or towards*, i. e. *to turn towards or unto*, etc.

a) Act. intrans. (α) pp. Acts 9: 40 πρὸς τὸ σῶμα. Trop. e. g. *ἐπιστρέφειν ἐπὶ τὸν θεὸν* v. κύριον, i. e. *to turn to the service and worship of the true God*, Acts 9: 35. 11: 21. 14: 15. 15: 19. 26: 18, 20. πρὸς κύριον 2 Cor. 3: 16. 1 Thess. 1: 9. ἐπὶ τὸν ποιμένα 1 Pet. 2: 25. Sept. for יָשָׁב Deut. 31: 18. pp. Gen. 24: 49. יָשָׁב 1 Chr. 12: 19. יָשָׁב Josh. 19: 34. Hos. 5: 4. Am. 5: 6, 8.—Eccclus. 17: 25. pp. Susann. 47. Pol. 7. 11. 4.—(β) by impl. *to turn about upon or towards*. Rev. 1: 12 bis, καὶ ἐπιστρέψα βλέπειν τὴν φωνὴν μετ' ἐμοῦ κ. τ. λ. absol. Acts 16: 18. Sept. for יָשָׁב Judg. 18: 21.—Xen. Eq. 8. 12. Ven. 10. 15.—Hence, (γ) *to turn back upon, to return unto*, pp. and seq. ὀπίσω Matt. 24: 18. εἰς τὰ ὀπίσω Mark 13: 16. Luke 17: 31. (Ael. V. H. 1. 6.) seq. εἰς c. acc. Matt. 12: 44. seq. ἐπὶ c. acc. 2 Pet. 2: 22. [Luke 17: 4.] absol. Luke 2: 20 in text. rec. Acts 15: 36. So of the breath or spirit returning to a dead body, Luke 8: 55. Sept. for יָשָׁב Ruth 1: 7, 10. 2 Sam. 6: 20. 1 K. 2: 30.—Xen. H. G. 4. 5. 16.—Trop. spoken of a return to good, *to return, to be converted*, absol. Luke 22: 32. Acts 3: 19. So Matt. 13: 15. Mark 4: 12. Acts 28: 27, all quoted from Is. 6: 10 where Sept. for יָשָׁב. Also *to return, to turn back unto*, Gal. 4: 9 πῶς ἐπιστρέφετε πάλιν ἐπὶ τὰ πτωχὰ στοιχεῖα. 2 Pet. 2: 21 *ἐπιστρέψαι ἐκ τῆς ἐντολῆς* sc. ἐπὶ τὴν φθορὰν, coll. v. 19.

b) Mid. intrans. with aor. 2 pass. see above. (α) by impl. *to turn about upon or towards*, Matt. 9: 22 ὁ δὲ Ἰησοῦς ἐπιστραφεὶς. Mark 8: 33. John 21: 20. ἐπ. ἐν τῷ ὄχλῳ, Mark 5: 30. Sept. for

צוּחַ Num. 23: 6. — Wisd. 16: 7. Xen. Cyr. 6. 4. 10.—(β) *to turn back upon, to return unto*, Matt. 10: 13 ἡ εἰρήνη πρὸς ὑμᾶς ἐπιστραφήτω. Sept. for צוּחַ Ruth 1: 11, 12, 15. — Plut. de Lib. educ. 17 mid. T. VI. p. 43. 1. ed. R.—Trop. *to return ac. to good, to be converted*. John 12: 40 ἐπιστραφήσιν, comp. Is. 6: 10 and in a. γ, above.—Dem. 133. 24.

Ἐπιστροφή, ἥς, ἥ, (ἐπιστρέφω,) *a turning about, conversion*, Pol. 5. 72. 8. In N. T. trop. *conversion*, ac. to good, to Christianity, Acts 15: 3. — Ecclus. 18: 21. Jos. Ant. 2. 14. 1. Clem. Alex. Strom. 6. 6.

Ἐπισυνάγω, f. ἀγω, (συνάγω,) *to lead or bring together upon a place, to gather together, to assemble*, trans. Matt. 23: 37 bis. 24: 31. Mark 1: 33. 13: 27. Luke 12: 1. 13: 34. Sept. for אָסַף Is. 52: 12. Zech. 14: 2. אָסַף 1 K. 18: 20. אָסַף 2 Chr. 20: 26. — 2 Macc. 2: 14, 18. Pol. 5. 95. 7.

Ἐπισυναγωγή, ἥς, ἥ, (ἐπισυνάγω,) *act of assembling, a gathering together*, 2 Thessa. 2: 1. Heb. 10: 25. — 2 Macc. 2: 7 assembly.

Ἐπισυντρέχω, f. τρέχωμαι, (συντρέχω,) *to run together upon or to the scene of any action*, Mark 9: 25.

Ἐπισυνίσταται, εὼς, ἥ, (ἐπισυνίσταμαι *to come together upon*), *a concourse, crowd*, whence ποιεῖν ἐπισυνίστασιν *to excite a concourse, to raise a tumult*, Acts 24: 12. Sept. for אָסַף Num. 16: 40.—Esdr. 5: 90. Jos. c. Ap. 1. 20. Sext. Empir. Eth. 127. — Spoken of a *crowd, constant ingress of persons coming to any one*, 2 Cor. 11: 28 ἡ ἐπισυνστάσις μου ἡ καθ' ἡμέραν, i. q. quotidiani hominum impetus, Cic. pro Arch. 6.

Ἐπισηφαλής, εὖος, οὖς, ὁ, ἥ, (ἐπὶ σφάλλομαι,) lit. 'near upon falling,' i. e. *ready to fall, not firm*, metaph. *insecure, dangerous*, Acts 27: 9 ἐπισηφαλοὺς τοῦ πλοοῦς. — Jos. Ant. 5. 1. 16. Diod. Sic. 13. 77. Dem. 22. 14.

Ἐπισχύω, f. ὕσω, (ἐπὶ ἰσχύω,) *to strengthen upon* i. e. *in addition, to make stronger*, trans. τὴν πόλιν Xen. Oec. 11. 13. — In N. T. intrans. *to be*

stronger, to grow stronger, trop. *to be more violent, to grow more fierce*, Luke 26: 5 ἐπισχυον λόγοντες.—So of power 1 Macc. 6: 6. Ecclus. 29: 1.

Ἐπισωρεύω, f. εἰσω, *to heap up upon, to accumulate*, trans. τοὺς νεκρούς Plut. Pyrrh. 22 pen. In N. T. trop. διδασκάλους 2 Tim. 4: 3. — Plut. de vitand. aer. alien. 6. IX. p. 298 ult. ed. R. Artemid. 3. 66.

Ἐπιταγή, ἥς, ἥ, (ἐπιτάσσω,) *charge, injunction, command*, e. g. of Christ, 1 Cor. 7: 6, 25. 2 Cor. 8: 8. of God, for will, decree, Rom. [14] 16: 26. 1 Tim. 1: 1. Tit. 1: 3. genr. Tit. 2: 15 μετὰ πάσης ἐπιταγῆς *with all injunction*, i. e. *strongly, severely*.—Esdr. 1: 16. Wisd. 14: 16. Pol. 13. 4. 3.

Ἐπιτάσσω or τιτω, f. ἔσω, (τάσσω,) *to arrange upon*, e. g. soldiers i. e. *to arrange in ranks one upon another*, seq. acc. and dat. Xen. H. G. 1. 6. 29. *to station* ac. as a garrison, 1 Macc. 4: 61. — In N. T. by impl. *to enjoin upon, to charge, to command*, seq. dat. Mark 1: 27 τοῖς πνεύμασι τοῖς ἀκαθ. ἐπιτάσσει. Luke 4: 36. 8: 25. Sept. for אָסַף Gen. 49: 32. Esth. 3: 12.—2 Macc. 9: 8. Xen. Cyr. 4. 2. 33.—Seq. acc. and dat. Philem. 8 ἐπιτάσσειν σοι τὸ ἀνῆκον. c. acc. impl. Mark 9: 25.—Jos. Ant. 1. 9. Xen. Oec. 7. 23. — Seq. dat. and infin. aor. Mark 6: 39. Luke 8: 31. inf. pres. Acts 23: 2. —Xen. An. 7. 3. 13. An. 2. 3. 6.—Seq. acc. and inf. Mark 6: 27 ἐπέταξεν ἐνέχθηναι τὴν κεφαλὴν. — Sept. Dan. 6: 9. Xen. Lac. 5. 8.—Absol. Luke 14: 22.

Ἐπιτελέω, ὦ, f. ἔσω, (ἐπὶ intena.) *to bring through to an end, to finish, to perform*, trans.

a) pp. spoken of any work, business, course, etc. Luke 13: 32 ἰδοὺς. Rom. 15: 28. 2 Cor. 7: 1 ἐπ. ἀγωνίστην, i. e. *to practise*. 8: 6, 11 bis. Phil. 1: 6. Heb. 8: 5 ἐπ. τὴν σκηπὴν, i. e. *to make*. Sept. for אָסַף Zech. 4: 9. אָסַף Num. 23: 23. — 2 Macc. 3: 23. Pol. 1. 37. 7. Xen. H. G. 1. 1. 26. — Heb. 9: 6 τὰς λειτουργίας ἐπιτελοῦντες, *performing the sacred rites*.—Philo de Somn. p. 653 ἐπιτελῶν λειτουργίας. Hdot. 2. 63 θυσίας. Diod. Sic. 1. 45.

b) Mid. *to come to an end, to finish*,

intrans. and seq. dat. of manner, Gal. 3: 3 *ἐναρξάμενοι πνεύματι, ὥν σαρκὶ ἐπιτελείσθε*, *having begun in the Spirit, do ye now end in the flesh?* i. e. in attachment to carnal ordinances. So Sept. *ἄρξομαι καὶ ἐπιτελέσω* for *תִּהְיֶה* 1 Sam. 3: 12.

c) trop. spoken of sufferings etc. *to accomplish*, i. e. *to undergo, to endure*, Pass. 1 Pet. 5: 9.—Mid. *ἐπιτελείσθαι τὰ τοῦ γήραος*, Xen. Mem. 4. 8. 8. id. Apol. Socr. 33.

Ἐπιτήδεως, α, ον, (ἐπιτηδῆς adv. see in Passow,) *apt, proper*, Wisd. 4: 5. Xen. Cyr. 1. 4. 17. In N. T. by impl. *needful, necessary*, James 2: 16 *τὰ ἐπιτήδεα τοῦ σώματος, things needful for the body*, i. e. the necessities of life.—1 Macc. 14: 34. Jos. Ant. 2. 15. 4. Xen. Mem. 2. 2. 10.

Ἐπιτίθημι, f. θήσω, (τίθημι,) aor. 1 *ἐπέθηκα*, aor. 2 *ἐπέθην*. On 3 plur. pres. *ἐπιτίθεισιν* Matt. 23: 4, see Buttm. §107. n. I, 1. for the imper. pres. *ἐπιτίθει* 1 Tim. 5: 22, see Buttm. l. c. n. I, 5, and for the accent in imperat. aor. 2 *ἐπέθε*s Matt. 9: 18, see Buttm. l. c. n. I, 13.—*To place or put upon, to lay upon, to impose, trans.*

a) pp. and (α) genr. seq. *ἐπὶ* c. accus. Matt. 23: 4 *φοβῆτα ἐπιτιθῆσαι ἐπὶ τοὺς ὄμους τῶν ἀνθρ.* Luke 15: 5. Acts 15: 10 *ἐπιτίθειναι ζυγὸν ἐπὶ τὸν τράχηλον* κ. τ. λ. Mark 4: 21 *λύχρον ἐπὶ τὴν λυχνίαν*. Matt. 27: 29. John 9: 15. Acts 28: 3. So Sept. for *עָלָה* Gen. 21: 14. Josh. 10: 24. *עָלָה* Gen. 25: 20, 30. — Palaeph. 32. 14. Xen. Cyr. 7. 3. 14. — Seq. acc. and dat. Acts 15: 28 *ἐπιτίθεισθαι ὑμῖν βάρος*. Luke 23: 26. John 19: 2. Trop. of a name, Mark 3: 16, 17. Sept. for *עָלָה* Dan. 1: 7. 5: 13.—Jos. Ant. 9. 7. 2 ult. Hdtan. 4. 7. 12. Xen. Oec. 17. 9. — Seq. *ἐπὶ* c. gen. Luke 8: 16 *λύχρον ἐπὶ λυχνίας*. seq. *ἐπάνω* c. gen. Matt. 21: 7. 27: 37.—(β) In the phrase *ἐπιτίθεναι τὴν χεῖρα, τὰς χεῖρας*, *to lay the hand or hands upon*, as the symbol of healing power, etc. seq. *ἐπὶ* c. accus. Matt. 9: 18. Mark 8: 25. 16: 18. Acts 9: 17. seq. dat. Matt. 19: 13, 15. Mark 5: 23. 6: 5. 7: 32. 8: 23. Luke 4: 40. 13: 13. Acts 9: 12. 28: 8. — or for benediction, inauguration, etc. seq. *ἐπὶ*

c. acc. Acts 8: 17. seq. dat. Acts 6: 6. 8: 19. 13: 3. 19: 6. 1 Tim. 5: 22. Comp. in *ἐπίθεσις*. So Rev. 1: 17 *ἐπὶ θ. τὴν δεξιὰν αὐτοῦ ἐπὶ ἐμὴ* in text. rec. Sept. c. *ἐπὶ* for *עָלָה* Lev. 1: 4. 3: 2, 13. — (γ) Spoken of stripes, *to lay on* i. e. *to inflict*, *πληγὰς ἐπιθέντες* Luke 10: 30. c. dat. Acts 16: 23. c. *ἐπὶ τινα* Rev. 22: 18. — Of punishments Diod. Sic. 11. 19. Xen. Cyr. 1. 2. 2. So Cic. pro Sext. 19 *plagas impono*.—(δ) Trop. of gifts, *to lade with, to supply with*, c. dat. Acts 28: 10 *ἐπέθεντο τὰ πρὸς τὴν χεῖραν*.—Comp. Xen. Cyr. 8. 2. 4.

b) Mid. *to set oneself upon or against any one, to set upon, to assail*, seq. dat. Acts 18: 10 *οὐδεὶς ἐπιθήσεται σοι*. So Sept. for *עָלָה* Gen. 43: 18. *עָלָה* 2 Chr. 24: 21, 25. — Jos. Ant. 1. 20. 1. Ael. V. H. 3. 19 med. Xen. Mem. 2. 1. 15. in war, Xen. An. 2. 4. 3.

c) by impl. *to add upon, to superadd*, seq. *πρὸς* c. acc. Rev. 22: 18 *ἐάν τις ἐπιθή πρὸς ταῦτα*. — Hom. Il. 7. 364. Dem. 165. 2.

Ἐπιτιμίαω, ὦ, f. ἥσω, (τιμίαω,) *to put further honour upon, to honour* e. g. the dead, Hdtot. 6. 39. Plut. Artax. 14. of things, *to set a further value upon, to estimate higher*, e. g. in price, Dem. 918. 22. *to adjudge, to confirm by a judgment*, Hdtot. 4. 43.—In N. T. spoken of an estimate or judgment put upon what is wrong or contrary to one's will, and hence *to admonish, to reprove, to rebuke*, seq. dat.

a) genr. c. dat. of pers. Matt. 16: 22. 19: 13 *οἱ δὲ μαθηταὶ ἐπιτιμήσαν αὐτοῖς*. Mark 8: 32, 33. 10: 13. Luke 9: 55. 17: 3. 18: 15. 19: 39. 23: 40. absol. 2 Tim. 4: 2. Sept. for *עָלָה* Gen. 37: 10. Ruth 2: 16.—Jos. Ant. 5. 1. 26. Dem. 558. 27. Xen. Oec. 11. 24. — With the idea of punishment, Jude 9 *ἐπιτιμήσαι σοι κύριος*, quoted from Zech. 3: 2 where Sept. for *עָלָה*. comp. Jos. Ant. 18. 4. 6. — Seq. dat. of thing, and implying a desire of restraining, e. g. spoken of winds and waves, Matt. 8: 26. Mark 4: 39. Luke 8: 24. So Sept. and *עָלָה* Ps. 106: 9. and so *עָלָה* Nah. 1: 4 where Sept. *אָפִילָה*. Of a fever, Luke 4: 39.

b) by impl. *to admonish strongly, with urgency, authority*, i. e. *to enjoin*

upon, to charge strictly, the idea of rebuke or censure being implied, e. g. demons, seq. dat. Matt. 17: 18. Mark 1: 25. 9: 25. Luke 4: 35, 41. 9: 42. Of persons, c. dat. Luke 9: 21. So seq. dat. and ἵνα, Matt. 20: 31 ὁ δὲ ὄχλος ἐπιτίμων αὐτοῖς, ἵνα σιωπήσωσιν. Mark 10: 48. Luke 18: 39. Matt. 16: 20 in Mss. Seq. dat. and ἵνα μή, i. q. to forbid strictly, Matt. 12: 16. Mark 3: 12. 8: 30.

Ἐπιτιμία, ας, ἡ, (ἐπιτιμία,) the being in good repute, i. e. in full citizenship, Dem. 230. 10. Diod. Sic. 18. 18. In N. T. spoken of the estimate fixed upon a wrong by a judge, a judicial inflection, i. e. penalty, punishment, 2 Cor. 2: 6.—Wisd. 3: 10. Philo de Praem. et Poen. init. Classic writers prefer ἐπιτίμιον.

Ἐπιτρέπω, f. πω, (τρέπω,) aor. 1 ἐπέτρεπα, aor. 2 pass. ἐπετράην Acts 28: 16. Buttm. § 96. 3, 5. § 100. n. 5.—to turn upon, to direct upon, trans. i. e. by impl. to give over to, to commit to, Hom. Od. 2. 226. Xen. An. 6. 1. 31. Sept. for ἔγγ Gen. 39: 6.—In N. T. to permit, to allow, to suffer, c. c. dat. of pers. and infin. of object expr. or implied, see Winer § 45. 2. Buttm. § 140. 1. Matt. 8: 21 ἐπιτρέπον μοι πρότερον ἀπελθεῖν καὶ θάψαι τὸν πατέρα μου. v. 31. 18: 8. Mark 5: 13. 10: 4. Luke 8: 32 bia. 9: 59, 61. Acts 21: 39. 26: 1. 27: 3. 28: 16. 1 Cor. 14: 34. 1 Tim. 2: 12.—Sept. Esth. 9: 14. Job 32: 14. Jos. Ant. 4. 8. 21. Ael. V. H. 2. 5. Xen. Cyr. 8. 4. 29. An. 1. 2. 19.—Absol. John 19: 38. Acts 21: 40. 1 Cor. 16: 7 ἐὰν ὁ κύριος ἐπιτρέπῃ, if the Lord permit. Heb. 6: 3.—Xen. Cyr. 5. 5. 22.

Ἐπιτροπή, ῆς, ἡ, (ἐπιτρέπω,) commission, charge, full-power, Acts 26: 12.—Arr. Diss. Ep. 2. 8. 5. Pol. 3. 15. 7. ib. 18. 22. 5.

Ἐπίτροπος, ου, ὁ, (ἐπιτρέπω,) pp. 'one to whom a charge is committed,' i. e. a steward, manager, agent. a) pp. Matt. 20: 8. Luke 8: 3 Χουζᾶ ἐπίτροπον Ἡρώδου, i. e. the manager of his private affairs.—Jos. Ant. 18. 6. 6 where king Agrippa makes Theanastus,

a freedman, τῆς οὐσίας ἐπίτροπον. Xen. Oec. 12. 2. ib. 21. 9.

b) i. q. ὁ παιδαγωγός, which see, i. e. a tutor, guardian, curator, usually a slave or freedman, to whose care the boys of a family were committed, who trained them up, instructed them at home, or accompanied them to the public schools, Gal. 4: 2.—Plut. Cic. p. 880. B. τί οὖν οὐκ ἐπίτροπον αὐτὸν τοῖς τέκνοις φυλάσσει; Ael. V. H. 13. 43 or 44. Xen. Mem. 2. 1. 40.

Ἐπιτυχάνω, aor. 2 ἐπέτυχον, (τυγχάνω,) to light upon, to chance to meet, c. dat. Thuc. 8. 14. Xen. Cyr. 3. 3. 5. to hit a mark, to attain one's aim, Arr. Diss. Ep. 4. 6. 28.—In N. T. genr. to attain unto, i. e. to obtain, to acquire, seq. gen. Heb. 6: 15 ἐπέτυχε τῆς ἐπαγγελίας. 11: 33. c. acc. τούτο Rom. 11: 7 in later edit. see Herm. ad Vig. p. 762. Absol. Rom. 11: 7. James 4: 2.—c. gen. Sept. Prov. 12: 27. Pol. 21. 3. 8. Xen. Oec. 2. 3. absol. Thuc. 6. 38.

Ἐπιφαίνω, f. φανῶ, aor. 1 ἐπέφηνα, aor. 2 pass. ἐπεφάνην, pp. to cause to appear upon or to, to shew before, to exhibit, trans. and trop. 3 Macc. 2: 19. Theogn. 359. Plut. Marcell. 1.—In N. T. Act. with ἐαυτὸν implied, and also Mid. or Pass. to shew oneself upon or to, i. e. to appear upon or to, spoken of light, to shine upon, intrans. Buttm. § 113. n. 2. § 130. n. 2. Math. § 496. 1.

a) pp. in Act. pres. absol. Acts 27: 20 μητέ ἄστρων ἐπιφαίνόντων. aor. 1 seq. dat. Luke 1: 79 ἀνατολή ἐξ ὕψους—ἐπιφάναι τοῖς ἐν οὐαί, where for the form ἐπιφάναι instead of ἐπιφῆναι (Act. Thorn. § 30 pen.) see Buttm. § 101. n. 2. Lob. ad Phryn. p. 24 sq.—Ael. V. H. 13. 1 pen. καὶ ἀπροόπτως ἐπέφηνε, ὥσπερ ἄστὴρ. Pol. 5. 6. 6 ἄρτι τῆς ἡμέρας ἐπιφανούσης. Pass. Ep. of Jer. 61.

b) trop. in aor. 2 pass. to be conspicuous, to be known and manifest, Tit. 2: 11 ἡ χάρις. 3: 4. Comp. Sept. for תִּהְיֶה Gen. 35: 7.

Ἐπιφάνεια, ας, ἡ, (ἐπιφάνω,) an appearing, appearance, spoken of the advent of Jesus, 2 Tim. 1: 10. of his future advent, 2 Thess. 2: 8. 1 Tim.

6: 14. 2 Tim. 4: 1, 8. Tit. 2: 13. Comp. Luke 1: 78, 79. — Of splendid celestial appearances in aid of Israel, 2 Macc. 3: 24. 5: 4. al. of the pillar of fire, Jos. Ant. 3. 14. 4. genr. Pol. 3. 94. 3. Diod. Sic. 1. 25.

Ἐπιφανής, ἑός, οὗς, ὁ, ἡ, adj. (ἐπιφαίνωμαι,) appearing upon or to, visible, Thuc. 7. 19. clear, manifest, Xen. Mem. 3. 1. 10. In N. T. splendid, i. e. trop. illustrious, memorable. Acts 2: 20 τὴν ἡμέραν κύριου τὴν μεγάλην καὶ ἐπιφανῆ, quoted from Joel 2: 31 where Sept. for מְגִלָּה, as also v. 11. Heb. 1: 7. — Pol. 1. 36. 3. ib. 1. 78. 11. of persons Jos. Ant. 5. 8. 2. Ael. V. H. 3. 19. Xen. Ag. 3. 2.

Ἐπιφανύω, f. αἰύω, (φανύω, φαίω,) to appear unto, to shine upon, trop. to give light to, to enlighten, c. dat. Eph. 5: 14. — Act. Thom. § 34 ἐπιφανοῦς γὰρ μοι ἀπὸ φροντίδος. Not found in the classics, see H. Planck in Bibl. Repos. I. p. 660. Also the form φαύω exists only in the grammarians, see Passow in φαίω.

Ἐπιφέρω, f. ἐποίω, aor. 2 ἐπήνικον, to bear or bring upon or to a person, viz.

a) pp. to bring to any one, seq. ἐπὶ c. acc. Acts 19: 12 ὥστε ἐπὶ τοὺς ἀσθενούντας ἐπιφέρεσθαι ἀπὸ τοῦ χρωτὸς αὐτοῦ σουδάριον. — Jos. Ant. 4. 8. 22. Thuc. 4. 87.

b) in the sense of to add upon, to superadd to, Phil. 1: 17 οἰόμενοι θλίψιν ἐπιφέρειν τοῖς δεσμοῖς μου. — Philo Leg. ad Cai. p. 1009 πῦρ ἐπιφέρων πυρὶ Aristoph. Rhet. 3. 6.

c) to bring upon i. e. against, in a judicial sense, of accusation etc. Acts 25: 18 αἰτίαν. Jude 9 κτλ. — Jos. Ant. 4. 8. 23 post init. Hdtan. 3. 8. 13. Pol. 5. 41. 3. — So of wrath or punishment, Rom. 3: 5 ἐπιφέρειν τὴν ὀργήν, i. e. inflicting punishment. — Jos. Ant. 2. 14. 2 ἄλλην τοῖς Αἰγυπτίοις ἐπιφέρει πληγὴν.

Ἐπιφανέω, ὦ, f. ἦσω, to cry out upon i. e. thereupon, Luke 23: 21. in acclamation, Acts 12: 22. — Esdr. 9: 47. Plut. de Herodot. malig. 34. — Seq. dat. of person upon i. e. for or against whom outcry is made, Acts 22: 24.

Comp. Butt. § 133. n. 2. Matth. § 389. — Plut. Timol. 36.

Ἐπιφώσσω, (φώσσω, φῶς,) to grow light upon, to dawn upon, intrans. Matt. 28: 1 τῇ ἐπιφωσκούσῃ sc. ἡμέρᾳ. Luke 23: 54. — Diod. Sic. 13. 18 in some edit. comp. Hdot. 3. 86.

Ἐπιχειρέω, ᾧ, f. ἦσω, (χείρ,) to lay hands upon, e. g. δειπνῶ, σίτω, Hom. Od. 24. 386, 395. to attack, Jos. de Vita sua 44. — In N. T. trop. to take in hand, to undertake, to attempt, c. c. infin. Luke 1: 1 πολλοὶ ἐπιχείρησαν ἀνατάξασθαι διήγησιν. Acts 9: 29. 19: 13. — 2 Macc. 2: 29. Pol. 1. 47. 3. Xen. Mem. 3. 6. 1. Oec. 10. 8.

Ἐπιχέω, f. εἰσω, (χίω,) to pour upon, trans. e. g. upon wounds, Luke 10: 34. Sept. for רָצַח Gen. 28: 18. 35: 14. — Jos. Ant. 2. 16. 3. Xen. Oec. 17. 9.

Ἐπιχορηγέω, ᾧ, f. ἦσω, (χορηγία q. v.) to furnish upon i. e. besides, in addition, to supply further, to superadd, trans. 2 Cor. 9: 10 ὁ ἐπιχορηγῶν σπένδμα τῷ σπειρόντι. Gal. 3: 5. 2 Pet. 1: 5, 11. Comp. Is. 55: 10 where Heb. יִרְדּוּ, Sept. διδωμι. — Eccles. 25: 22 of a wife who brings with her a large dowry. — Mid. in a reciprocal sense, to supply one another, to furnish aid mutually, Col. 2: 19 τὸ σῶμα ἐπιχορηγούμενον καὶ συμβιβάζομενον, where τὸ σῶμα is put collectively for all the parts or members, comp. Eph. 4: 16 τὸ σῶμα συναρμολογούμενον καὶ συμβ.

Ἐπιχορηγία, ας, ἡ, (ἐπιχορηγία,) supply, aid, help, Phil. 1: 19. Eph. 4: 16 διὰ πάσης ἀφῆς τῆς ἐπιχορηγίας through all the joints of supply, i. e. which afford mutual aid, comp. in Ἐπιχορηγέω.

Ἐπιχρίω, f. ἴσω, (χρίω,) to rub or smear upon, to anoint upon, seq. acc. and ἐπὶ c. acc. John 9: 6 ἐπέχρισε τὸν πηλὸν ἐπὶ τοὺς ὀφθαλμούς. Seq. acc. of the thing anointed, v. 11 ἐπέχρισί μου τοὺς ὀφθαλμούς sc. τῷ πηλῷ. — Lucian. Quom. Hist. consecr. 62 ἐπιχρίσας δὲ ταύτην sc. τὸ ὄνομα.

Ἐποικοδομέω, ᾧ, f. ἦσω, (ἐπὶ, οἰκοδομέω,) to build upon sc. as a foun-

duction, Pass. seq. *ἐπὶ* c. dat. Xen. An. 3. 4. 11. — In N. T. only trop. *to build upon*, spoken of christian faith and christian life, both in the whole church and in its individual members, as *built upon* the only foundation, Christ, and implying the constant internal and external developement of the kingdom of God and the visible church, like a holy temple progressively and unceasingly built up from the foundation; comp. 1 Cor. 3: 9, 10. See Neander Gesch. d. Pflanz. u. Leit. der chr. Kirche, I. p. 166, and in Bibl. Repos. IV. p. 245. So Pass. seq. *ἐπὶ* c. dat. Eph. 2: 20 *ἐποικοδομηθέντες ἐπὶ τῷ θεμελίῳ τῶν ἀποστόλων* κ. τ. λ. Col. 2: 7. Act. seq. acc. et *ἐπὶ* c. acc. 1 Cor. 3: 12. seq. acc. v. 14. absol. v. 10 bis. — By impl. *to build up further*, sc. in the faith and upon Christ, seq. accus. of pers. expr. or impl. Acts 20: 32 *τῷ δυναμένῳ ἐποικοδομῆσαι* sc. ὑμᾶς. Jude 20 *ἐποικ. ἐαν-τούς*. — Comp. Plut. de Monarch. et Democr. 1 init.

Ἐποκέλλω, f. εἰλῶ, (ὀκίλλω i. q. κίλλω,) *to drive or force upon*, e. g. a ship upon a shoal, etc. *to run aground*, trans. Acts 27: 41 *ἐπέκειλαν τὴν ναῦν*. — Hdot. 7. 182 *τὴν νῆα*. Pol. 4. 41. 2. Thuc. 4. 26.

Ἐπονομάζω, f. ὀνομάζω, (ἐπὶ, ὀνομάζω,) *to name upon or after*, i. e. in allusion to some other name or circumstance, Sept. for נָשָׂא Gen. 4: 17, 24, 25. al. In N. T. Pass. *to be named in addition* sc. to some other name, *to be also called*, Rom. 2: 17 *σὺ Ἰουδαῖος ἐπονομάζῃ*. — Pol. 1. 29. 2. Xen. Oec. 6. 17.

Ἐποπτεύω, f. εὐσώ, (ὀπτεύω,) *to look upon*, i. e. *to oversee, to inspect*, τὰ ἔργα Hom. Od. 16. 140. Hes. Op. et Di. 765. [712.] In N. T. genr. *to behold, to contemplate*, trans. 1 Pet. 2: 12. 3: 2. — Pol. 5. 69. 6. Dem. 168. 13.

Ἐνόπηγς, ου, ὁ, (ἐπόφομαι fut. *to ἐφοράω*), a *looker-on, spectator, eye-witness*, 2 Pet. 1: 16. — 2 Macc. 7: 35. 3 Macc. 2: 21. *overseer* Dem. 47. 4.

Ἐπος, εος, ους, τό, (ἄπον, ἔπω,) a *word*, Heb. 7: 9 *ὡς ἔπος εἰπέν* *so to speak*, see in Ἐπον a. init.

Ἐπουράνιος, ἰου, ὁ, ἡ, (ἐπὶ οὐρανός,) pp. *‘upon or above the heavens,’* i. e. *heavenly, celestial*, viz.

a) spoken of those who dwell in heaven; Matt. 18: 35 *ὁ πατήρ ὁ ἐπουράνιος*. Phil. 2: 10 *οἱ ἐπουράνιοι*, i. e. angels. — 2 Macc. 3: 39. Hom. Od. 17. 484. Il. 6. 129. — Of those who come from heaven, 1 Cor. 15: 48 bis, 49, coll. v. 47 et Phil. 3: 21. — Of the heavenly bodies, the sun, moon, etc. 1 Cor. 15: 40 bis, coll. v. 41.

b) neut. plur. τὰ ἐπουράνια, i. e. *the heavens, heaven*, Eph. 1: 20 *ἐν δεξιᾷ αὐτοῦ ἐν τοῖς ἐπουρανίοις*. 2: 6. 3: 10. So of the lower heavens, the sky, the air, as the seat of evil spirits, Eph. 6: 12, comp. in Οὐρανός and Ἀήρ. — Test. XII Patr. p. 546 sq.

c) spoken of the kingdom of heaven and whatever pertains to it, see in Βασιλεῖα c. E. g. of the kingdom itself, 2 Tim. 4: 18 *εἰς τὴν βασιλ. τῆς ἐπουρανίου*. So Heb. 3: 1 *κλήσις ἐπουράνιος*. 8: 4. 8: 5. 9: 23. 11: 16. 12: 22, coll. Rev. 21: 2. Also τὰ ἐπουράνια, things pertaining to the kingdom of God, Eph. 1: 3. or genr. things spiritual, John 3: 12.

Ἐπτά, οἱ, αἱ, τά, indec. *seven*, Matt. 15: 34, 36, 37. Acts 20: 6. al. The number *seven* was often put by the Jews for an indef. round number, Matt. 12: 45. 22: 25. Luke 11: 26. al. comp. Gen. 18: 41 sq. Ruth 4: 15. 1 Sam. 2: 5. Is. 4: 1. Prov. 26: 25. Likewise as a sacred number, of good omen, as also among the Egyptians, Arabians, Persians, etc. Acts 6: 3. Rev. 1: 4, 12, 16. 2: 1. al. comp. Gen. 21: 28. Ex. 37: 23. Lev. 4: 6, 17. al. See Gesen. Lex. Heb. art. עֶבֶר.

Ἐπτάκις, num. adv. (ἐπτά,) *seven times*, put for an indef. round number, Matt. 18: 21, 22. Luke 17: 4 bis. Sept. for עֶבֶר Ps. 119: 164. עֶבֶר עֶבֶר 2 K. 5: 10, 14.

Ἐπτακισχίλιοι, αι, α, (χιλίοι,) *seven thousand*, Rom. 11: 4, quoted from 1 K. 19: 18 where Sept. ἐπτά χιλιάδες. Sept. for עֶבֶר לָא עֶבֶר Num. 8: 22. 1 Chr. 29: 4.

Ἐπω, see Ἐπον.

Εραστός, ου, ὁ, (ἑράστω) *Erastus*, pr. name of a Christian, Acts 19: 22. Rom. 16: 23. 2 Tim. 4: 20.

Εργάζομαι, f. ἄσσομαι, depon. Mid. (ἔργον,) imperf. *εἰργάζομαι*, aor. 1 *εἰργασάμην*, perf. pass. *εἰργασμαι* as depon. 2 John 8. Xen. Mem. 2. 6. 6. comp. Butt. § 136. 3. but also in pass. signif. John 3: 21. Xen. Mem. 3. 10. 9. comp. Butt. § 113. n. 6. For the augm. see Butt. § 84. 2. — *To work*, intrans. and trans.

1. intrans. *to work, to labour*, i. e. (α) pp. *ἐν τῇ ἀμπέλῳ* Matt. 21: 28. at a trade, Acts 18: 3. 1 Cor. 4: 12. 1 Thess. 2: 9. 2 Thess. 3: 8. genr. Luke 13: 14. John 9: 4 ult. 1 Cor. 9: 6. 1 Thess. 4: 11. 2 Thess. 3: 10, 11, 12. Sept. for עָבַד Ex. 5: 18. Deut. 5: 13. — Test. XII Patr. p. 626 *ἐργ. ἐν ἔργοις γῆς*. Dem. 1048 pen. Xen. Mem. 1. 2. 57 bis. ib. 2. 7. 12. — (β) In the sense of *to be active*, i. e. to exert one's powers and faculties etc. John 5: 17 bis, ὁ πατήρ ἐργάζεται κ. τ. λ. Rom. 4: 4, 5. — (γ) Also, *to do business*, i. e. to trade, to traffic, Matt. 25: 16 *εἰργάσατο ἐν αὐτοῖς*.—Dem. 957. 27 *τινί*.

2. trans. *to work, to form by labour*, i. e. *to do, to perform, to produce*, etc.

a) genr. of things wrought, done, performed, e. g. miracles, John 6: 30 *τί ἐργάζῃ* sc. σημεῖον. Acts 13: 41 *ἔργον*, comp. Hab. 1: 5 where Sept. for עָבַד. Of sacred rites, τὰ ἑρὰ ἐργάζ. 1 Cor. 9: 13. So genr. Eph. 4: 28. Col. 3: 23. *ἔργα τοῦ θεοῦ ἐργάζεσθαι* John 6: 28. 9: 4. *ἔργον τοῦ κυρίου* 1 Cor. 16: 10. *ἔργα ἐν θεῷ ἐργασμένα*, wrought in God, i. e. in conformity to his will, John 3: 21. Sept. for עָבַד Num. 3: 7. 8: 12. עָבַד Job 33: 29. Ps. 7: 16. — Hdian. 8. 1. 14. Xen. An. 6. 3. 17. Oec. 7. 20. Antiphon. 14. 34 *ἐργ. ἔργον τοιούτων*.—Also *ἐργάζομαι ἔργον καλόν εἰς τινα* Matt. 26: 10. [ἐν τινί] Mark 14: 6. 3 John 5. τὸ ἀγαθὸν πρὸς πάντας Gal. 6: 10. τὸ κακὸν τινί Rom. 13: 10, comp. Prov. 3: 30 where Sept. for עָבַד. — c. εἰς τινα Dem. 1252. 20. Palaeph. 1. 8, 11. τινί τι Luc. D. Mort. 2. 1. Xen. Conv. 4. 30.—Trop. *to work*, sc. good or evil, *to do, to commit, to practice*, c. acc. as τὸ ἀγαθόν Rom. 2: 10. τὴν δεικνύσασθαι

Acts 10: 35, but Heb. 11: 33 see in *δευκνύσασθαι* a. τὴν ἀνομιάν Matt. 7: 23. ἀμαρτίαν James 2: 9. Sept. ἀνομιάν *ἐργ.* for עָבַד Ps. 5: 6. 6: 9. Job 34: 32. — Jos. Ant. 5. 1. 18 φόνον. Plut. Agesi. 23 mid. *ἔργον δεινόν*. Thuc. 3. 66.

b) in the sense of *to till, to cultivate*, e. g. τὴν γῆν, Sept. for עָבַד Gen. 2: 5, 15. Xen. Oec. 1. 8. In N. T. trop. spoken only of the sea, τὴν θάλασσαν *ἐργάζεσθαι*, *to cultivate the sea*, i. e. as in Engl. *to ply the sea, to follow the sea*, sc. as an occupation, as seamen, merchants, etc. Rev. 18: 17.—Appian. Hist. R. 8. 2 ναυοὶ τε χρωμένοι, καὶ τὴν θάλασσαν οἱ φοβούμενοι *ἐργάζονται*. Plut. de Solert. An. 23. X. p. 61. ed. R. τοὺς ἐργαζομένους τὴν θάλατταν. Aristot. Probl. 38. 2. So θάλαττουργεῖν Pol. 6. 52. 1. θάλαττουργοὶ of fishermen Xen. Oec. 16. 7.

c) in the sense of *to work for, to labour for, to earn*, e. g. τὴν βρώσιν John 6: 27. genr. 2 John 8. Sept. for עָבַד Prov. 31: 18. — Palaeph. 21. 2. Dem. 1358. 12. Xen. Mem. 1. 3. 5.

Εργασία, ας, ἡ, (ἐργάζομαι,) *work, labour*, Hdot. Vit. Hom. 3 ἀπὸ ἐργασίας χειρῶν. In N. T.

a) labour, i. e. trop. pains, effort, in the Latinism *ἐργασίαν διδόναι, operam dare*, Luke 12: 58, see fully in *Αἰδοῦμαι* d. a. — Jos. Ant. 3. 1. 7 μὴ σὺν πόνῳ μηδ' ἐργασίᾳ. Pol. 5. 100. 4.

b) a working, doing, i. e. practice, performance, sc. of evil, with εἰς final, Eph. 4: 19 εἰς ἐργασίαν ἀκαθ. πάσης, i. e. so as to work all uncleanness. Comp. Sept. for עָבַד 1 Chr. 6: 49. 28: 20. — Aeschin. Dial. 2. 36 πρὸς ἐργασίας πραγμάτων μοχθηρῶν.

c) work, i. e. occupation, trade, craft, Acts 19: 25. Sept. for עָבַד Jon. 1: 8. comp. Ps. 107: 23. — Dem. 503. 17. Xen. Oec. 6. 8, 9.

d) meton. earnings, gain, sc. from labour, Acts 16: 16, 19. 19: 24. — Act. Thom. 16. Dem. 1283. 28. Xen. Mem. 3. 10. 1.

Εργάτης, ου, ὁ, (ἐργάζομαι,) a worker, labourer, viz.

a) genr. sc. in the fields, Matt. 9: 37 ὁ μὲν θερισμὸς πολὺς, οἱ δὲ ἐργαταὶ ὀλίγοι. v. 38. 10: 10. 20: 1, 2, 8. Luke 10: 2 bis, 7. 1 Tim. 5: 18. James 5: 4. —

Ecclus. 19: 1. Plut. Cato M. 4. Xen. Mem. 1. 6. 11. — Trop. by Paul of labourers in the church, i. e. teachers, etc. 2 Tim. 2: 15 ἐργάται ἀνακατασκευάζοντες. So with censure, 2 Cor. 11: 13. Phil. 3: 2. — Test. XII Patr. p. 746 ἐργάτης κυρίου.

b) c. gen. a worker, doer, of any thing, i. q. ὁ ἐργαζόμενος, Luke 13: 27 ἐργάται τῆς ἀδικίας, workers of iniquity, evil-doers. — 1 Macc. 3: 6. Xen. Mem. 2. 1. 27.

c) a workman, artisan, Acts 19: 25. — Luc. Somn. 2. Xen. Hiero 6. 11.

Ἔργον, ου, τό, (obsol. ἔργω to do,) work, i. e.

a) labour, business, employment, something to be done, viz. (α) genr. Mark 13: 34 καὶ τοὺς δούλους τοῦ κυρίου αὐτοῦ. Eph. 4: 12 εἰς ἔργον διακονίας. 1 Tim. 3: 1. Sept. for עֲשֵׂה Gen. 2: 2. 39: 11. Ex. 35: 2. — Luc. D. Deor. 17. 1 ἐν ἔργῳ ἦσαν. Xen. Oec. 7. 6. ib. 20. 16, 19. — Of the work which Jesus was sent to fulfil on earth, τὸ ἔργον John 17: 4. τὰ ἔργα John 5: 20, 36. 10: 38. τὸ ἔργον τοῦ πατρὸς sc. ὃ δέδωκε μοι ἵνα ποιῶ, John 4: 34. 9: 4. comp. 17: 4. So τὸ ἔργον τοῦ κυρίου, the work of the Lord, i. e. which he began and left to be continued by his disciples, i. q. the cause of Christ, the gospel-work, 1 Cor. 15: 58. 16: 10. Phil. 2: 30. Also of this work as committed to apostles and teachers, 2 Tim. 4: 5 ἔργον ποιῆσον ἀγγελοῦ. Acts 13: 2. 14: 26. 15: 38. Phil. 1: 22. Further, ἔργον τοῦ θεοῦ, work of God, i. e. which God requires, duty towards him, John 6: 28, 29. Rev. 2: 26. — (β) in the sense of undertaking, attempt, Acts 5: 38. 2 Tim. 4: 18. Sept. for עָשָׂה Deut. 15: 10. עָשָׂה Job 34: 21. — Wisd. 2: 12.

b) work, i. e. deed, act, action, something done, viz. (α) genr. as ἔργον ἐργάζεσθαι, to work a work, to do a deed, Acts 13: 41 bis, quoted from Hab. 1: 5 where Sept. for עָשָׂה comp. Buttm. § 131. 3. — Hdian. 2. 3. 17. Xen. Conv. 1. 1. Mem. 3. 5. 3. — So of the works of Jesus, miracles, mighty deeds, Matt. 11: 2. John 7: 3. 21. 14: 10, 11, 12. 15: 24. Of God, Heb. 3: 9 εἶδον τὰ ἔργα μου, from Ps. 95: 9 where Sept. for עָשָׂה.

(β) where λόγος and ἔργον, word and deed, stand in contrast. Luke 24: 19 δυνατός ἐν ἔργῳ καὶ ἐν λόγῳ. Col. 3: 17 ἐν λόγῳ ἢ ἐν ἔργῳ. Acts 7: 22. Rom. 15: 18. 2 Cor. 10: 11. Tit. 1: 16. — Ecclus. 3: 8. Luc. Toxar. 35. Xen. Hi. 7. 2. comp. Jos. Ant. 4. 2. 3. — So by impl. James 1: 25 οὐκ ἀκουστής—ἀλλὰ ποιητής ἔργου, i. e. not a hearer of the word only, but a doer of the deed.

(γ) of the works of men in reference to right and wrong, as judged by the moral law, the precepts of the gospel, etc. (1) genr. Matt. 23: 3, 5 πάντα τὰ ἔργα αὐτῶν ποιοῦσι πρὸς τὸ διαθῆναι τοῖς ἀνθρώποις. John 3: 20, 21. Acts 26: 20. Rom. 3: 27. Gal. 6: 4. So κατὰ τὰ ἔργα ἀποδιδόναι, etc. to reward according to one's works, Rom. 2: 6. 2 Cor. 11: 15. 1 Pet. 1: 17. Rev. 20: 12. So Sept. and ὅς Prov. 24: 12. Jer. 50: 29. — (2) of good works, with epithets, e. g. ἔργον ἀγαθόν, ἔργα ἀγαθὰ, a good deed, good works, i. e. either benefit, kindness, Acts 9: 36. 1 Tim. 6: 18. or, well-doing, virtue, piety, Rom. 2: 7. 13: 3. Eph. 2: 10. 2 Thess. 2: 17. Heb. 13: 21. (comp. Xen. Cyr. 8. 1. 12. Mem. 2. 1. 20.) ἔργον καλόν, ἔργα καλὰ, a good deed, good works, i. e. a pious act, well-doing, virtue, etc. Matt. 5: 16. Mark 14: 6. Tit. 2: 7. Heb. 10: 24. 1 Pet. 2: 12. (comp. Xen. Mem. 2. 6. 35.) τὰ ἔργα ἐν δικαιοσύνῃ i. q. τὰ δίκαια, Tit. 3: 5. ἔργον τέλειον, perfect work, i. e. full, complete in well doing, James 1: 4. Without epithet, John 8: 39 τὰ ἔργα τοῦ Ἀβραάμ. James 3: 13. — (3) of evil works, with epithets, e. g. ἔργα πονηρά, wicked works, evil deeds, John 3: 19. Col. 1: 21. 1 John 3: 12. ἔργα νεκρά, dead works, i. e. sinful, Heb. 6: 1. ἔργα ἄνομα 2 Pet. 2: 8. ἔργα ἀσβείας Jude 15. ἔργα τοῦ σκότους, i. e. of moral darkness, sin, Rom. 13: 12. ἔργα τῆς σαρκός, carnal works, Gal. 5: 19. (Xen. Cyr. 1. 2. 3 ἔργ. πονηρὰ καὶ αἰσχρὰ. An. 5. 7. 32 ἔργα ἀσβεῖς.) So without epithet, by impl. Rev. 2: 6 οὐ μισῶ τὰ ἔργα τῶν Νικολαϊτῶν. v. 13, 22. 3: 1. 18: 6. 1 Cor. 5: 2. John 8: 41, coll. v. 44. — (4) of works of the law, ἔργα τοῦ νόμου, i. e. required by or conformable to the Mosaic moral law; so of a course required by this law,

Rom. 2: 15 τὸ ἔργον τοῦ νόμου. or conformable to this law, Rom. 3: 20. Gal. 2: 16. So with τοῦ νόμου implied, in Paul's writings, Rom. 4: 2, 6. 9: 11. 11: 6. Eph. 2: 9. 2 Tim. 1: 9. al.—(5) of works of faith, ἔργα πίστεως, i. e. springing from faith, combined with faith, e. g. ἔργα πίστεως, 1 Thess. 1: 3. 2 Thess. 1: 11. So with τῆς πίστεως implied Heb. 6: 10, and in the Ep. of James c. 2: 14, 17—26. comp. esp. v. 22, 26. See Bibl. Repos. IV. p. 696 sq.

c) *work*, i. e. *thing wrought*, something made, created, *genr.* of men, Acts 7: 41 ἐν τοῖς ἔργοις τῶν χειρῶν, i. e. an idol, 1 Cor. 3: 13, 14, 15. 9: 1. Sept. for עֲשֵׂה Deut. 27: 15. 2 K. 19: 18. לָעֲשֶׂה Ps. 9: 17. — Hdian. 8. 4. 4. Xen. Mem. 3. 10. 7. Oec. 6. 13. — Of the works of God, *genr.* Acts 15: 18 γινώσκου τῷ θεῷ πάντα τὰ ἔργα αὐτοῦ. Rom. 14: 20. Phil. 1: 6. 2 Pet. 3: 10. Rev. 15: 3. Heb. 1: 10 ἔργα τῶν χειρῶν σου τίθεν οὐρανοί, quoted from Ps. 102: 26 where Sept. for עֲשֵׂה, as also Ps. 103: 22. 104: 32. comp. Is. 64: 8. for לָעֲשֶׂה Is. 45: 11.—Hom. II. 19. 22.—So of works implying power, and put for *power*, *might*, e. g. of God, John 9: 3 ἵνα φανερωθῇ τὰ ἔργα τοῦ θεοῦ ἐν αὐτῷ. Of Satan, 1 John 3: 8 ἵνα λύσῃ τὰ ἔργα τοῦ διαβόλου, i. e. *destroy* his power. AL.

Ἐρεθίζω, f. ἰσθ, (ἐρεῖθω, ἔρις,) to *excite*, pp. to *anger*, i. e. to *provoke*, to *irritate*, trans. Col. 3: 21 τὰ τέκνα ὑμῶν. — 1 Macc. 15: 40. Test. XII Patr. p. 650 i. q. παροξύνειν. Hom. II. 4. 5. Xen. Ven. 10. 14, 15.—Also to *action*, i. e. to *incite*, to *stimulate*, 2 Cor. 9: 2. — Arr. Dias. Ep. 2. 23. 13. to *enjoyment*, Anacr. 22. 5.

Ἐρείδω, f. εἰσω, to *fix firmly*, trans. Hom. II. 22. 112. Pol. 2. 33. 3. In N. T. intrans. c. ταυτόν impl. to *become fixed*, to *stick fast*, as a ship upon a sandbank Acts 27: 41. Comp. Butt. § 130. n. 2. — Hom. Od. 22. 450. Gr. Anth. II. 242 μαστὴν ἐπὶ μαστὸν ἐρείδουσ. trans. Pol. 3. 46. 1. See Butt. Lexil. p. 112 sq.

Ἐρεύγομαι, f. ξομαι, depon. Mid. pp. 'to eject through the mouth,' hence to *vomit*, Hom. Od. 9. 374. trop. of the

sea, a volcano, Hom. Od. 5. 403. Pind. Pyth. 1. 40. of a river emptying itself, Diod. Sic. 2. 11: App. B. Mithr. 103. of a cry of men or animals, to *belch out*, to *bellow*, Theocr. Id. 13. 58. Hom. II. 20. 403.—Hence in N. T. and in Alexandrine usage, to *speak out*, to *utter*, trans. Matt. 13: 35 ἐρεῖζομαι κακρυμμένα. Sept. for עֲרִיצָה Ps. 19: 2. 119: 171. 145: 7. See Sturz. de Dial. Alex. p. 167 sq. Lob. ad Phr. p. 63 sq.

Ἐρευνάω, ὦ, f. ἦσω, to *search into*, to *investigate*, to *explore*, trans. τὰς γραφάς John 5: 39. 7: 52. τὰς καρδίας Rom. 8: 27. Rev. 2: 23. τὰ βάθη τοῦ θείου 1 Cor. 2: 10. seq. ποῖος 1 Pet. 1: 11. Sept. for עֲרִיצָה Gen. 44: 12. 1 K. 20: 6. עֲרִיצָה 2 Sam. 10: 3.—Hdian. 7. 6. 12. Xen. Cyr. 1. 2. 12.

Ἐρέω, see in Εἶπον.

Ἐρημία, ας, ἡ, (ἔρημος,) a *solitude*, *desert*, i. e. an uninhabited and uncultivated tract of country, Matt. 15: 33. Mark 8: 4. 2 Cor. 11: 26. Heb. 11: 38. Sept. for עֲרִיצָה Ez. 35: 4. — Jos. Ant. 3. 10. 3. Xen. H. G. 5. 4. 41. Comp. Calmet art. *Desert*. Jahn § 17.

Ἐρημος, ου, ὁ, ἡ, adj. *solitary*, *desert*, viz.

a) pp. of a place or region uninhabited and uncultivated, Matt. 14: 13 εἰς ἔρημον τόπον. v. 15. Mark 1: 35, 45. 6: 31, 32, 35. Luke 4: 42. 9: 10, 12. Sept. for עֲרִיצָה Jer. 33: 10, 12.—Hdian. 8. 4. 23. Xen. Cyr. 3. 2. 1. — In the sense of *deserted*, *desolate*, *laid waste*, Matt. 23: 38 et Luke 13: 35 ὁ οἶκος ὑμῶν ἔρημος, and so Acts 1: 20. comp. Ps. 69: 26 where Niph. עֲרִיצָה, Sept. ἡρημομένη. Acts 8: 26 see in Γάζα II. So Sept. and עֲרִיצָה Neh. 2: 17. עֲרִיצָה Lev. 26: 31, 33.—πόλις Pol. 9. 8. 9. Xen. An. 1. 5. 4.—Spoken of a female, *solitary*, *destitute*, sc. of a husband, unmarried, Gal. 4: 27 πολλά τὰ τέκνα τῆς ἐρήμου κ. τ. λ. quoted from Is. 54: 1 where Sept. for עֲרִיצָה. — Diod. Sic. 16. 37 ἔρημος συμμάχων. comp. Xen. Cyr. 7. 3. 12.

b) as subst. ἡ ἔρημος sc. χεῖρα, a *solitude*, *desert*, i. q. ἐρημία, i. e. an uninhabited and uncultivated tract of country, Matt. 3: 3 φωνὴ βοῶντος ἐν τῇ

ἐρήμῳ, and so Mark 1: 3. Luke 3: 4. John 1: 23, all quoted from Is. 40: 3 where Sept. for מִדְבָּר. Matt. 11: 7. 24: 26. Luke 5: 16 ἡποκαρῶν ἐν ταῖς ἐρήμοις. 7: 24. 8: 29. Rev. 12: 6, 14. 17: 3. Of a desert as adapted to pasturage, i. e. uninhabited etc. Luke 15: 4, coll. Matt. 18: 12 τὰ ὄρη. Jahn §17. — Spoken of the desert of Judea, i. e. the southeastern part of Judea, from the Jordan along the Dead sea, which was mostly uninhabited, Matt. 3: 1. Luke 1: 80. 3: 2. Mark 1: 4, coll. v. 5. comp. Judg. 1: 16 where Sept. for מִדְבָּר. Of the desert or mountainous region where Jesus was tempted, probably near Jericho, Matt. 4: 1. Mark 1: 12, 13. Luke 4: 1. Of a desert prob. between the Mount of Olives and Jericho, Acts 21: 38, comp. Jos. Ant. 20. 8. 6. John 11: 54 see in Ἐρημί. — Of the Arabian desert, between Mount Sinai and Palestine, Acts 7: 30 ἐν τῇ ἐρ. τοῦ ὄρους Σ. v. 36, 38, 42, 44. 13: 18. John 3: 14. 6: 31, 49. 1 Cor. 10: 5. Heb. 3: 8, 17. So Sept. and מִדְבָּר Ps. 78: 15, 19. 136: 16. See Bibl. Repos. II. p. 765 sq. Calmet p. 412 sq.

Ἐρημός, ὠ, f. ὠσω, (ἐρημος,) to desolate, to lay waste, trans. Sept. for מְחַרֵּב Is. 37: 18. Thuc. 5. 4. In N.T. only Pass. to be made desolate, to be laid waste, e. g. βασιλεία Matt. 12: 25. Luke 11: 17. πόλις Rev. 18: 19. πλοῦτος, i. e. to be destroyed, to come to nought, Rev. 18: 16. So of a person, Rev. 17: 16 ἡερημωμένην ποιήσουσιν τὴν πόρνην, i. e. shall make her desolate, shall despoil her. So Sept. for מְחַרֵּב Jer. 26: 9. Ez. 26: 19. Niph. מְחַרֵּב Is. 54: 3. Ez. 32: 15. — Eccles. 21: 5 πλοῦτον. Xen. Ag. 1. 20 χώρα.

Ἐρημωσις, εως, ἡ (ἐρημός,) desolation, a laying waste, Luke 21: 20. Matt. 24: 15 et Mark 13: 14 τὸ βδελύγμα τῆς ἐρημώσεως, see in Βδελύγμα b. Sept. for מְחַרֵּב Jer. 7: 34. מְחַרֵּב Jer. 4: 7. 2 Chr. 36: 21. — Arr. Al. M. 1. 9. 13.

Ἐρίζω, f. ἴσω, (ἐρις,) to strive, to wrangle, Hom. II. 1. 277. Luc. D. Deor. 13. 1. In N. T. by impl. to cry out, to be vociferous, like wranglers, intrans. Matt. 12: 19 οὐκ ἐρίσει, οὐδὲ κραυγάζει,

quoted from Is. 42: 2 where Heb. אִישׁ אֲרֵיב לֹא יִבְכֶּה, Sept. οὐ κλαύσει, οὐδὲ ἀνήσει, i. e. he shall not cry, neither lift up, sc. his voice.

Ἐριθεία, ας, ἡ, or ἐριθεία, (ἐριθείω to work for hire, to be hireling, venal, sc. in striving for office, Aristot. Polit. 5. 3, fr. ἐριθός a hireling, a labourer, Hom. II. 18. 550. Dem. 1336. 6,) party-strife, contention, rivalry, Phil. 1: 17 οἱ μὲν ἐξ ἐριθείας. 2: 3. James 3: 14, 16. Rom. 2: 8. plur. 2 Cor. 12: 20. Gal. 5: 20. — Ambitus, venal strife for office, Aristot. Polit. 5. 2, 3. Hesych. ἐριθεία ἡ διὰ λόγων φιλονεικία.

Ἐριον, ου, τό, (dim. fr. τὸ ἔρος, εἶρος, but only as to form,) wool, Rev. 1: 14. Heb. 9: 19, where comp. Lev. 14: 4 sq. 49 sq. Jos. Ant. 4. 4. 6. Sept. for מִדְבָּר Is. 1: 18. Prov. 31: 13. — Hdian. 5. 5. 6. Xen. Mem. 2. 7. 12, 13.

Ἐρις, εδος, ἡ, acc. ἔριν Phil. 1: 15, see Buttm. § 44. plur. ἐριδες 1 Cor. 1: 11, also ἐρις 2 Cor. 12: 20, see Winer § 9. p. 61. Matth. § 80. n. 8. — Strife, contention, wrangling, Rom. 13: 13 μὴ ἐριδι καὶ ζηλῶ. 1 Cor. 1: 11. 3: 3. 2 Cor. 12: 20. Gal. 5: 20. 1 Tim. 6: 4. Tit. 3: 9. — Eccles. 40: 5, 9. Ael. V. H. 2. 21. Xen. Cyr. 2. 3. 15. — Meton. love of strife, Rom. 1: 29. Phil. 1: 15. — Hdian. 3. 2. 13.

Ἐρίφιον, ου, τό, (dim. of ἔριφος,) a young kid, kidling, Matt. 25: 33, coll. v. 32.

Ἐρίφος, ου, ὁ, ἡ, a kid, young goat, pp. Luke 15: 29. Sept. for מִדְבָּר Gen. 27: 9. 38: 17. מִדְבָּר Ex. 12: 5. מִדְבָּר Gen. 37: 31. — Theocr. Id. 8. 50. Luc. Bacch. 1. — In Matt. 25: 32, kids are put as the emblem of wicked men, because of their inferior value, lechery, etc. comp. Lev. 16: 5—26.

Ἐρμᾶς, ᾶ, ὁ, Hermas, pr. n. of a Christian, Rom. 16: 14.

Ἐρμηναία, ας, ἡ, (ἐρμηνεία,) interpretation, explanation, 1 Cor. 14: 26. Meton. for faculty of interpreting, as a charisma, 1 Cor. 12: 10. — Eccles. 47: 17. Luc. quom. Hist. conscr. 45. speech, as the interpreter of thought, Xen. Mem. 4. 3. 11.

Ἑρμηνεύω, f. *νίσσι*, to interpret, i. e. to explain, to declare, Luc. Abdic. 18. Xen. Mem. 1. 2. 52. In N. T. to translate sc. from one language to another, John 1: 39, 43, *Κηφᾶς, ὃς ἑρμηνεύεται Πέτρος*. 9: 7. Heb. 7: 2. Sept. for Ch. עֲזַרְיָה Ezra 4: 7.—Xen. An. 5. 4. 4.

Ἑρμῆς, οὐ, ὁ, *Hermes*, pr. name, a) of a Christian at Rome, Rom. 16: 14. —b) i. q. *Mercury* in heathen mythology, the son of Jupiter and Maia, the messenger of the gods, the patron of eloquence, learning, and traffic. Acts 14: 12.

Ἑρμογένης, εὖς, οὖς, ὁ, *Hermogenes*, pr. n. of a man who deserted Paul, 2 Tim. 1: 15.

Ἑρπετόν, οὐ, τό, (pp. neut. of *ἑρπετός* creeping, fr. *ἔρπω*), a creeping animal, reptile, Acts 10: 12. 11: 6. Rom. 1: 23. James 3: 7. Sept. for עֲרֹב Gen. 1: 24. 6: 7. *וְרֶמֶשׂ* Gen. 1: 20. Lev. 11: 41 sq.—Pind. Pyth. 1. 25. Luc. Philops. 9. comp. Xen. Mem. 1. 4. 11.

Ἑρυθρός, ᾶ, ὄν, *red*, in N. T. only in ἡ *ἐρυθρὰ θάλασσα*, the Red Sea, Acts 7: 36. Heb. 11: 29. On the passage of this sea by the Israelites, see in Bibl. Repos. II. p. 753 sq. Sept. for *הַיָּם הָאֵדֻם* Ex. 10: 19. 13: 8. al.—1 Macc. 4: 9. Hdot. 1. 1. Diod. 8. 3. 18.

ἔρχομαι, f. *ἐλεύσομαι*, aor. 2 *ἤλθον*, perf. *ἐλήλυθα*, pluperf. *ἐληλύθειν*. In the common Greek the forms of *εἰμι* were more used for the imperat. imperf. and future, but in N. T. imper. *ἔρχου*, pl. *ἔρχεσθι*, Matt. 8: 9. John 1: 40. al. instead of *ἔλθι*, *ἔτι*; imperf. *ἔρχόμεν* Mark 1: 45. al. Plato de Leg. 3. p. 685. A, instead of *ῥέν* or *ῥα*; fut. *ἐλεύσομαι* Matt. 9: 15. 1 Cor. 4: 19, instead of the more Attic *εἰμι*, as also in Hdot. 1. 142. ib. 5. 125. See Buttm. § 114. p. 282. § 108. V. 4. 5. Matth. § 234. Winer § 15. p. 78. H. Planck in Bibl. Repos. I. p. 685. —To come, to go, to move or pass along, intrans. sc. in any direction, as marked by the adjuncts or often simply by the context. The forms from *ἐλθεῖν*, however, more frequently signify to come,

so that e. g. *ἤλθεν* is rarely used of one who goes from or away (Luke 2: 44), while the forms from *ἔρχεσθαι* are used indifferently of both directions; see Buttm. Ausf. Sprachl. II. p. 137 sq.

1. to go, with adjuncts implying motion from a place or person to another.

a) present and imperf. seq. *εἰς* c. acc. of place, John 6: 17 *ἤρχοντο πέραν τῆς θαλάσσης, εἰς Καπernaούμ*. Seq. acc. *ὁδόν*, to go one's way, Acts 9: 17. comp. Buttm. § 131. 2, 3. (Xen. An. 2. 2. 10.) Seq. *σύν τινι* John 21: 3.—Present in a praeter sense, in serm. obliq. Heb. 11: 8. see Buttm. § 137. n. 7.

b) improperly aor. 2 *ἤλθον*, absol. Mark 11: 13. seq. *πρός τινα* Luke 15: 20. coll. v. 18. seq. acc. of distance, *ὁδόν ἡμίρας*, Luke 2: 44. Buttm. § 131. 8.—Xen. An. 3. 1. 5, 6. See above.

2. to come, with adjuncts implying motion to or towards any person or place, viz.

a) pp. spoken of persons. (α) absol. Matt. 8: 9 *λέγω σοι, πορεύεσθι, καὶ πορεύεται· καὶ ἄλλα, ἔρχου, καὶ ἔρχεται*. Mark 4: 4. 6: 31. John 1: 40. Acts 5: 15. al. saepiss. —Xen. An. 1. 3. 10. —Present in an historical sense, i. e. instead of the Aorist, Buttm. § 137. n. 7. Matth. § 504. 1. Winer § 41. 2. c. Matt. 25: 11 *ὕστερον δὲ ἔρχονται καὶ αἱ λοιπαὶ παρθέναι*, coll. v. 10. Matt. 25: 19. Mark 2: 18. John 20: 18. 3 John 3.—Present apparently in a future sense, but only of what is certainly to take place, Winer § 41. 2. Matth. § 504. 3. Luke 3: 16 *ἔρχεται δὲ ὁ ἰσχυρότερός μου*. John 4: 25. 14: 3, 30. 1 Cor. 4: 5. Rev. 1: 7. Especially in the phrase *ὁ ἐρχόμενος*, the coming, i. e. the future one, he who shall come, the Messiah, Matt. 11: 3. 21: 9. Luke 7: 19, 20. John 12: 13. also John 6: 14. 11: 27. So in the periphrase of the name Jehovah, *ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος* Rev. 1: 4, 8. 4: 8. See in *Εἰμι* I. d.—By a species of pleonasm, the particip. *ἐλθόν* is prefixed to other verbs in which the idea of coming is already presupposed, in order to render the idea more full and complete. Matt. 2: 23 *καὶ ἐλθὼν κατένηκεν εἰς πόλιν λεγ. Ναζαρέτ*, as in Engl. he came and dwell. 8: 2. Mark 5: 23.

12: 14. 16: 1. Luke 7: 3. Eph. 2: 17. al. Comp. in Ἀνίστημι II. d. See Winer § 67. 2. Matth. § 557. n. 1. Passow a. voc. 3 c.—Hom. II. 16. 521. Xen. Cyr. 2. 2. 6.

(β) with adjuncts marking *object* or *purpose*, e. g. seq. infin. Matt. 2: 2 ἤλθον προσκυνῆσαι αὐτῷ. Mark 2: 17. Luke 4: 34. al. Buttm. § 140. 2. Winer § 45. 3. b.—Seq. particip. fut. Matt. 27: 49 εἰ ἔρχεται ἡλίος σώσων αὐτόν. Acts 8: 27. Buttm. § 144. 3.—Plato Euthyphr. 1. Xen. An. 7. 1. 28.—So c. part. pres. implying *purpose* and *manner*, Luke 13: 7 τρέφατε τὴν ἔρχομαι ζητῶν καρπὸν. comp. Passow a. voc. 3. c.—Plato Phaedo. p. 100. B.—Seq. ἵνα, John 10: 10. 12: 9, 46, 47.

(γ) c. dat. of pers. either pleonastic, in respect *to, for*, Winer, § 31. 3. Buttm. § 133. n. 2. Matth. § 389. or directly for *πρός τινα*, Winer § 31. 2. p. 174. Matt. 21: 5 ὁ βασιλεὺς σου ἔρχεται σοι. Rev. 2: 5, 16.—Comp. Fabr. Pseudep. V. T. I. p. 594 εἰς ἤλθον τῇ πόλει. Hdian. 3. 1. 6 Ἀιγῆνοι δὲ ἤλθον αὐτῷ σύμμαχοι.—So c. dat. of thing, as *manner* or *instrumentum*. John 21. 8 οἱ δὲ ἄλλοι μαθηταὶ τῷ πλοιαρίῳ ἤλθον. Buttm. § 133. 3.

(δ) c. adv. of place, Matt. 8: 29 ἤλθεις ὧς κ. τ. λ. Mark 5: 27. Luke 10: 1. John 4: 16. 8: 14. So c. adv. et infin. of purpose, John 4: 15 μηδὲ ἔρχομαι ἐνθάδε ἄντις. Also ἔρχ. ὡς εἰς τοῦτο, Acts 9: 21.

(ε) construed with prepositions, viz. (1) ἀπό c. gen. of place Acts 18: 2 ἀνελθόντα ἀπὸ τῆς Ἰταλλίας. Mark 1: 9. 7: 1. al. (Palaeph. 6. 6.) c. gen. of pers. *from* a person, Mark 5: 35. John 3: 2. Gal. 2: 12.—(2) εἰς c. acc. of place, *to come into*, e. g. εἰς τὴν οὐρανὴν, *to enter*, Matt. 2: 11. Luke 14: 1. a country, city, etc. *to come to or into*, Mark 5: 1. 8: 10. John 11: 38. Acts 8: 40. Gal. 2: 11. 1 Tim. 1: 15. al.—c. acc. of purpose, i. e. εἰς final, John 1: 7 οὗτος ἤλθεν εἰς μαρτυρίαν. 4: 45 εἰς τὴν ἰουδαίαν, i. e. to attend the feast. 11: 56. With εἰς repeated, both of place and final, John 9: 39. 2 Cor. 2: 12.—(3) ἐκ c. gen. of place whence, Luke 5: 17. John 3: 31. 7: 41. ἐκ et εἰς John 4: 54.—(4) ἐν c. dat. of manner, Luke 22: 42.—(5) ἐπὶ c. gen. of thing, implying rest upon,

Matt. 24: 30 ἐπὶ τῶν νεφελῶν.—c. acc. of place upon or to which one comes, Mark 6: 53 ἐπὶ τὴν γῆν Γενν. Luke 19: 5. 24: 1. Acts 12: 10. c. acc. of object or purpose, Matt. 3: 7 ἐπὶ τὸ βάπτισμα αὐτοῦ. c. acc. of person, *to come to or before* any one, Acts 24: 8. *to come upon* any one, e. g. τὸ πνεῦμα, Acts 19: 6. Matt. 3: 16. (Test. XII Patr. p. 545.) also, *to come against*, Luke 14: 31.—Xen. An. 3. 1. 24.—(6) ἕως αὐτοῦ, Luke 4: 42.—(7) κατὰ c. acc. *to move to, toward, along by*, Acts 16: 7. Luke 10: 33.—(8) μετὰ c. acc. of pers. *to come after* ac. in time, *to follow*, *to appear later*, Acts 13: 25. 19: 4.—(9) ὀπίσω c. gen. of pers. *to come after*, i. e. *to follow*, trop. to become the follower, disciple, of any one, Matt. 16: 24. Luke 19: 23. 14: 27. Of time, *to come after*, *to appear later*, Matt. 3: 11. John 1: 27.—(10) παρὰ c. gen. of person, *to come from* any one, i. e. as sent, Luke 8: 49.—c. acc. of place, at, near, along, κ. τὴν θάλασσαν. Matt. 15: 29.—(11) πρὸς c. acc. of person *to whom* one comes, and this is the more usual construction, Matt. 7: 15. Mark 2: 13. Luke 7: 7. John 3: 2. 11: 19. 14: 6, 23. al. saep. c. acc. of thing, John 3: 20, 21.

b) in the sense of *to come forth* so. before the public, *to appear*, *to make one's appearance*. Matt. 11: 14 αὐτός ἐστιν ἡλίας ὁ μέλλων ἔρχεσθαι. v. 19. Mark 9: 11, 12. Gal. 3: 19. 2 Pet. 3: 3. al. Pres. in fut. sense, Matt. 17: 11. 1 Cor. 15: 35. Comp. above in a. α.—Seq. part. pres. of manner, comp. above in a. β. Matt. 11: 19. Luke 7: 33. John 1: 31.—So ἐν σαρκί, i. e. come, appeared, in the flesh, spoken of Christ, 1 John 4: 2. 2 John 7. (Ep. Barnab. c. 5.) ἐπὶ τῷ ὀνόματι τινοῦ Matt. 24: 5, see in Ἐπί II. 3. c.

c) in the sense of *to come again* or *back*, *to return*, absol. Luke 15: 30 ἤλθεν, of the prodigal son. Rom. 9: 9. Heb. 13: 23. ἕως ἔρχομαι, Luke 19: 13. John 21: 22. ἤλθων pleonastic, see above in a. α. Matt. 5: 24. Luke 18: 6. al. So seq. infin. of purpose, 2 Thess. 1: 10. seq. particip. pres. of manner, John 9: 7 ἤλθς βλέπων, he came back seeing, comp. above in a. β. seq. εἰς c. acc. of place, Matt. 2: 21. seq. πρὸς

c. accus. of person, John 7: 45. 14: 18, 28.

d) metaph. of persons, e. g. seq. *διά*, as *ἔλθων δι' ὕδατος καὶ αἵματος*, 1 John 5: 6, see in *Διά* I. 4. b. — Seq. *εἰς*, as *εἰς αὐτὸν ἔλθων*, coming to himself, i. e. recovering his right mind, Luke 15: 17. *εἰς χειρὸν ἔλθουσα*, growing worse, Mark 5: 26. *εἰς ἀπελεγμὸν* Acts 19: 27. *εἰς κλίβαν*, i. e. to be condemned, John 5: 24. *εἰς ἐπλῆρσιν* 1 Tim. 2: 4. (Cebet. Tab. 12 *εἰς τὴν ἀληθινὴν παιδύλαν ἔλθειν*.) 2 Cor. 12: 14. *εἰς τὴν ὥραν ταύτην*, John 12: 27. — Xen. Cyr. 6. 2. 29. — Seq. *ἐκ*, Rev. 7: 14 *ἐκ τῆς θλίψεως*, i. e. have escaped from.

e) trop. spoken of things, e. g. (α) of time, as *ἐλεύσονται ἡμεῖς* Matt. 9: 15. *ἦλθεν ὁ ἐκλυθεὶς ἡ ὥρα*, John 16: 4, 32. Acts 2: 20. 3: 20. al. Present in a future sense, of a time near and certain, *to be coming, to be near*, comp. above in a. α. Luke 23: 29 *ἰδοὺ ἔρχονται ἡμεῖς*. John 4: 35. 9: 4. Heb. 8: 8. So part. *ἐρχόμενος*, coming, i. e. future, as *αἰὼν* Mark 10: 30. Luke 18: 30. *τὰ ἐρχόμενα ἀπαγγεῖλῃ* John 16: 13. (Sept. for *ἔλθῃ* Is. 44: 7.) *ἔσθῃ* Acts 18: 21. — Jos. Ant. 6. 9. 1. ib. 6. 11. 9. — (β) of the kingdom of God, *to come*, i. e. to be established, Matt. 6: 10. Mark 11: 10. al. — (γ) of good or evil, e. g. of a good result, Rom. 3: 8. seq. *εἰς τι* Phil. 1: 12: seq. *ἐπὶ τινα*, *to come upon*, e. g. *ἡ εἰρήνη* Matt. 10: 13. So of evil, guilt, etc. seq. *ἐπὶ τινα*, *to come upon*, i. e. to happen to, to be laid upon, e. g. *πάντα* John 18: 4. *ὀργή* Eph. 5: 6, and so Rev. 11: 18. 18: 10. *ἡ ὀργή ἢ ἐρχομένη*, the wrath to come, 1 Thess. 1: 10. of guilt, *αἷμα*, Matt. 23: 35. So of offences, *to come, to arise*, Matt. 18: 7. — (δ) genr. of a voice, c. *ἐκ*, Mark 9: 7. of a star, Matt. 2: 9. of floods, Matt. 7: 25, 27. of rain, Luke 12: 54. Heb. 6: 7. of wind, John 3: 8. of utensils, *to be brought*, Mark 4: 21. So of a law, faith, etc. *to come*, i. e. to be announced, made known, Rom. 7: 9. Gal. 3: 23. *ἔρχ. εἰς τὸ φανερόν*, *to come abroad*, i. e. be manifested, Mark 4: 22. *ὅταν δὲ ἔλθῃ τὸ τέλειον, when that which is perfect is come*, is established, 1 Cor. 13: 10. AL.

Ἔρω, see in *Εἶπον*.

Ἐρωτάω, ὦ, f. ἦσα, (kindred with *ἐρομαι*), *to ask*, c. c. acc. of person and also acc. of thing or other adjunct, Buttm. § 131. 4, 5.

a) *to ask*, i. e. *to interrogate, to inquire of*, c. acc. of pers. Matt. 16: 13 *ἠρώτα τοὺς μαθητὰς αὐτοῦ λέγων*. John 1: 19. 16: 5. Sept. for *ἔρω* Gen. 24: 47. 32: 17. — Luc. D. Deor. 7. 1. Xen. Cyr. 8. 5. 19. — Seq. acc. of pers. and of thing, Matt. 21: 24 *ἐρωτήσω ὑμᾶς λόγον ἑνα*. Mark 4: 10. Luke 20: 3. Sept. for *ἔρω* Jer. 38: 14. — Xen. Cyr. 3. 3. 48. — Seq. acc. of pers. et *ἐπὶ* c. gen. of thing, Luke 9: 45. Sept. and *ἔρω* Jer. 45: 11. — Hdot. 1. 32 *ἐπερωτάω*. — Absol. Luke 22: 68. Sept. for *ῥηκ* Deut. 13: 14. — 2 Macc. 7: 2. Xen. An. 1. 6. 7.

b) from the Heb. *to ask*, i. e. *to request, to entreat, to beseech*, c. acc. of pers. Matt. 15: 23 *ἠρώτων αὐτόν, λέγοντες*. Luke 14: 18, 19. John 12: 21. Phil. 4: 3. So Heb. *ἔρω* Is. 7: 11, Sept. *αἰτέω*. — Jos. Ant. 5. 1. 14. — Seq. acc. of thing, *τὰ πρὸς τὴν εἰρήνην*, Luke 14: 32. So Sept. and *ἔρω* Ps. 122: 6. — Seq. acc. of person and prepositions, e. g. *ἐπὶ τινος* Luke 4: 38. John 16: 26. *ὑπὲρ τινος* 2 Thess. 2: 1. Comp. Heb. *ἔρω* 1 K. 2: 22, Sept. *αἰτέω*. — Seq. acc. of pers. and *ἕνα* or *ὅπως*. Mark 7: 26 *ἠρώτα αὐτόν ἕνα κ. τ. λ.* Luke 7: 36. John 4: 47. 1 Thess. 4: 1. *ὅπως* Luke 7: 3. Acts 23: 20. Seq. acc. of pers. and infin. aor. Luke 5: 3. John 4: 40. Acts 3: 3. pres. 1 Thess. 5: 12. AL.

Ἐσθής, ἦτος, ἦ, (ἐννυμι, ἐσθην,) a garment, vestment, raiment, Luke 23: 11. Acts 1: 10. 10: 30. 12: 21. James 2: 2 bis, 3. — Esdr. 8: 73. Jos. Ant. 12. 4. 3. Xen. Mem. 2. 1. 22.

Ἐσθῆσις, εως, ἦ, (ἐσθίω, ἐσθής,) a garment, raiment, Luke 24: 4. — Aquil. for *הסוד* Is. 23: 18.

Ἐσθίω, strengthened form from obsol. *ἔδω*, Att. fut. *ἔδομαι*, aor. 2 *ἐφαγον* from obsol. root *φαγω*, see Buttm. § 114. p. 282. § 95. n. 18. Matth. § 234. § 183. — Later fut. *φάγομαι*, Winer § 15. p. 81. Lob. ad Phr. p. 327, 347. Sturz de Dial. Alex. p. 199. Buttm. Ausf. Sprachl. § 95. n. 21. 2 pers. fut. *φάγεσθαι* Luke 17: 8, see Buttm. § 103.

III. 1. — *To eat, to take food, spoken both of men and animals.*

a) genr. and absol. of persons, *ἐσθίειν*, Matt. 12: 1 ἔλλειν σάββατος καὶ ἐσθίειν. 14: 21. 26: 21, 26. Mark 7: 3. Luke 6: 1. Acts 27: 35. 1 Cor. 10: 28. al. *φαγεῖν*, Matt. 15: 37. 26: 26. Mark 6: 42. 8: 8. Luke 9: 17. c. infin. final, *δοῦναι τινὶ φαγεῖν*, Matt. 14: 16. 25: 35, 42. Mark 5: 43. al. Buttm. §140. 2. Sept. for *ἐσθίειν* 1 Sam. 1: 7, 8. *φαγεῖν* Gen. 3: 13. 18: 8.—*ἐσθ.* Ael. V. H. 2. 17. Xen. Mem. 2. 7. 7. *φay.* Luc. Parast. 12. Xen. Mem. 2. 1. 18.—Seq. *μετά* c. gen. *to eat with* any one sc. at table, to take a meal with, Luke 7: 36 ἡρώτα δὲ τις αὐτὸν, ἵνα φάγῃ μετ' αὐτοῦ. Matt. 9: 11 *ἐσθίειν*. So *ἐνώπιόν τινος*, *to eat before* any one, in his sight, Luke 24: 43. Sept. *φαγεῖν* for *ἐσθίειν*, c. *μετά* 1 Sam. 1: 18. c. *ἐνώπιον* 2 Sam. 11: 13.

b) with an adjunct of the object, or thing eaten, viz. (α) Seq. gen. once, Luke 15: 16 *καταλίων ὡν ἥσθιον οἱ χοῖροι* i. e. *of* which, partitively, Buttm. §132. 4. 2. d. comp. Matth. §327. But the gen. is here more prob. by attraction instead of the accus. as below. — (β) Seq. *ἐκ* c. gen. *to eat of* any thing, i. e. a part of it, by Hebraism instead of the Attic simple gen. comp. Buttm. l. c. Matth. §327. So *ἐσθ.* *ἐκ τοῦ ἄγρου* 1 Cor. 11: 28. *φάγω* Luke 22: 16. John 6: 26, 50. Rev. 2: 7. So Sept. for *מן* *ἐσθ.* 2 Sam. 12: 3. 2 K. 4: 40. *φay.* Num. 6: 4. Eccles. 11: 19.—In the sense of *to live from*, 1 Cor. 9: 7, 13. Heb. 13: 10. comp. Joa. B. J. 5. 13. 6 *ἐξ αὐτοῦ τρέφασθαι*. — (γ) Seq. *ἀπὸ* c. gen. *to eat from* i. e. *of* any thing, a part of it, as in β, comp. Matth. l. c. so *ἐσθίειν*, spoken of dogs, Matt. 15: 27. Mark 7: 28. *φay.* Rev. 2: 17 in text. rec. Sept. *φαγεῖν* for *מן* *ἐσθίειν* Gen. 3: 1, 2, 5. Lev. 7: 8, 11. — (δ) Seq. accus. of the thing eaten, viz. (1) genr. as *φαγεῖν τὸ πάσχα* Matt. 26: 17. Mark 14: 12, 14. al. *καρπὸν* Mark 11: 14. also Mark 2: 26. Rev. 10: 10. So of fowls, etc. *σάβας φay.* *to devour*, Rev. 19: 18. trop. Rev. 17: 16. So Sept. for *ἐσθίειν* Gen. 3: 14. Ex. 12: 8. — Ael. V. H. 1. 1 *πᾶν ὅτιον φay.* ib. 2. 40. Aesop. Fab. 47.—1 Cor. 11: 20 *κυριακὸν δεῖπνον φαγεῖν*, i. e. *to celebrate*. — (2) from the

Heb. *ἄγρον ἐσθίειν v. φαγεῖν*, *to eat bread*, i. e. *to take food, to take a meal*, e. g. *ἐσθ.* Matt. 15: 2. Mark 7: 5. *φay.* Matt. 15: 20. John 6: 23. al. So Sept. for *לֶחֶם לֶכְנָס*, *ἐσθ.* 1 K. 21: 5. *φay.* Gen. 37: 24. 2 K. 4: 8. Trop. of a banquet in the kingdom of God, Luke 14: 15, see in *Ἀνακλίω* b. For the phrases *ἄγρον φαγεῖν παρὰ τινος* 2 Thess. 3: 8, and *τὸν ἐαυτῶν ἄγρον ἐσθίειν* 2 Thess. 3: 12, see in *Ἄγρος* b.—(3) by impl. *to eat* sc. in order to support life, *to use as food, to live upon*, Mark 1: 6 *ἐσθίων ἀκριδὰς καὶ μέλι ἄγριον*. John 6: 31 τὸ μάννα. Rom. 14: 2, 3, 6. 1 Cor. 10: 3, 25, 27. al. Trop. John 6: 53. With a negat. Luke 4: 2. 1 Cor. 8: 13.—Xen. Ag. 9. 3. Cyr. 8. 1. 44.—(4) in a partitive sense *to eat of*, *to partake of*, for *ἐκ* v. *ἀπὸ τινος* as above, 1 Cor. 8: 7, 10. 11: 26, 27. Rev. 2: 14, 20.

c) from the Heb. in the phrase *ἐσθίειν v. φαγεῖν καὶ πίνειν*, *to eat and drink*, absol. or c. accus. (α) simply for *to take a meal*, etc. Luke 10: 17. 17: 8 bis. Sept. for *לֶחֶם לֶכְנָס* 1 K. 19: 6, 8. 2 K. 6: 23.—Bel and Drag. 6.—(β) for *to live* sc. in the usual manner, Matt. 11: 18 *μήτε ἐσθίων μήτε πίνων*, i. e. *not living as other men*, comp. Matt. 3: 4, etc. Matt. 11: 19 *ἡλθεν ὁ υἱὸς τοῦ ἀνθρώπου ἐσθίων καὶ πίνων*, i. e. *like other men*. Luke 7: 33, 34. 1 Cor. 9: 4. Hence in antith. with *νηστεύων*, it signifies *not to fast*, Luke 5: 33. But with a neg. οὐ *φαγεῖν οὐδὲ πίνειν*, *not to eat or drink*, to abstain from food, to fast, Acts 9: 9. 23: 12, 21. So Sept. Ex. 34: 28. 1 K. 13: 8, 9.—(γ) by impl. *to feast, to banquet*, Luke 12: 19 *ἀναπαύου, φάγε, πίε, εὐφραίνου*. 1 Cor. 10: 7. 15: 32. With the idea of luxury, revelling, etc. Matt. 24: 49. Luke 12: 45. 17: 27, 28. 1 Cor. 11: 22, coll. v. 21. So Sept. for *לֶחֶם לֶכְנָס* 1 Sam. 30: 16. 1 K. 1: 25. Job 1: 4, 18. al.—(δ) seq. *ἐνώπιόν τινος*, *to eat and drink in the presence of* any one, i. e. *to live in acquaintance and intercourse with him*, Luke 13: 26. So trop. Luke 22: 30 *ἵνα ἐσθίητε καὶ πίνητε ἐπὶ τῆς τραπέζης μου ἐν τῇ βασιλ. μου*, i. e. *that ye may feast at my table, live in familiar intercourse with me*, etc. comp. in *Ἀνακλίω* b.

d) trop. *to devour, to consume*, trans.

of fire, Heb. 10: 27. of rust, James 5: 3. So Sept. and חֶרֶס of fire, Is. 10: 17. חֶרֶס and Sept. καταφάγειν Deut. 32: 22. —of fire, Hom. Il. 23. 182. AL.

Ἑσλί, ὁ, indec. Eslí, pr. n. of a man, Luke 3: 25.

Ἑσοπτρον, ου, τό, (i. q. ἄσοπτρον, fr. εἰς, ὄψομαι,) a looking-glass, mirror; James 1: 23 εἰκὼν ἀνδρὶ κατανοοῦντι — ἐν ἑσοπτρῷ. 1 Cor. 13: 12 βλέπομεν δι' ἑσοπτρον ἐν αἰνύματι, i. e. we now see only a reflected image, obscurely, and not face to face as we shall hereafter. —Eccles. 12: 11. Anaer. 11. 3. Plut. ed. R. VI. p. 528. 8, 12.—The mirrors of the ancients were usually made of polished metal, see Ex. 38: 8. Job 37: 18. Plut. l. c. comp. Gesen. Comm. zu Jes. 3: 23.

Ἑσπέρα, ας, ἡ, (pp. fem. of ἑσπερος,) evening, Luke 24: 29. Acts 4: 3. 28: 23. Sept. for עֶרֶב Gen. 1: 5, 8. al. —Hdian. 3. 12. 23. Xen. Cyr. 1. 4. 17.

Ἑσρώμ, ὁ, indec. Esrom, Heb. הֶזְרִי (walled in) Hezron, pr. n. of the grandson of Judah, Matt. 1: 3 bis. Luke 3: 35. comp. 1 Chr. 2: 5.

Ἑσχατος, ἀτή, τον, (prob. ἔχω, ἔσχατον) the last, the extreme, uttermost, spoken of place and time, viz.

a) of place. (α) pp. extreme, remotest, and neut. as subst. τὸ ἔσχατον, the extremity. Acts 1: 8 et 13: 47 ἕως ἔσχατου τῆς γῆς. Sept. for עֶרֶב Jer. 16: 18. עֶרֶב Deut. 28: 49. Is. 48: 20.—Ael. V. H. 3. 18 med. Diod. Sic. 1. 60. Xen. Vect. 1. 6. — (β) trop. implying rank or dignity, the last, lowest, least. Luke 14: 9, 10 εἰς τὸν ἔσχ. τόπον. So genr. Matt. 19: 30 bis, πολλοὶ ἔσονται πρῶτοι ἔσχατοι, καὶ ἔσχατοι πρῶτοι. So genr. Mark 9: 35. 10: 31 bis. Luke 13: 30 bis. John 8: 9. 1 Cor. 4: 9. —Comp. homines postremi, Cic. pro Rosc. Am. 47.—(γ) of order or number, the last, utmost, Matt. 5: 26 τὸν ἔσχ. κοδράντην. Luke 12: 59.

b) of time, the last, the latest, only in the later Greek. (α) genr. of persons, Matt. 20: 8, 12, οἱ ἔσχατοι, i. e. the labourers latest hired. v. 14, 16 bis. 1 Cor. 15: 26, 45 ὁ ἔσχατος Ἀδάμ, i. q. ὁ δεύτερος in v. 45. (Phryn. ed. Lob. p. 135

ἔσχατον μάρτυρα παρίσταν.) In an adverbial sense, Mark 12: 6, 22 ἔσχατη πάντων ἀπὸ θανάτου καὶ ἡ γυνή, comp. Butt. § 123. n. 3.—Of things, the last, and in reference to two the later, latter, e. g. τὰ ἔσχατά τινος, the latter state or condition of any one, Matt. 12: 45. Luke 11: 26. 2 Pet. 2: 20. Sept. and עֶרֶב Job 8: 7. 42: 12. So ἡ ἔσχ. πλάνη Matt. 27: 64. τὰ ἔσχ. ἔργα Rev. 2: 19. ἔσχ. πληγαί Rev. 15: 1. 21: 9. Also, ἐν τῇ ἔσχ. σάλπιγγι 1 Cor. 15: 52, i. e. the trumpet of the last day. Neut. ἔσχατον as adv. 1 Cor. 15: 8 ἔσχ. πάντων. — (β) With a noun of time, as ἡ ἔσχατη ἡμέρα, the last day, e. g. of a festival, John 7: 37. or of the world, the day of judgment, John 6: 39, 40, 44, 54. 11: 24. 12: 48. Further, in the phrases ἐν ἔσχαταις ἡμέραις, in the last or latter days, Acts 2: 17. 2 Tim. 3: 1. James 5: 3. ἐπ' ἔσχατου τῶν ἡμερῶν, Heb. 1: 1. 2 Pet. 3: 3. ἐν καιρῷ ἔσχατῳ, in the last time, 1 Pet. 1: 5. ἐν ἔσχατῳ χρόνῳ, in the last time, Jude 18. ἐπ' ἔσχατων τῶν χρόνων 1 Pet. 1: 20. ἔσχατη ὥρα ἐστὶ, it is the last hour, 1 John 2: 18 bis, all which refer to the last times of ὁ αἰὼν οὗτος, the times since the coming of Christ, in which the power of this world is in part broken, but will be wholly destroyed only at his second advent, i. q. τὰ τέλη τῶν αἰώνων 1 Cor. 10: 11; comp. in Αἰὼν 2, and Βασιλεία c. These expressions seem therefore strictly to cover the whole interval between the first and final advent of Christ; but they sometimes refer more particularly to the period in which the sacred writers lived, adjacent to the first coming, as Acts 2: 17. Heb. 1: 1. 1 Pet. 1: 20. Jude 18. 1 John 2: 18 bis; and elsewhere more to later times, before the second coming, as 2 Tim. 3: 1. James 5: 3. 1 Pet. 1: 5. 2 Pet. 3: 3. — (γ) In the phrase ὁ πρῶτος καὶ ὁ ἔσχατος, the first and the last, spoken of the Messiah in glory, Rev. 1: 11, 17. 2: 8. 22: 13, prob. in the sense of eternal, the beginning and the end; comp. Heb. עֶרֶב וְאֶחָד מֵאֵלֶּיךָ יִשְׁמְרֶנִּי Is. 44: 6 et 48: 12. coll. Is. 41: 4. See Gesen. Comm. ad Is. 41: 4. 48: 12. Others, the only One, the Supreme, i. e. the be-

ginning and end, the source and sum of all things; comp. Heb. and Sept. *λόγος οἱ πρῶτος καὶ οἱ ἔσχατος*, first and last, i. e. all, 2 Chr. 9: 29. 12: 15, al. Test. XII Patr. p. 617. See also Clem. Alex. Strom. 4. 25, as quoted under art. 4, p. 1.

Ἐσχάτως, adv. *extremely*, i. e. in *extremity*, as *ἐσχάτως ἔχειν*, Lat. in *extremis esse*, to be at the last gasp, at the point of death, Mark 5: 23. — Artemidor. 3. 61. Diod. Sic. Excerpt. Vales. p. 242 *πυθόμενος τὸν Φηρεκύδην . . . ἐν Δήλῳ νοσεῖν καὶ τελῶς ἐσχάτως ἔχειν*. So *ἐσχάτως διακίμαι* Diod. Sic. 18. 48 et ibi Wesseling. Pol. 1. 24. 2. Elsewhere, *πονήφως ἔχειν* Xen. Cyr. 7. 5. 75. *θανασίμως ἔχειν* Arr. Epict. 3. 26. *ἐπιθανاتیως ἔχειν* Ael. V. H. 13. 26 or 27. See Lob. ad Phr. p. 389.

Ἐσω, adv. of place, (pp. *ἔσω* fr. *εἰς*), into, in, *within*, opp. to *ἔξω*.

a) pp. implying motion into a place etc. Matt. 26: 58 *καὶ εἰσελθὼν ἔσω*. Mark 14: 54. c. gen. 15: 16 *ἔσω τῆς αὐλῆς*. Sept. for *ἔνθ' ἔστι* 2 Chr. 29: 16, 18.—Hdot. 5. 20. *ἔσω* Xen. Cyr. 7. 5. 20. c. gen. Xen. Hi. 2. 10.

b) of place where, *within*, John 20: 26. Acts 5: 23. Sept. for *ἔνθ' ἔστι* Gen. 39: 11. Comp. Lob. ad Phryn. p. 128. — Hence *ὁ, ἡ, τό ἔσω*, as adj. *inner, interior*, Buttm. § 125. 6. metaph. *ὁ ἔσω ἄνθρωπος*, the inner man, the mind, soul, Rom. 7: 22. Eph. 3: 16. *οἱ ἔσω*, those *within* sc. the church, Christians, 1 Cor. 5: 12.—pp. Xen. Ven. 10. 7. Luc. Navig. 38 *τὸ ἔσω*.

Ἐσωθεν, adv. of place, (*ἔσω*), from *within*, pp. implying motion from within. Mark 7: 21 *ἔσωθεν ἐκ τῆς καρδίας* x. τ. λ. v. 23. Luke 11: 7.—Epict. Ench. 16. Arr. Epict. 4. 1. 57. — By impl. like *ἔσω*, *within, internally*, of persons Matt. 7: 15 *ἔσωθεν δὲ εἰσι λύκοι* x. τ. λ. 23: 25, 27, 28. 2 Cor. 7: 5. Rev. 4: 8. 5: 1. So Sept. and, *ἔνθ' ἔστι* Gen. 6: 14. Ex. 25: 11. *ἔνθ' ἔστι* Ex. 39: 18.—Arr. Epict. 2. 8. 14. Xen. An. 1. 4. 4.—Hence *ὁ, ἡ, τό ἔσωθεν* as adj. *the inner, the inside*, trop. for the mind, heart, etc. Luke 11: 39, 40. 2 Cor. 4: 16. Comp. Buttm. § 125. 6.

Ἐσώτερος, α, ον, (compar. fr. *ἔσω*), *inner, interior*, Acts 16: 24. Heb. 6: 19, comp. Lev. 16: 15 where Sept. for *ἔνθ' ἔστι*.

Ἐταῖρος, ου, ὁ, a companion, comrade, friend, Matt. 11: 16. Sept. for *ἔτα* 2 Sam. 13: 3. 16: 17.—Hdian. 2. 1. 10. Xen. Cyr. 5. 1. 1. Mem. 2. 6. 15.—In a direct address, *ἐταῖρε*, friend, as in Engl. *my good friend*, Matt. 20: 13. 22: 12. 26: 50.—Suid. sub *ἐταῖρος* ὁ *Μιλιτῶν καὶ οἱ ἄλλοι φιλόσοφοι τοὺς γρησίους ἱραστάς τῶν λόγων ἐταίρους ἐκαλοῦν*.

Ἐτερόγλωσσος, ου, ὁ, ἡ, adj. (*ἕτερος*, *γλῶσσα*), *other-tongued*, of another language, 1 Cor. 14: 21 *ἐν ἑτερογλώσσοις* sc. *λόγοις*, or perhaps neut. for *γλώσσαις ἑτέραις*, with allusion to Is. 28: 21. — Aquil. for *ἑβ' ἡ* Pa. 114: 1. Pol. 41. 9. 5.

Ἐτεροδιδασκαλέω, ὦ, f. ἥσω, (i. q. *ἕτερα διδάσκω*) to teach otherwise, other doctrine, etc. 1 Tim. 1: 3. 6: 3.—Ignat. ad Polyc. § 3. Euseb. H. E. 3. 32. Not found in classic writers.

Ἐτεροζυγέω, ὦ, f. ἥσω, (*ἕτερος* ζυγος pp. having a different yoke, Phocyl. Sent. 13 *σταθμός ἑτερόζ.* an unequal balance, Sept. for *ἑτερόζ.* of heterogeneous animals, Lev. 19: 19), to bear a different yoke, to be yoked unequally, heterogeneously; in N. T. only trop. of Christians living in familiar intercourse with pagan idolaters, 2 Cor. 6: 14, coll. v. 15 sq.

Ἐτερος, α, ον, correl. pron. the other, other, Buttm. § 78. 2, and n. 1. § 127. 5.

a) pp. and defin. *ὁ ἕτερος*, with the article, the other sc. of two, where one has been already mentioned, as Matt. 6: 24 *τὸν ἕνα μισήσεις, καὶ τὸν ἕτερον ἀγαπήσεις*. Luke 5: 7. 7: 41. 23: 40. al. Luke 4: 43 *ἐν ταῖς ἑτέραις πόλεσιν*, in those other cities where the gospel has not yet been preached. In distinction from oneself, another person, i. q. *τὸν πλησίον*, Rom. 2: 1. 1 Cor. 4: 6. 14: 17. Gal. 6: 4. James 4: 12.—Hdian. 5. 7. 1. Xen. Cyr. 2. 3. 17. — So *ἡ ἑτέρα* sc. *ἡμέρα*, the other i. e. the next day, the day after, Acts 20: 13. 27: 3.—Xen. 4.

6. 10 ἦν αἴριον ἔης πρῶτ, τῇ ἐτέρῃ ἂν αὐλλίῳ παρ' ἡμῶν.

b) indef. and without the art. *other, another, some other*, i. q. ἄλλος, but with a stronger expression of difference; Buttm. § 127. 5.

(α) pp. Matt. 8: 21 ἕτερος δὲ τῶν μαθητῶν. Luke 8: 3. John 19: 37. Acts 1: 20. al. Eph. 3: 5 ἐν ἑτέραις γενεαῖς, i. e. former. Sept. for 778 Gen. 4: 24. 8: 10. al.—Hdian. 5. 7. 13. Xen. Cyr. 6. 3. 5. — Joined with τις indef. ἕτερος τις, *some other one, any other*, Acts 8: 34. 27: 1. Rom. 8: 39. 1 Tim. 1: 10. — So distributively, either repeated, as 1 Cor. 15: 40 ἕτερα μὲν—ἕτερα δέ; or with other pronouns, Matt. 16: 14 οἱ μὲν—ἄλλοι δέ—ἕτεροι δέ κ. τ. λ. Luke 11: 16. 14: 19, 20. 1 Cor. 12: 9, 10. Sept. for 778 Gen. 31: 49. 778 Ex. 26: 3. Matth. § 288. n. 6.

(β) of another kind, etc. *another, different*, i. q. ἄλλοις, e. g. ἐν ἑτέρῃ μορφῇ Mark 16: 12. νόμος Rom. 7: 23. εὐαγγέλιον Gal. 1: 6. ὁδός James 2: 25. (Xen. Cyr. 1. 6. 2.) So of a priest out of a different line or family, Heb. 7: 11, 15. prob. also of a king from another race, Acts 7: 18, comp. Jos. Ant. 2. 9. 1. —In the sense of *foreign, strange*, and by impl. *wonderful*, Jude 7. Sept. for 778 Ex. 30: 9. For the phrase ἑτέρας γλώσσας v. ἐν χιλιῶν ἐτέροις λαλοῦν Acts 2: 4 et 1 Cor. 14: 21, see in Ἰλῶσα b. γ. Comp. Is. 28: 11. AL.

Ἐτέρως, adv. (ἕτερος) *otherwise*, Phil. 3: 15. — Jos. Ant. 2. 14. 5. Hom. Od. 1. 234.

Ἐτι, adv. *yet, still, viz.*

a) implying duration, e. g. (α) spoken of the present time, *yet, still, hitherto*, Lat. *adhuc*, Matt. 12: 46 ἔτι αὐτοῦ λαλοῦντος. 27: 63 εἶπεν ἔτι ζῶν. Luke 9: 42. 24: 6. John 20: 1. Rom. 5: 6. al. —Jos. Ant. 7. 4. 2. Luc. D. Deor. 2. 1. Plut. Mor. II. p. 39 ult. ed. Tauchn. Xen. An. 1. 6. 8. Cyr. 4. 2. 9.—Of the present in allusion to the past, *yet, still, even now*, sc. as before. Mark 8: 17. Luke 24: 41. Acts 9: 1. Rom. 3: 7. Gal. 1: 10. al. So ἔτι νῦν, *yet now, even now*, 1 Cor. 3: 2. — Jos. Ant. 2. 14. 6 νῦν ἔτι. Xen. Cyr. 1. 2. 16 νῦν δ' ἔτι. — In the sense of *even, already*, Luke 1: 15 ἔτι ἐν

κοιλίας μητρός. Heb. 7: 10.—(β) Of the future, *yet, still, still further, longer*. Luke 16: 2 οὐ γὰρ δυνήσῃ ἔτι οἰκονομεῖν. Mark 5: 35. John 4: 35. 7: 33. 14: 19. Rom. 6: 2. 2 Cor. 1: 10. al. — Xen. Mem. 2. 6. 20. Apol. Soc. 33 τοῦ ἔτι ζῆν. — Espec. with a negative, *not further, no more, no longer*, Lat. *non amplius*. Matt. 5: 13 εἰς οὐδὲν ἰσχύει ἔτι. Luke 20: 40. John 14: 30. Gal. 4: 7. Heb. 8: 12. Rev. 3: 12. 7: 16. al. Comp. Buttm. § 149. p. 430.—Luc. D. Deor. 3. 1. Hdian. 3. 11. 13. Xen. Cyr. 4. 2. 26 οὐδένα ἔτι. Comp. Οὐκέτι.

b) implying accession, addition, etc. *yet, more, further, besides*. (α) genr. Matt. 18: 16 παραλαβε μετὰ σου ἔτι ἓνα ἢ δύο. 26: 65. Heb. 11: 32, 36. al. — Hdian. 5. 2. 13. Xen. An. 6. 6. 13. — So ἔτι δέ καί, *and further also, moreover also*, Luke 14: 26. Acts 2: 26. 21: 28. — Hdian. 3. 5. 4. Xen. Cyr. 2. 4. 14.—(β) With a comparative, intens. *yet, much, far*. Phil. 1: 9 ἔτι μᾶλλον καὶ μ. Heb. 7: 15. Comp. Winer § 36. 3. n. 1. — ἔτι μᾶλλον Jos. Ant. 20. 4. 2. Xen. Cyr. 3. 2. 18. Hi. 2. 18. AL.

Ἐτοιμάζω, f. ἄσω, (ἔτοιμος) *to make ready, to prepare, trans.*

a) pp. e. g. τὴν ὁδόν, the way, sc. of a king, as was customary before oriental monarchs in their journeys, pp. Rev. 16: 12. trop. of the Messiah, Matt. 3: 3. Mark 1: 3. Luke 1: 76. 3: 4, all quoted from Is. 40: 3 where Sept. for 778. See Jos. B. J. 3. 6. 2. Arr. Al. M. 4. 30. Diod. Sic. 2. 13. — Of a meal, banquet, etc. Matt. 22: 4. Luke 17: 8. τὸ πᾶσχα Matt. 26: 17, 19. Mark 14: 12, 15, 16. Luke 22: 8, 9, 12, 13. So Sept. for 778 Gen. 43: 16. — Hom. II. 19. 197. —Of a place, domicile, etc. τόπον John 14: 2, 3. Rev. 12: 6. πόλιν Heb. 11: 16. ξενίαν Philem. 22. Luke 9: 52. Sept. for 778 1 Chr. 15: 3. — So ἐκ. κυρίῳ λαόν Luke 1: 17. Comp. Sept. 2 Chr. 27: 6. Ecclus. 2: 18. — Of persons, *to prepare, to put in readiness*, e. g. soldiers, Acts 23: 23. a bride, ἑαυτήν Rev. 19: 7. 21: 2. a servant or minister, ἑαυτόν, Rev. 8: 6. 9: 15. Luke 12: 47. Pass. particip. ἡτοίμασμένος, *prepared*, i. e. trop. *apt, ready*, 2 Tim. 2: 21. pp. of horses, ἤτ. εἰς πόλεμον, Rev. 9: 7.—genr.

1 Macc. 13: 22. Pol. 1. 38. 3. Thuc. 6. 95. — In the sense of *to provide*, e. g. ἀρωμάματα Luke 23: 56. 24: 1. ἀγαθά Luke 12: 20, coll. 19. So Sept. and רַבִּינִי 2 Chr. 26: 14.

b) of God, as having in his counsels prepared good or evil for men, i. e. *to destine, to appoint*, Matt. 20: 23: 25: 34, 41. Luke 2: 31. Mark 10: 40. 1 Cor. 2: 9. So Sept. for רַבִּינִי Ex. 23: 20. Is. 41: 21. רַבִּינִי Dan. 24: 14, 44. — Tob. 6: 17.

Ἑτοιμασία, ας, ἡ, (ἔτοιμος,) preparation, i. e. *readiness, alacrity*, Eph. 6: 15 ὑποδησάμενοι τοὺς πόδας ἐν ἑτοιμασίᾳ τοῦ εὐαγγελίου, shod as to your feet with readiness, alacrity, in behalf of the gospel, i. e. let your feet be ever ready to go forth to preach the gospel, comp. 2 Tim. 2: 21. For the gen. see Winer § 30. 1. Sept. for רַבִּינִי Ps. 10: 17. — Jos. Ant. 10. 1. 2. Artemid. 2. 57.

Ἐτοιμος, η, ον, also ἔτοιμος, ὁ, ἡ, Matt. 25: 10, in the classics sometimes ἑτοῖμος, η, ον, Winer § 6. p. 49. — *ready, prepared*, viz. of things, e. g. a banquet, Matt. 22: 4, 8. Luke 14: 17. a chamber, Mark 14: 15. a contribution, 2 Cor. 9: 5. of time, John 7: 6. of things done, τὰ ἔτοιμα, 2 Cor. 10: 16. (Thuc. 1. 70.) Seq. inf. *ready* sc. to be done, σωτηρίαν ἑτοίμην ἀποκαλυφθῆναι, 1 Pet. 1: 5. — Wisd. 16: 20. Hdian. 2. 12. 1. Xen. Cyr. 2. 1. 10. ib. 7. 5. 34. — Of persons, Matt. 25: 10 αἱ ἑτοιμοὶ εἰσέλθουσιν. seq. πρὸς τι, *ready for any thing*, Tit. 3: 1. 1 Pet. 3: 15. seq. infin. *ready* sc. to do etc. Luke 22: 33. Acts 23: 15. c. inf. impl. v. 21. ἔτοιμος γίνομαι, *to become ready, be prepared*, Matt. 24: 44. Luke 12: 40. So Sept. for נָכוֹן הָיָה Ex. 19: 15. 34: 2. — c. πρὸς Xen. Mem. 4. 5. 12. c. inf. Luc. Asin. 23. Xen. Cyr. 4. 1. 1. — So ἐν ἑτοιμῳ ἔχειν, *to be in readiness*, seq. inf. 2 Cor. 10: 6. — Pol. 2. 34. 2.

Ἐτοιμός, adv. (ἔτοιμος,) *ready, in readiness*; hence ἑτοίμως ἔχειν, *to be ready*, Acts 21: 13. 2 Cor. 12: 14. 1 Pet. 4: 5. Sept. for עָזְרִי עֲזָרָה Dan. 3: 15. — Jos. Ant. 12. 4. 2. Ael. V. H. 4. 13.

Ἔτος, εος, ους, τό, *a year*, Luke 3: 1. Acts 7: 30. Heb. 1: 12. al. Sept.

for שָׁנָה 1 K. 15: 1. Jer. 1: 2, 3. — Hdian. 1. 16. 5. Xen. Mem. 1. 4. 12. — Dat. plur. as marking a period in or during which, John 2: 20. Acts 13: 20. Accus. plur. of time *how long*, Matt. 9: 20. Luke 2: 36. John 5: 5. al. — Xen. Cyr. 1. 2. 9. — In the phrase εἶναι v. γίνομαι ἔτων, *to be of such and such an age*, Matt. 5: 42 ἡ γὰρ ἔτων δώδεκα, i. e. twelve years old, Luke 2: 37, 42. Acts 4: 22. al. (Sept. Gen. 5: 32. Xen. Mem. 1. 2. 40.) So John 8: 57 πεντήκοντα ἔτη οὐπω ἔχεις, *thou hast not yet 40 years*, i. e. art not 40 years old. — Κατ' ἔτος, *year by year*, every year, Luke 2: 41. — Jos. Ant. 7. 5. 1. AL.

Εὖ, adv. (pp. neut. of εὖς,) *well, good*, viz.

a) pp. with verbs, ἵνα εὖ σοι γένηται, *that it may be well with thee*, that thou mayest be prosperous, Eph. 6: 3. Sept. for יִיבֹרַךְ Gen. 12: 13. Deut. 4: 40. — Arr. Epict. 2. 5. 30. — Mark 14: 7 εὖ ποιῆσαι τινα, *to do good to any one*. Sept. for יִיבֹרַךְ Gen. 32: 9, 12. Deut. 8: 16. — Jos. Ant. 14. 14. 3. Xen. Mem. 2. 1. 19. — Acts 15: 29 εὖ πράσσειν, *to do well*, i. e. to do right, to act well. So יִיבֹרַךְ 1 K. 8: 18. 2 K. 10: 30. — Jos. Ant. 4. 8. 38. Arr. Epict. 4. 6. Xen. Mem. 3. 9. 14. — Others in Acts l. c. *to do well*, i. e. to be prospered, comp. Jos. Ant. 12. 4. 1. Xen. Mem. 1. 6. 8.

b) in commendations, i. q. εὖγε, Lat. euge, *well! well done!* Matt. 25: 21 εὖ δοῦλε ἀγαθά. v. 23. Luke 19: 17. — Xen. Ven. 6. 20, coll. 19 εὖγε.

NOTE. In composition, εὖ is *well, good*, and hence is often intensive.

Εὐα, ας, ἡ, Eve, הָוָה (life), pr. name of the first woman, 2 Cor. 11: 3. 1 Tim. 2: 13.

Εὐαγγελίζω, f. ἰσω, (εὐαγγέλιος messenger of good,) aor. 1 εὐηγγέλισα, for the augm. see Buttm. § 87. 2, *to bring glad tidings, to announce as glad tidings, to declare as matter of joy*. Not found in Mark nor in the Gospel and Epistles of John, only once in Matthew, and twice in Rev.

I. Act. c. c. acc. of pers. with an acc. of thing impl. Buttm. § 131. 4, 5; in N. T. twice, *to announce unto, to pub-*

hēl' unto, sc. as glad tidings, Rev. 14: 6 *εὐαγγέλιον τοῖς καθήμενοις κ. τ. λ.* 10: 7 *ὡς εὐηγγέλισε τοὺς ἰαυτοῦ δούλους τοὺς προφήτας*, where text. rec. has dat. *τοῖς δούλοις κ. τ. λ.* Sept. c. dat. for *ἡμεῖς* 1 Sam. 31: 9. 2 Sam. 18: 19, 20. — Dio Cass. 61. 13. Polyæn. 5. 7. The Active form is not found in earlier writers, Lob. ad Phryn. p. 268. Passow s. voc. 2.

II. Mid. in earlier writers (Lob. l. c.) and in N. T. *to announce, to publish*, sc. as glad tidings, etc.

a) genr. and c. acc. of thing, Acts 10: 36 *εὐαγγελιζόμενος εἰρήνην*. Rom. 10: 15 bis, quoted fr. Is. 52: 7 where Sept. for *ἡμεῖς*, as also 1 K. 1: 42. Seq. acc. of thing and dat. of pers. which was the more usual construction, Lob. ad Phr. p. 268. Winer § 31. 1. Luke 1: 19 *ἀποστόλην εὐαγγελίσασθαι σοι ταῦτα*. 2: 10. Eph. 2: 17. 1 Thess. 3: 6. So Sept. for *ἡμεῖς* 1 Chr. 10: 9. c. *ἐν τῷ* 1 Sam. 1: 20. Ps 40: 10. — Jos. Ant. 5. 1. 5. Luc. Icarom. 34. Aristoph. Eq. 643. *τινὶ περὶ τινος* Jos. Ant. 15. 7. 2. Plut. Quæst. Rom. 9. — With an acc. of thing impl. Luke 4: 18, comp. Is. 61: 1. — Dem. 332. 9. — Seq. acc. both of thing and of person in later Greek, pp. Alciophr. 3. Ep. 12. Heliodor. II. 16. p. 64. Euseb. Vit. Const. 3. 26; in N. T. by attraction before *δοῦναι* Acts 13: 32, comp. Buttm. § 151. I. 6. Lob. l. c.

b) spoken of the annunciation of the gospel of Christ and all that pertains to it, *to preach, to proclaim*, the idea of *glad tidings* being of course everywhere implied, viz. (α) *εὐαγγ.* *τὴν βασιλείαν τοῦ θεοῦ* v. *τὰ περὶ τῆς βασιλ.* τ. θ. *to preach the kingdom of God*, etc. Luke 8: 1. Acts 8: 12. c. dat. of pers. Luke 4: 43. — So with *τὴν βασιλείαν* impl. absol. Luke 9: 6. 20: 1. c. acc. of pers. Luke 3: 18. — (β) *εὐαγγ.* *Ἰησοῦν Χρ.* v. *τὸν κύριον Ἰησοῦν*, etc. Acts 5: 42. 11: 20. 17: 18. c. dat. of pers. Acts 8: 35. seq. *ἐν τοῖς ἔθνεσι* Gal. 1: 16. So Eph. 3: 8 *τὸν πλοῦτον τοῦ Χρ.* *ἐν τοῖς ἔθνεσι*. — (γ) genr. *εὐαγγ.* *τὸ εὐαγγέλιον, τὸν λόγον, τὴν πίστιν*, etc. Acts 8: 4 *τὸν λόγον*. 15: 35. Gal. 1: 23 *τὴν πίστιν*. seq. dat. of pers. 1 Cor. 16: 1, 2 *εὐαγγέλιον ὑμῖν*. 2 Cor. 11: 7. Gal. 1: 8 bis. — With *τὸ εὐαγγέλιον, τὸν*

λόγον, etc. impl. i. e. *to preach the gospel*, c. dat. of pers. Rom. 1: 15. Gal. 4: 13. c. acc. of pers. (Winer § 32. 1. p. 182.) Acts 14: 15. 16: 10. Gal. 1: 9. 1 Pet. 1: 12. c. acc. of place for pers. Acts 8: 25, 40. 14: 21. seq. *εἰς* c. acc. marking extent, 2 Cor. 10: 16. Absol. Acts 14: 7. Rom. 15: 20. 1 Cor. 1: 17. 9: 16 bis, 18.

III. Pass. *to be announced, to be published*, sc. as glad tidings, viz. (α) pp. with a nominative of the thing announced, which in the Active construction would be the accus. of thing, Buttm. § 134. 2, 5. So Luke 16: 16 ἡ *βασιλεία τ. θεοῦ*. Gal. 1: 11 *τὸ εὐαγγέλιον*. 1 Pet. 1: 25. c. dat. of pers. 1 Pet. 4: 6. — (β) with a nominative of person, which in the Active construction would be the dat. or accus. of person, Buttm. § 134. 5.1 So genr. Heb. 4: 2 *καὶ γὰρ ἔσμεν εὐηγγελισμένοι καθάπερ καὶ οἱ*, i. e. *to us* has good tidings been proclaimed, as well as unto them. v. 6. So Sept. for *ἡμεῖς* 2 Sam. 18: 31. So in respect to the gospel, etc. *to have the gospel preached, to hear the gospel tidings*, Matt. 11: 5 et Luke 7: 22 *πῶχοι εὐαγγελίζονται*.

Εὐαγγέλιον, οὐ, τό, (εὐάγγελος) reward for good news, Hom. Od. 14. 152. Aristoph. Eq. 661. *good news, glad tidings*, Sept. for *ἡμεῖς* 2 Sam. 18: 20, 22. App. B. C. 4. 968. Cic. ad Att. 2. 3. — In N. T. spoken only of the *glad tidings* of Christ and his salvation, *the gospel*. Not found in Matthew and Luke, nor in the gospel and epistles of John, twice in Acts, once in Peter, once in Rev.

a) pp. in the sense of *glad tidings* everywhere except in the writings of Paul. (α) *τὸ εὐαγγ.* *τῆς βασιλείας* sc. *τοῦ θεοῦ*, Matt. 4: 23. 9: 35. 24: 14. Mark 1: 14. and so by impl. Mark 1: 15. 13: 10. 14: 9. Matt. 26: 13. Rev. 14: 6 *εὐαγγ.* *αἰώνιον*, comp. Luke 2: 10. Meton. *annunciation of the gospel*, sc. through Christ, Mark 1: 1. Also *εὐαγγ.* *τῆς χάριτος τ. θεοῦ*, sc. as manifested in Christ, Acts 20: 24. — (β) In respect to the coming and life of Jesus, as the Messiah, *gospel, glad tidings*, Mark 8: 35 et 10: 29 *ἔναυσέ μου καὶ τοῦ εὐαγγελίου*. 16: 15. Acts 15: 7. 1 Pet. 4: 17.

— Hence later, *gospel*, in the sense of 'a history of Jesus' life,' etc. as in the titles of the first four books of the N. T.

b) in the writings of Paul, *the gospel*, i. e. (α) genr. 'the gospel scheme,' its doctrines, declarations, precepts, promises, etc. Rom. 2: 16 κατὰ τὸ εὐαγγέλιόν μου, i. e. the gospel which I preach. 11: 28. 16: 25. 1 Cor. 9: 14 τοῖς τὸ εὐαγ. καταγγέλλουσιν. v. 18. 15: 1. 2 Cor. 4: 3, 4. 9: 13. 10: 14. Gal. 1: 11 τὸ εὐαγ. τὸ εὐαγγελισθέν ὑπ. ἐμοῦ. 2: 2, 5, 14. Eph. 1: 13. 3: 6. 6: 19. Phil. 1: 5, 7, 16, 27 bia. 2: 22. Col. 1: 5, 23. 1 Thess. 1: 5. 2: 4. 2 Tim. 1: 10. 2: 8. So τὸ εὐαγ. τοῦ Χριστοῦ, *the gospel of Christ*, made known by him as its founder and chief corner stone, Rom. 15: 19, 29. 1 Cor. 9: 12, 18. Gal. 1: 7. 1 Thess. 3: 2. 2 Thess. 1: 8. εὐαγ. τοῦ Θεοῦ, i. e. of which God is the author through Christ, Rom. 15: 16. 2 Cor. 11: 7. 1 Thess. 2: 2, 8, 9. 1 Tim. 1: 11.—By antithesis, ἕτερον εὐαγγέλιον, *a different gospel*, including other precepts etc. 2 Cor. 11: 4. Gal. 1: 6. — genr. Barnab. Ep. 5. Clem. Alex. Strom. 6. 13.—(β) Meton. *the gospel-work*, i. e. the preaching of the gospel, labour in the gospel, etc. Rom. 1: 1 ἀφορισμένος εἰς εὐαγγέλιον Θεοῦ. v. 9, 16. 1 Cor. 4: 15. 9: 14 ἐκ τοῦ εὐαγ. ζῆν. v. 23. 2 Cor. 2: 12. 8: 18. Eph. 6: 15, see in Ἑτοιμασία. Phil. 1: 12. 4: 3, 15. 2 Thess. 2: 14. 2 Tim. 1: 8. Philem. 13 ἐν τοῖς δεσμοῖς τοῦ εὐαγ. in bonds on account of labours in the gospel. Gal. 2: 7 πεπιστευμαι τὸ εὐαγ. τῆς ἀποστολῆς, i. e. I was entrusted to preach the gospel to the Gentiles. So Rom. 10: 16 οὐ πάντες ὑπήκουσαν τῇ εὐαγγελίᾳ, *all have not obeyed the preaching of the gospel*, i. e. the gospel as preached.

Εὐαγγελιστής, οὗ, ὁ, (εὐαγγελίζομαι,) pp. 'a messenger of good tidings;' in N. T. *an evangelist, a preacher of the gospel*, not located in any place, but travelling as a missionary to preach the gospel and found churches, Acts 21: 8. Eph. 4: 11. 2 Tim. 4: 5. See Neander Gesch. d. Pflanz. u. Leit. d. chr. Kirche, I. p. 185. in Bibl. Repos. IV. p. 259. Theodoret. ad Eph. 4: 11, ἐκείνοι περιώντες ἐκέρχοντο.

Εὐαρεστέω, ᾧ, f. ἦσα, (εὐάρεστος,) perf. εὐηρέστησα, for the augm. see Buttm. § 86. 2, *to please well*, c. c. dat. Heb. 11: 5, 6. Comp. Matth. § 393. 5. — Sept. Gen. 5: 22, 24. Eccclus. 44: 16. Diod. Sic. 14. 4.—Mid. *to take pleasure in, to be pleased with*, c. c. dat. Heb. 13: 16. Comp. Matth. § 411. n. 2. — Diod. S. 20. 79. Diog. Laert. 4. 6.

Εὐάρεστος, ου, ὁ, ἡ, adj. (εὖ, ἀρίστω,) *well-pleasing, acceptable, approved*, c. c. dat. expr. or impl. Rom. 12: 1 εὐάρεστον τῷ Θεῷ. v. 2. 14: 18. 2 Cor. 5: 9. Eph. 5: 10. Phil. 4: 18. Tit. 2: 9. —Wisd. 4: 10.—Seq. ἐνώπιόν τινος instead of a dat. Heb. 13: 21. comp. in Ἐνώπιον c. Seq. ἐν c. dat. of pers. ἐν κυρίῳ Col. 3: 20, where text. rec. has τῷ κυρίῳ. Comp. in Ἐν I. e.—Wisd. 9: 10 παρά σοι.

Εὐαρέστως, adv. (εὐάρεστος,) *so as to please, acceptably*, Heb. 12: 28. — Arr. Epict. 1. 12. 21.

Εὐβουλος, ου, ὁ, *Eubulus*, pr. n. of a Christian, 2 Tim. 4: 21.

Εὐγενής, ἐός, οὗς, ὁ, ἡ, adj. (εὖ, γένος,) *well-born, noble, of high rank*, Luke 19: 12. 1 Cor. 1: 26. Sept. for בִּינָה Job 1: 3. — Jos. Ant. 10. 10. 1. Hdian. 1. 8. 10. Xen. H. G. 4. 1. 7. — Metaph. *noble-minded, generous*, Acts 17: 11. — Jos. 12. 5. 4 τὰς ψυχὰς ἀγενεῖς. Cic. ad Att. 13. 21 penult.

Εὐδία, ας, ἡ, (εὐδιος, fr. εὖ and διός gen. of Ζεύς,) *serene sky, fair weather*, Matt. 16: 2 εὐδία sc. ἔσται. — Eccclus. 3: 15. Pol. 1. 60. 8. Xen. H. G. 2. 4. 14.

Εὐδοκίω, ᾧ, f. ἦσω, (εὖ, δόμιω,) aor. 1 εὐδόκησα, also ἠδόκησα Luke 5: 22, see Buttm. § 86. 2; pp. *to seem good*, by impl. *to think good*, see in Δουλόω a, found only in the later Greek, Sturz de Dial. Alex. p. 168. Hence genr. *to be well-disposed* sc. towards any person or thing, seq. dat. e. g. of pers. *to favour*, Diod. Sic. 17. 47. ib. 14. 61. of thing, *to assent to*, 1 Macc. 1: 43. Diod. S. 4. 23. ib. 14. 110.—In N. T. *to think good*, i. e. *to please, to like, to take pleasure in*, viz.

a) genr. *to view with approbation*,

seq. *ἐν* c. dat. of pers. Matt. 3: 17 ὁ υἱὸς μου, *ἐν* ᾧ εὐδόκησα. 17: 5. Mark 1: 11. Luke 3: 22. 1 Cor. 10: 5. Heb. 10: 38. seq. *ἐν* c. dat. of thing, 2 Cor. 12: 10. 2 Thess. 2: 12. So Sept. for *ἐν* γὰρ 2 Sam. 22: 20. Is. 62: 4. *ἐν* ἰσχύϊ Ps. 44: 4. 1 Chr. 29: 3. — 1 Macc. 8: 1. Eccclus. 31: 19. Polyb. 2. 12. 3. — Seq. *εἰς* c. acc. of pers. implying direction of mind, Matt. 12: 18 *εἰς* ὃν εὐδόκησα ἡ ψυχὴ μου. 2 Pet. 1: 17. — Seq. acc. of thing, by Hebr. Heb. 10: 6, 8, ὁλοκαύματα x. π. α. οὐκ εὐδόκησας. So Sept. for *ἐν* ἰσχύϊ Ps. 51: 18. γὰρ Ps. 51: 21.

b) in the sense of *to will, to desire*, seq. infin. expr. or impl. viz. (α) genr. *to be willing, to be ready*, 2 Cor. 5: 8 εὐδοκοῦμεν μᾶλλον ἐκδημῆσαι ἐκ τοῦ σώμ. 1 Thess. 2: 8. — Eccclus. 25: 16. 1 Macc. 6: 23. Pol. 1. 8. 4. — (β) by impl. *to determine, to resolve*, the idea of benevolence being implied, Rom. 15: 26 εὐδόκησαν γὰρ Μακεδονία καὶ Ἀχαΐα κ.τ.λ. v. 27. 1 Thess. 3: 1. Spoken of God, Luke 12: 32 εὐδόκησεν ὁ πατήρ ὑμῶν δοῦναι ὑμῖν τὴν βασ. 1 Cor. 1: 21. Gal. 1: 15. Col. 1: 19. — 1 Macc. 14: 46, 47.

Εὐδοκία, ας, ἡ, (εὐδοκέω), a being well pleased, pleasure, viz.

a) pp. *delight* in any person or thing, and hence *good-will; favour*. Luke 2: 14 *ἐν ἀνθρώποις εὐδοκία*, sc. on the part of God. Comp. in *Εὐδοκίᾳ* a. So Sept. and *ἰσχύϊ* Ps. 5: 13. 19: 15. so *ἰσχύϊ* Prov. 11: 1, 20. Sept. *δεξιός, προσδεξιός*. — Eccclus. 11: 17. — Of men, *good-will, kind intention*, Phil. 1: 15 δι' εὐδοκίαν τὸν Χρ. κηρύσσουσιν. By impl. *desire, longing*, Rom. 10: 1. Comp. Eccclus. 18: 31.

b) in the sense of *good-pleasure, will, purpose*, the idea of benevolence being included, spoken of God, Eph. 1: 5 κατὰ τὴν εὐδοκίαν τοῦ θελήματος αὐτοῦ. v. 9. Phil. 2: 13. 2 Thess. 1: 11 πληροῦσθι πάσαν εὐδοκίαν ἀγαθωσύνης, i. e. fulfil in you the virtue which his good pleasure hath purposed, i. q. *πάσαν ἀγαθωσύνην εὐδόκησεν*, Buttin. § 123. n. 4. Winer § 34. 2. a. So Matt. 11: 26 et Luke 10: 21 οὕτως ἐγένετο εὐδοκία ἡμπερὸς σου, *such was thy good pleasure*, see in *Γίνομαι* II. b. β. Ἐμπερ-

σθέν II. a. So *ἰσχύϊ*, Sept. *θλήμα*, Ps. 40: 9. 103: 21.

Εὐεργεσία, ας, ἡ, (εὐεργέτης), a good deed, benefit, Acts 4: 9. — 2 Macc. 9: 26. Jos. Ant. 2. 10. 1. Xen. Mem. 3. 11. 11. — Also genr. *well-doing, duties*, sc. as required by the gospel, 1 Tim. 6: 2, see in *Ἀντιλαμβάνω* a. (Hom. Od. 22. 374.) Others, *beneficence*, as in Clem. Alex. Paed. 3. 7. Xen. An. 2. 5. 22.

Εὐεργετέω, ᾧ, f. ἴσω, (εὐεργέτης), to do good, to confer benefits, absol. Acts 10: 38. Sept. for *ἐν* Ps. 13: 6. — Jos. Ant. 4. 8. 13. Ael. V. H. 12. 59.

Εὐεργέτης, ου, ὁ, (εὖ, absol. ἔργω), a well-doer, benefactor, 2 Macc. 4: 2. Xen. Ag. 4. 4. In N. T. as a title of honour, *Euergetes, Benefactor*, corresponding to the Lat. *pater patriae*, Luke 22: 25 οἱ ἔξουσιάζοντες εὐεργέται καλοῦνται. — Comp. Ptolemy *Euergetes*, king of Egypt, Eccclus. Prol. Jos. B. J. 3. 9. 8 σωτήρα καὶ εὐεργέτην ἀνακαλοῦντες. Diod. Sic. 11. 26 ἀποκαλεῖν εὐεργέτην καὶ σωτήρα. Xen. An. 7. 6. 38.

Εὐθέτος, ου, ὁ, ἡ, adj. (εὖ, τίθημι), well-situated, convenient, Diod. Sic. 2. 57 πηγὰς εἰς λουτρὰ εὐθέτους. In N. T. *fit, meet, proper*, Luke 9: 62 οὐκ εὐθ. εἰς τὴν βασ. x. οὐρ. 14: 35. — Sept. Ps. 32: 6. Susann. 15. Diod. Sic. 5. 37. — By impl. *useful*, Heb. 6: 7.

Εὐθέως, adv. (εὐθύς), straightway, immediately, forthwith, Matt. 8: 3. 13: 5. Mark 1: 31. Acts 12: 10. al. saep. Sept. for *εὐθέως* Job 5: 3. — Hdian. 1. 1. 7. Xen. Cyr. 2. 4. 18. — By impl. *shortly*, 3 John 14. AL.

Εὐθύδρομέω, ᾧ, f. ἴσω, (εὐθύς, δρόμος fr. ῥέγω), to run straight, e. g. of a ship, to sail a straight course, seq. *εἰς* c. acc. of place, Acts 16: 11. 21: 1. — Philo 2 Alleg. p. 102. C. de Agric. p. 213. A.

Εὐθυμέω, ᾧ, f. ἴσω, (εὖθυμος), to be of good cheer, to be of cheerful mind, Acts 27: 22, 25. James 5: 13. — Symm. for *בְּ-חֵן* Prov. 15: 15, Sept. *ἡσυχάζω*. Plut. de tranquill. Anim. 2 et 9. VII. p. 822, 837. ed. R. Mid. Xen. Cyr. 2. 3. 19.

Εὐθυμος, ου, ὁ, ἡ, adj. (εὖ, θυμός,) *well-minded, i. e. well-disposed, benign*, Hom. Od. 14. 63. In N. T. of *good cheer, cheerful*, Acts 27: 36. — 2 Macc. 11: 26. Xen. Ag. 8. 2. — Hence neut. of comparat. εὐθυμότερον as adv. *the more cheerfully*, Acts 24: 10 in text. rec. — Xen. Cyr. 2. 2. 27.

Εὐθύμως, adv. (εὖθυμος,) *cheerfully*, Acts 24: 10 in Griesb. and Mss. See in Εὐθυμος. — Pol. 3. 34. 9.

Εὐθύνω, f. νῶ, (εὐθύς,) *to make straight, trans.*

a) pp. of a way, *to make straight and level, trans. τὴν ὁδόν*, John 1: 23. Comp. Matt. 3: 3, and see in Ἐτοιμάζω a. — trop. Eccclus. 2: 6. 37: 19.

b) genr. *to guide straight, i. e. to direct, to steer*, sc. a ship, and hence ὁ εὐθύνων, a *steersman, pilot*, James 3: 4. — Luc. D. Mort. 10. 10. Eurip. Hec. 39. horses, Philo de Abr. p. 360. B.

Εὐθύς, εἰα, ὕ, *straight, viz.*

a) pp. as adj. Matt. 3: 3 et Mark 1: 3 et Luke 3: 4, εὐθείας ποιεῖτε τὰς τρεῖς ὁδοὺς αὐτοῦ, i. e. *make the ways straight and level before the king*, quoted from Is. 40: 3 where Sept. for ישר; see in Ἐτοιμάζω a. So Luke 3: 5, from Is. 40: 4 where Sept. for ישר. Acts 9: 11. — Luc. Zeux. 10. Xen. Cyr. 1. 3. 4. — Trop. of the heart and life, *right, true*; Acts 8: 21 ἡ καρδία. 13: 10 ὁδοὺς κυρίου εὐθείας. 2 Pet. 2: 15. So Sept. and ἔψα 1 Sam. 12: 23. Hos. 14: 10. 1 K. 11: 33.

b) εὐθύς, as adv. of time, *straight, immediately, forthwith*, i. q. εὐθέως, Matt. 3: 16. 13: 20, 21. Mark 1: 12, 28. (11: 2.) John 13: 32. 19: 34. 21: 3. Comp. Buttm. § 115. n. 4. § 117. 1. Lob. ad Phr. p. 144 sq. — Jos. Ant. 11. 6. 9. Hdian. 1. 7. 12. Xen. Cyr. 8. 8. 2.

Εὐθύτης, τητος, ἡ, (εὐθύς,) *straightness, trop. rectitude*. Heb. 1: 8 ῥάβδος εὐθύτητος, i. q. ῥάβδος εὐθεῖα, a *just sceptre*, quoted from Ps. 45: 7, where Sept. for ישר. Comp. Buttm. § 123. n. 4.

Εὐκαιρέω, ὦ, f. ἴσω, (εὐκαιρος,) imperf. εὐκαίρουν and ηὐκαίρουν, for the augm. see Buttm. § 86. 2; pp. *to have*

good time, i. e. to have leisure, opportunity, etc. genr. Mark 6: 31 οὐδὲ φαγεῖν ἡνέκαίρουν. 1 Cor. 16: 12. — Pol. 20. 9. 4. Plut. Mor. II. p. 138. Tauchn. or VI. p. 835. ed. R. — So seq. εἰς final, *to have leisure for*, i. e. *to spend one's time in any thing*; Acts 17: 21 Ἀθηναῖοι εἰς οὐδὲν ἔτερον εὐκαίρουν, ἢ λέγειν κ. τ. λ. — So Phil. in Flacc. p. 969 πλήθος δ' ἐστὶν ἐνεκαίρουν διαβολαῖς καὶ βλασφημίαις. — The word belongs only to the later Greek, Lob. ad Phr. p. 125.

Εὐκαιρία, ας, ἡ, (εὐκαιρος,) *fit time, opportunity*, Matt. 26: 16. Luke 22: 6. — 1 Macc. 11: 42. Ael. V. H. 12. 10. Plato Phaedr. p. 272. A. Comp. Lob. ad Phr. p. 126.

Εὐκαιρος, ου, ὁ, ἡ, (εὖ, καιρός,) *well-timed, opportune*, Mark 6: 21 γενομένης ἡμῶν εὐκαίρουν, coll. v. 19. Heb. 4: 16. — 2 Macc. 14: 29. Hdian. 1. 4. 7 καιρός εὐκαιρος. Diod. S. 2. 48.

Εὐκαιρῶς, adv. (εὐκαιρος,) *in good time, opportunely*, Mark 14: 11. — 2 Tim. 4: 2 see in Ἀκαίρως. — Eccclus. 18: 22. Xen. Ag. 8. 3.

Εὐκόλος, ου, ὁ, ἡ, (εὖ, κόπος,) *easy, facile*, Eccclus. 22: 15. Pol. 18. 1. 2. In N. T. only neut. of comparat. εὐκοπώτερον, *easier, lighter*, Matt. 9: 5. 19: 24. Mark 2: 9. 10: 25. Luke 5: 23. 16: 17. 18: 25.

Εὐλάβεια, ας, ἡ, (εὐλαβής q. v.) *caution, circumspection*, Dem. 1403. 1. *timidity, fear*, Wisd. 17: 8. Hdian. 5. 2. 5. In N. T. *fear of God, reverence, piety*. Heb. 5: 7. 12: 28. — Philo de Cherub. p. 113 εὐλ. θεοῦ. Plut. Camill. 21 πρὸς τὸ θεῖον εὐλ. Diod. Sic. 13. 12 ult. See Tittm. de Synon. N. T. p. 146.

Εὐλαβέομαι, οὔμαι, f. ἴσομαι, depon. Pass. (εὐλαβής q. v.) *to act with caution, to be circumspect*, Xen. Mem. 3. 6. 8. In N. T. *to fear*, seq. μή, Acts 23: 10 εὐλαβηθεὶς ὁ χιλ. μὴ διασπασθῇ ὁ Παῦλος. Sept. for יָרֵךְ 1 Sam. 18: 29. — 1 Macc. 3: 30. Jos. Ant. 1. 19. 1. Diod. Sic. 16. 22. — In reference to God, *to fear, to reverence*, Heb. 11: 7. Sept. for יָרֵךְ Zech. 2: 13. יָרֵךְ Nah. 1: 7. See Tittm. de Synon. N. T. p. 146.

Εὐλαβής, *éos, oûs, ó, ἡ*, adj. (εὐ, λαμβάνω, λαβών,) pp. 'taking well hold,' i. e. carefully, circumspectly, comp. Ael. H. An. 3. 13; hence, *cautious, circumspect*, Arr. Epict. 2. 1. 2. Hdian. 2. 8. 2. *timid, fearful*, Jos. Ant. 6. 9. 2.—In N. T. spoken in reference to God, *God-fearing, pious, devout*, Luke 2: 25. Acts 2: 5. 8: 2. Sept. for עָרֵךְ Mic. 7: 2.—Clem. Alex. Strom. 4. 21.

Εὐλογέω, *ō, f. ἴσω, (εὐ, λόγος)* imperf. ἐϋλόγουν, aor. 1 ἐλόγησα, for the diff. augm. see Buttm. § 86. 2; pp. *to speak well of, to commend*, Isocr. 191. B, τοὺς ἀγαθοὺς ἀνδρας ἐλόγειν. ib. Archid. 43. Polyb. 1. 14. 4. i. q. εὐ λέγω, which is preferred by Thom. Mag. p. 389. comp. Lob. ad Phr. p. 200.—In N. T. *to bless*, trans. spoken

a) of men towards God, *to bless*, i. e. *to praise, to celebrate*, sc. with ascriptions of praise and thanksgivings; Luke 1: 64 ἐλογῶν τὸν θεόν. 2: 28. 24: 53. 1 Cor. 14: 16. James 3: 9. So Sept. and עָרַךְ 1 Chr. 29: 10, 20. Ps. 16: 7. al. saep.—2 Macc. 3: 30. Jos. Ant. 7. 14. 11.

b) of men towards men and things, *to bless*, pp. 'with praise and thanksgiving to invoke God's blessing upon,' viz. (α) c. acc. of pers. expr. or impl. i. q. *to pray for one's welfare*, etc. Matt. 5: 44 ἐλογεῖτε τοὺς καταρωμένους ὑμῶς. Mark 10: 16 τιθεὶς [Ἰησοῦς] τὰς χεῖρας ἐπ' αὐτὰ sc. τὰ παῖδια, ἐϋλόγει αὐτά. Luke 2: 34. 6: 28. 24: 50, 51. Rom. 12: 14 bis. 1 Cor. 4: 12. 1 Pet. 3: 9. So Melchisedec Abraham, Heb. 7: 1, 6, 7. Isaac and Jacob their descendants, 11: 20, 21. So Sept. for עָרַךְ Gen. 14: 19. 27: 23, 27. 48: 9, 15, 20.—Jos. B. J. 6. 5. 3 penult.—(β) c. acc. of thing expr. or impl. in N. T. only of food, a meal, etc. *to bless*, i. e. *to ask God's blessing upon*, genr. e. g. ἄρτους Luke 9: 16. impl. Matt. 14: 19 ἐλόγησε, καὶ κλύσας x. t. λ. Mark 6: 41. 8: 7. So of the Lord's supper, where we may render by impl. *to consecrate*, Matt. 26: 26. Mark 14: 22. Luke 24: 30. 1 Cor. 10: 16 τὸ ποτήριον ὃ ἐϋλογοῦμεν. So Sept. and עָרַךְ of a sacrifice and feast, 1 Sam. 9: 13.—For the Jewish formulas of benediction at the paschal supper, see Light-

foot Hor. Heb. ad Matt. 26: 26. Comp. Jahn § 354.

c) of God towards men, *to bless*, i. e. *to distinguish with favour, to prosper, to make happy*, c. acc. Acts 3: 26 ἀπείσται-λεν αὐτὸν [Ἰησοῦν] ἐϋλογοῦντα ὑμᾶς. Eph. 1: 3 ὁ θεὸς, ὁ ἐϋλόγησας ἡμᾶς ἐν πάσῃ ἐϋλογίᾳ πνευματικῇ. Heb. 6: 14 ἐϋλογῶν ἐϋλόγησεν σὲ, quoted from Gen. 22: 17 where Sept. for Heb. עָרַךְ, of which this is an imitation; Winer § 46. 7. Gesen. Lehrs. p. 778. Stuart § 514. Pass. *to be blessed* sc. of God, Gal. 3: 8, 9. Sept. genr. for עָרַךְ Gen. 24: 1, 35. Ps. 45: 3. 67: 2, 7. Pass. Is. 61: 9.—Hence Pass. particip. perf. ἐϋλογημένος, *blessed, favoured*, sc. of God, *happy*; so in joyful salutations, etc. e. g. of the Messiah and his reign, ἐϋλογ. ὁ ἐρχόμενος ἐν ὀνόματι κυρίου, Matt. 21: 9. 2: 39. Mark 11: 9, 10. Luke 13: 35. 19: 38. John 12: 13. So Matt. 25: 34 οἱ ἐϋλογημένοι τοῦ πατρὸς. Luke 1: 28 ἐϋλογημένη σὺ ἐν γυναιξίν, i. e. blessed above all women. v. 42 bis. So Sept. and עָרַךְ Deut. 28: 3. Ruth 3: 10. 1 Sam. 26: 25.

Εὐλογητός, *oû, ó, ἡ*, adj. (ἐϋ-λογία,) *blessed*, in N. T. only of God, i. e. worthy of praise, adorable, Lat. *venerandus*, Mark 14: 61. Luke 1: 68. Rom. 1: 25. 9: 5. 2 Cor. 1: 3. 11: 31. Eph. 1: 3. 2 Pet. 1: 3. So Sept. and עָרַךְ Gen. 9: 26. Ex. 18: 10. al.—Tob. 8: 5, 15.—In Sept. spoken of men, for עָרַךְ Deut. 33: 24. Ruth 3: 10.

Εὐλογία, *as, ἡ*, (ἐϋλογία,) *eulogy, commendation*, Lycurg. 153. 35. Thuc. 2. 42. In N. T. in a bad sense, *flattery, adulation*, Rom. 16: 18.—Elsewhere in N. T. *blessing*, viz.

a) from men towards God, *blessing, praise*, in ascriptions, implying also thanksgiving; Rev. 7: 12 ἡ ἐϋλογία καὶ ἡ δόξα x. t. λ. τῷ θεῷ ἡμῶν. 5: 12, 13.—Jos. Ant. 11. 4. 2.

b) from men towards men and things, *blessing*, i. e. *benediction*, invocation of good sc. from God; upon persons, Heb. 12: 17. James 3: 10 ἐϋλογία καὶ κατάρα. So Sept. and עָרַךְ Gen. 27: 12, 35 sq.—Ecclus. 3: 8, 9. Jos. Ant. 4. 8. 44, 48.—Also upon things, 1 Cor. 10: 16 τὸ ποτήριον ἐϋλογίας ὃ ἐϋλογοῦμεν, the cup

of blessing, i. e. of benediction, consecration, in allusion to the *בְּרִכָּה* drunk at the paschal supper; comp. Lightfoot Hor. Heb. ad Matt. 26: 27. Jahn § 354.

c) meton. *blessing*, i. e. favour conferred, gift, benefit, bounty, viz. (α) from God to men, etc. Rom. 15: 29 *ἐν πληρώματι εὐλογίας τοῦ εὐαγ. τ. Χρ.* i. e. in the full, abundant, blessings of the gospel. Gal. 3: 14 *ἡ εὐλογία τοῦ Ἀβραάμ*, the blessing promised of God to Abraham and his seed, Eph. 1: 3. 1 Pet. 3: 9. Sept. and *בְּרִכָּה* Gen. 49: 25. Ia. 65: 8. — Act. Thom. § 26. — So Heb. 6: 7 *ἡ γῆ μεταλαμβάνει εὐλογίας ἀπὸ τοῦ θεοῦ*. Comp. *בְּרִכָּה*, Sept. *שְׂטוֹס* *εὐλογίας*, Ez. 34: 26. — (β) from men to men, gift, bounty, present; 2 Cor. 9: 5 *τὴν προκ. εὐλογίαν ὑμῶν*, i. e. your gift, contribution. So Sept. and *בְּרִכָּה* Gen. 33: 11. 1 Sam. 25: 27. 2 K. 5: 15. Hence by impl. for *liberality, generosity*, 2 Cor. 9: 5 *ὡς εὐλογίαν, καὶ μὴ ὡς πλεονέξαν*. v. 6 bis, *ἐπ' εὐλογίας* as adv. *liberally, generously*, comp. in 'Enl II. 3. c. η.

Εὐμειάδοτος, ου, ὁ, ἡ, adj. (*εὐ, μεταδίδωμι*), ready to impart, i. e. *liberal, bountiful*, 1 Tim. 6: 18. — M. Antonin. 3. 14 *τὸ εὐμειάδοτον καὶ εὐπορητικόν*.

Εὐνίκη, ἡ, Eunice, pr. n. of the mother of Timothy, 2 Tim. 1: 5.

Εὐνοία, f. ἡσ, (*εὖνοος* fr. *εὖ, νοῦς*), to be well-minded, to be well-disposed, c. c. dat. Matt. 5: 25 *ἴσθι εὖνοῶν τῷ ἀντιδίκῳ σου ταχύ*, i. e. be reconciled. — Hlian. 8. 8. 11. Xen. Cyr. 8. 2. 1.

Εὐνοία, ας, ἡ, (*εὖνοια*), good will, willing mind; Eph. 6: 7 *μετ' εὖνοιας δουλεύοντες*. By euphemism, 1 Cor. 7: 3 in text. rec. — 1 Macc. 11: 33, 53. Diod. Sic. 1. 54.

Εὐνούχῳ, f. ἰσ, (*εὐνούχος*), to eunuch, to make a eunuch; Pass. to be made a eunuch, pp. Matt. 19: 12. — Jos. Ant. 10. 2. 2. — Trop. *εὐνούχῳ* *ταυτόν*, to make oneself a eunuch, i. e. to live like a eunuch in voluntary abstinence, Matt. 19: 12.

Εὐνούχος, ου, ὁ, (*εὐνή bed, ἔχω*), pp. 'bed-keeper,' keeper of the bed-

chamber; hence *eunuch*, one who has been emasculated, such persons only being employed as the keepers of oriental harems. In N. T.

a) pp. a *eunuch*, Matt. 19: 12 *εὐνούχοι οἱ τινες σὺν. ὑπὸ τῶν ἀνδρ.* Sept. for *בְּרִי* Is. 56: 3, 4. Esth. 2: 14: 15. — Luc. Eun. 6, 7. Xen. Cyr. 7. 5. 60. — Trop. Matt. 19: 12 bis, of those impotent from birth, and also of those who live like eunuchs in voluntary abstinence. — Clem. Alex. Paed. 3. 4. Strom. 3. 1.

b) by impl. a *minister of court*, Acts 8: 27, 34, 36, 38, 39. Eunuchs often rose to stations of great power and trust in eastern courts; so that the term apparently came to be applied to any high officer of court, though not emasculated; so prob. Gen. 37: 6. 38: 1, (comp. Jos. Ant. 2. 4. 1,) where the Targum renders Heb. *בְּרִי* by *רַב־מלך*, prince, Sept. *εὐνούχος*. See Gesen. Lex. Heb. art. *בְּרִי*. — Comp. Hdot. 8. 105. Test. XII Patr. p. 716 *ἀρχιευνούχος παρὰ τῷ Φαραῶ, ἔχων γυναῖκα καὶ παλλακὰς καὶ τέκνα*.

Εὐδοία, ας, ἡ, Euodia, pr. name of a female Christian, Phil. 4: 2.

Εὐδοῶ, ὦ, f. ὠσα, (*εὖδοος*, fr. *εὖ, ὁδός*), to lead in a good way, to prosper one's journey, pp. Sept. for *נָהַל* Gen. 24: 27, 48. Theophr. de Caus. Plant. 5. 6. Trop. to make prosperous, to give success to, Sept. for *נָהַל* Gen. 24: 21, 40. Neh. 2: 20. — In N. T. only Pass. to be led in a good way, i. e.

a) pp. to have a prosperous journey. Rom. 1: 10 *ἀπὸς ἥδη ποτὶ εὐδοῶθῆσμαι ἐλθεῖν πρὸς ὑμᾶς*. Others trop. as below.

b) trop. to be prospered, 1 Cor. 16: 2 *θησαυρίζων, ὅτι εὐδοῶται*. 3 John 2 bis. Perhaps Rom. 1: 10, if I shall be prospered, permitted, to come unto you. So Sept. for *נָהַל* 1 Chr. 22: 13. 2 Chr. 32: 30. Prov. 28: 13. — Test. XII Patr. p. 684. Hdot. 6. 73.

Εὐπάρεδρος, ου, ὁ, ἡ, (*εὖ, πάρεδρος*), assessor, Dem. 1332. 14.) pp. 'sitting diligently by,' i. e. *assiduous*, c. c. dat. 1 Cor. 7: 35 *πρὸς τὸ εὐπάρεδρον τῷ κυρίῳ*, i. q. *assiduity, devotedness*. Text.

rec. has εὐπρόσδερον q. v.—Hesych. et Suid. εὐπάρεδρον· καλῶς παραμένον καὶ διηρκῶς.

Εὐπειθής, έος, οὗς, ὁ, ἡ, adj. (εὖ, πείθομαι,) easily persuaded, compliant, James 3: 17.—Hdian. 3. 8. 10. Xen. Mem. 3. 5. 5.

Εὐπερίστατος, ου, ὁ, ἡ, (εὖ, περιίσταμαι to stand around,) pp. 'standing well around,' i. e. easily besetting, as εὐπερ. ἁμαρτία, Heb. 12: 1. So Chrysost. τὴν εὐκόλως περιισταμένην ἡμᾶς. Comp. Elsner Obs. Sac. in loc.—Others, since περιστάσις sometimes signifies impediment, calamity, e. g. 2 Macc. 4: 16. Max. Tyr. Diss. 20. p. 207, translate εὐπερίστατον ἁμαρτίαν by the sin so full of peril, which so easily subjects one to calamity. See Kypke Obs. Sac. in loc.

Εὐποιᾶ, ας, ἡ, (εὐποιῶ,) well-doing, i. e. a doing good, beneficence, Heb. 13: 16.—Jos. Ant. 7. 15. 1. Arrian. Alex. M. 7. 28. 8. Luc. Abdic. 25. This word is disapproved of by Pollux 5. 140, comp. Lob. ad Phr. p. 353.

Εὐπορέω, ᾧ, f. ἦσω, and as depon. Pass. εὐπορεύομαι, οὔμαι, imperf. ἡπορούμεν, (εὐπορος well to live, prosperous,) to be well to live, to be prosperous, absol. Acts 11: 29 καθὼς ἡπορεύετο τις. For the augm. see Buttm. § 86. 2. Sept. for יִשְׁרָאֵל Lev. 25: 26, 49.—Pol. 1. 66. 5. Luc. his Accus. 27. Active, Diod. Sic. 4. 98. Xen. Mem. 2. 7. 4.

Εὐπορία, ας, ἡ, (εὐπορέω,) prosperity, genr. Xen. An. 7. 6. 37, coll. 38. In N. T. abundance, wealth, Acts 19: 25.—Diod. Sic. 1. 45, 55. Xen. Cyr. 3. 7.

Εὐπρέπεια, ας, ἡ, (εὐπρεπής well-becoming, fr. εὖ, πρέπει,) gracefulness, beauty, James 1: 11. Sept. for יְהִי לָנוּ Lam. 1: 7. לְיָהוָה Ps. 50: 2.—Jos. Ant. 1. 11. 3. Thuc. 6. 31.

Εὐπρόσδεκτος, ου, ὁ, ἡ, adj. (εὖ, προσδέχομαι,) well-received, i. e. acceptable, approved, c. dat. Rom. 15: 31. 1 Pet. 2: 5. absol. Rom. 15: 16. 2 Cor. 8: 12.—Plut. ed. R. IX. p. 196. ult.—By impl. favourable, as καιρὸς εὐπρ. 2 Cor. 6: 2, i. e. a time of favour, from Is. 49: 8

where Heb. יִשְׂרָאֵל נָצַח, Sept. καιρὸς δεκτός.

Εὐπρόσεδρος, ου, ὁ, ἡ, adj. (εὖ, πρόσεδρος,) pp. i. q. εὐπάρεδρος, assiduous; hence also τὸ εὐπρόσεδρον, assiduity, devotedness, c. dat. 1 Cor. 7: 35 in text rec. See in Εὐπάρεδρος.—Comp. προσεδρεύω Jos. c. Apion. 1. 7. Diod. Sic. 1. 63.

Εὐπρόσωπός, ᾧ, f. ἦσω, (εὖ, πρόσωπος well-faced, beautiful, Sept. Gen. 12: 11. Xen. Mem. 1. 3. 10. specious, Hdot. 7. 168. Dem. 277. 4,) to make a fair show, to strive to please, Gal. 6: 12.—Not found in the classics.

Εὐρίσκω, f. εὐρήσω, aor. 1 unus. εὐρησα Rev. 18: 14. Aesop. Fab. 131. comp. Winer § 15. p. 79. Lob. ad Phr. p. 721.—perf. εὐρηκα, aor. 2 εἶρον, aor. 2 pass. εἰρέθη, aor. 2 mid. later εἰρήμην once Heb. 9: 12. Pausan. 7. 11. 1. Andocid. 9. 7. see Buttm. § 96. p. 1. marg. Winer § 13. 1. Lob. ad Phr. p. 139. For the augm. not found in N. T. and rarely elsewhere, see Buttm. § 84. n. 2. § 86. 2. Winer § 12. 3. Lob. ad Phr. p. 140.—To find, trans.

a) genr. to find, sc. without seeking, to meet with, to light upon. (α) pp. and seq. acc. of pers. Matt. 18: 28 εὗρεν ἕνα τῶν συνδούλων. John 1: 42, 44, 46. 2: 14. Acts 9: 33. 28: 14. Heb. 11: 5. al. Seq. acc. of thing, Matt. 13: 44. Luke 4: 17. 18: 8. John 12: 14. Acts 21: 2. Sept. for נִשְׁמַח of pers. Gen. 4: 13. 1 Sam. 10: 2, 3. of thing Gen. 44: 8. Jon. 1: 3.—Hdian. 3. 2. 7. of thing, ib. 3. 8. 12. Xen. An. 4. 4. 13.—(β) Trop. to find, i. e. to perceive, to learn by experience, sc. that a person or thing is or does so and so; the accusative usually having with it a participle or adjective, viz. (1) c. c. accus. et particip. comp. Buttm. § 144. 4. b. Matt. 12: 44. Mark 7: 30 εὗρε τὸ δαμόνιον ἐξεληλυθός. Luke 8: 35. 24: 2. John 11: 17. Acts 9: 2. 2 John 4. al. So in the Pass. construction, Matt. 1: 18 εὐρέθη ἐν γαστρὶ ἔχουσα. Luke 17: 18.—Hdian. 8. 5. 2. Plut. Lucul. 13. Xen. Cyr. 2. 2. 14.—(2) c. c. accus. et adj. or other adjunct, the acc. of ὧν being implied; Acts 5: 10 οἱ νεανίσκοι εἶρον αὐτὴν

νεκρῶν. 24: 5. Rom. 7: 18. 2 Cor. 9: 4. Rev. 2: 2. So in Pass. construction, Luke 9: 36 εὐρέθη μόνος. Acts 5: 39. Rom. 7: 10. 1 Cor. 4: 2. 2 Cor. 5: 3. 1 Pet. 1: 7. Rev. 5: 4. al.—Hdian. 2. 1. 8 οὐδένα οὕτως ἐπιτήδειον εὐρίσκον. Xen. H. G. 7. 4. 2. Mem. 4. 3. 14.

b) to find, sc. by search, inquiry, etc. to find out, to discover, trans. (α) pp. and absol. Matt. 7: 7 ζητεῖτε καὶ εὕρετε. v. 8. (Arr. Epict. 4. 1. 51 ζητεῖ καὶ εὕρησκει.) Seq. acc. of pers. expr. or impl. Mark 1: 37 κατεδίωξαν αὐτόν, καὶ εὕροντες αὐτόν. Luke 2: 45. John 7: 34, 35. Acts 5: 22. 8: 40. 2 Tim. 1: 17. al. Seq. accus. of thing expr. or impl. Matt. 7: 14 ὅλλγοι εἰσὶν οἱ εὐρίσκορτες αὐτήν sc. τὴν πόλιν. 12: 43. 13: 46. Mark 11: 13. Luke 15: 4. John 10: 9. Acts 7: 11. al. So of a judge, after examination, John 18: 38 ἐγὼ οὐδεμίαν αἰτίαν εὐρίσκω ἐν σοί. 19: 4, 6. Acts 13: 28. 23: 9. al. So Sept. and N^{ss} of pers. Josh. 2: 22. 1 Sam. 9: 13. 10: 21. of things, 1 Sam. 9: 4. 2 K. 12: 10, 18. comp. 1 Sam. 29: 3, 6, 8. — Luc. Asin. 45. Xen. Cyr. 4. 2. 21. of things Xen. H. G. 5. 3. 23. Vect. 4. 4. — (β) Trop. in different senses, viz. (1) εὐρίσκειν θεόν, to find God, i. e. to be accepted of him on humbly and sincerely turning to him, comp. in Ἐκζητέω c. Acts 17: 27 ζητεῖν τὸν θεόν καὶ ἄραγε αὐτὸν καὶ εὕρουσιν. Pass. Rom. 10: 20, quoted from Is. 65: 1 where Sept. and N^{ss}, as also 1 Chr. 28: 9. — (2) spoken of computation, measurement, etc. to find, to make out, Acts 19: 19 εὗρον ἀργύριον μυριάδας πάντες. 27: 28 his, εὗρον ὀργυρίας εἴκοσι κ. τ. λ.—Xen. Cyr. 8. 2. 18. H. G. 3. 2. 10.—(3) to find out mentally, i. e. to invent, to contrive, before an indirect clause with τό expr. or impl. Luke 19: 48 οὐκ εὕρισκον τό, τί ποιήσωσιν. Acts 4: 21. Luke 5: 19 μὴ εὕρορες πόλας εἰσπύχωσιν αὐτόν. — Test. XII Patr. p. 637 εὗρον, τί εἴπαμεν. c. acc. Palaeoph. 16. 2.

c) Mid. to find for oneself, i. e. to acquire, to obtain, once c. acc. Heb. 9: 12 αἰωνίαν λίτρωσιν εὐράμενος. — Jos. Ant. 1. 19. 1 δόξαν ἀρετῆς εὐράμενος. Arr. Alex. M. 1. 7. 16. Xen. An. 2. 1. 8. — So also the Act. in N. T. but less often in classic writers, Lob. ad Phryn.

p. 140, to acquire, to obtain, to get, for oneself or another; Matt. 10: 39 ὁ εὐρῶν τὴν ψυχὴν κ. τ. λ. Luke 9: 12 καὶ εὕρωσιν ἐπισιτισμόν. John 21: 6. Rom. 4: 1. Heb. 12: 17. Rev. 9: 6. 18: 14. c. dat. Matt. 11: 29 εὕρησθε ἀνάπαντι τὰς ψυχὰς ὑμῶν. Acts 7: 46 εὕρειν σκήνωμα τῷ θεῷ, comp. Sept. and N^{ss} Ps. 132: 5. So Prov. 3: 13. — Ecclesi. 6: 16. Luc. Asin. 35. Hdian. 4. 13. 6. — By Hebr. in the phrase εὕρισκειν χάριν παρὰ τῷ θεῷ, to find grace, to obtain favour with God, Luke 1: 30. ἐνώπιον τοῦ θεοῦ, Acts 7: 46. absol. Heb. 4: 16. So εὕρειν ἔλεος παρὰ κυρίου, 2 Tim. 1: 18. Sept. and N^{ss} Gen. 6: 8. 32: 5. 47: 25. Ar.

Εὐροκλύδων, ὠνος, ὁ, ἡ, Euroclydon, a tempestuous wind, Acts 27: 14, from Εὐρος, Eurus, east-wind, and κλύδων a wave. Comp. Heb. עֹרֶק, Sept. πνεῦμα βλατον, Ps. 48: 8. Gesen. Lex. art. עֹרֶק.—Other Mss. read Εὐρυκλύδων, Euryclydon, from εὐρύς broad, and κλύδων. Cod. Alex. and the Vulg. have Εὐρακλύων, Euroaquilo.

Εὐρύχωρος, ου, ὁ, ἡ, (εὐρύς, χῶρος, χωρά,) pp. 'broad-spaced,' i. e. broad, spacious, as ἡ ὁδός, Matt. 7: 13. Sept. for רָחֵב Is. 30: 23. — Esdr. 9: 41. Jos. Ant. 1. 18. 2. εὐρυχωρία Xen. Cyr. 4. 1. 18.

Εὐσεβεία, ας, ἡ, (εὐσεβής,) piety, reverence, in N. T. only as directed towards God, and denoting the spontaneous feeling of the heart, thus differing from εὐλάβεια, see Tittm. de Synon. N. T. p. 146; hence, godliness, religiousness, Acts 3: 12. 1 Tim. 2: 2. 4: 7, 8. 6: 3, 5, 6, 11. 2 Tim. 3: 5. Tit. 1: 1. 2 Pet. 1: 3, 6, 7. 3: 11. Sept. for יְהוָה יָרֵךְ Prov. 1: 7. Is. 11: 2.—Jos. Ant. 3. 2. 3. Diod. 8. 19. 7. Xen. Ag. 3. 5.—Meton. for religion, the gospel scheme, 1 Tim. 3: 16. Comp. Jos. c. Apion. 1. 12 ἡ κατὰ τοὺς νόμους παραδεδομένη εὐσεβεία.

Εὐσεβέω, ᾧ, f. ἴσω, (εὐσεβής,) to be pious towards any one, c. c. accus. Matth. § 413. 11; e. g. towards God, to reverence, to worship, Acts 17: 23. towards parents, etc. ἴδιον ὄλβον, to respect, to honour, 1 Tim. 5: 4. — Jos. Ant. 10.

3. 2 τὸν θιόν. Isocr. 26. B, τὰ περὶ τ. θεούς. genr. Xen. H. G. 1. 7. 26.

Εὐσεβής, έος, ους, ό, ή, adj. (εὐ, σέβομαι,) pious, in N. T. towards God, religious, devout, Acts 10: 2, 7. 22: 12. 2 Pet. 2: 9. Sept. for רַחֵם Is. 24: 16. 26: 7.—Eccclus. 11: 17, 22. Xen. Mem. 4. 6. 2, 4.

Εὐσεβώς, adv. piously, religiously, 2 Tim. 3: 12. Tit. 2: 12. — Jos. Ant. 8. 12. 3. Xen. Mem. 2. 2. 13.

Εὐσημος, ου, ό, ή, (εὐ, σήμα,) pp. 'well-marked,' trop. of good omen, Plut. J. Caes. 43. In N. T. distinguishable, sc. by certain marks; trop. of speech, easy to be understood, distinct, 1 Cor. 14: 9.—Pol. 10. 44. 3. Porphy. de Abstin. 3. 4. Hesych. εὐσημον· εὐδελον, φανερόν..

Εὐσπλαγχνος, ου, ό, ή, (εὐ intrans. σπλάγχνον q. v.) tender-hearted, full of pity, compassionate, Eph. 4: 32. 1 Pet. 3: 8.—Prayer of Manass. 6. Test. XII Patr. p. 537.

Εὐσχημόνως, adv. (εὐσχήμων,) becomingly, decorously, in a proper manner, Rom. 13: 13. 1 Cor. 14: 40. 1 Thess. 4: 12. — Xen. Cyr. 1. 3. 8, 9. Mem. 3. 12. 4.

Εὐσχημοσύνη, ης, ή, (εὐσχήμων,) becomingness, decorum, e. g. of dress etc. 1 Cor. 12: 23.—Diod. Sic. 5. 32. Xen. Cyr. 5. 1. 5.

Εὐσχημων, ονος, ό, ή, (εὐ, σχήμα fr. ἔχω,) well-fashioned, well-formed, comely.

a) pp. 1 Cor. 12: 24 τὰ εὐσχημόνα ἡμῶν, sc. μίλη. — Xen. Eq. 1. 17. — Metaph. τὸ εὐσχημον, decorum, propriety, 1 Cor. 7: 35.

b) trop. in the later Greek, of high standing, honourable, noble; Mark 15: 48 εὐσχημων βουλευτής. Acts 15: 30. 17: 12. — Jos. de Vita s. § 9. Plut. Parall. 15. or VII. p. 230. ed. R. Comp. Phry. et Lob. p. 333. H. Planck in Bibl. Repos. I. p. 645.

Εὐτόνως, adv. (εὐτονος, fr. εὐ, τίνω,) intensely, i. e. powerfully, vehemently, Luke 23: 10. Acts 18: 28.—Sept. Josh. 6: 8. Diod. Sic. 11. 65. Xen. Hi. 9. 6.

Εὐτραπελία, ας, ή, (εὐτράπιλος, well-turned, courteous, sportive, fr. εὐ, τρέπω,) pp. urbanity, Jos. Ant. 12. 4. 3. Cic. Ep. ad Div. 7. 32. humour, wit, Plut. M. Anton. 43. Diod. Sic. 15. 6. In N. T. in a bad sense, levily, jesting, frivolous and indecent discourse, Eph. 5: 4. — Aristot. Ethic. 1. 31. Diod. Sic. 20. 63 τὴν ἐν τοῖς πότοις εὐτραπελλαν.

Εὐτυχος, ου, ό, Eutychus, pr. n. of a youth, Acts 20: 9.

Εὐφημία, ας, ή, (εὐφημος,) words of good import or omen, Plut. ed R. VI. 125. 8. Jos. 10. 11. 7. acclamation, Hdtian. 1. 13. 13. In N. T. good report, good fame, 2 Cor. 6: 8.—Diod. 8. 1. 2. Ael. V. H. 3. 47.

Εὐφημος, ου, ί, ή, (εὐ, φήμη, φημί,) pp. 'well-spoken, well-worded,' hence, of good import, εὐφήμοις οἰκιστοῖς Dion. Hal. Ant. 1. 16. laudatory, e. g. λόγους Pol. 31. 14. 1. In N. T. of good report, praiseworthy, laudable, Phil. 4: 8. — Anthol. Gr. IV. p. 183, αἰσχρὰν ἐπ' εὐφήμοις δόξαν ἐνεγκαμένην.

Εὐφορέω, ὦ, f. ήσω, (εὐφορος, φέρω,) to bear well, to yield abundantly, intrans. spoken of the earth, Luke 12: 16. — Jos. B. J. 2. 21. 2 οὕτως δὲ τῆς Γαλιλαίας εὐαφορόρου, μάλιστα καὶ τότε εὐφορηκυίας. So εὐφορος fertile, Hdtian. 1. 6. 3.

Εὐφραίνω, f. ανῶ, (φρήν, εὐφρων glad-minded,) to make glad-minded, to make glad, to cause to rejoice, trans. Mid. and aor. 1 pass. in mid. signif. Buttm. § 136. 2, to be glad, to rejoice, to exult, intrans.

a) genr. in Act. once, 2 Cor. 2: 2 καὶ τίς ἐστὶν ὁ εὐφραίνων με; Sept. for תְּרַחֵם Ps. 19: 9. — Eccclus. 4: 21. Xen. Cyr. 8. 7. 12. — Mid. Luke 15: 32 εὐφρανθήναι δὲ καὶ χαρῆναι ἔδει. Acts 2: 26. Rom. 15: 10. Rev. 11: 10. 12: 12. Gal. 4: 27, comp. Is. 54: 1. c. c. ἐν τινι Acts 7: 41. ἐπὶ τινι v. τιμή, to rejoice over, Rev. 18: 20. Sept. for רָצַח Deut. 32: 43. Is. 12: 6. תְּרַחֵם 1 Chr. 16: 10, 31. c. ἐν 1 Sam. 2: 1. — Ael. V. H. 2. 21. Xen. Oec. 9. 12. c. ἐν ib. Hi. 1. 16. c. ἐπὶ ib. Conv. 7. 5.

b) as connected with feasting, Mid. to rejoice, to be merry; Luke 12: 19

πάγει, πία, ἀφ'αυτου. 15: 23, 24. Sept. for עֲרֹב Deut. 14: 26. 27: 7. — Hom. Od. 2. 311. Ael. V. H. 10. 9. Xen. Conv. 1. 15. — Hence by impl. simply, for *to feast, to banquet*, Luke 15: 29. 16: 19.

Εὐφραΐης, ου, ὁ, Euphrates, Heb. עֲרֹב Gen. 2: 14, a large and celebrated river of western Asia, rising in the mountains of Armenia, and flowing through Syria and Mesopotamia into the Persian gulf. Rev. 9: 14. 16: 12. See Calmet art. *Babylonia*.

Εὐφροσύνη, ης, ἡ, (εὐφρων,) gladness, joy, Acts 2: 28. 14: 17. Sept. for עֲרֹב Esth. 9: 18, 19. Ps. 4: 8. — Eccles. 4: 13. Xen. Cyr. 3. 3. 7.

Εὐχαριστεῶ, ὦ, ε. ἴσω, (εὐχάριστος,) *to thank*, 1. εὐχαρίστησα and εὐχαρίστησα Rom. 1: 21 in later edit. Buttm. § 86. 2; pp. 'to show one's self grateful,' i. e. to requite a favour, i. q. δίδοναι χάριν, Dem. 257. 2. In later Greek and in N. T. to give thanks, to thank, i. q. εἰδέναι χάριν, to express one's gratitude, Lob. ad Phryn. p. 16; c. c. dat. of person, Luke 17: 16 εὐχαριστῶν αὐτῷ sc. Ἰησοῦ. Rom. 16: 4. — Jos. Ant. 14. 10. 7. Plut. de Garrul. c. 7 pen. — Elsewhere in N. T. used only in reference to God, to give thanks to God, usually seq. τῷ θεῷ etc. and also other adjuncts, as with περί, ὑπέρ, ὅτι, ἵνα, etc. Luke 18: 11 ὁ φαρσαῖος ταῦτα προσήχετο· ὁ θεός, εὐχαριστῶ σοι κ. τ. λ. John 11: 41. Acts 28: 15. Rom. 1: 8. 7: 25. 1 Cor. 1: 4, 14. 14: 18. Eph. 5: 20. Phil. 1: 3. Col. 1: 3, 12. 3: 17. 1 Thess. 1: 2. 2: 13. 2 Thess. 1: 3. 2: 13. Phil. 4. Rev. 11: 17. absol. Eph. 1: 16. 1 Thess. 5: 18. Pass. c. acc. 2 Cor. 1: 11 ἵνα εὐχαριστήσῃ [τῷ θεῷ] τὸ χάρισμα, comp. Buttm. § 134. 6, and n. 2. — Judith 8: 22. Jos. Ant. 1. 10. 5. Arr. Epict. 1. 4. 32. Diod. Sic. 16. 11. absol. Philo de Somn. p. 1145. A. — Spoken of giving thanks before meals etc. seq. τῷ θεῷ, Acts 27: 35. Rom. 14: 6 bis. absol. Matt. 15: 36. 26: 27. Mark 8: 6. 14: 23. Luke 22: 17, 19. John 6: 11, 23. 1 Cor. 10: 30. 11: 24. — By impl. for to praise, to bless, to worship, Rom. 1: 21. 1 Cor. 14: 17 καλῶς εὐχαριστεῖς, corresponding to εὐλογεῖς in v. 16.

Εὐχαριστία, ας, ἡ, (εὐχάριστος,) gratitude, thankfulness, Acts 24: 3. — Philo de Plant. Noë p. 231. Dem. 256. 19. — In Paul's writings and Rev. thanksgiving, thanks, i. e. the expression of gratitude to God; so seq. dat. τῷ θεῷ etc. comp. in Εὐχαριστία, and Matth. § 390. 2 Cor. 9: 11, 12. Rev. 4: 9. 7: 12. genr. 1 Cor. 14: 16. 2 Cor. 4: 15. Phil. 4: 6. Col. 2: 7. 4: 2. 1 Thess. 3: 9. 1 Tim. 2: 1. 4: 3, 4. So in the Pauline usage Eph. 5: 4, where others grateful discourse. — Aquil. for עֲרֹב Am. 4: 5. Wied. 16: 28. genr. Jos. Ant. 4. 8. 25. Pol. 8. 14. 8.

Εὐχάριστος, ου, ὁ, ἡ, (εὐ, χαρίζομαι,) grateful, i. e. pleasing, Xen. Cyr. 2. 2. 1. Sept. γυνὴ εὐχ. for עֲרֹב Prov. 11: 16. — In N. T. grateful, i. e. thankful, full of gratitude to God, Col. 3: 15. — Jos. Ant. 16. 6. 2. Xen. Cyr. 8. 3. 49. — Others, by impl. well-pleasing, acceptable, sc. to God. Others liberal, as in Diod. Sic. 18. 28.

Εὐχή, ῆς, ἡ, (εὐχομαι,) 1. prayer, sc. to God, James 5: 15, coll. v. 16. Sept. for עֲרֹב Job 16: 17. Prov. 15: 9. — Aeschin. Dial. 3. 10. Xen. Conv. 8. 15.

2. a vow, spoken of the vow of the Nazarite, Acts 21: 23. So Sept. for עֲרֹב Num. 6: 2, 21. See Num. c. 6. Jahn § 395. In the case of indigent Nazarites, it was customary among the Jews for others to be at the expense of the sacrifice by which their vow was terminated, who thus became partners in their vow; see the passages from the Rabbins cited by Wetstein in loc. and Jos. Ant. 19. 6. 1. — Acts 18: 18 κειράμενος τὴν κεφαλὴν ἐν Κεγχρεαῖς, εἰς γὰρ εὐχὴν, prob. a votum civile, usual among the Jews as well as the Gentiles, by which persons in distress or danger or any necessity vowed in case of deliverance to cut off their hair and offer sacrifices in honour of God; see espec. Jos. B. J. 2. 15. 1. Luc. de Merc. cond. 1. Luc. Hermotim. 86. Diod. Sic. 1. 18. comp. Wetstein in loc. Some, supposing such a vow to be inconsistent with Paul's views, refer κειράμενος to Ἀκύλας. Others suppose the

vow of a Nazarite to be meant.—Diod. Sic. 1. 83. Xen. Mem. 2. 2. 10.

Εὐχομαι, f. *ξομαι*, depon. Mid. imperf. *εὐχόμεν* et *ἠχόμεν*, Buttm. § 86. 2, pp. 'to speak out, to utter aloud,' hence, *to pray*, sc. to God, Xen. An. 4. 3. 13. *to vow*, Xen. An. 4. 8. 25. *to boast*, Pol. 5. 43. 1. — In N. T. only in the first signif. *to pray*, viz.

a) pp. to God, c. dat. τῷ θεῷ, Acts 26: 29, see in Ἄν I. 1. a. πρὸς τὸν θεόν 2 Cor. 13: 7. absol. et seq. ὑπὲρ τινα James 5: 16. Sept. for יְהוָה Num. 11: 2. 21: 8. רַחֵם Ex. 8: 29, 30. — c. dat. Demosth. 225. 1. Xen. An. 4. 3. 13. c. πρὸς 2 Macc. 9: 13. Xen. Mem. 1. 3. 2. ὑπὲρ Act. Thom. § 9.

b) by impl. *to pray for*, i. e. *to wish for*, *to desire earnestly*, c. accus. et infin. Acts 27: 29 ἠύχοντο ἡμέραν γενέσθαι. Rom. 9: 3. 3 John 2. c. acc. τοῦτο, 2 Cor. 13: 9. Sept. for יְהוָה Jer. 42: 22. — Aeschin. Dial. 3. 6. Xen. An. 1. 4. 7, 17. Conv. 4. 33.

Εὐχρησις, ου, ὅ, ἡ, adj. (εὖ intensa. χρᾶμαι,) *very useful*, 2 Tim. 2: 21. 4: 11. Philem. 11.—Sept. Prov. 11: 16. Diod. Sic. 5. 40. Xen. Mem. 3. 8. 5.

Εὐπνχία, ᾧ, f. ἡσω, (εὐπνχος, πνχή,) *to be animated, to be in good spirits*, Phil. 2: 19. — Anth. Gr. IV. p. 275. So *εὐπνχία* good spirits, courage, Dem. 1408. 15. Plut. ed. R. VIII. 318. 2.

Εὐωδία, ας, ἡ, (εὐώδης, fr. ὄζω, pf. ὄδωδα,) *good odour, sweet savour, fragrance*, pp. Eccius. 24: 15. Xen. Conv. 2. 3. In N. T. only trop. of persons or things well-pleasing to God, 2 Cor. 2: 15. Eph. 5: 2. Phil. 4: 18. Comp. Sept. and יְהוָה Lev. 1: 9, 13, 17. Num. 28: 13. also Test. XII Patr. p. 547.

Εὐώνυμος, ου, ὅ, ἡ, (εὖ, ὄνομα,) pp. of good name, honoured, Hes. Theog. 409. Pind. Ol. 2. 13. Hence, of good omen, used by way of euphemism instead of ἀριστερός, the left, which was a word of ill omen, since all omens on the left were sinister or regarded as unfortunate by the Greeks, and in part by the Romans; see Potter's Gr. Ant.

I. p. 323. Adam's Rom. Ant. p. 301. Viger. p. 92.—In N. T. the left, spoken chiefly of the left hand, in opp. to the right, Matt. 20: 21, 23. 25: 33, 41. 27: 38. Mark 10: 37, 40. 15: 27. of the left foot, Rev. 10: 2. So adverbially, Acts 21: 3 καταλεπόντες αὐτὴν εὐώνυμον, i. e. on the left hand. Sept. for יְהוָה Josh. 23: 6. Neh. 8: 6. — Hdot. 7. 109. Pol. 5. 7. 11. Xen. Ven. 10. 12.

Ἐφάλλομαι, f. αλοῦμαι, (ἐπὶ ἄλλομαι,) *to leap or spring upon*, i. e. *to assault*, seq. ἐπὶ c. acc. Acts 19: 16. Sept. for יְהוָה of τὸ πνεῦμα rushing upon Saul, 1 Sam. 10: 6. 11: 6. 16: 13. — Hom. Il. 11. 421. of mounting a horse, c. dat. Plut. ed. R. VI. p. 526.

Ἐφάπαξ, adv. (ἐπὶ ἅπα,) lit. 'upon once,' i. e. *once, once for all*, Rom. 6: 10. Heb. 7: 27. 9: 12. 10: 10. So 1 Cor. 15: 6 *once*, i. e. not several times.—Luc. Demosth. Enc. 21.

Ἐφεσῖνος, η, ον, *Ephesian, of Ephesus*, Rev. 2: 1 in text. rec.

Ἐφέσιος, ἰα, ον, *Ephesian, an Ephesian*, Acts 19: 28, 34, 35 bis. 21: 29.

Ἐφεσος, ου, ἡ, *Ephesus*, a celebrated city, the capital of Ionia, on the western coast of Asia Minor, between Smyrna and Miletus. It contained a temple of Diana, so splendid as to be reckoned one of the seven wonders of the world. When this was burnt by the fool Herostratus in A.C. 356, in order to immortalize his name, it was rebuilt at the common expense of all Greece. See Pausan. 7. 2. Pliny 5. 37. Strabo 14. 948. Here was also gathered one of the chief Christian churches of the apostolic age. Acts 18: 19, 21, 24. 19: 1, 17, 26. 20: 16, 17. 1 Cor. 15: 32. 16: 8. Eph. 1: 1. 1 Tim. 1: 3. 2 Tim. 1: 18. 4: 12. Rev. 1: 11. See Calmet, art. *Ephesus*.

Ἐφευρετής, οῦ, ὁ, (ἐφευρίσκω *to find upon* sc. any one, Hom. Od. 24. 145. *to invent*, Pind. Pyth. 12. 13,) *an inventor, deviser*, Rom. 1: 30 ἐφευρετὰς κακῶν.—Comp. κακῶν εὐρεταί, Philo in Flacc. p. 968.

Ἐφημερία, ας, ἡ, (ἐφήμερος,) not found in the classics; in Sept. pp. *daily service* of the priests in the temple, for עֲבֹדָה 2 Chr. 13: 10, comp. v. 11. Esdr. 1: 16. Suid. ἡ τῆς ἡμέρας λειτουργία. — Hence in N. T. meton. a *course, class*, into which the priests were divided for the daily temple-service, each class continuing for a week at a time, Luke 1: 5, 8. See in Ἀβιά, and comp. 1 Chr. c. 24. 2 Chr. 8: 14. Jos. Ant. 7. 14. 7. So Sept. for עֲבֹדָה 1 Chr. 23: 6, 28: 13. עֲבֹדָה Neh. 12: 24. עֲבֹדָה 2 Chr. 25: 8. Neh. 12: 9. — Esdr. 1: 2.

Ἐφήμερος, ου, ὁ, ἡ, adj. (ἐπὶ ἡμέρας,) pp. 'for the day,' ὁ ἐπὶ ἡμέραν ὢν, i. e. *ephemeral*, Thuc. 2. 52. In N. T. *daily*, James 2: 15 τῆς ἐφημέρου τροφῆς. — Diod. Sic. 3. 32 τὰς ἐφημέρους τροφάς.

Ἐφικνέομαι, οὔμαι, aor. 2 ἐφικόμην (ἐπὶ ἵκνέομαι,) to *come upon* or to any one, to *arrive at*, seq. ἄχρ' c. gen. 2 Cor. 10: 13. seq. εἰς c. acc. 2 Cor. 10: 14. — Pol. 3. 81. 3. Xen. Cyr. 1. 1. 5.

Ἐπίστυμι, f. ἐπιστήσω, (ἐπὶ ἵστυμι,) trans. to *place upon* or *over*, Hdian. 5. 6. 15. Xen. H. G. 3. 1. 7. to *set over*, Xen. Lac. 2. 1. — In N. T. only in the intransitive forms, Act. aor. 2 ἐπίστην, perf. particip. ἐπεστώς, and Mid. ἐπιστάμαι, to *place oneself upon* or *near*, to *stand upon, by, near*, etc. See Buttm. §107. II. 1 and 3.

a) pp. of persons, to *stand by, near*, etc. genr. Luke 2: 38 καὶ αὐτὴ αὐτῇ τῇ ἄρᾳ ἐπιστάσα κ. τ. λ. Acts 22: 13, 20. c. dat. of pers. Acts 23: 11. seq. ἐπὶ τι Acts 10: 17. 11: 11. ἐπ' αὐτὸν τινα, to *stand by and over*, Luke 4: 39. Sept. for עָמַד 1 Sam. 17: 51. Zech. 1: 10, 11. c. ἐπ' αὐτὸν 2 Sam. 1: 9. for עָמַד Gen. 24: 43. Amos 9: 1. — Dem. 346. 2. Xen. Conv. 2. 7. c. dat. Luc. D. Deor. 17. 2. c. ἐπὶ Pol. 4. 40. 1.

b) implying also approach, to *come and stand by*, to *come to* or *upon* any person or place; Luke 20: 1 ἐπιστήσαν οἱ ἀρχιερεῖς κ. τ. λ. 10: 40. — Dem. 66. 23. Hdian. 3. 12. 18. — So with the idea of sudden appearance, Acts 12: 7 ἀγγελος κυρίου ἐπίστη. c. dat. Luke 2: 9. 24: 4. — Plut. Amat. Narr. 3. Hdot. 5.

56. — In a hostile sense, to *come upon, to assail*, genr. Acts 6: 12. 23: 27. c. dat. Acts 4: 1. 17: 5. Sept. for עָמַד Jer. 21: 2. — Jos. Ant. 7. 11. 1.

c) trop. (α) of persons, to *stand fast by*, i. e. to *be instant, pressing, earnest*; 2 Tim. 4: 2 ἐπισταθὶ εὐκαίρως ἀκαίρως sc. κηρύσσων τὸν λόγον. — Dem. 70. 16. — (β) of things, e. g. evil, to *come upon, to fall upon, to befall*, seq. ἐπὶ c. acc. Luke 21: 34. c. dat. 1 Thess. 5: 3. So of a tempest, Acts 28: 2. — Wisd. 6: 5, 8. 19: 1. ζόφος Pol. 18. 3. 7. — In the sense of to *impend, to be at hand*, 2 Tim. 4: 6 ὁ καιρὸς ἐφύσθη. — Jos. Ant. 2. 4. 3. Dem. 267. 5.

Ἐφραΐμ, ὁ, indec. Ephraim, Heb. עִפְרָיִם, in N. T. pr. n. of a town or city, John 11: 54. Eusebius says it was 8 Rom. miles north of Jerusalem, while Jerome with more probability makes the distance 20 Roman miles, Onomast. in voc. Josephus mentions Ephraim and Bethel as being small towns, apparently near each other, B. J. 4. 9. 9. Comp. 2 Sam. 13: 23. 2 Chr. 13: 19. Reland Palaest. p. 765. Rosenm. B. Geogr. II. ii. p. 148.

Ἐφφαθά, Ephphatha, an Aramean imperative, i. q. διανοιχθῆτε, be opened, Mark 7: 34. It comes from the verb פָּתַח to open, and is either for imper. Niphal פִּתְחָה, or imper. Ithpael פִּתְחָהָ.

Ἐχθρα, ας, ἡ, (pp. fem. of ἐχθρός,) *enmity, hatred*, Luke 23: 12. Rom. 8: 7. Gal. 5: 20. James 4: 4. Sept. for עֲנָשׁ Num. 35: 20. Prov. 26: 26. — Hdian. 3. 6. 10. Xen. Mem. 1. 2. 10. — Meton. *cause of enmity*, Eph. 2: 15, 16.

Ἐχθρός, ὁ, ὄν, (ἐχθος,) 1. Pass. *hated, odious*, object of enmity; Rom. 11: 28 ἐχθροὶ δι' ἡμᾶς, in antith. with ἀγαπητοί. — Wisd. 15: 18. τοὺς θεοὺς ἐχθρός Ael. V. H. 2. 23. Xen. Cyr. 5. 4. 35.

2. Act. *inimical, hostile*. a) pp. as adj. Matt. 13: 28 ἐχθρὸς ἀνθρώπου, i. e. an enemy. Rom. 5: 10 ἐχθροὶ ὄντες. Col. 1: 21. — Sept. Esth. 7: 6. Xen. Mem. 4. 2. 15. ib. 4. 4. 17.

b) as subst. ὁ ἐχθρός, an enemy, adversary, Buttm. § 123. 3. (α) genr. and

seq. gen. of pers. Matt. 5: 43, 44. 10: 36. 13: 25. Luke 1: 71, 74. 6: 27, 35. 19: 27, 43. Rom. 12: 20. Gal. 4: 16. 2 Thess. 3: 15. Rev. 11: 5, 12. c. gen. of thing, Acts 13: 10. So Sept. for עֲדִי Gen. 49: 8. Lev. 26: 7. al. saep.—Dem. 1121. 12. Thuc. 6. 18.—(β) of the adversaries of the Messiah, seq. gen. Matt. 23: 44 ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τ. τ. λ. so Mark 12: 36. Luke 20: 43. Acts 2: 35. 1 Cor. 15: 25. Heb. 1: 13. 10: 13. also 1 Cor. 15: 26. Phil. 3: 18 τοῦ στανουῦ. So ἔχ. τοῦ θεοῦ James 4: 4.—(γ) spec. ὁ ἐχθρός, the adversary, Satan; Luke 10: 19 ἐπὶ πάντας τὴν δύναμιν τοῦ ἐχθροῦ, comp. v. 18. So Matt. 13: 39.—Test. XII Patr. p. 657, 658. Act. Thom. § 29, 30.

Ἐχιδνα, ης, ἡ, (ἔχιδνα) a viper, Acts 28: 3.—Diod. Sic. 2. 43. Luc. Alex. 10.—Trop. of wicked men, γενήματα ἐχιδνῶν, progeny of vipers, Matt. 23: 7. 12: 34. 23: 33. Luke 3: 7.—Eurip. Ion. 1262. [1276.]

Ἐχω, f. ἔχω, also σχήσω, imperf. ἔχων, aor. 2 ἔσχον, perf. ἔσχμα, see Butt. § 114 sub voc. to have, to hold, i. e. to have and hold, implying continued having or possession, trans.

a) pp. and primarily, to have in one's hands, to hold in the hand; Rev. 1: 16 ἔχων ἐν τῇ δεξιᾷ αὐτοῦ χαρὶ ἁσπίδας ἐκτά. 6: 5. 10: 2. 17: 4.—Hom. II. 1. 14 ἐν χερσὶν ἔχων. al. saep. Luc. D. Deor. 11. 2 τῇ λαίᾳ μὲν ἔχων. comp. Hdot. 7. 16.—So by impl. Matt. 26: 7. Heb. 8: 3. Rev. 3: 1. 5: 6. 6: 2. 8: 3. 9: 14. al.

b) genr. and most frequently, to have, to possess, sc. externally. (α) c. accus. of things in one's possession, power, charge, control, etc. (1) genr. and simply, e. g. property, Matt. 13: 12. 19: 21, 22. Mark 10: 22, 23. Luke 18: 24. 21: 4. al. μηδὲν ἔχειν, to have nothing, to be poor, 2 Cor. 6: 10. (Hom. II. 2. 262. Xen. Cyr. 2. 4. 9.) Hence in later usage, ἔχειν simply, with τὰ χρήματα or the like impl. to have sc. much, to be rich etc. and οὐ v. μὴ ἔχειν, to have not, to be poor, Matt. 13: 12. 25: 29. 1 Cor. 11: 22. 2 Cor. 8: 11, 12. James 4: 2.—Palaeph. 49. 1. Dem. 1123. 25. Xen. Cyr. 8. 3. 44. coll. 45.—So of flocks, κρέβατον ἔχων Man. 12: 11. (Luc. D.

Deor. 4. 2 ult.) of produce, estates, etc. Luke 12: 19. 13: 6. κληρονομίαν trop. Eph. 5: 5, and μέρος μετὰ τινος John 13: 8, comp. Gen. 31: 14. Num. 18: 20. Deut. 12: 12.—Of arms, utensils, etc. Luke 22: 36 bis. Rev. 18: 19. (Luc. D. Mort. 11. 1.) garments, Luke 3: 11. 9: 3. provisions, Matt. 14: 17. Mark 8: 1, 2, 5, 7. John 2: 3. 1 Tim. 6: 8. (Hdian. 3. 9. 17. Xen. An. 2. 3. 27.) a home, place, etc. Matt. 8: 20. Mark 5: 3. Luke 12: 17. members or parts of the body, ὅσα Matt. 11: 15. ὀφθαλμούς Mark 8: 18. (Palaeph. 32. 1.) Luke 24: 39. Rev. 9: 10. Acts 11: 3 ἀποκυττῶν ἔχοντες, uncircumcised, gentiles. καρδίαν heart, trop. Mark 8: 17. 2 Pet. 2: 14. power, faculty, dignity, etc. John 4: 44. 6: 68. 17: 5. Heb. 2: 14. 7: 24. Rev. 9: 11. 16: 9. 17: 18.—Palaeph. 29. 3. Plut. Cat. Min. 16. Xen. Cyr. 1. 6. 11.—So of any good, advantage, benefit, etc. μισθόν Matt. 5: 46. χάριν πρὸς τὸν λαόν, i. e. favour with, Acts 2: 47. (Sept. for נָחַץ Ex. 33: 12.) Acts 24: 16. Rom. 4: 2. 5: 2. 9: 10. πλοῦτον faith, as a gift etc. 14: 22. 1 Cor. 13: 2. James 2: 1, 14, 18. ζωὴν αἰώνιον John 3: 36. 6: 40, 47, 53, 54. al.—Of a law, etc. John 19: 7. 1 Cor. 7: 25. 1 John 4: 21. So of age, years, John 8: 57. 9: 21.—Jos. Ant. 1. 13. 2. Xen. Cyr. 1. 6. 34.—Of a ground of complaint, etc. seq. κατὰ τινος or πρὸς τινα, Matt. 5: 23. Acts 19: 38. 24: 19. 25: 19. 1 Cor. 6: 1. Rev. 2: 4, 14, 20. or a ground of reply, 2 Cor. 5: 12. Of a definite beginning and end, Heb. 7: 3 μῆτε ἀρχὴν ἡμέραν μῆτε ζωῆς τέλος ἔχων.—(2) With an adjunct qualifying the accusative, e. g. an adj. or particip. in the accus. Acts 2: 44 ἔχον ἅπαντα κοινά. Acts 20: 24 εὐδὲ ἔχω τὴν ψυχὴν μου τιμὴν nor do I hold my life dear. Luke 19: 20. So with a noun in apposit. 1 Pet. 2: 16 μὴ ὡς ἐπικύλυμμα ἔχοντες τῆς κακίας τὴν ἀλευθέρειαν.—Luc. D. Deor. 9. 1 τὰς αἰδὰς γὰρ τὴν καρπὴν ἔχων.—(3) By impl. with the notion of charge, trust, etc. Rev. 1: 18 ἔχω τὰς κλεῖς τοῦ θανάτου. 12: 12. 15: 1, 6, ἔχοντες πληγὰς ἐπὶ τ. τ. λ.—Dem. 1153. 4.—(4) In the sense of to have at hand, to have ready, 1 Cor. 14: 26 ἕκαστος ψαλμὸν ἔχει κ. τ. λ.

(β) c. accus. of person, implying some special relation or connexion, viz.

(1) genr. and simply, e. g. of a husband or wife, Matt. 14: 4 οὐ ἔστι σοι ἔχων σὺν τῇ so. as a wife. 22: 28. Mark 12: 23. al. John 4: 17 ἡ γυνὴ ἄλλαν οὖν ἔχω ἄνδρα. v. 18. Comp. Schaef. ad Greg. Cor. p. 931. — Schol. Ven. ad Il. 6. 386 ἡ γὰρ γυνὴ ἔχου, ὃ δὲ ἀνὴρ ἔχου. Odys. 4. 569. Luc. D. Mort. 16. 1. — So ἀδελφοὺς ἔχου Luke 16: 28. ἀρχιεπίσ. Heb. 4: 14. (ὑπατον Plut. Cat. Min. 21.) δεσπότης 1 Tim. 6: 2. εἰσπορεύων Luke 16: 1. πάντα Tit. 1: 6. νιότης Gal. 4: 22. φίλον Luke 11: 5. χήρας 1 Tim. 5: 16. etc. etc. Matt. 9: 36. 27: 16, 65. Luke 4: 40. John 5: 7. Rev. 2: 14, 15. al.—Xen. Cyr. 1. 6. 11. An. 3. 4. 13.—(2) With an adjunct qualifying the accus. e. g. a noun in apposit. Matt. 3: 9 πατέρα ἔχομεν τὸν Ἀβραάμ. John 8: 41. Acts 13: 5 εἶχον δὲ καὶ Ἰωάννην ὑπηρέτην. Phil. 3: 17. Philem. 17. Heb. 12: 9. (Diod. Sic. 4. 61.) With an adj. or particip. in the accus. Luke 17: 7 δοῦλον ἔχων ἀροτριῶντα. 14: 18, 19 ἔχε με παρητυμένον. 1 Cor. 7: 12, 13. Phil. 2: 20, 29. (Hdian. 1. 16. 9.) So with a prep. and its case, Acts 25: 16 πρὶν ἢ κατὰ πρόσωπον ἔχοι τοὺς κατηγοροῦς. Matt. 20: 11 πτωχοὺς ἔχει μεθ' ἑαυτῶν. John 12: 8. (Xen. Cyr. 1. 4. 17.) So ἔχων ἐν' ἑαυτὸν Matt. 8: 9. Luke 7: 8. ἐφ' ἑαυτοῦ Rev. 9: 11.

(γ) where the subject is a thing, to have, implying the existence of some thing in or in close connexion with the subject; c. acc. of thing, Matt. 13: 5 οὐκ εἶχε γῆν πολλήν—δια τὸ μὴ ἔχειν βόσδος γῆς. v. 6, 27. Luke 11: 36. 20: 24. Acts 27: 39. So Acts 1: 12 ὅρος σabbάτου ἔχον ὁδόν, having a sabbath day's journey, i. e. being thus far from the city. 1 Cor. 12: 23. 1 Tim. 4: 8. 2 Tim. 2: 17 νομὴν ἔχει i. e. shall eat around, spread. Heb. 9: 8 ἐχούσης στάσιον, having yet a standing. James 1: 4. Rev. 4: 7, 8.—Plut. Cat. Min. 5. Diod. Sic. 5. 13.

c) spoken of what one is said to have in or on, by or with himself, i. e. of any condition, circumstances, state, external or internal, in which one is, etc.

(α) genr. of any obligation, duty, course, etc. Acts 21: 23 εὐχὴν ἔχοντες

ἐφ' ἑαυτῶν. 18: 18. Rom. 12: 4 παρῶν. 2 Cor. 4: 1 διακονίαν. Phil. 1: 30 et Col. 2: 1 ἀγῶνα. (Plut. Cat. Min. 24.) Luke 12: 50 βάπτισμα δὲ ἔχω βαπτισθῆναι, see in Βαπτίζω 2. b. Of sin, guilt, etc. ἁμαρτίαν ἔχων John 9: 41. 15: 22. ἔγκλημα Acts 23: 29. πῆμα 1 Tim. 5: 12. But κλήματα ἔχων, to have lawlessness, 1 Cor. 6: 7. (Lat. lites habeo, Hor. Sat. 1. 7. 5.) v. 4. Acts 28: 29. — So τέλος ἔχειν, to have an end, i. e. pp. to come to an end, be destroyed, as ὁ Σατανᾶς, Mark 3: 26. or trop. to have an accomplishment, be fulfilled, as prophecy, Luke 22: 37. — pp. Diod. Sic. 16. 91. trop. Hom. Il. 18. 378. — Of effects or results depending on the subject as a cause or antecedent; Heb. 10: 35 ἥτις ἔχει μισθοδοσίαν μεγάλην, i. e. which has or brings with it great reward. 1 John 4: 18 ὁ φόβος κόλασιν ἔχει.

(β) of any condition or affection of body or mind, where one is said to have such and such an affection, etc. (1) Of the body, as μαστίγιας v. ἀσθενείας ἔχων, to have disease, infirmity, etc. Mark 3: 10. Acts 28: 9. Heb. 7: 26. wounds, Rev. 13: 14. δαιμόνιον v. πνεῦμα ἀνάθαρτον ἔχειν, to have a devil, etc. to be possessed, Matt. 11: 18. Mark 3: 22, 30. 9: 17. Luke 13: 11. Acts 16: 16, 19: 13.—(2) Of the mind, as ἀγαπήν ἔχων, John 5: 42. 13: 35. ἀνάγκην Luke 14: 18. 23: 17. (Jos. Ant. 16. 9. 3. Plut. Cat. Min. 24 fin.) ἀνύπανσιον Rev. 4: 8. αἰσῆσιν John 16: 33. Acts 9: 31. (comp. Dem. 13. 12.) ἀπίδα Acts 24: 15. (Hdian. 2. 3. 4.) ἐπιθυμίαν Phil. 1: 23. θλίψιν 1 Cor. 7: 26. θυμὸν Rev. 12: 12. νοῦν Χριστοῦ 1 Cor. 2: 16. παθήσιν Eph. 3: 12. πίστιν, as an affection of mind, Matt. 17: 20. πνεῦμα Χριστοῦ Rom. 8: 9. πν. ἅγιον 1 Cor. 6: 19. πνεῦμα Jude 19. πόσον Col. 4: 13. φόβον 1 Tim. 5: 20. χαράν 3 John 4. χάριν τινι, to have favour towards any one, Lat. gratias habeo, i. q. to thank, Luke 17: 9. 1 Tim. 1: 12. (Dem. 12. 11. Xen. Cyr. 5. 1. 1.) χρεῖαν ἔχειν, to have need, to be in want, seq. gen. Matt. 6: 8 ὃν χρεῖαν ἔχει. Luke 5: 31. 1 Cor. 12: 21. Heb. 5: 12. genr. Mark 2: 25. Acts 2: 45. 4: 35. seq. infin. Matt. 3: 14. 1 Thess. 1: 8. seq. ἴνα, John 2: 25. 16: 30. 1 John 2: 27.

— Arr. Epict. 1. 29. 27. Pol. 9. 12. 1.
— By an inversion of the subject and predicate such an affection or emotion is in Greek writers often said to *have*, to *possess* a person; in N. T. only Mark 16: 8 *ἔχει δ' αὐτὰς τρόμος καὶ ἔκστασις*. — Hom. Il. 18. 247 *πάντας γὰρ ἔχει τρόμος*. 3. 342 *θάμβος*. 1. 62 *χόλος*. Hdot. 4. 115 *φόβος*. Xen. H. G. 7. 2. 9 *κλαυσίγαλος*. See Passow in Ἔχω 1. b.

(γ) pp. of things which one *has* in, on, or about himself, including the idea of to *bear*, to *carry*; e. g. in oneself, as *ἐν γαστρὶ ἔχειν*, to be pregnant, Matt. 1: 18 et Rev. 12: 2; see in Ἰαστήρ. Trop. 2 Cor. 1: 9. 4: 7. Phil. 1: 7. — So on oneself, of garments, arms, ornaments, etc. i. q. to *bear*, to *wear*; Matt. 3: 4 *ἔχει τὸ ἔνδυμα*. John 12: 6 *τὸ γλωσσόκομον ἔχει*. 18: 10 *μάχαιραν*. Rev. 9: 17 *θώρακας*. So seq. *ἐπὶ* expr. or impl. 1 Cor. 11: 10. Rev. 9: 4. 13: 17. 14: 1. 14. 16: 2. 19: 16. — Luc. D. Deor. 2. 2. Xen. Cyr. 1. 4. 26. ib. 7. 5. 29: c. *ἐπὶ* Luc. D. Deor. 26. 1 med. — 1 Cor. 11: 4 *ἔχειν κατὰ κεφαλῆς*, to have upon the head, pp. so as to hang down from it, like a veil, toga, etc. Comp. Plut. Quaest. Rom. 14 *ἰδὼν κατὰ κεφαλῆς τὸ ἱμάτιον*. — Trop. of persons wearing an appearance, etc. Col. 2: 23. 2 Tim. 3: 5. Rev. 3: 1. (Hdot. 7. 138.) Of a tree having leaves, Mark 11: 13.

(δ) in the sense of to *contain*, i. e. to have within oneself, Heb. 9: 4 bis. Rev. 21: 11. — Trop. *ἔχειν ἐν ἑαυτῷ*, Matt. 13: 21. Mark 4: 17.

d) trop. and intens. to *have firmly* ac. in mind, to *hold to*, to *hold fast*, viz.

(α) gear. e. g. of things, John 14: 21 *ὁ ἔχων τὰς ἐντολας μου καὶ τηρεῖν αὐτάς*. 1 Cor. 11: 16. Phil. 3: 9. 1 Tim. 3: 9. 2 Tim. 1: 13. Heb. 6: 19. 1 Pet. 2: 12. 1 John 5: 10. Rev. 2: 24, 25. — So *ἔχειν θεόν, τὸν πατέρα, τὸν υἱόν*, to have God and Christ, to hold fast to them, i. e. to acknowledge with love and devotedness, 1 John 2: 23 bis. 5: 12 bis. 2 John 9 bis.

(β) by impl. to *hold for* or *as*, to *regard*, to *count*, c. acc. of pers. with a noun in apposit. Matt. 14: 5 *ὡς προφήτην αὐτὸν [Ἰωάννην] ἔχον*, they counted him as a prophet. 21: 26, 46. So Mark

11: 32, where for the attraction, see Buttm. § 151. I. 6. — Isocr. p. 239. A, *τίνας οὖν ἔχω πεκαυμένους κ. τ. λ.* Theogn. Sent. 487.

e) seq. infin. strictly with an accus. *τι, οὐδέν*, etc. viz. *ἔχω τι [ἔσσι] εἰπεῖν* v. ποιῆσαι, or the like, as in Engl. to have something to say or do, i. e. by impl. to be able to say or do something, I can, implying only an objective or external ability, and thus differing from δύναμαι q. v. Usually c. infin. aor. Luke 7: 40 *ἔχω σοὶ τι εἰπεῖν*. 12: 4 *μὴ ἐχόντων περ. τι ποιῆσαι*. Acts 4: 14 *οὐδὲν ἔχον ἀντειπεῖν*. Acts 23: 17, 18. 25: 26. 28: 19. c. infin. pres. 2 John 12. — Ael. V. H. 2. 23 *ἔχον τι εἰπεῖν*. Hdian. 6. 1. 24. Palaeph. 32. 10. Xen. Cyr. 7. 5. 42 *οὐδὲν ἂν ἔχοιμεν μίμνησθαι*. c. infin. pres. Xen. An. 2. 2. 11. — More direct is the meaning to be able, I can, when the accus. is suppressed, e. g. seq. infin. aor. Matt. 18: 25 *μὴ ἔχοντος δὲ αὐτοῦ ἀποδοῦναι*, lit. he not having to pay, i. e. not being able to pay. Heb. 6: 13. c. infin. pres. John 8: 6 *ἵνα ἔχωσι κατηγορεῖν αὐτοῦ*. 2 Pet. 1: 15. — c. inf. aor. Jos. Ant. 3. 1. 1. Luc. D. Deor. 26. 1 *ἔχεις μοι εἰπεῖν πότερος κ. τ. λ.* Xen. Mem. 2. 7. 11 *οὐχ ἔξω ἀποδοῦναι*. c. inf. pres. Sept. Prov. 3: 27. Luc. D. Deor. 17. 1 *ὡς καὶ ἔχω ἐγγυελᾶν*. Xen. Cyr. 3. 3. 7 *ἀφ' ὧν τιμῇν ἔξομεν οὐς κ. τ. λ.* — So where the infin. is suppressed; Mark 14: 8 *ὁ ἔχων αὐτὴ [ποιῆσαι], ἀποθήσεται*. Acts 3: 6 *ὁ δὲ ἔχω [διδόναι], τοῦτό σοι δίδωμι*. — Dem. 425. 10 *οὐδ' ὅτι χρεὶ ποιεῖν ἔστι*.

f) intrans. or with *ἑαυτόν* etc. impl. Buttm. § 130. n. 2. Matth. § 496; always with an adverb or adverbial phrase, to have oneself so and so, to be circumstanced, to be, etc. e. g. *ἐτοίμως ἔχω*, to be ready, Acts 21: 13. 2 Cor. 12: 14. comp. in Ἐταίρις. (Ael. V. H. 4. 13.) *ἐσχάτως ἔχω*, to be at extremity, Mark 5: 23, see in Ἐσχάτως. So *κακῶς ἔχω*, to be sick, Matt. 4: 24. Luke 7: 2. (Xen. Oec. 3. 11.) *καλῶς ἔχω*, to be well, i. e. to recover from sickness, Mark 16: 18. also John 4: 52. (genr. Xen. Cyr. 7. 5. 47.) *οὕτως ἔχω*, to be so, Acts 7: 1. 12: 15. al. *πῶς* 15: 36. ἄλλως 1 Tim. 5: 25. — Xen. An. 3. 1. 32 *οὕτως*. Ael. V. H. 2. 36 *πῶς*. — Acts 24: 25 *τὸ εὖν*

ἔχει ποιεῖν, as it now is, as the matter now stands, i. e. adverbially, *for the present*. Comp. Vigor. p. 9. — Tob. 7: 11. Plut. Amator. 1. Luc. Anachar. 40 ult.—Seq. *ἐν* c. dat. adverbially; John 5: 5, 6, *ἐν ἁσθοναίᾳ ἔχουν*. 2 Cor. 10: 6. So of place, *ἔχειν ἐν*, to be in a place, John 11: 17 *ἔχοντα ἐν τῷ μνημείῳ*.—Jos. Ant. 7. 1. 1. comp. Arr. Al. M. 6. 17. 9.

g) Mid. *ἐχομαι*, to hold oneself upon or to, to adhere to, Hom. Il. 7. 248. seq. gen. of person, Sept. for *ῥῶτ* Deut. 30: 20. Theogn. Sent. 32. to be near to, adjacent, contiguous, seq. gen. Diod. Sic. 2. 49 init. Xen. H. G. 7. 1. 20.—In N. T. only particip. *ἐχόμενος*, η, ον, near, next, e. g. of place, Mark 1: 38 *εἰς τὰς ἐχόμενας κωμοπόλεις*, i. e. next, adjacent.—Jos. Ant. 6. 1. 1. Xen. Mem. 3. 5. 10.—Of time, *τῇ ἐχόμενῃ* sc. *ἡμέρᾳ*, the next day, in full Acts 21: 26. absol. Luke 13: 33. Acts 20: 15. *τῷ δὲ ἐξ. σαββάτῳ* Acts 13: 44.—Sept. 1 Chr. 10: 8. 2 Macc. 12: 39. Jos. Ant. 5. 9. 2. Pol. 3. 112. 1.—Trop. Heb. 6: 9 *τὰ ἐχόμενα σωτηρίας*, things pertaining to salvation, conjoined with it.—Luc. Hermot. 69 *ταῦτ' ἀπλίδος οὐ μικρᾶς ἐχόμενα λίγης*. Plat. Euthyd. p. 213. A. comp. Xen. An. 6. 3. 17. AL.

ἕως, adv. and later also as prep.

c. gen.

I. As adv. a) *until*, i. e. *so long as until*, marking the continuance of an action up to the time of another action, and followed by the Indicative, Subjunct. or Opt. according as the latter action is certain or uncertain; Buttm. §146. 3. Matth. §522. 1. Winer §42. 3.—(α) Seq. Indic. of a past action; Matth. 2: 9 *ἕως ἐλθόν ἔστη*. 24: 39.—Xen. Cyr. 1. 3. 7.—Of a future action, where the earlier Greeks prefer the Subjunctive, but later writers employ the future; comp. Herm. ad Vig. p. 927. So with *ἐχομαι* in a fut. sense, see *ἔρχομαι* 2. a. Luke 19: 13 *ἕως ἔρχομαι*. John 21: 22, 23. 1 Tim. 4: 13, coll. 3: 14.—Plut. Lycurg. 29 *δὲν ἐκείνους ἐμμένον κ. τ. λ.* *ἕως ἐπανεῖσιν ἐν Δελφῶν αἰνός*, for the fut. signif. see Buttm. §108. V. 5.—(β) Seq. Subjunct. aor. with *ἄν*, where the latter action is only probable; here in Lat. we find the fut. ex-

actum, and in Engl. either the first or second future; Matth. l. c. p. 1010. Winer l. c. p. 245. Matth. 2: 13 *ἕως ἄν εἴπω σοι*. 5: 18, 26. 10: 11. 12: 20. Mark 9: 1. 12: 36. Luke 9: 27. 13: 35. 21: 32. 1 Cor. 4: 5. James 5: 7. al. saep.—Sept. Job 27: 5. Xen. An. 5. 1. 11. Cyr. 3. 3. 46.—With *ἄν* suppressed, see Matth. §522. note. Lob. ad Phryn. p. 14. Mark 6: 45 *ἕως αὐτός ἀπολύσῃ τὸν ὄχλον*. 14: 32. Luke 15: 4. 17: 8. 2 Thess. 2: 7. Heb. 10: 13. Rev. 6: 11. 20: 5.

b) by impl. *so long as, while*, i. e. during the continuance of another action, until it ends, etc. John 9: 4 *ἕως ἡμέρα ἐστίν*. 12: 35, 36, *ἕως τὸ φῶς ἔχεν*.—Ecclesi. 30: 20. Dem. 15. 5. Plato Phaedo. 38 ult. *ἕως ἔτι φῶς ἐστίν*. Xen. An. 2. 6. 2. Comp. Buttm. l. c. etc.

II. As prep. governing the genitive in later writers, *until, unto*, marking a *terminus ad quem*, and spoken both of time and place; comp. Passow sub voc. 1. b. Winer §58. 6.

1. Of time, viz. a) seq. gen. of a noun of time; Matth. 26: 29 *ἕως τῆς ἡμέρας ἐκείνης*. Mark 15: 33. Luke 1: 80. Acts 28: 23. 1 Cor. 16: 8. John 9: 4 (Sept. for *ἕως* 2 Sam. 6: 23. Ezra 9: 4.) Seq. gen. of person or event, Matth. 1: 17 *τερ, ἕως Δαβὶδ, ἕως τῆς μετοικεσίας Βαβ. ἕως τοῦ Χριστοῦ*. Luke 16: 16. Matth. 28: 20. Luke 11: 51. al.—Diod. Sic. 1. 4 *ἕως τῆς Ἀλεξάνδρου τελευτῆς*. Dion. Hal. de Demosth. 24. T. II. p. 178. 26. ed. Sylburg.

b) seq. gen. of a pronoun, e. g. (α) *ἕως οὗ* sc. *χρόνου*, *until what time, until when*, i. e. simply, *until*, c. c. Indic. or Subjunct. like *ἕως* above in I. a. So seq. Indic. Matth. 1: 25 *ἕως οὗ ἔκαστος τὸν νότον κ. τ. λ.* 13: 33. Acts 21: 26.—Palaeph. 4. 2.—Seq. Subjunct. aor. without *ἄν*, see above; Matth. 14: 22 *ἕως οὗ ἀπολύσῃ τοὺς ὄχλους*, comp. Mark 6: 45. So Matth. 26: 36, coll. Mark 14: 32. also Matth. 17: 9. 18: 30. Luke 12: 50, 59. 24: 49. John 13: 38. Acts 23: 12, 14, 21. al.—Sept. Ecc. 12: 2. Act. Thom. §16. Jos. Ant. 5. 1. 3.—(β) *ἕως οὗ* sc. *χρόνου*, *until when, until*, c. Indic. as above, John 9: 18 *ἕως οὗ ἐπὶ ὁρμήσαν* κ. τ. λ. Matth. 5: 25. c. Subjunct. without *ἄν*, see above; Luke 13: 8 *ἕως οὗ σκάψω περὶ αὐτήν*. 15: 8 coll. v. 4. 22: 16, 18.

c) seq. adv. of time, with or without τοῦ, Lob. ad Phryn. p. 45 sq. So ἕως τοῦ νῦν, *until now*, Matt. 24: 21. Mark 13: 19. (Sept. for יְהִי עַד Gen. 46: 34.) ἕως τῆς σήμερον Matt. 27: 8. Rom. 11: 8; but ἕως σήμερον 2 Cor. 3: 15. — So genr. without τοῦ, more usually in later writers, but sometimes thus found in earlier ones, Lob. l. c. Winer § 58. 6. p. 395. ἕως ἄρτι, *until now*, see in ἄρτι, Matt. 11: 12. John 2: 10. al. ἕως πότε, *until when?* i. e. *how long?* Matt. 17: 17. Mark 9: 19. John 10: 24. al. Sept. for יְהִי עַד Ps. 13: 2. יְהִי עַד 2 Sam. 2: 26. Comp. ἕως ὅρα, Zosim. Hist. 1. 5. Xen. Cyr. 5. 1. 25.

2. Of place, *as far as to, unto, etc.*

a) pp. in various constructions. (α) seq. gen. of place, Matt. 11: 23 ἕως τοῦ οὐρανοῦ, *to, up to, heaven*. 24: 31. 26: 58 ἕως τῆς ἀντήρας τοῦ ἄρχ. Luke 2: 15 ἕως Βηθλεὲμ. 4: 29. Acts 1: 8. 11: 22. 23: 23. 28: 11 ἕως καὶ εἰς τὰς ἕξ πόλεις, *to and even into foreign cities*, the construction being here adapted to εἰς and

not to ἕως. So c. gen. of pers. as marking a place, Luke 4: 42. — Diod. Sic. 1. 27 ἕως ἀνταρῶν. Ael. V. H. 3. 18 med. — (β) seq. adv. of place, e. g. ἕως ἄνω, *to the brim*, John 2: 7. ἕως κάτω, *to the bottom*, Matt. 27: 51. ἕως Mark 14: 54. ἕως ὅδε Luke 23: 5. — (γ) seq. prep. and its case, e. g. ἕως εἰς Βηθανίαν, *as far as into Bethany*, i. e. quite thither, Luke 24: 50. — Diod. Sic. 1. 27 ἕως εἰς τοὺς ἀσκήτους τόπους. Ael. V. H. 12. 22. — So ἕως ἔξω τῆς πόλεως, *as far as to without the city*, i. e. quite out of the city, Acts 21: 5.

b) trop. seq. gen. of a term or limit marking extent; Matt. 26: 38 ἕως θανάτου. (Sept. for עַד Jon. 4: 9. Test. XII Patr. p. 530. Jos. de Macc. 14 ult.) Mark 6: 23. Luke 22: 51 εἰς τὸν τοῦτου. Seq. gen. of pers. in a like sense; Matt. 20: 8 ἕως τῶν παρόντων. John 8: 9. Acts 8: 10. Rom. 3: 12 οὐκ ἔστιν ἕως ἑνός, not so much as one. — Dion. Hal. Ant. 6. 37 ἕως ἐκτόνων. AL.

Z.

Ζαβουλών, ὁ, Zabulon, Heb. זְבוּלֹן (dwelling), pr. n. of the tenth son of Jacob, born of Leah, Gen. 30: 20. In N. T. meton. the tribe of Zabulon, Matt. 4: 13, 15. Rev. 7: 8.

Ζακχαῖος, οὗ, ὁ, Zaccheus, Heb. זָכָי (pure), pr. name of a chief publican, Luke 19: 2, 5, 8. Comp. Jahn § 242.

Ζαρά, ὁ, indec. Zara, Heb. זָרָה (dawn, rising), pr. n. of a son of Judah by Thamar, Matt. 1: 3. Comp. Gen. 38: 30.

Ζαχαρίας, τού, ὁ, Zacharias, Heb. זְכַרְיָה (God-remembered), Zechariah, pr. n. of two men in N. T.

1. The father of John the Baptist, a priest of the class of Abia; see Ἀβιά. Luke 1: 5, 12, 13, 18, 21, 40, 59, 67. 3: 2.

2. A person killed in the temple, Matt. 23: 35 et Luke 11: 51 Ζαχαρίου υἱοῦ Βαραχίου. The allusion is probably to Zechariah the son of Jehoids (prob. also called Barachias), who was stoned by order of Joash, 2 Chr. 24: 20 sq. Others refer it to the prophet Zechariah son of Barachiah, Zech. 1: 1; but history gives no account of his death. Others again make the reference to Zacharias the son of Baruch, who was slain by the Zelotae in the temple just before the destruction of Jerusalem, Jos. B. J. 4. 5. 4; but the aor. ἐπονεύσατε is against this supposition. See Olshausen on Matt. l. c.

Ζάω, ὦ, ζῆς, ζῆ, infin. ζῆν, Buttm. § 105. n. 5; fut. ζήσω Rom. 6: 2. Heb. 12: 9. Aristoph. Plut. 263. Plat. Rep. V. p. 465. D. X. p. 591. C. also later fut. ζήσομαι Matt. 4: 4. al. Dem. 794. 19.

aor. 1 ἔζησα Rev. 2: 8. Ael. V. H. 3. 23. Hadian. 3. 12. 26. The Attics rarely employed this verb except in pres. and imperf. supplying the other tenses from βίωω, Butt. § 114. Math. § 236. Winer § 15. p. 79.—Τὸ ζῆναι, intrans.

a) *to live, to have life*, spoken of physical life and existence, as opp. to death or non-existence, and implying always some duration. (α) genr. of human life etc. Acts 17: 28 *ἐν αὐτῷ γὰρ ζῶμεν*. 22: 22. Rom. 7: 1, 2, 3. 1 Cor. 15: 45. Heb. 9: 17. *ἐν ζῶν* Matt. 27: 63. *ζῶντες καὶ νεκροί* Acts 10: 42. Rom. 14: 9. 1 Pet. 4: 5. *τὸ ζῆναι*, subst. *life*, Phil. 1: 21, 22. 2 Cor. 1: 8. Sept. for *חַי* Gen. 2: 7, 9. 43: 7. *חַיִּים* Gen. 42: 2. Ex. 19: 13.—Xen. Cyr. 7. 3. 3. ib. 8. 7. 8. *τὸ ζῆναι* Jos. Ant. 2. 3. 1. Diod. Sic. 1. 21. — Of persons raised from the dead; Matt. 9: 18 *ἡ θυγάτηρ μου ἄρτι ἐπελευθέρηται· ἀλλὰ ἐλθὼν—καὶ ζήσεται*. Mark 16: 11. Luke 24: 23. John 5: 25. Acts 1: 3. 9: 41. Rev. 20: 4, 5. al. So Sept. and *חַיִּים* 2 K. 13: 21. Spoken also of those restored from sickness, *not to die*, by impl. *to mend, to be well*; John 4: 50 *ὁ υἱὸς σου ζῇ*. v. 51, 53, comp. 52. So Sept. and *חַיִּים* 2 K. 8: 8, 9.—(β) In the sense of *to exist*, absolutely and without end, now and hereafter, *to live forever*; so of human beings, Matt. 22: 32 *οὐκ ἔστιν ὁ θεὸς νεκρῶν, ἀλλὰ ζώντων*. Mark 12: 27. Luke 20: 38. (Jos. de Macc. 16 ult.) John 11: 25. 14: 19. 1 Thess. 5: 10. 1 Pet. 4: 6. by impl. Heb. 7: 8. Of Jesus, John 6: 57. 14: 19. Rom. 6: 10. 2 Cor. 13: 4. Heb. 7: 25. Rev. 1: 18. 2: 8. Of God John 6: 57 *ὁ ζῶν πατήρ*, i. q. *ὁ ἔχων ζωὴν ἐν αὐτῷ* 5: 26. also in an oath by Hebr. Rom. 14: 11 *ζῶ ἐγὼ, λέγει κύριος, as I live*; so Sept. and *חַיִּים* Num. 14: 21, 28. comp. Judg. 8: 19. 1 Sam. 17: 56. — Part. *ζῶν*, *ever living, eternal, ὁ θεὸς ὁ ζῶν*, Matt. 16: 16. Rom. 9: 26. 1 Tim. 6: 17. Heb. 3: 12. 12: 22. Rev. 4: 9, 10. 10: 6. and as opp. to idols, which are dead, non-existing, Acts 14: 15. 2 Cor. 6: 16. 1 Thess. 1: 9. So Sept. and *חַיִּים* Deut. 5: 26. 2 K. 19: 16.—Bel and Drag. 5.—(γ) Trop. of things, only in particip. *ζῶν, ζούσα, ζών*, *living, lively, active, also enduring*, opp. to what is dead, torpid, inactive, and

also transient; e. g. 1 Pet. 1: 3 *ἐλπίς ζῶν* lively enduring hope. Rom. 12: 1 *θυσία ζῶν* living and constant sacrifice, opp. to the interrupted sacrifice of slaughtered victims. Heb. 4: 12 *ὁ λόγος τ. θεοῦ*, the divine threatnings are living, sure, never in vain; also 1 Pet. 1: 23 *ὁ λόγος ζῶν*, the living, efficient, enduring word. 1 Pet. 2: 4 *λίθος ζῶν*, of Christ as the corner-stone of the church, not inactive and dead, but living and efficient; so of Christians in v. 5. So *ὕδωρ ζῶν*, *living water*, i. e. the water of running streams and fountains, opp. to that of stagnant cisterns, pools, marshes, John 4: 10, 11. 7: 38. Rev. 7: 17. So Sept. and *חַיִּים* Gen. 26: 19. Lev. 14: 5, 50. Zech. 14: 8.—By impl. and also by Hebr. part. *ζῶν*, *life-giving*, like Pi. *חַיִּים*, e. g. John 6: 51 *ὁ ἄρτος ὁ ζῶν, living*, i. e. *life-giving bread*, which imparts eternal life, comp. the foll. clause. Acts 7: 38 *λόγια ζώντα*. Heb. 10: 20 *ὁδὸς ζωσα*. Comp. below in d. So Sept. trans. *ζῶσόν με κ. τ. λ.* for *חַיִּים* Ps. 19: 25, 37, 40, 50. al. Ez. 13: 22.

b) *to live*, i. e. *to sustain life, to live on or by any thing*. Matt. 4: 4 *οὐκ ἐπ' ἄρτου μόνου ζήσεται ὁ ἄνθρωπος*. 1 Cor. 9: 14 *ἐκ τοῦ εὐαγγελίου ζῆναι*. — Dem. 1309. 26. c. *διὰ* Xen. Mem. 3. 3. 11.

c) *to live in any way, to pass one's life in any manner*; Luke 15: 13 *ζῶν ἄσώτως*. Acts 26: 5 *ἐζήσα φαρισαῖος*. Gal. 2: 14 *ἐθνικῶς ζῆναι*. 2 Tim. 3: 12 *ἐν σαρδίῳ ζῆναι*. Tit. 2: 12 *ἐκ σωφρόνως κ. τ. λ.* Luke 2: 36 *ζήσασα ἔτη μετὰ ἀνδρός*. Rom. 7: 9 *ζῶν χωρὶς νόμου*. — Wisd. 11: 28. Jos. Ant. 12. 4. 7. Xen. Ag. 11. 8. Cyr. 8. 1. 33. — Hence *ζῆναι*, *ἐν τινι, κατὰ τινά, to live to, in, according to any one*, i. e. *to be devoted to, to live conformably to the will, purpose, precepts, example, of any person or thing*; e. g. *τῷ θεῷ*, Luke 20: 38. Rom. 6: 10, 11. Gal. 2: 19. *τῷ κυρίῳ*, Christ, Rom. 14: 8. 2 Cor. 5: 15. *τῷ πνεύματι* Gal. 5: 25. *ἐν τῷ* Rom. 14: 7. 2 Cor. 5: 15. *τῇ διανοουμένη* 1 Pet. 2: 24.—Alciph. 1. 37. Dem. 80. 26 *Φιλίππῳ ζῶντι καὶ οὐ τῇ ταυτῶν πατρίδι*. — So *ἐν ἀμαρτίᾳ*, under the power of sin, Rom. 6: 2. *ἐν πίστει*, full of faith, under the power of faith, Gal. 2: 20. *ἐν κόσμῳ*, in conformity to the world, Col.

2: 20. *ἐν αὐτοῖς* 3: 7. — Ael. V. H. 3. 13 ζ *ἐν οὐρανῷ*. Comp. *vivo in litteris*, Cic. ad Div. 9. 26. — *Κατὰ σάρκα ζῆν*, *to live after*, according to, *the flesh*, Rom. 8: 12, 13. — Jos. Ant. 4. 8. 44 μὴ κατὰ τοὺς νόμους.

d) by impl. *to live and prosper, to be blessed*, genr. Rom. 10: 5 et Gal. 3: 12 ὁ ποιήσας αὐτὰ ζήσεται *ἐν αὐτοῖς*, comp. Lev. 18: 5 where Sept. for *חַי*. 1 Thesa. 3: 8 ὅτι *ἐν* ζῶμεν, *we live*, feel ourselves happy. So Sept. and *חַי* Deut. 8: 1. 1 Sam. 10: 24. Ps. 22: 27. — Dem. 434. 6. Comp. *vivo* Catull. 5. 1. — In the sense of *to have eternal life*, to be admitted to the bliss and privileges of the Redeemer's kingdom; Luke 10: 28 τοῦτο ποιεῖ, καὶ ζήσῃ. John 6: 51, 58. Rom. 1: 17. Gal. 3: 11. Heb. 12: 9. 1 John 4: 9 ἵνα ζήσωμεν δι' αὐτοῦ *ec. τοῦ νῦν*. AL.

Ζεβεδαῖος, ου, ὁ, Zebedee, Heb. זבדי Zaddi, i. q. יהוה (Jehovah's gift), pr. n. of the husband of Salome and father of James and John, Matt. 4: 21 bis. 10: 2. 20: 20. 26: 37. 27: 56. Mark 1: 19, 20. 3: 17. 10: 35. Luke 5: 10. John 21: 2.

Ζεστός, ἡ, ὄν, (ζῆω,) *boiling, hot*, Dioscor. ζεστόν ὕδωρ. In N. T. trop. *fervid, fervent*, Rev. 3: 15 bis, 16.

Ζεύγος, εος, ους, τό, (ζύνγω,) *a yoke*, i. e. two or more animals yoked or working together, Luke 14: 19 ζύγη βοῶν ἡγόρασα πάντα. Sept. for *תָּזָה* 1 K. 19: 19. Is. 5: 10. — Ael. V. H. 9. 25. Xen. Mem. 2. 4. 5. — Hence genr. *a pair, couple*, e. g. of doves, Luke 2: 24. So Sept. for *תָּזָה* Lev. 5: 11. — Pol. 31. 3. 5. Xen. Œc. 7. 18.

Ζευκτηρία, ας, ἡ, (ζευκτήρ, ζύνγω,) *a band, fastening*, Acts 27: 40. — Comp. Eurip. Hel. 1536 or 1556.

Ζεύς, Διός, ὁ, Jupiter, the supreme god of the heathen mythology. Acts 14: 12, 13 Διός τοῦ ὄντος πρὸ τῆς πόλεως, i. e. whose temple was in front of the city.

Ζέω, f. ζῶω, *to boil, to be hot*, of water, Hom. Il. 21. 365. Od. 10. 360. — In N. T. trop. *to be fervid, fervent*, τῷ πνεύματι Acts 18: 25. Rom. 12: 11. — Act. Thom. § 34 ζῶουσα ἀγάπη. Anth.

Gr. III. p. 169. v. 218, 219. — The forms of this verb are not usually contracted, Buttm. § 105. n. 2. Lob. ad Phr. p. 220 sq.

Ζηλεύω, f. εὔω, i. q. ζηλόω q. v. Rev. 3: 19 in some Mss. — Simpl. in Epict. c. 26. p. 131 ed. Salmas.

Ζῆλος, ου, ὁ, (ζῆω, for ζέλω,) *zeal, fervour*, viz.

a) genr. and in a good sense, *ardour*, for any person or cause, e. g. seq. gen. of that *for which*, John 2: 17 ὁ ζῆλος τοῦ οἴκου σου. Rom. 10: 2 ζῆλον θεοῦ ἔχουσιν. seq. ὑπὲρ c. gen. 2 Cor. 7: 7. Col. 4: 13. absol. 2 Cor. 7: 11. 9: 2. κατὰ ζῆλον, *zealously, ardently*, Phil. 3: 6. Sept. for *תָּזָה* Ps. 69: 10. 119: 138. — 1 Macc. 2: 56. Test. XII Patr. p. 639. Plut. Lycurg. 4 med. — 2 Cor. 11: 2 ζῆλῳ γὰρ ὑμῶς θεοῦ ζῆλε, *I am zealous for you with a zeal from God*, inspired of God, see in Ζηλόω a. Others by Hebr. *ardent zeal, intense affection*, comp. in *Ἀστυάος*.

b) in a bad sense, viz. (α) *heart-burning, envy, jealousy*, Acts 13: 45. Rom. 13: 13. 1 Cor. 3: 3. James 3: 14, 16. Plur. ζῆλοι, 2 Cor. 12: 20. Gal. 5: 20. — Etym. M. ὁ φθόρος. 1 Macc. 8: 16. Hdian. 3. 2. 16. Plut. Thea. 6 ult. — (β) *anger, indignation*, Acts 5: 17. Heb. 10: 27 καὶ πυρός ζῆλος *fiery wrath*. Buttm. § 123. n. 4. So Sept. and *תָּזָה* Zeph. 1: 19. 3: 9.

Ζηλόω, ῶ, f. ὠω, (ζῆλος,) *to be zealous towards*, i. e. *for or against*, any person or thing, trans.

a) genr. *for a person or thing*, and usually in a good sense, e. g. of things, i. q. *to desire ardently, to be eager for*; 1 Cor. 12: 31 ζηλοῦτε δὲ τὰ χαρίσματα τὰ κρείττονα. 14: 1, 39. So Sept. for *תָּזָה* Prov. 3: 31. — Ecclus. 51: 18. 2 Macc. 4: 16. Diod. Sic. 1. 95 med. Dem. 500. 2 ζ. ἀρετήν. — Of persons, in a good sense, i. q. *to have ardent affection for, to love*, 2 Cor. 11: 2 see in Ζῆλος a. Gal. 4: 18. Sept. for *תָּזָה* 2 Sam. 21: 2. Prov. 24: 1. (Soph. Ajax 552. Electr. 1027.) In a bad sense, *to make a shew of zeal, to profess affection for any one*, in order to gain him as a follower, Gal. 4: 17 bis. — Absol. Rev. 3: 19 in text rec.

b) *against a person, to be jealous of, to envy*; Acts 7: 9 *ζηλοῦντας τὸν Ἰωσήφ*. absol. 17: 5. 1 Cor. 13: 4. James 4: 2 *φορεύετε καὶ ζηλοῦτε*, lit. *ye kill and envy*, i. e. *ye have heart-burnings even so as to kill one another*.

Ζηλωτής, οὔ, ὁ, (ζηλῶς) 1. *a zealot, i. e. one zealous for any thing, eagerly desirous of*, genr. 1 Cor. 14: 12 *ζηλωταὶ ἐστε πνευμάτων*. Tit. 2: 14. — Hdian. 6. 8. 5. Pol. 10. 25. 2. — So of *zealots* in behalf of the ancient Jewish law and institutions, Acts 21: 20 *ζηλωταὶ τοῦ νόμου*. (2 Macc. 4: 2.) Acts 22: 3. Gal. 1: 14. — Comp. Num. 25: 13. Jos. c. Ap. 1. 22. — In the age of Christ the name *Ζηλωταί, Zelotae*, was applied to an extensive association of private persons, who professed great attachment to the Jewish institutions, and undertook to punish without trial those guilty of violating them; under which pretext they committed the greatest excesses and crimes. See Jos. B. J. 4. 3. 9. ib. 4. 5. 1 sq. ib. 4. 6. 3. ib. 7. 8. 1.

2. *Zelotae*, a surname of Simon one of the apostles, probably so called from his having been one of the *Zelotae*. Luke 6: 15. Acts 1: 13. See more in *Κανανίτης*.

Ζημία, ας, ἡ, damage, loss, detriment, Acts 27: 10, 21. Phil. 3: 7, 8, *ἡγισθαι ζημίαν, to count as loss*. — Test. XII Patr. p. 651. Jos. Ant. 4. 8. 29. Xen. Mem. 2. 3. 6.

Ζημιῶω, ὦ, ε. ὥσω, (ζημία) *to bring loss upon any one*, Ael. V. H. 3. 23. Xen. Cyr. 3. 1. 30. pp. with two accus. Matth. § 411. 4. Buttm. § 131. 4, 5. — In N. T. only Pass. or Mid. *to suffer loss, to receive detriment*, 1 Cor. 3: 15. *ἐν μηδενί* 2 Cor. 7: 9. Phil. 3: 8 *τὰ πάντα ζημιώθην, I have suffered the loss of all things*, where for the acc. retained in the pass. constr. see Buttm. § 134. 6. — Xen. Cyr. 3. 1. 16. — Aor. 1 Pass. *ζημιώθην* in Mid. signif. *to bring loss upon oneself*, i. e. *to lose*, e. g. *τὴν ψυχὴν* Matth. 16: 26. Mark 8: 36. *ἐαυτὸν* Luke 9: 25. See Buttm. § 136. 2.

Ζηναῖς, ᾧ, ὁ, Zenas, prob. a christian teacher, Tit. 3: 13.

Ζητέω, ὦ, ε. ἔσω, to seek, trans.

a) pp. *to seek after, to look for, to strive to find*; (α) genr. e. g. absol. in the proverbial phrase, Matth. 7: 7, 8 *ζητᾶτε καὶ εὕρησθε*. seq. acc. of pers. Matth. 2: 13 *ζητεῖν τὸ παιδίον*. Mark 3: 32. Luke 2: 45. John 7: 11. Acts 9: 11. 2 Tim. 1: 17. al. Sept. for *פָּקַד* Gen. 37: 15. (Xen. An. 2. 3. 2.) So *ζητεῖν τὸν θεόν*, *to seek after God*, i. e. *to turn to him, to strive humbly and sincerely to follow and obey him*, Acts 17: 27. Rom. 10: 20, comp. Is. 65: 1 where Sept. for *בָּקַשׁ*. Sept. for *פָּקַד* Ex. 33: 7. Ps. 24: 6. See in *ἔκζητέω* c. — Seq. acc. of thing, pp. something lost, Matth. 18: 12 *τὸ κλονώμενον*. Luke 19: 10. c. acc. impl. Luke 15: 8. So Sept. and *פָּקַד* 1 Sam. 10: 2, 14. (comp. Xen. Vect. 4. 4.) genr. Matth. 12: 43 *ἐκζητᾶτε*. 26: 59 *ψευδομαρτυρίαν*. Mark 14: 55. Luke 13: 6, 7 *καρπὸν ἐν αὐτῇ*. 22: 6. Rev. 9: 6 *τὸν θάνατον*. So of what one *seeks to buy*, e. g. *μαργαρίτας* Matth. 13: 45. (Theophr. Char. 6 or 23. Xen. Cyr. 2. 2. 26.) Hence from the Heb. *ζητεῖν τὴν ψυχὴν τινος, to seek the life of any one*, i. e. *to seek to kill him*, Matth. 2: 20. Rom. 11: 3, comp. 1 K. 19: 10, 14. So Sept. for *פָּקַד* Ex. 4: 19. 2 Sam. 16: 11. Jer. 44: 30. — In the constr. *ζητεῖν πῶς, to seek how*, i. e. *to seek opportunity*, Mark 11: 18. 14: 1, 11. — (β) *to seek*, in the sense of *to endeavour, to try*, e. g. seq. acc. of thing, *to try to gain, to strive after*, with the idea of earnestness and anxiety; Matth. 6: 33 *ζητᾶτε διὰ πρῶτον τὴν βασιλείαν τοῦ θεοῦ κ. τ. λ.* Luke 12: 29 *μὴ ζητᾶτε τί φάγητε κ. τ. λ.* John 5: 44. 7: 18. 8: 50. 1 Cor. 10: 24, 33. Phil. 2: 21. Col. 3: 1. Sept. and *פָּקַד* Ps. 4: 3. 34: 15. — 1 Macc. 2: 29. Luc. Phalar. prior 5. Plut. Mor. II. p. 40. ed. Tauchn. — So genr. *to endeavour, to strive*, seq. *ἵνα* 1 Cor. 14: 12. seq. infin. e. g. aor. Matth. 21: 46 *ζητούντες αὐτὸν κρατῆσαι*. Luke 5: 18. 17: 33. John 10: 39. 19: 12. Acts 13: 8. 16: 10. Rom. 10: 3. c. inf. pres. Luke 6: 19. Gal. 1: 10. c. inf. impl. John 5: 30 *οὐ ζητῶ τὸ δόγμα τὸ ἐμὸν sc. ποιεῖν*. Sept. for *פָּקַד* Deut. 13: 10. 1 Sam. 19: 10. — Plut. Thea. 35 med. Xen. An. 5. 4. 33. — (γ) *by impl. to desire, to wish*, seq. infin. aor. Matth. 12:

46, 47, ζητούντες αὐτὸ λαλῆσαι. (comp. Luke 8: 19.) Luke 9: 9 ἐζήτει ἰδεῖν αὐτόν. 11: 54. John 7: 4. Acts 27: 30. seq. accus. John 1: 38 et 4: 27 τί ζητεῖτε; (Sept. and ⲫⲣⲁ Gen. 37: 14.) 2 Cor. 12: 14 οὐ ζητῶ τὰ ὑμῶν, ἀλλ' ὑμᾶς. 1 Cor. 7: 27 μὴ ζήτηε λύσιν . . . μὴ ζήτηε γυναῖκα. — Soph. Oed. R. 658 sq. Xen. Mem. 4. 2. 5.

b) to seek, for to require, to demand, to expect, c. acc. of thing, 1 Cor. 1: 22 οἱ Ἕλληνες σοφίαν ζητοῦσιν. 2 Cor. 13: 3. Heb. 8: 7. seq. παρὰ τιος Mark 8: 11 ζητοῦντες παρ' αὐτοῦ σημεῖον. Luke 11: 16. 12: 48. seq. ἐν τινι 1 Cor. 4: 2 ζητεῖται ἐν τοῖς οἰκονόμοις ἵνα κ. τ. λ. c. acc. of pers. John 4: 23. Sept. for ⲫⲣⲁ Neh. 5: 12, 18. — Aristot. de Gen. et corrupt. 2. 5. c. παρὰ Dem. 374. 16.

c) by impl. to inquire, to ask, c. c. παρὶ, John 16: 19 περὶ τούτου ζητεῖτε μετ' ἀλλήλων; — Ael. V. H. 2. 13 pen. Xen. Cyr. 8. 5. 13. Al.

Ζήτημα, αἶτος, τό, (ζητέω,) pp. something sought or inquired about, question, i. e. topic of inquiry or dispute. Acts 15: 2 περὶ τοῦ ζητήματος τούτου. 18: 15. 23: 29. 25: 19. 26: 3. — Cic. ad Div. 9. 26. ad Att. 7. 3.

Ζήτησις, εἰς, ἡ, (ζητέω,) act of seeking, search, Jos. Ant. 6. 4. 1. Thuc. 1. 20. — In N. T. inquiry, discussion, dispute; John 3: 25 ἐγένετο ζήτησις. 1 Tim. 1: 4. — Hdot. 2. 54. ib. 5. 21. — Meton. i. q. ζήτημα, question, i. e. topic of inquiry or dispute, Acts 25: 20. 1 Tim. 6: 4. 2 Tim. 2: 23. Tit. 3: 9.

Ζιζάνιον, ου, τό, zizanium, Suid. ἡ ἐν τῷ σίτῳ αἰρά, Lat. lolium, a general name for weeds in grain, like our cockle, darnel, etc. In N. T. spoken of a plant common in Palestine, which infests fields of grain and resembles wheat in appearance, but is worthless, *bastard wheat*, *triticum adulterinum*, Matt. 13: 25, 26, 27, 29, 30, 36, 38, 40. The Rabbins call it זִיזָן *bastard*, comp. Buxt. Lex. Rab. 680 sq. Wetstein on Matt. 13: 25.

Ζοροβάβελ, ὁ, indec. Zorobabel, Heb. זְרֻבָבֶל Zerubbabel, pr. n. of the leader of the first body of Jewish exiles from Babylon to Jerusalem, Matt. 1: 12,

13. Luke 3: 27. Comp. Ezra 2: 2. 3: 2, 8. 1 Chr. 3: 19.

Ζόφος, ου, ὁ, (kindr. with γρόφος, γίφος,) darkness, murkiness, thick gloom, Heb. 12: 18 ζόφῳ in Mss. for σκοτῳ in text. rec. Elsewhere of the darkness of Tartarus or Gehenna, see in Αἰδης; e. g. 2 Pet. 2: 4 σειραῖς ζόφου ταρταρώσας παρέδωκεν κ. τ. λ. thrusting them down to Tartarus into chains of darkness, i. e. where darkness lies like chains upon them. Jude 6. Intens. ζόφος τοῦ σκοτούς, thickest darkness, 2 Pet. 2: 17. Jude 13. See Gesén. Lehrs. p. 671. Stuart § 456. — Hom. Il. 15. 191. Pol. 18. 3. 7. Luc. Contempl. 1.

Ζυγός, οῦ, ὁ, (ζυγνυμι,) a yoke, serving to couple any two things together, e. g. cattle, Ael. V. H. 5. 14. Sept. for ζῖγ 1 Sam. 6: 7. Hence in N. T.

a) trop. a yoke. (α) as an emblem of servitude, 1 Tim. 6: 1 ὑπὸ ζυγὸν δοῦλοι. So Sept. and ζῖγ Lev. 26: 13. — Dem. 322. 12 ζυγὸς δουλοσύνης — (β) as denoting severe precepts, moral bondage, e. g. of the Mosaic law, Acts 15: 10. Gal. 5: 1. Hence by antith. the precepts of Christ, Matt. 11: 29, 30. Sept. for ζῖγ Jer. 5: 5.

b) beam of a balance, which unites the two scales, hence by synecd. a balance, pair of scales, Rev. 6: 5 ἔχων ζυγὸν ἐν τῇ χ. Sept. for זִיגָוָן Lev. 19: 36. Hos. 12: 7. — Eccles. 21: 25. Ael. V. H. 10. 6.

Ζύμη, ης, ἡ, (prob. ζῖα,) leaven, sour dough. Matt. 13: 33 et Luke 13: 21 ὁμοία ἐστὶν ἡ βαρ. τῶν οὖρ. ζύμη κ. τ. λ. Matt. 16: 12. Sept. for זִימָה Ex. 12: 15. 13: 7. — Jos. Ant. 3. 10. 6. Plut. Quaest. Rom. 109. Mor. ed. Tauchn. II. p. 299. ed. Reiske VII. p. 164. — Hence, as leaven causes to ferment and turn sour, spoken proverbially, 1 Cor. 5: 6 et Gal. 5: 9, μικρὰ ζύμη ὅλον τὸ φύραμα ζυμοῖ, a little leaven leavens the whole mass, i. q. 'a few bad men corrupt a multitude.' — Trop. for corruptness, perverseness of life, doctrine, heart, etc. Matt. 16: 6, 11. Mark 8: 15 bis. Luke 12: 1. 1 Cor. 5: 7, 8 bis.

Ζυμός, ὢ, f. ὠσω, (ζύμη,) to leaven, to make ferment, trans. Matt. 13: 33 et Luke 13: 21. Proverbially 1 Cor. 5: 6

et Gal. 5: 9, see in Ζύμη. Sept. for γρή Ex. 12: 34, 39. Hos. 7: 4.

Ζωγράφω, ὦ, f. ἴσω, (ζωός, ἀγρεύω,) to take alive, Hom. Il. 6. 46. Xen. An. 4. 7. 22. In N. T. trop. to take, to capture, for to win over, trans. Luke 5: 10. ἀνθρώπους ἔση ζωγράων, comp. v. 11, and see in Εἶμι Il. f. Pass. part. perf. 2 Tim. 2: 26 ἐωγραμένον ὑπ' αὐτοῦ, taken captive by him, Satan, in a moral sense, i. q. ensnared, seduced.

Ζωή, ἡς, ἡ, (ζῶα,) life, i. e.

a) genr. physical life and existence, as opp. to death and non-existence. (α) pp. and genr. of human life etc. Luke 16: 25. Acts 17: 25 διδοὺς πᾶσι ζωήν. 1 Cor. 3: 22. 15: 19. Heb. 7: 3. James 4: 14. Rev. 11: 11. 16: 3 in later edit. ψυχὴ ζωῆς, i. q. ψυχὴ ζῶσα in text. rec. every living soul. Sept. for זַיִת Gen. 2: 7. 25: 7.—Luc. Tox. 38. Plat. Phaedo 16. — Of life or existence after rising from the dead, only of Christ Rom 5: 10. 2 Cor. 4: 10, 11, 12. trop. of the Jewish people, Rom. 11: 15. — (β) In the sense of existence, life, absolutely and without end, Heb. 7: 16 κατὰ δύναμιν ζωῆς ἀκαταλύτου. So ἕλκον ζωῆς, tree of life, which preserves from death, Rev. 2: 7. 22: 2, 14. (Sept. Gen. 2: 9. 3: 22.) ὕδωρ ζωῆς, water of life, Rev. 21: 6. 22: 1, 17. But ἐπὶ ζωῆς πηγᾶς ὑδάτων Rev. 7: 17 in later edit. is equivalent to ἐπὶ ζῶσας πηγᾶς ὑδάτων in text. rec. to living fountains of water, i. e. perennial; see in Ζῶα a. γ. ἄγιος ζωῆς John 6: 35. Comp. below in c. β.—Meton. of God and Christ or the Logos, life, absolutely, for the source of all life, John 1: 4. 5: 26. 1 John 1: 1, 2.

b) life, i. e. manner of life, conduct, in a moral respect, Rom. 6: 4 ἐν καινότητι ζωῆς περιπατήσωμεν. Eph. 4: 18 τῆς ζωῆς τοῦ Θεοῦ, i. e. which God requires, a godly life, 2 Pet. 1: 3.

c) life, i. e. happy life, welfare, happiness. (α) genr. Luke 12: 15. John 6: 51 ἐπὶ τῆς τοῦ κόσμου ζωῆς. 2 Cor. 2: 16 ὁσμὴ ζωῆς savour of life, i. e. salutary. Acts 2: 28 ὁδοὺς ζωῆς, the ways of life and happiness, from Ps. 16: 11 where Sept. for זַיִת. 1 Pet. 3: 10 ὁ γὰρ θέλων ζωὴν ἀγαπᾷ, from Ps. 34: 13

for זַיִת.—(β) In the christian sense of eternal life, i. e. that life of bliss and glory in the kingdom of God, which awaits the true disciples of Christ after the resurrection; so ζωὴ αἰώνιος Matt. 19: 16, 17. John 3: 15, 16. 5: 24. al. ἡ ζωὴ ἡ μέλλουσα 1 Tim. 4: 8. ἡ ὀντως ζωὴ 6: 19. absol. ἡ ζωὴ, Matt. 7: 14. 18: 8, 9. John 5: 40. 6: 33, 53. Acts 5: 20 τὰ ῥήματα τῆς ζωῆς ταύτης, the words, doctrine, of eternal life. Rom. 5: 17 ἐν ζωῇ βασιλεύσουσι. v. 18. 7: 10. 8: 2, 6, 10. Phil. 2: 16. 2 Tim. 1: 1. 1 John 5: 12, 13, 16. 3: 14. al. For βίβλος v. βιβλίον ζωῆς, see in Βίβλος. So ὁ στέφανος τῆς ζωῆς, crown of life, reward of eternal life, James 1: 12. Rev. 2: 10. χάρις τῆς ζωῆς, gift of eternal life, 1 Pet. 3: 7.—Meton. for the author and giver of eternal life, John 11: 25. 14: 6. Col. 3: 4. 1 John 1: 2. 5: 20. For the cause, source, means of eternal life, John 5: 39. 12: 50. 17: 3. AL.

Ζώνη, ἡς, ἡ, (ζώννυμι,) a zone, belt, girdle, Matt. 3: 4. 10: 9. Mark 1: 6. 6: 8. Acts 21: 11 bis. Rev. 1: 13. 15: 6. Sept. for זִיזָה 2 K. 1: 8. זִיזָה 1 K. 2: 5.—Hdian. 1. 11. 13. Xen. An. 1. 4. 9.—The girdle was worn by both sexes among the Jews, because of their long flowing dress; it was often hollow, and served as a pocket or purse for money, Matt. 10: 9. Mark 6: 8. In this sense the Rabbins call it זִיזָה and זִיזָה, see Buxtorf. Lex. Rab. 1753. Jahn § 121. — Plut. Symp. IV. qu. 2 § 3, ζώνην χαλκοῦς ἔχουσιν. Liv. 33. 29 argentum in zonis habentes.

Ζώννυμι v. ζωννύω, f. ζῶσα, to gird, to put on a girdle, John 21: 18 bis. Sept. for זָנָה Job 38: 3. 40: 2. זָנָה Ex. 29: 9. 2 K. 4: 28.—Hom. Od. 16. 76. Theocr. Id. 16. 81. Pausan. 9. 17.

Ζωογονέω, ὦ, f. ἴσω, (ζωογόνος, fr. ζωός and obsolet. γένω,) to bring forth alive, and Pass. to be born alive, Diod. Sic. 1. 7, 10.—In N. T. to preserve alive, Acts 7: 19. Luke 17: 33. So Sept. and זִיזָה Pi. Hiph. Ex. 1: 17. Judg. 8: 19. 1 K. 20: 31. — Theoph. ad Autol. I. p. 74, ἡ προὐ τ. Θεοῦ ζωογοναὶ τὸ πᾶν.

Ζῶον, ου, τό, (ζῶς fr. ζάω) a living thing, animal, beast, Heb. 13: 11. 2 Pet. 2: 12. Jude 10. Symbolically, Rev. 4: 6, 7 quater, 8, 9. 5: 6, 8, 11, 14. 16: 1, 3, 5, 6, 7. 7: 11. 14: 3. 15: 7. 19: 4. Comp. Dan. 7: 3 sq. Ez. 1: 5 sq. Sept. for זָוָה Ez. 1. c. Ps. 68: 11. — Xen. Mem. 4. 3. 10.

Ζωοποιέω, ὦ, ε. ἤσω, (ζωοποιός, fr. ζῶς, ποιέω) to make alive, to endue with life, to quicken, trans.

a) pp. 1 Tim. 6: 13 τοῦ Θεοῦ τοῦ ζωοποιούντος τὰ πάντα. Sept. for זָוָה Pi. Hiph. 2 K. 5: 7. Neh. 9: 6. — Act.

Thom. 10 ὁ Θεὸς τὸν κόσμον ζωοποιᾷν. — Of the dead, to recall to life, to quicken, to reanimate, John 5: 21 bis. Rom. 4: 17. 8: 11. 1 Cor. 15: 22. 1 Pet. 3: 18. — Test. XII Patr. p. 679 τοὺς νεκροὺς ζωοποιῆσαι. — Of seeds, to quicken, Pass. to germinate, 1 Cor. 15: 36.

b) by impl. to give eternal life, to make alive sc. forever in the bliss and privileges of the Redeemer's kingdom, comp. in Ζωή c. John 6: 63. 1 Cor. 15: 45. 2 Cor. 3: 6. Gal. 3: 21. Comp. Sept. and זָוָה Ecc. 7: 12. — Clem. Alex. Strom. 5, 11.

H.

H, a particle disjunctive, interrogative, comparative; see Passow in voc. Buttm. § 149. p. 424. Matth. § 619. Winer § 57. 3. p. 370.

1. Disjunctive, or, aut. a) genr. Matt. 5: 17 τὸν νόμον ἢ τοὺς προφῆτας. v. 36. Mark 4: 30. Luke 9: 25. John 6: 19. Acts 3: 12. Heb. 2: 6. al. saepiss. — Hdian. 3. 15. 18. Xen. Mem. 1. 2. 18. H. G. 3. 3. 9.

b) ἢ—ἢ, repeated, either—or, aut—aut; Matt. 6: 24 ἢ γὰρ τὸν ἑνα μισήσῃς—ἢ ἑνὸς ἀντιθέσῃς. Luke 16: 13. 1 Cor. 14: 6. 2 Cor. 1: 13. — Luc. D. Deor. 18. 1 or 3. Xen. Mem. 1. 2. 16.

2. Interrogative, where however the primary force or is strictly retained, or whether? or if perhaps? an forte? comp. Buttm. l. c. Winer § 61. 1. b.

a) pp. indirect, in the latter clause of a double interrogation after πότερον, whether—or, e. g. John 7: 17 γινώσκεται πότερον ἐκ τ. Θεοῦ ἐστίν, ἢ ἐγὼ κ. τ. λ. Winer l. c. Matth. § 619. 2. — Luc. D. Deor. 20. 3. Xen. Cyr. 1. 3. 2, 15. — So genr. where πότερον or something equivalent is implied, Matt. 9: 5. 22: 17. Luke 7: 19, 20. Acts 8: 34. Rom. 2: 4. — Xen. Conv. 4. 52.

b) genr. and in a direct question, where the interrogation implies a nega-

tion of something preceding. Matt. 7: 9 ἢ τίς ἐστιν ἐξ ὑμῶν ἄνθρωπος; 20: 15. Rom. 3: 29. 1 Cor. 1: 13. 9: 6, 8, 10. 2 Cor. 1: 17. al.

3. Comparative, than, e. g. a) after comparatives and words implying comparison. Matt. 10: 15 ἀρεσιότερον—ἢ τῇ πόλει ἐκείνῃ. Mark 10: 25. Luke 16: 17. John 4: 1. Rom. 13: 11. μᾶλλον ἢ, more than, rather than, Matt. 18: 13. John 3: 19. Acts 4: 19. πρὶν ἢ, sooner than, before, Matt. 1: 18. Mark 14: 30. Luke 2: 26. Acts 2: 20. comp. Buttm. § 149. 1. p. 430. So after θάλας, 1 Cor. 14: 19 θάλας πάντε λόγοις διὰ τοῦ σοῦς μου λαλῆσαι... ἢ μυρίους λόγ. κ. τ. λ. — Luc. D. Deor. 18. 1. Xen. Oec. 10. 6. Conv. 2. 3. c. θάλας Arr. Epict. 3. 1. Comp. Buttm. § 149. 1. p. 424. Matth. § 691. 8.

b) after ἄλλος, ἕτερος, and the like; Acts 17: 21 Ἀθηναῖοι εἰς οὐδὲν ἕτερον εὐκαίρουν, ἢ λέγειν κ. τ. λ. Comp. Matth. l. c. — Xen. Cyr. 3. 2. 17. Oec. 3. 3. — So with ἄλλος etc. implied, John 13: 10 ὁ λειουμένος οὐ χρῆσαν [ἄλλον] ἔχει ἢ τοὺς πόδας κ. τ. λ. Acts 24: 21 τί ἀδίκημα [ἄλλον] ἢ περὶ μᾶς κ. τ. λ.

c) after the positive, where it may be rendered rather than, more than, i. q. μᾶλλον ἢ, so that the positive with ἢ is equivalent to the comparative. The

grammarians supply *μᾶλλον*, but the construction is found also in classic writers, perhaps from negligence, and in N. T. would seem to come rather through the Sept. from the Heb. mode of comparison with *יָד*; see Winer §36. 1. Matth. § 457. n. 1. Herm. ad Vig. p. 884. Matt. 18: 8 *καλόν σοι ἐστὶν εἰσελθεῖν εἰς τὴν ζωὴν καλὸν ἢ κυλλόν, ἢ δύο χεῖρας ἔχοντα βληθῆναι εἰς τὸ πῦρ τοῦ αἰώνιου*. v. 9. Mark 9: 43, 45, 47. Luke 17: 2. 18: 14. So Sept. and *יָד* Gen. 38: 26. 49: 12. Ps. 118: 8. Jon. 4: 3. al. — Tob. 3: 6. Ecclus. 22: 15. Menand. *καλὸν τὸ μὴ ζῆν, ἢ ζῆν ἀθλιώτερος*. Phocyl. 77. Soph. Ajax 945 or 966. Diod. Sic. 11. 11. Thuc. 6. 21. Hdot. 9. 26. Comp. Plaut. Rud. 4. 4. 70, 'tacita mulier est bona semper, quam loquena.' See also Kypke ad Matt. 18: 9.

4. With other particles, viz. (α) *ἀλλ' ἢ*, unless, except, see in *Ἀλλά* 4. — (β) *ἢ καὶ*, or also, or even; Luke 18: 11 *οὐκ εἰμὶ ὥσπερ οἱ λοιποὶ . . . ἢ καὶ ὡς οὐτός κ. τ. λ.* 1 Cor. 16: 6. 2 Cor. 1: 13. Interrogatively, Luke 11: 11, 12. 12: 41. Rom. 4: 9. 14: 10. non al. — (γ) *ἢ περ*, than perhaps, than indeed, after *μᾶλλον*, John 12: 43. non al. — 2 Macc. 14: 42. Luc. D. Mort. 6. 3. — (δ) *ἢ τοι*, i. q. *ἢ*, or, but stronger; in N. T. only *ἢ τοι*—*ἢ*, whether indeed—or, Rom. 6: 16. non al. See Herm. ad Vig. p. 787, 410. — Menand. XIII, in Poet. Gnom. p. 155. ed. Tauchn. Xen. Mem. 3. 12. 2. ib. 4. 6. 13. AL.

'H, a particle of affirmation, truly, assuredly, certainly, in N. T. only in the connexion *ἢ μὴν*, the usual intensive form of oaths, most certainly, most surely. Heb. 6: 14 *ἢ μὴν εὐλογῶν εὐλογήσω σε*, quoted from Gen. 22: 17 where Sept. for *יָד*, as also Gen. 42: 16. for *עַל* Num. 14: 23. *עַל יָד* Judg. 15: 7. See Buttm. §149. p. 424, 432. Passow in *ἢ* no. 1. — Jos. Ant. 5. 1. 2 *ὁμώσαντες ἢ μὴν σώσειν αὐτήν*. Xen. An. 2. 3. 26. Cyr. 6. 1. 3. — In the classics used also as an interrogative, Buttm. l. c. p. 424.

'Hγεμονεύω, f. *εἶσω*, (*ἡγεμών*), to go before, to go first, c. dat. Hom. Od. 3. 386. ib. 8. 4. to be a leader, chief, c. gen. Ael. V. H. 12. 17. Xen. Ag. 1. 3. — In N. T. to be governor ac. of a Ro-

man province, c. gen. either as a legatus Caesaria, Luke 2: 2 *τῆς Συρίας*, or as a procurator, Luke 3: 1 *τῆς Ἰουδαίας*. See in *ἡγεμών* 2.

'Hγεμονία, ας, ἡ, (*ἡγεμών*), leadership, dominion, reign, Luke 3: 1 *ἡ ἡγεμονία Τιβερίου Καίσαρος*. — Jos. Ant. 18. 2. 2. Hdot. 1. 5. 26. ib. 2. 9. 12. Xen. H. G. 7. 1. 33.

'Hγεμών, όνος, ό, (*ἡγίωμας*), a leader, guide, Hom. Od. 10. 505. Xen. An. 4. 2. 1. Zonar. Suid. Phavor. *ἡγεμών* · ό τῆς οδοῦ ἡγούμενος. leader, commander of an army, i. q. στρατηγός, Xen. Mem. 3. 2. 4. Sept. for *יָד* Jer. 42: 1, 8. — In N. T.

1. a leader, chief, head. Matt. 2: 6 *ἐν τοῖς ἡγεμόσιν Ἰουδα*, quoted from Mic. 5: 1 where Heb. *יְהוָה יִשְׁכֵּן בָּנוּ*, Sept. *ἐν χιλιάσιν Ἰουδα*. But *יְהוָה* in Mic. l. c. is pp. the families into which each tribe was divided, the heads of which were called *יְהוָה* Zech. 12: 5, 6; and Matthew by meton. puts *ἡγεμόνες* heads of families, for the families themselves, and so for the cities in which they dwelt. So Sept. *ἡγεμών* for *ἡγίωμας* Gen. 36: 15, 16 sq. — Jos. Ant. 11. 4. 4 *οἱ τῶν πατριῶν ἡγεμόνες τῶν Ἰσραηλιτῶν*. Of Lacedemon as the leading state in Greece, Xen. An. 6. 1. 27. Conv. 8. 39. genr. Ag. 1. 3 *ὥστε οὐ δαυτῶν προτινόντων, ἀλλ' ἡγεμόνων ἡγεμονεύοντων*.

2. a governor, president, prefect, of a Roman province, whether proconsul, legate, or procurator. Augustus made a new partition of the provinces of the Roman empire, into *provinciae senatoriae* and *provinciae imperatoriae* vel *Caesarum*, *ἐπαρχίαι τοῦ δήμου* v. *Καίσαρος*, the former being left under the nominal care of the senate, while the latter were under the direct control of the emperor. Of the latter kind was Syria, including Phœnicia and Judea. To the former the senate sent officers for one year, called *proconsuls*, *ἀνθύπατοι*, though sometimes only of praetorian rank; they had only a civil power, and no military command nor authority over the taxes, both these latter being under the care of persons appointed by the emperor. Those sent to command in the *provinciae Caesarum* were called

legati Caesaris pro consule, praefatores, legati consulares, etc. They were usually, but not always, chosen from among the senators, during the pleasure of the emperor, and had much greater powers than the proconsuls. Such were Cyrenius, Lat. Quirinus, Luke 2: 2, and Vitellius, Jos. Ant. 18. 4. 2. For a list of all the presidents of Syria in that age, see Bibl. Repos. II. p. 381. — In all these provinces, of both kinds, there was, besides the president, an officer called *procurator Caesaris*, who had charge of the revenue, and also had a judicial power in matters pertaining to the revenue; they were chosen usually from the equites, but occasionally were freedmen. Sometimes a procurator discharged the office of a governor or president, especially in a small province, or in a portion of a large province where the president could not reside; as did Pilate, who was *procurator* of Judea which was annexed to the province of Syria, Suet. Vesp. 4. Tacit. Ann. 12. 23. Hence he had the power of punishing capitally, which the procurators did not usually possess, ib. 15. 4. ib. 4. 15. So also Felix, Festus, and the other procurators of Judea, for a list of whom see Bibl. Repos. II. p. 382. See Adam's Rom. Ant. p. 165 sq. Jahn § 241. Krebs. Obs. e Jos. p. 61 sq.—Hence spoken

a) genr. of a proconsul, legate, president, Matt. 10: 18. Mark 13: 9. Luke 21: 12. 1 Pet. 2: 14.—Hdian. 2. 9. 12. ib. 6. 2. 2.

b) of the procurator of Judea, viz. Pilate, Matt. 27: 2, 11 bis, 14, 15, 21, 23, 27. 28: 14. Luke 20: 20. Felix, Acts 23: 24, 26, 33, 34. 24: 1, 10. Festus, Acts 26: 30.—Jos. Ant. 18. 3. 1, *Πλάτος ὁ τῆς Ἰουδαίας ἡγεμών*. The usual Greek word for *procurator* is *ἐπιτροπος*, so of Pilate, Jos. B. J. 2. 9. 2. Philo Leg. ad Cai. p. 1033. E. genr. Hdian. 7. 4. 5, 11. ib. 4. 6. 8 *ἡγεμόνας τε καὶ ἐπιτρόπους*.

Ἡγεομαι, οὔμαι, f. *ἡσομαι*, depon. Mid. (ἄγω) to lead, i. e. to go before, to go first, to lead the way, Hom. Od. 10. 263. Jos. Ant. 6. 5. 2. Xen. Cyr. 4. 5. 13. to be leader, chief, in war, i. q. *στρατηγία*, Xen. Mem. 3. 2. 4. of

a navy, Xen. An. 1. 4. 2. — Hence in N. T.

1. to be a leader, chief, genr. only in part. *ἡγούμενος*, ὁ, a leader, chief, i. q. *ἡγεμών*. So Acts 14: 12 ὁ *ἡγούμενος τοῦ λόγου*, chief-speaker. Comp. Jamblic. de Myster. init. *Θεὸς ὁ τῶν λόγων ἡγεμών* ὁ *Ἐκκλησίας*. Luc. Pseudolog. 24. — Spoken genr. of those who have influence and authority, Luke 22: 26. Acts 15: 22. of officers and teachers in the churches, Heb. 13: 7, 17, 24. of a chief magistrate, as Joseph in Egypt, Acts 7: 10. of the Messiah, a ruler, prince, Matt. 2: 6, quoted from Mic. 5: 1 where Heb. *לְבָנָה*, Sept. *ἀρχων*. Sept. *ἡγούμενος* for *לְבָנָה* 2 Chr. 7: 18. 9: 26. *לְבָנָה* Ez. 43: 7, 9. *שָׂרָא* Deut. 1: 13. 5: 23. *שָׂרָא* 2 Sam. 3: 38. Jer. 51: 57.—Ecclus. 32 [35]: 1. Diod. Sic. 1: 4 καὶ ὃν *ἡγούμενος Γάιος Ἰούλιος Καῖσαρ*. Pol. 1. 15. 4. comp. Xen. Lac. 14. 5.

2. *Ἡγεομαι* and also perf. *ἡγήμας* Acts 26: 2. Phil. 3: 7, with pres. signif. Butt. § 113. 6, like Lat. *ducere*, trop. to lead out before the mind, i. e. to view, to regard as being so and so, to esteem, to count, to reckon, spoken e. g. of things, c. acc. 2 Pet. 3: 9 ὡς *τινὲς βραδύτητα ἡγοῦνται*. c. acc. et infin. Phil. 3: 8 bis, *ἡγοῦμαι πάντα ζημίαν εἶναι . . . καὶ ἡγοῦμαι σκύβαλα εἶναι*. (Hdian. 3. 12. 7. Xen. Cyr. 6. 1. 8.) c. acc. et εἶναι impl. 2 Cor. 9: 5 *ἀναγκαῖον οὖν ἡγησάμεν παρακαλεῖσθαι* κ. τ. λ. Phil. 2: 25. 2 Pet. 1: 13. James 1: 2 *πᾶσαν χαρὰν ἡγήσασθε, ὅταν κ. τ. λ.* c. dupl. acc. et εἶναι impl. *ἡγῆσθαι τί τι*, to think to be such and such, to esteem as any thing, Phil. 2: 6. 3: 7 *ταῦτα ἡγήμαι ζημίαν*. Heb. 10: 29. 11: 26. 2 Pet. 2: 13. 3: 15. Sept. for *לְבָנָה* Job 41: 19.—Wisd. 15: 9. Jos. Ant. 7. 2. 1. Xen. Cyr. 8. 1. 47.—So of persons, to hold or esteem one as such and such, c. dupl. acc. et εἶναι impl. Acts 26: 2 *ἡγήμαι ἐμαυτὸν μακάριον*. Phil. 2: 3. 1 Tim. 1: 12. 6: 1. Heb. 11: 11. *μὴ ὡς ἐχθρόν* 2 Thess. 3: 15. Sept. for *לְבָנָה* Job 19: 11. 33: 10. — Wisd. 1: 16. Xen. Cyr. 3. 1. 20. — With an accus. and adverb, 1 Thess. 5: 13 *ἡγῆσθαι αὐτοὺς ὑπερεκπερισσοῦ ἐν ἀγάπῃ*, i. e. to regard them as very highly deserving of love.

Ἡδέως, adv. (ἡδύς,) *sweetly*, i. e. with relish, of eating Xen. Mem. 1. 3. 5. In N. T. trop. *with pleasure, gladly*, Mark 6: 20. 12: 37. 2 Cor. 11: 19. — 2 Macc. 6: 30. Jos. Ant. 3: 8. 1. Xen. Cyr. 1. 4. 10.

Ἡδη, adv. *now, even now, already*, spoken

a) in reference to time past and present, marking an action as completed; Matt. 3: 10 ἡδη δε και η αξινη κείται κ.τ.λ. 5: 28 ἡδη εμοιχενσεν αυτην. 24: 32. Mark 15: 42, 44. Luke 7: 6. John 3: 18. 4: 35. al. saep. 1 John 4: 3 νυν ἡδη *now even already*. Phil. 4: 10 ἡδη ποτι, *now at length*. — Tob. 3: 6. Jos. Ant. 5. 1. 13. Hdian. 1. 9. 10. Xen. Cyr. 4. 1. 4. ἡδη ποτι Dion. Hal. Ant. 7. 51.

b) by impl. of the immediate future, *now, presently, soon*. Rom. 1: 10 εἰπως ἡδη ποτι ευδοθησομαι κ.τ.λ. *if perhaps I may shortly or at length be prospered to come etc.* See Viger. p. 413 sq. — Jos. Ant. 3. 14. 1 την μεν ἡδη εχετε, την δε ἡδη ληψεσθε. Luc. D. Deor. 4. 2 bis. Thuc. 8. 69. AL.

Ἡδίστα, adv. pp. acc. plur. neut. of ἡδιστος superl. of ἡδύς, Butt. §115. 5, lit. *most sweetly*, i. e. with high relish, of eating and drinking Xen. Mem. 1. 6. 5. In N. T. trop. *most gladly*, 2 Cor. 12: 9, 15. — Xen. Mem. 2. 7. 10. Comp. in Ἡδέως.

Ἡδονή, ἡς, ἡ, (ἡδος, ἡδομαι, ἀνδάνω,) *pleasure, gratification, enjoyment*, in N. T. only of the pleasures of sense, Luke 8: 14 ὑπο ἡδονῶν τοῦ βλαυ. Tit. 3: 3. James 4: 3. 2 Pet. 2: 13. — Test. XII Patr. p. 605. Jos. Ant. 3. 12. 1. Xen. Cyr. 8. 2. 4. — Meton. *desire, appetite, lust*, James 4: 1. — Jos. Ant. 4. 5. 2. Xen. Mem. 1. 5. 6.

Ἡδύσμον, ου, τό, (neut. of adj. ἡδύσμος sweet-scented, fr. ἡδύς, ὁσμή,) *mint, mentha viridis* Linn. garden or spear mint, i. q. μίνθη, Matt. 23: 23. Luke 11: 42. The Rabbins call it אקליב; it was strewn by the Jews on the floors of their houses and synagogues, Buxt. Lex. Rab. 1228. — Dioscor. 3. 41, ἡδύσμον, οἱ δὲ μίνθη, γνῶριμον βοτάνιον.

Ἡθος, εος, ους, τό, (Ion. for ἱθος fr. ἔθωμαι,) *accustomed seat, haunt, dwelling*, of animals and men, Hom. Il. 6. 511. Hes. Op. 169. Hdor. 1. 15. In N. T. *wont, custom, usage*, Plur. τὰ ἥθη, *manners, morals, character*, 1 Cor. 15: 33, quoted from Menander in Sentent. Comicor. Gr. p. 248 ed. Steph. p. 78 ed. Cler. — Sing. Eccclus. 20: 26. Luc. Phalar. pr. 7 χρηστόν ἥθος. Xen. Mem. 3. 10. 3. Plur. Hdian. 2. 6. 1.

Ἡκω, f. ἦξω, later aor. 1 ἦξα Rev. 2: 25. 3: 9, see Lob. ad Phryn. p. 743 sq. Winer § 15. Butt. Ausf. Sprachl. §114. p. 146; *to come*, i. e. *to have come, to be here*, in the sense of a preterite, Butt. l. c. p. 155. Gram. § 137. n. 8. Matth. § 504. I. 2. Genr. of persons, seq. ἀπό c. gen. of place whence, Matt. 8: 11 et Luke 13: 29 ἀπό ἀναταλῶν καὶ δυναμῶν ἦξουσιν. Mark 8: 3. seq. ἐκ c. gen. John 4: 47, and in the sense of *to come forth, to arise*, Rom. 11: 26. seq. πρὸς c. acc. of pers. Acts 28: 23 ἦγον πρὸς αὐτὸν εἰς τὴν ξενίαν. (Sept. for אֶל־עַם Ex. 20: 24. Ael. V. H. 3. 19 pen.) trop. John 6: 37. seq. ἐπὶ τινα, *to come upon one*, in a hostile sense, Rev. 3: 3 bis. (Sept. for אֶל־בַּ 2 Sam. 17: 12. Dem. 319. 7.) absol. Matt. 24: 50 ἦξω ὁ κύριος τοῦ δούλου ἐκείνου. Luke 12: 46. 15: 27. John 8: 42 ἐκ τοῦ θείου ἐξηλθὼν καὶ ἦκα, i. q. ἐξεληθὼν ἦκα. Heb. 10: 7, 9. (Sept. for אֶל־בַּ Ps. 40: 8.) v. 37. 1 John 5: 20. Rev. 3: 9. 15: 4. Sept. for אֶל־בַּ 1 K. 8: 42. Zech. 8: 20, 22. — Hdian. 2. 1. 20. Xen. An. 2. 1. 3. — Trop. of things, e. g. of time, John 2: 4 ὥρα ἦκει. Luke 13: 35. 2 Pet. 3: 10. (Sept. and אֶל־בַּ Ps. 102: 14. Dem. 11. 26.) of the end or consummation of any thing, Matt. 24: 14. of evils, calamities, Rev. 18: 8. So seq. ἐπὶ τινα, *to come upon any one*, i. e. spoken of evil times, Luke 19: 43. of guilt and its punishment, *to be laid upon*, Matt. 23: 36. — Dem. 624. 19.

Ἡλί or **Ἡλεῖ**, ὅ, indec. *Heh*, Heb. הֵלִי *El*, pr. n. of the father of Joseph, Luke 3: 23.

Ἡλί, indec. Heb. הֵלִי, *eh*, i. e. *my God!* Matt. 27: 46, from Ps. 22: 2.

Ἡλίας, ου, ὁ, Elias, Heb. אֱלִיָּהוּ and אֱלֹהֵינוּ (my God is Jehovah) אֱלִיָּהוּ, the celebrated prophet of the O. T. and the expected forerunner of the Messiah, Matt. 17: 12. Mark 9: 13. Luke 1: 17. 4: 25, 26. al. See 1 K. c. 17 sq. Mal. 3: 23 [4: 5.] AL.

Ἡλικία, ας, ἡ, (ἥλιξ adult, full-aged,) *adulthood, maturity*, of life, mind, person, i. e.

a) *age, full-age, vigour*; John 9: 21 αὐτός ἡλικίαν ἔχει. v. 23. Heb. 11: 11. Luke 2: 52. — 2 Macc. 4: 40. Jos. Ant. 7. 8. 4. Diod. Sic. 2. 5 init. Xen. An. 3. 1. 14.

b) *stature, size*. Luke 19: 3 τῇ ἡλικίᾳ μικρός. Matt. 6: 27. Luke 12: 25. trop. Eph. 4: 13. Sept. for תָּרִיךְ Ez. 13: 18. — Plut. Philop. 11. Hdōt. 3. 16.

Ἡλικος, η, ον, correl. pron. (ἥλιξ,) *how great, quantus*, Col. 2: 1. James 3: 5. — Jos. Ant. 8. 7. 7 fin. Diod. Sic. 1. 55. See Butt. § 79. 6.

Ἡλιος, ου, ὁ, (ἥλι,) *the sun*, Matt. 13: 43. Mark 1: 32. al. Sept. for ψῆψ Gen. 15: 12, 17. — Dem. 197. 7. Xen. Mem. 3. 8. 9. — Meton. for *light, daylight*, Acts 13: 11. Comp. Ps. 58: 9. AL.

Ἡλος, ου, ὁ, *a nail*, John 20: 25 ἰδοὺ τὸν τύπον τῶν ἡλῶν. — Sept. 1 Chr. 22: 3. Ael. V. H. 9. 3 init. Xen. Ven. 9. 12.

Ἡμέρα, ας, ἡ, 1. *day*, i. e.

a) pp. the time from one sunrise or sunset to another, i. q. ἡμέρας. (α) genr. Matt. 6: 34 ἀρκετὸν τῇ ἡμέρᾳ ἢ κακίᾳ αὐτῆς. Mark 6: 21. John 11: 9 ὥραι τῆς ἡμέρας. Acts 2: 15. 21: 26. Rom. 14: 5, 6. al. Luke 9: 28 ὥστε ἡμέραι ὅσας, as a parenthetic clause, see Winer § 64. 1. p. 436. So Matt. 15: 32. Mark 8: 2. (Comp. σημέραι, Arr. A. M. 3. 26. 3. also Luc. D. Meretr. 10. 1, οὐ γὰρ εἰσάκα, πολὺς ἦδη χρόνος, αὐτὸν παρ' ἡμῖν.) Luke 24: 21 τρίτην ταύτην ἡμέραν ἄγει, see in Ἄγω 2. a. 2 Pet. 2: 13 τὴν ἐν ἡμέρᾳ τρυφῆς, *daily riot*; others under b below. Rev. 2: 10 θλίψεις ἡμερῶν δίκαια, *affliction of or for ten days*, Butt. § 132. 4. 4. Luke 1: 23 οἱ ἡμέραι τῆς λειτουργίας αὐτοῦ, *the days of his official duty*. James 5: 5 ὡς ἐν

ἡμέρᾳ σφαγῆς, as for the day of slaughter. So seq. gen. of a festival etc. ἡ ἡμέρα τῶν σαββάτων v. τοῦ σαββάτου, *the sabbath-day*, Luke 4: 16. John 19: 31. Sept. for תַּשְׁבִּיט יר' Jer. 17: 24, 27. ἡμ. τῶν ἀζύμων, *day or days of unleavened bread*, the passover, Acts 12: 3. 20: 6. Luke 22: 7. see in Ἄζυμος a. ἡμέρα τῆς πεντηκοστῆς, *day of Pentecost*, Acts 2: 1. 20: 16. — Often in specifications of time, viz. in the *Genitive*, of time *when* i. e. indefinite and continued, e. g. τῆς ἡμέρας, *in a day*, every day, Luke 17: 4. comp. Butt. § 132. 6. 4. (Xen. An. 1. 7. 18.) In the *Dative*, of time *when* i. e. definite; Matt. 16: 21 τῇ τρίτῃ ἡμέρᾳ ἐπερθεῖναι. Mark 9: 31. Luke 9: 22. 13: 14. John 2: 1. Acts 7: 8. al. Butt. § 133. 3. 4. (Xen. An. 4. 7. 21.) By Hebr. 2 Cor. 4: 16 ἡμέρας καὶ ἡμέρας, *day by day, every day, daily*; so Heb. בְּיָד בְּיָד, Sept. καθ' ἐκαστὴν ἡμέραν, Esth. 3: 4. בְּיָד בְּיָד, Sept. ἡμέραν καθ' ἡμέραν, Ps. 68: 20. See Gesen. Lehrs. p. 669. Stuart § 438. c. In the *Accusative*, of time *how long*, implying duration. Matt. 20: 6 ὅλην τὴν ἡμέραν ἀργοί. 28: 20 πάσας τὰς ἡμέρας i. e. *always*. Mark 1: 13. John 1: 40. Acts 9: 9. Gal. 1: 18. Rev. 11: 9. So Matt. 20: 2 συμφωνήσας... ἐκ δηνάριου τὴν ἡμέραν, *for a denarius the day*, i. e. *for a day's work*. Acts 5: 42 πάσαν τὴν ἡμέραν, *every day*, i. e. *the whole time*. 2 Pet. 2: 8 ἡμέραν ἐξ ἡμέρας, see in Ἐκ 2. See Butt. § 131. 8. Matth. § 425. 2. (Xen. An. 6. 4. 1.) In these and similar specifications of time, ἡμέρα is very often construed with a preposition, viz. in the gen. after ἀπό, ἀχρε, διά, ἕως, πρό; in the dat. after ἐν; in the acc. after εἰς, ἐπί, κατά, μετά, πρός; for which constructions see these prepositions respectively. — (β) Emphatically, *a certain day, set day*. Acts 17: 31 διότι ἔστησεν ἡμέραν ἐν ἣ ἅλλαι κληθεῖν κ. τ. λ. Heb. 4: 7. 1 Cor. 4: 3 see in Ἀνθρώπινος b. — Dem. 1072. 27. — (γ) Spec. ἡμέρα τοῦ κυρίου, *day of the Lord*, when the Saviour will return to judge the world and fully establish his kingdom, 1 Cor. 1: 8 coll. v. 7. 5: 5. 2 Cor. 1: 14. 1 Thess. 5: 2, 4, coll. 4: 13 sq. 2 Pet. 3: 10. al. Luke 17: 24 ὁ υἱὸς τοῦ ἀνθρ. ἐν ἡμέρᾳ αὐτῇ,

comp. v. 30 ἡ ἡμέρα ὁ νότος τοῦ ἀνδρ. ἀποκαλύπτεται. absol. 1 Cor. 3: 13. So ἐκείνη ἡ ἡμέρα, *that day*, the great day of judgment, Matt. 7: 22. Mark 13: 32. 2 Thess. 1: 10. With a gen. of what is then to take place, e. g. ἡμέρα κρίσεως Matt. 10: 15. 11: 22, 24, 36. al. comp. Rom. 2: 16 ἐν ἡμέρᾳ ὅτε κρίνῃ ὁ θεός κ. τ. λ. and Jude 6 εἰς κρίσιν μεγάλης ἡμέρας. Also ἡμ. ὀργῆς Rom. 2: 5. Rev. 6: 17. ἡμ. ἀπολυτρώσεως Eph. 4: 30. Further, ἡ ἐσχάτη ἡμέρα, John 6: 39, 40. So in the constr. ἡ ἡμέρα τοῦ θεοῦ, *the day of God*, by whose authority Christ sits as judge, 2 Pet. 3: 12.—Once ἡ ἡμέρα κυρίου, of Jehovah, Acts 2: 20, quoted from Joel 3: 4, [2: 31,] where Sept. for יְהוָה הַיּוֹם, the day of God's retribution in general; comp. Joel 1: 15. Is. 2: 12. 13: 6. Ez. 13: 5. 30: 3. Zeph. 1: 7, 14. Also ἡ ἡμ. ἡ μεγάλη τοῦ θεοῦ Rev. 16: 14. prob. Heb. 10: 25, comp. v. 27, 31.

b) *day, day-light*, from sunrise to sunset, e. g. in antith. with νύξ, as in Gen. of time when, ἡμέρας καὶ νυκτός or νυκτός καὶ ἡμέρας, *by day and by night*, Luke 18: 7. Acts 9: 24. Mark 5: 5. 1 Thess. 2: 9, comp. above in a. (Xen. Cyr. 2. 3. 23.) or in *Accus.* of time how long, Matt. 4: 2 νηστεύσας ἡμέρας τεσσ. καὶ νυκτας τεσσ. and so νύκτα καὶ ἡμέραν, *night and day*, i. e. continually, incessantly, Mark 4: 27. Luke 2: 37. Acts 20: 31. 26: 7, comp. above in a. (Xen. An. 6. 1. 14.) genr. Rev. 8: 12 ἡ ἡμ. μὴ φαινη... καὶ ἡ νύξ ὁμοίως.—Simply, e. g. τὰς ἡμέρας, *the days*, i. e. during the day time, every day, Luke 21: 37. (Xen. Cyr. 1. 3. 12.) So ἡμέρας μίσης, *at mid-day*, Acts 26: 13 ἡμέρας γενομένης, *day being come*, when it was day, Luke 4: 42. Acts 12: 18. 16: 35. al. (Xen. An. 7. 2. 34.) ἡ ἡμέρα κλίνει, *the day declines*, Luke 4: 42. (comp. Ael. Alex. M. 3. 4. 4.) John 9: 4 ἕως ἡμέρα ἐστὶ, *so long as it is day*. 11: 9 περιπατεῖν ἐν τῇ ἡμέρᾳ.—Trop. for *the light* of true and higher knowledge, moral light, Rom. 13: 12. 1 Thess. 5: 5, 8. 2 Pet. 1: 19.

2. *time*, in general, nearly i. q. χρόνος. a) sing. of a point or period of time; Matt. 13: 1 ἐν δὲ τῇ ἡμέρᾳ ἐκλήθη ἐξελθὼν ὁ Ἰ. John 14: 20. Eph. 6: 13 ἐν τῇ ἡμ. τῇ πορρωτῇ. (Xen. H. G. 2. 4. 17.)

Seq. gen. of pers. Luke 19: 42 ἐν τῇ ἡμέρᾳ σου ταύτῃ, *in this thy time*, whilst thou yet livest etc. So John 8: 56 ἴνα ἴδῃ τὴν ἡμέραν ἐμὴν, *my time*, the time of my manifestation. Seq. gen. of thing, e. g. ἕως ἡμέρας ἀναδείξω Luke 1: 80. ἡμ. σωτηρίας 2 Cor. 6: 2. ἡμ. τοῦ πειρασμοῦ Heb. 3: 8. ἡμ. ἐπισκοπῆς 1 Pet. 2: 12, see in Ἐπισκοπή. 2 Pet. 3: 18 ἡμ. αἰῶνος i. q. ἡμ. αἰώνιος, *time eternal*, for ever; Buttm. § 123. n. 4.

b) from the Heb. plur. ἡμέραι, *days*, i. e. *time*. (a) genr. Matt. 9: 15 ἀνίστασθαι δι' ἡμέρας. Mark 2: 20. 13: 20. Luke 17: 22. c. adj. Acts 15: 7 ἀπ' ἡμερῶν ἀρχαίων. Acts 2: 17 et James 5: 3 ἐν ταῖς ἐσχάταις ἡμέραις, see in Ἐσχάτος. Acts 3: 24 καταγγ. τὰς ἡμέρας ταύτας. 11: 27. al. Matt. 3: 1 ἐν ταῖς ἡμ. ἐλθούσαις. Mark 13: 24. Rev. 9: 6. al. also Heb. 10: 32. 12: 10. Seq. gen. of pers. Matt. 11: 12. Luke 4: 25 ἐν ταῖς ἡμ. Ἰλλίου. Acts 7: 45 ἕως τῶν ἡμ. Δαβίδ. Seq. gen. of an event, e. g. Luke 2: 6 αἱ ἡμ. τοῦ τέκειν αὐτήν. Acts 5: 37 ἐν ταῖς ἡμ. τῆς ἀπογραφῆς. Heb. 5: 7. Matt. 24: 38. So Heb. יָמֵי and Sept. Ex. 2: 11. Judg. 18: 1. 2 Sam. 21: 1. 1 K. 10: 21. Jer. 1: 2. Gen. 25: 24.—(β) spec. the time of one's life, i. e. one's *days, years, age, life*, e. g. fully, Luke 1: 75 πάσας τὰς ἡμέρας τῆς ζωῆς, comp. Gen. 47: 8, 9. Absol. Luke 1: 7 προβεβηκότες ἐν ταῖς ἡμέραις αὐτῶν, *advanced in years, in age*, and so v. 18. 2: 36. genr. Heb. 7: 3. So Sept. and Heb. יָמֵי Gen. 6: 3. Job 32: 7. יָמֵי בְרָא Gen. 24: 1. Josh. 13: 1. Al.

Ἡμέτερος, α, ον, (ἡμεῖς,) possess. pron. of first pers. plur. *our, our own*, Acts 2: 11. 24: 6. 26: 5. Rom. 15: 4. 1 Cor. 15: 31. 2 Tim. 4: 15. Tit. 3: 14. 1 John 1: 3. 2: 2.—Xen. Cyr. 2. 1. 4. Comp. Buttm. § 72. 4.

Ἡμιθανής, εὐς, οὐς, ὁ, ἡ, adj. (ἡμ. for ἡμισυ, ὁρήσας,) *half-dead*, Luke 10: 30.—Diod. Sic. 12. 62.

Ἡμῖους, εια, υ, Att. gen. εως, plur. εα, *half, dimidius, a, um*, Xen. H. G. 5. 3. 21. In N. T. only neut. τὸ ἡμισυ, as subst. *a half*, gen. ἡμισυος Matt. 6: 23, plur. τὰ ἡμισυ Luke 19: 8, both being forms of the later Greek,

Buttm. § 51. n. 5. Winer § 9. 1. a, and 2. d. Lob. ad Phr. p. 246 sq. — Mark 6: 23 ἕως ἡμέρας τῆς βασιλείας. Luke 19: 8. Rev. 11: 9 ἡμέρας τρεῖς καὶ ἡμῶν. v. 11. 12: 14. Sept. for ἡμέρας Ex. 24: 6. Zech. 14: 2. — Tob. 8: 21. Jos. Ant. 7. 6. 1 τὰ ἡμέσων τῶν γενέων. Xen. H. G. 2. 4. 10.

Ἡμιώριον, ου, τό, (ἡμι for ἡμισυ, ὥρα,) a half-hour, half an hour, Rev. 8: 1.

Ἡνίκα, correl. adv. when, whenever, Buttm. § 116. 4. constr. c. indic. 2 Cor. 3: 15. c. subj. et ἄν v. 16. — c. indic. Sept. Gen. 31: 10. Xen. Cyr. 1. 4. 27. c. subj. Jos. Ant. 5. 1. 2.

Ἡπερ, see in Ἡ no. 4. γ.

Ἡπιος, ου, ὁ, ἡ, adj. mild, gentle, kind, 1 Thess. 2: 7. 2 Tim. 2: 24. — Hdtian. 2. 6. 3. Hdt. 3. 89.

Ἡρ, ὁ, indec. Er, Heb. 𐤅𐤒 (awake), pr. n. of a man, Luke 3: 28.

Ἡρεμος, ου, ὁ, ἡ, adj. placid, quiet, tranquil, 1 Tim. 2: 2 ἡρεμον καὶ ἡσύχιον βίον. — Xen. Cyr. 7. 5. 63 ἡρεμιστοὶ γίγνονται sc. οἱ ἄνδρες. Comp. Passow in ἡρέμα. Tittm. de Synon. N. T. p. 65.

Ἡρώδης, ου, ὁ, Herod, pr. n. of four persons in N. T. Idumeans by descent, who were successively invested by the Romans with authority over the Jewish nation in whole or in part. Their history is related chiefly by Josephus, as cited below; comp. also Noldius de vita et gestis Herodum appended to Joseph. Opp. Tom. II. ed. Haverc. Relandi Palaest. p. 174 sq. Schlosser Gesch. der Familie Herodes Leipz. 1818.

1. Herod, surnamed the Great, Matt. 2: 1, 3, 7, 12, 13, 15, 16, 19, 22. Luke 1: 5. He was the son of Antipater an Idumean in high favour with Julius Caesar, and at the age of fifteen was made procurator of Galilee, in which he was confirmed by Antony with the title of tetrarch, about B. C. 41. Being driven out by the opposite faction, he fled to Rome, where by the influence of Antony he was declared king of Ju-

dea; he now collected an army, recovered Jerusalem, and extirpated the Maccabean family, B. C. 37. After the battle of Actium he joined the party of Octavius, who confirmed him in his possessions. He now rebuilt and decorated the temple of Jerusalem, built and enlarged many cities, especially Caesarea, and erected theatres and gymnasia in both these places. He was notorious for his jealousy and cruelty, having put to death his own wife Mariamne and her two sons Alexander and Aristobulus. He died A. D. 2, aged 70 years, after a reign of about 40 years as king. See Jos. Ant. 14. c. 9 sq. 15. c. 6 sq. 16. c. 5 sq. et al. Jos. B. J. lib. I passim. — It was near the close of his life that Jesus was born, and the massacre of infants took place in Bethlehem, Matt. 2: 16, comp. Macrob. Saturn. 2. 4. At Herod's death, half his kingdom, viz. Idumea, Judea, and Samaria, was given by Augustus to his son Archelaus with the title of ethnarch, see in Ἀρχέλαος,—the remaining half being divided between two of his other sons, Herod Antipas and Philip, with the title of tetrarchs, Jos. Ant. 18. 5. 1, the former having Galilee and Perea, and the latter Batanea, Trachonitis, and Auranitis (now Haouran.) Luke 3: 1. Jos. Ant. 17. 11. 4.

2. Herod Antipas, Ἀντίπας, often called Herod the tetrarch, Matt. 14: 1, 3, 6 bis. Mark 6: 14, 16, 17, 18, 20, 21, 22, 8: 15. Luke 3: 1, 19 bis. 8: 3. 9: 7, 9, 13: 31. 23: 7 bis, 8, 11, 12, 15. Acts 4: 27. 13: 1. He was the son of Herod the Great by Malthace, and own brother to Archelaus, Jos. Ant. 17. 1. 3. After his father's death, Augustus gave him Galilee and Perea with the title of tetrarch, Luke 3: 1, comp. above; whence also he is called by the very general title βασιλεύς Matt. 14: 9. Mark 6: 14. comp. in Βασιλεύς b. He first married a daughter of Aretas, whom he dismissed on becoming enamoured of Herodias; see in Ἀφίρας. This latter, his own niece and the wife of his brother Philip Herod, he induced to leave her husband and live with him; and it was for his bold remonstrance on this occasion that John the Baptist was put to

death, through the arts of Herodias. (Mark 6: 17 sq. al.) Herod went to Rome at the instigation of Herodias, to ask for the title and rank of king; but was there accused before Caligula at the instance of Herod Agrippa her own brother, and banished with her to Lugdunum (Lyons) in Gaul, about A. D. 41. His territories were given to Herod Agrippa. Jos. Ant. 18. c. 5. c. 7. — In Mark 8: 15 Ἡρώδης is put collectively for Ἡρωδianoί q. v.

3. *Herod Agrippa*, the elder, called by Josephus only Ἀγρίππας, Acts 12: 1, 6, 11, 19, 20, 21. 23: 35. He was grandson of Herod the Great and Mariamne, and son of Aristobulus. On the accession of Caligula he received with the title of king the provinces which had belonged to his uncle Philip and to Lysanias, see above in no. 1, and in Ἀβιληνή. To these were added those of Herod Antipas, see in no. 2; and Claudias afterwards gave him in A. D. 43 all those parts of Judea and Samaria which had belonged to Herod the Great. He died suddenly and miserably at Caesarea, A. D. 44. Acts 12: 21. Jos. Ant. 18. c. 5 sq. 19. c. 4 sq.

4. *Herod Agrippa*, the younger, called in N. T. and by Josephus only Agrippa, Ἀγρίππας, Acts 25: 13, 22, 23, 24, 26. 26: 1, 2, 7, 19, 27, 28, 32. He was the son of the elder Herod Agrippa, and at his father's death received from Claudius the kingdom of Chalcis, which had belonged to his uncle Herod, he being then 17 years old. In A. D. 53 he was transferred with the title of king to the provinces which his father at first possessed, viz. Batanea, Trachonitis, Auranitis, and Abilene, to which other cities were afterwards added. It was before him that Paul was brought by Festus. Jos. Ant. 19. c. 9. ib. 20. 5. 2. ib. 20. c. 6. c. 7.

Ἡρωδianoί, ὧν, οἱ, *Herodians*, Matt. 22: 16. Mark 3: 6. 12: 13. Prob. *partisans of Herod* (Antipas) and therefore supporters of the Roman domination, which the Pharisees were not. Hence prob. in general i. q. Sadducees; comp. Mark 8: 15 with Matt. 16: 6.

Ἡρωδιάς, ἄδως, ἡ, *Herodias*,

granddaughter of Herod the Great and sister of Herod Agrippa the elder. She was first married to her uncle Philip (Herod), but left him to live with Herod Antipas; see in Ἡρώδης no. 2. — Matt. 14: 3, 6. Mark 6: 17, 19, 22. Luke 3: 19.

Ἡρωδίων, ὄνος, ὁ, *Herodian*, a Christian whom Paul calls his kinsman, συγγενής, Rom. 16: 11.

Ἡσαΐας, ου, ὁ, *Isaías*, Heb. יְהוֹשָׁפָט (Jehovah's deliverance) *Isaiah*, the celebrated Hebrew prophet, Matt. 3: 3. 4: 14. Mark 7: 6. al. — Meton. for the book of *Isaiah*, Acts 8: 28, 30. AL.

Ἡσαῦ, ὁ, indec. *Esau*, Heb. יֶזְעָבֶל (hairy), pr. n. of the elder son of Isaac and brother of Jacob, the ancestor of the Edomites, Rom. 9: 13. Heb. 11: 20. 12: 16. See Gen. 25: 25 sq. 27: 6 sq.

Ἡσυχάζω, f. ἄσως, (ἡσυχος,) to be *quiet, tranquil, still*, intrans. spoken of life, 1 Thess. 4: 11. Sept. for שָׁקֵט Judg. 3: 11, 30. — Thuc. 1. 12. ib. 6. 38. — By impl. to *rest*, sc. from labour, Luke 23: 56. (Hdian. 7. 5. 5.) from further cavil, discussion, etc. to *hold one's peace, to be silent*, Luke 14: 4. Acts 11: 18. 21: 14. Sept. for שָׁקֵט Neh. 5: 8. — Jos. Ant. 1. 21. 1. Hdian. 8. 3. 7.

Ἡσυχία, ας, ἡ, (ἡσυχος,) *quiet, tranquillity, stillness*, e. g. quiet life, 2 Thess. 3: 12. — 1 Macc. 9: 58. Ael. V. H. 3. 17. Dem. 145. 20. — In the sense of *stillness, silence*, Acts 22: 2. 1 Tim. 2: 11, 12. — Sept. Job 34: 29. Jos. Ant. 3. 4: 1. Hdian. 3. 12. 13.

Ἡσυχίως, ου, ὁ, ἡ, adj. i. q. ἡσυχος, *quiet, tranquil*, undisturbed from without, 1 Tim. 2: 2. 1 Pet. 3: 4. — Sept. Is. 66: 2. Hom. II. 21. 598. Dem. 150. 11.

Ἡῖτοι, see in Ἡ no. 4. δ.

Ἡττάομαι, ὠμαι, f. ἡσσομαι, depon. Pass. (ἡτταν,) to be *inferior*, genr. 2 Cor. 12: 13 τί . . . ὃ ἡττήθητε ὑπὲρ τὰς λ. δουλ. — Ael. V. H. 2. 30. Xen. An. 2. 3. 23. — Hence, to be *overcome, to be vanquished by any one*, c. dat. 2 Pet. 2: 19 ὃ γὰρ τις ἡττήσας κ. τ. λ. Butt. 134. 4. absol. 2 Pet. 2: 20. — Jos. Ant. 1. 19. 4 ἡτταν ἡττηθεύς. In war, Hdian.

5. 4. 10. Xen. Cyr. 3. 1. 24. — An. Act. ἡττώ, to subdue, is found in a few late writers, Sept. Is. 54: 17. Pol. 1. 75. 3. ib. 3. 18. 5. Passow s. voc. Buttm. Ausf. Sprachl. II. p. 146.

Ἡττημα, ατος, τό, (ἡττώμαι,) a being inferior, a worse state, &c. as compared with any other or former state, duty, &c. Rom. 11: 12 ἡττημα αὐτῶν, i. e. their being brought into a worse state, i. q. diminution, degradation. Hence, failure, fault, 1 Cor. 6: 7.—Sept. Is. 31: 8 defeat.

Ἡττων or ἥσσων, ονος, ὁ, ἡ, used as an irreg. comparative to κακός, viz. worse, inferior, weaker, see Buttm. § 68. 2. In N. T. only neut. ἥσσον,

e. g. 1 Cor. 11: 17 εἰς τὸ ἥττων for the worse.—Luc. Somn. 18 εἰ τις πρὸς τὰ ἥττω ἀποκλίνει. — Adv. 2 Cor. 12: 15 ἥττον ἀγαπᾶμαι, the less am I loved.—Dem. 104. 13. Thuc. 1. 8.

Ἠχέτω, ὦ, f. ἦσω, (ἦχος,) to sound, to resound, intrans. 1 Cor. 13: 1 χαλκός ἦχων. — Sept. Ex. 19: 16. Hes. Theog. 42. — Of the sea, to roar, Luke 21: 25. Sept. for ἡρῆ Jer. 50: 42. 51: 50.—Hom. Il. 1. 157.

Ἠχος, ου, ὁ, (i. q. ἦχη,) sound, noise, Acts 2: 2. Heb. 12: 19. Sept. for ἡρῆ Pa. 150: 3.—Jos. Ant. 11. 4. 2. Hdian. 4. 8. 19.—Metaph. fame, rumour, Luke 4: 37, comp. Mark 1: 28 ἀκού.

Θ.

Θαδδαῖος, ου, ὁ, Thaddeus, a surname of the apostle Jude, also called Lebheus, the brother of James the less. Matt. 10: 3. Mark 3: 18. Comp. Luke 6: 16.

Θάλασσα, Att. ττα, ης, ἡ, (prob. ἄλς,) the sea, a sea, viz.

a) genr. and as implying the vicinity of land, Matt. 13: 47 σαγγήν βληθείση εἰς τὴν θάλασσαν. 18: 6 πέλαιος τῆς θαλ. depth of the sea. Mark 9: 42. Luke 21: 25. Rom. 9: 27. 2 Cor. 11: 26. Rev. 18: 17 see in Ἐργάζομαι 2. b. Sept. for ἡ Gen. 22: 17. Is. 5: 30. — Ael. V. H. 9. 16. Xen. An. 1. 5. 1. ib. 5. 1. 2. —Also for the ocean, Rev. 20: 13. 21: 1. ἡ γῆ καὶ ἡ θάλασσα, land and sea, for the whole earth, Rev. 7: 1, 2, 3. 12: 12. (Jos. Ant. 1. 19. 1.) ὁ οὐρανός, ἡ γῆ, καὶ ἡ θάλασσα, heaven, earth, and sea, for the universe, Acts 4: 24. 14: 15. Rev. 5: 13. So Sept. and ἡ Ex. 20: 11. Hag. 2: 7.—Jos. Ant. 4. 3. 2.—Poet. of the waters above the firmament, on which the throne of God is said to be founded, θάλασσα ὑάλινη, crystal sea, Rev. 4: 6. 15: 2. Comp. Gen. 1: 7. Ps. 20: 10. 148: 4. Others compare the

brazen sea or laver, βῆ, 1 K. 7: 23. 2 K. 25: 13.

b) of particular seas and lakes, viz. (α) by impl. the Mediterranean, Acts 10: 6, 32. 17: 14. al. So Sept. and ἡ Gen. 13: 14. Jon. 1: 4. — (β) the Red sea, ἡ ἐρυθρὰ θάλασσα, fully Acts 7: 36. absol. 1 Cor. 10: 1, 2. Sept. and ἡ Ex. 13: 18. 14: 2. al. See in Ἐρυθρός. — (γ) the sea of Galilee or Tiberias, ἡ θαλ. τῆς Γαλιλαίας ἡ τῆς Τιβερίδος, fully Matt. 4: 18. Mark 1: 16. John 21: 1. al. absol. Matt. 4: 15. John 6: 16, 17, 18, 19. al. Sept. and ἡ Num. 34: 11. See the description of this lake under Γεννησαρέτ.—Aristot. Meteor. 1. 13, ἐπὶ τὸν Καύκασον ἕλμυρ, ἡ κάλονσιν οἱ ἐπὶ θαλάτταν. AL.

Θάλλω, f. ψω, to warm, to make warm, by fire, Hom. Od. 21. 179, 246. by warmth imparted, Sept. 1 K. 1: 2, 4. Jos. Ant. 7. 14. 3. of a fowl brooding, Deut. 22: 6. — In N. T. trop. to cherish, to nourish, trans. 1 Thess. 2: 7 ὡς ἂν τροφὸς θάλλῃ τὰ ἑαυτοῦ τέκνα. Eph. 5: 29.—Jos. B. J. 4. 3. 14. Anth. Gr. II. p. 239. III. p. 167.

Θάμαρ, ἡ, indec. Thamar, Heb.

רָחֵל (palm-tree), the widow of Er, Matt. 1:3. See Gen. c. 38.

Θαμβέω, ὦ, ἑ. ἴσω, (θάμβος,) to be astonished, to be amazed, Acts 9: 6 ἰσχυμένῳ τε καὶ θαμβῶν.—Sept. 1 Sam. 14: 15. Hom. Il. 8. 77. Od. 1. 323. — Later also trans. Sept. 2 Sam. 22: 5; and hence Pass. θαμβέομαι, to be astonished, to be amazed, Mark 1: 27. 10: 24, 32.—Wisd. 17: 3. 1 Macc. 6: 8. Plut. Caes. 45.

Θάμβος, εὖς, οὖς, τό, (θάβομαι,) astonishment, amazement, from admiration, Luke 4: 36. 5: 9. Acts 3: 10. — Hom. Il. 4. 79. Thuc. 6. 31.

Θανάσιμος, ου, ὁ, ἡ, adj. (θάνατος,) deadly, e. g. poisonous, Mark 16: 18.—Jos. Ant. 4. 8. 34. Diod. S. 1. 87. Comp. Lob. ad Phr. p. 651.

Θανατηφόρος, ου, ὁ, ἡ, adj. (θάνατος, φέρω,) death-bringing, deadly, James 3: 8 μεστὴ ἰοῦ θαν. Sept. for רָחֵל Num. 18: 22.—Diod. Sic. 3. 50. Xen. H. G. 2. 3. 32. Comp. Lob. ad Phr. p. 651.

Θάνατος, ου, ὁ, (θνήσκω, θανῶν,) death, the extinction of life, naturally or by violence.

a) genr. and of natural death, John 11: 4 αὐτὴ ἢ ἀσθένεια οὐκ ἔστι πρὸς θάνατον. v. 13. Rom. 8: 38. Phil. 1: 20. Heb. 7: 23. al. So γινώσκειν v. ἰδεῖν τὸν θάνατον, see in Γένω b. LXX. 1. c. Also Matt. 26: 38 et Mark 14: 34 περίλυπος ἕως θανάτου sorrowful even unto death, comp. Engl. 'to grieve oneself to death.' Rev. 13: 3 εἰς θάνατον. ib. πληγὴ θανάτου, deadly wound; Buttm. § 123. n. 4. John 12: 33 πολεῖ θανάτῳ ἥμελλον ἀποθνήσκειν, by what death he should die. 18: 32. 21: 19. comp. Buttm. § 123. 3. 2.—Epict. Ench. 5. Xen. Ag. 10. 3. θανάτῳ θανῶν Hom. Od. 11. 412. πολεῖ θανάτῳ Act. Thom. § 21. — Plur. θάνατοι, deaths, i. e. exposures to death, 2 Cor. 11: 23. — Plut. Romul. 24, λοιμός θανάτους μὲν αἰφνιδίως ἀνθρώποις ἀνεν νόσον ἐπιφέρει. — Hence meton. for plague, pestilence, Rev. 6: 8. 18: 8. So Sept. and רָחֵל Ex. 10: 17. Jer. 18: 21. Sept. for רָחֵל 1 K. 8: 37. Jer. 21: 7. al.

b) spoken of a violent death, e. g. as a punishment, ἔροχος θανάτου, Matt. 26: 66. Mark 14: 64. ἄξιος θαν. Luke 23: 15. Acts 23: 29. al. κατακρίναι τινὰ θανάτῳ Matt. 20: 18. Mark 10: 33. θάνατος σταυροῦ Phil. 2: 8. genr. Matt. 10: 21. Mark 13: 12. Luke 23: 22. 24: 20. Acts 22: 4. 2 Cor. 1: 9, 10. Rev. 2: 10. al. So of the death of Jesus, 1 Cor. 11: 26. Phil. 2: 8. Heb. 2: 9. 5: 7. as piacular, Rom. 5: 10. Col. 1: 22. Heb. 2: 14. 9: 15. Also by Hebraism, Matt. 15: 4 et Mark 7: 10 θανάτῳ τελευταίῳ, quoted from Ex. 21: 17 where Sept. for רָחֵל רָחֵל, comp. v. 17. Rev. 2: 23 τὰ τέσσα ἀντὶς ἀποκτενῶ ἐν θανάτῳ, and so Sept. for רָחֵל רָחֵל Ex. 22: 18.—Hdian. 2. 2. 14. Xen. An. 2. 6. 29 bis.

c) Heb. רָחֵל and Sept. θάνατος often have the sense of destruction, perdition, misery, implying both physical death and exclusion from the presence and favour of God, in consequence of sin and disobedience, opp. to רָחֵל Sept. ζωὴ life and happiness; so Deut. 30: 19. Prov. 11: 19. 12: 28. Is. 25: 8. Ps. 16: 11 coll. Acts 2: 28. In N. T. this notion is applied with more definiteness to the gospel scheme; and as ζωὴ is used to denote the bliss and glory of the kingdom of God, including the idea of a joyful resurrection, (see ζωὴ c. β,) so θάνατος is put for the opposite, viz. rejection from the kingdom of God, including the idea of physical death as aggravated by eternal condemnation; the idea of physical death being sometimes more prominent, and sometimes that of subsequent perdition. John 8: 51 θάνατον οὐ μὴ θωρήσῃ εἰς τὸν αἰῶνα. Rom. 6: 16 δοῦλοι ἁμαρτίας εἰς θάνατον. v. 21 τὸ γὰρ τέλος ἐκείνων, θάνατος. v. 23. 7: 5, 10. 8: 2, 6. 2 Cor. 2: 16. 3: 7. 2 Tim. 1: 10 καταργήσαντος μὲν τὸν θάνατον, φωτήσαντος δὲ ζωὴν... διὰ τοῦ εὐαγγελίου. Heb. 2: 15. James 5: 20. 1 John 3: 14. 5: 16, 17. al. Called also ὁ δεύτερος θάνατος, the second death, Rev. 2: 11. 20: 6, 14. 21: 8. Comp. in Ἀποθνήσκω e. — In this sense ὁ θάνατος is used in a sense of half-personification, the idea of physical death being prominent, Rom. 5: 12, 14, 17, 21. 1 Cor. 15: 26, 54, 55, 56, coll. Is. 25: 8. Hos. 13: 14.

d) poet. ὁ θάνατος personified, *death*, as the king of Hades, Rev. 6: 8. 20: 13, 14. 21: 4. also 1: 18. Acts 2: 24. So Sept. and תָּמָר Ps. 49: 15. comp. Job 18: 13.—Meton. for ἄδης itself, Matt. 4: 16 et Luke 1: 79 ἐν χεῖρσι καὶ οὐκ ἐν θανάτῳ *death-shade*, the shades of Orcus, i. e. *thickest darkness*, quoted from Isa. 9: 1 where Sept. for תְּהִי חֹשֶׁךְ. Comp. Prov. 7: 27. AL.

Θανατός, ὦ, f. ὄσος, (θάνατος,) *to put to death*, in N. T. by the intervention of others, i. q. *to cause to be put to death, to deliver over to death*, trans.

a) pp. Matt. 10: 21 θανατοῦσιν αὐτούς. 26: 59. 27: 1. Mark 13: 12. 14: 55. Luke 21: 16. 2 Cor. 6: 9. 1 Pet. 3: 18. Also hyperbol. Rom. 8: 36, quoted from Ps. 44: 23 where Sept. for תָּמָר. Sept. for תָּמָר 1 K. 11: 40. Jer. 38: 15.—Pol. 24. 4. 5. Xen. An. 2. 6. 4.

b) trop. *to mortify, to subdue evil desires*, etc. Rom. 8: 13. Pass. *to become dead to any thing, to be freed from its power*, c. dat. Rom. 7: 4.

Θάπτω, f. ψα, aor. 2 ἐτάφην, *to perform funeral rites*, pp. including burning and burial, Hom. Od. 12. 12. 11. 21. 323. In N. T. genr. *to bury, to inter*, trans. Matt. 8: 21, 22. 14: 12. Luke 9: 59, 60. 16: 22. Acts 2: 29. 5: 6, 9, 10. 1 Cor. 15: 4. Sept. for תָּבַר Gen. 23: 4 sq.—Jos. Ant. 4. 8. 6. Hdian. 4. 3. 19. Xen. Cyr. 5. 4. 23.

Θάρα, ὁ, indec. Thara, Heb. תָּרָח Terah, pr. n. of the father of Abraham, Luke 3: 34. See Gen. 11: 24 sq. Josh. 24: 2.

Θαῤῥέω, ὦ, f. ἦσι, (θάῤῥος later Att. for θάρρος,) *to be of good cheer, to have good courage, to be full of hope and confidence*, intrans. 2 Cor. 5: 6 θαῤῥούντες οὐκ πάντοτε, v. 8. Heb. 13: 6.—Sept. Prov. 1: 21. Ceb. Tab. 30. Xen. Mem. 2. 6. 32.—Seq. ἔν τινι, *to have hope and confidence in any one*, 2 Cor. 7: 16. comp. Ἐν no. 3. c. γ. So Sept. θαῤῥῶ ἐν ἀντὶ for אֶנְי תִּינִי Prov. 31: 11. (Pol. 5. 29. 4 ἐν τινι.) Seq. εἰς τινι, *to be bold towards any one*, 2 Cor. 10: 1, 2.

Θαῤῥέω, ὦ, f. ἦσι, (θάῤῥος,) i. q. θαῤῥέω q. v. In N. T. only imperat. θάρσσε, θαρσείτε, *be of good cheer, have good courage*, spoken by way of encouragement, Matt. 9: 2, 22. 14: 27. Mark 6: 50. 10: 49. Luke 8: 48. John 16: 33. Acts 23: 11. Sept. for תָּרָח Gen. 35: 17. Joel 2: 21, 22.—Ecclus. 19: 10. Xen. Cyr. 1. 3. 18.

Θάρρος, εὖς, οὖς, τό, cheer, i. e. cheerful mind, courage, spirit, c. g. λαμβάνων θάρρος, *to take courage*, i. e. *to be encouraged, to be full of hope and confidence*, i. q. θαῤῥία, Acts 28: 15.—1 Macc. 4: 35. Jos. Ant. 5. 5. 4. Xen. Mem. 3. 5. 5.

Θαῦμα, ατος, τό, (prob. θαύμα,) *a wonder*, Xen. An. 6. 3. 23. In N. T. wonder, admiration, Rev. 17: 6 ἐθαύμασα θαῦμα μέγα, comp. Butt. § 131. 3.—Sept. Job 17: 8. Hdian. 1. 1. 8. Xen. Ag. 2. 27.

Θαυμάζω, f. ὄσους Rev. 17: 8, comp. Butt. § 113. n. 7, aor. 1 ἐθαύμασα, (θαῦμα,) *to wonder*, viz.

a) intrans. *to be astonished, to be amazed*, absol. Matt. 8: 10 ὁ ἴη. ἐθαύμασεν καὶ εἶπα v. 27. 9: 8, 33. 15: 31. 21: 20. 22: 22. 27: 14. Mark 5: 20. 6: 51. 15: 5. Luke 1: 63. 8: 25. 11: 14. 24: 41. John 5: 20. 7: 15. Acts 2: 7. 4: 13. 13: 41. Rev. 17: 7, 8. Sept. for תָּמָר Is. 41: 23.—2 Macc. 1: 22 Luc. D. Deor. 23. 1. Xen. Cyr. 7. 1. 6.—With adjuncts, *to wonder at any thing*, c. g. seq. acc. of pron. as remote object, John 5: 28 μη θαύμα τοῦτο. Luke 24: 12. See Butt. § 131. 7. For Rev. 17: 6 see in Θαῦμα. Seq. διὰ τι Mark 6: 6. John 7: 21. ἔν τινι Luke 1: 21, comp. Ἐν 3. c. γ. ἐν τινι Mark 12: 17. Luke 2: 33. 4: 22. 9: 43. 20: 26. Acts 3: 12. comp. Ἐν II. 3. c. α. περί τινος Luke 2: 18. Seq. ὅτι, *to wonder that, because*, etc. Luke 11: 38. John 3: 7. 4: 27. Gal. 1: 6. (Xen. Ven. 1. 3.) Seq. εἰ, *to wonder if, whether*, Mark 15: 44. 1 John 3: 13. Comp. A. I. 2. g. α.—Xen. An. 3. 2. 35.

b) by impl. trans. *to wonder at*, i. e. *to admire*, c. acc. comp. Matth. § 317. n. Luke 7: 9 ὁ ἴη. ἐθαύμασεν αὐτόν. Acts 7: 31. Pass. 2 Thess. 1: 10.—Diod.

Sic. 4. 31 τῶν ἀρετῶν. Luc. D. Decr. 16. 2. Xen. Lac. 1. 2.—From the Heb. Jude 16 θαυμάζοντες πρόσωπα, *admirers of persons*, i. e. having respect to persons, partial; so Sept. for פְּרִיטָא Ia. 9:15. Job 13:10. 22:8. רָרָר Lev. 19:15. In constr. praegnans, Rev. 13:3 θαυμάζω ὀπίσω τοῦ θηρίου, *to wonder after the beast*, i. e. to admire and follow him, to become his worshipper, comp. v. 4.

Θαυμάσιος, ου, ὁ, ἡ, adj. (θαυμάζω,) *wonderful, admirable*, Luc. D. Mort. 20. 5. Xen. An. 2. 3. 15. In N. T. neut. τὸ θαυμάσιον, *a wonder, miracle*, Matt. 21:15. Sept. for מִלְאָה Pa. 77:12, 15. מִלְאָה Josh. 3:5. Ps. 9:2. — Ecclus. 48:4.

Θαυμαστός, ἡ, ὄν, (θαυμάζω,) *wonderful, admirable, wondrous*. 1 Pet. 2:9 εἰς τὸ θαυμαστὸν αὐτοῦ φῶς. Rev. 15:1, 3, σημῶν, ἔργα, θαυμ. Matt. 21:42 et Mark 12:11 αὐτῇ [for τοῦτό] ἵσθι θαυμαστὴ ἐν ὀφθ. ἡμ. quoted from Ps. 118:23 where Sept. for מִלְאָה רָרָר, comp. Gesen. Lebrg. p. 661. Stuart § 436. Sept. for רָרָר Pa. 8:1. רָרָר Ex. 15:11. 34:10.—Luc. Somn. 9, 10. Hdian. 2. 4. 11. Xen. Cyr. 1. 6. 7.—In the sense of *strange, unusual*, 2 Cor. 11:14 καὶ οὐ θαυμαστόν, *no wonder*. John 9:30.—Xen. Mem. 1. 1. 17. Cyr. 4. 6. 4.

Θεά, ἄς, ἡ, (fem. of θεός,) *a goddess*, e. g. Diana, Acts 19:27, 35, 37 in text. rec.—Xen. Ven. 1. 6.

Θεάομαι, f. ἀσέομαι, depon. Mid. (θεά, θέομαι,) aor. 1 pass. ἐθεάσθην in pass. sense, Buttm. § 113. n. 6; *to see, to look at, to behold*, trans.

a) pp. including the notion of desire, pleasure, etc. Tittm. de Syn. N. T. p. 111, 120. So Matt. 11:7 et Luke 7:24 εἰ ἐβλέπετε θεάσασθαι; Matt. 22:11. Luke 23:55. John 1:14. 4:35. 11:45. 1 John 1:1. 4:14. So πρὸς τὸ θεάσθαι αὐτοῖς *in order to be seen by them*, Matt. 6:1. 23:5. comp. Buttm. § 134. 4.—2 Macc. 2:4. Jos. Ant. 3. 6. 4 pen. Hdian. 3. 4. 11. Xen. An. 3. 5. 13.—In the sense of *to visit*, Rom. 15:24. So Sept. and מִלְאָה 2 Chr. 28:6.—Jos. Ant. 16. 1. 2.

b) *simply to see, to perceive with the eyes*, i. q. ἰδεῖν, c. accus. John 8:10 μὴ δένα θεασάμενος. Acts 21:27. 22:9. 1 John 4:12. Pass. ἐθεάσθη ἐν αὐτῇς Mark 16:11.—Jos. Ant. 1. 11. 2. Xen. Oec. 8. 11.—Seq. acc. and particip. Mark 16:14. Luke 5:27 ἐθεάσατο τολώνην . . . καθήμενον κ. τ. λ. John 1:32, 38. Acts 1:11. (Xen. Cyr. 7. 1. 17.) Seq. ὄν John 6:5. Acts 8:18.

Θεατρίζω, f. ἰσθω, (θεάτρον,) *to be an actor in the theatre*, Suid. sub v. ἡθο-λόγος. Also *to bring upon the theatre, to present as a spectacle*, trans. Hence in N. T. genr. *to make a public spectacle of, to expose to public scorn*, Pass. Heb. 10:33. Criminals were sometimes exposed and punished in the theatre, see Philo in Flacc. p. 977.

Θέατρον, ου, τό, (θεάομαι,) *theatre*, i. e. place where dramatic and other public spectacles were exhibited, Ael. V. H. 3. 8. Xen. H. G. 4. 4. 3. Here too the people were accustomed to convene on other occasions, to hear harangues, to hold public consultations, etc. see Xen. H. G. 6. 5. 7. Diod. Sic. 16. 84. Pol. 29. 10. 2. Jos. Ant. 17. 6. 3. B. J. 7. 3. 3. Cic. pro Flacc. 7. comp. Kypke II. p. 100. Wetstein II. p. 585. So Acts 19:29, 31. Meton. *a spectacle, public shew*, trop. 1 Cor. 4:9. comp. Heb. 10:33.—Aesch. Dial. Socr. 3. 20 θέατρα ποιητῶν.

Θεῖον, ου, τό, (prob. neut. of θεός, see Passow sub v.) *sulphur, brimstone*, Rev. 19:20 τὴν καιομένην ἐν τῷ θαλάτῳ. So πῦρ καὶ θεῖον, *fire and brimstone*, i. e. sulphurous flames, Luke 17:29. Rev. 14:10. 20:10. 21:8. πῦρ καὶ καπνὸς καὶ θεῖον, *sulphurous flames and smoke*, Rev. 9:17, 18. So Sept. and מִלְאָה Gen. 19:24. Ez. 38:22.—Act. Thom. § 53. Hdian. 8. 4. 26.

Θεῖος, α, ου, (θεός,) *divine, pertaining to God*, 2 Pet. 1:3, 4. Sept. πνεῦμα θ. for מִלְאָה Ex. 31:3. 35:29.—Hdian. 1. 11. 10. Xen. Mem. 2. 1. 32.—Neut. τὸ θεῖον, *the divine nature, divinity*, Acts 17:29.—Diod. Sic. 16. 60. Xen. Mem. 1. 4. 18.

Θεώτης, ητος, ἡ, (θεός,) *deity, Godhead*, i. e. the divine nature and

perfections, Rom. 1: 20. — Wisd. 18: 9. Clem. Alex. Strom. 5. 10.

Θεωδης, εος, ους, ό, ή, (θεών), sulphureus, i. e. made of sulphur, Rev. 9: 17. — Philostr. Imag. 1. 27. p. 802. A form only of the later Greek, Lob. ad Phryn. p. 228.

Θέλημα, αιτος, τό, (θέλω), a form not Attic, Lob. ad Phryn. p. 7, *will*, i. e. active volition.

a) pp. *will*, the act of willing, *wish*, *good pleasure*; Matt. 26: 42 *γενήθτω τό θέλημά σου*. Acts 21: 14. 1 Cor. 16: 12 *οὐκ ἔν θέλημα*. Eph. 5: 17. 1 Pet. 2: 15. 4: 2, 3, 19. 1 John 5: 14. So *θέλημα σαρκός*, carnal desire, John 1: 13. Sept. for *γρη* Ps. 1: 2. *גִּישָׁר* Dan. 8: 4. 11: 3. — Eccles. 8: 15.

b) meton. *will*, thing willed, what one wills to do or to have done, Matt. 7: 21 *ἀλλ' ό ποιῶν τό θέλημα τοῦ πατρός*. 12: 50. 21: 31. Mark 3: 35. John 5: 30. 6: 38. Acts 13: 22. Rom. 12: 2. Eph. 6: 6. Heb. 13: 21. al. Eph. 2: 3 *τά θελήματα τῆς σαρκός*. Sept. and *γρη* 1 K. 5: 8, 9. *גִּישָׁר* Ps. 103: 21. 143: 10. — Hence by impl. *will*, i. e. *purpose*, *counsel*, *decree*, *law*. Matt. 18: 14 *οὕτως οὐκ ἔστιν θέλημα ἐμπρ. τοῦ πατρός*. John 6: 39, 40. Acts 22: 14. Heb. 10: 7, 9, 10, 36. So collect. *τό θέλημα τοῦ θεοῦ*, the counsels, the eternal purposes of God, Matt. 6: 10. Luke 11: 2.

d) meton. *will*, the faculty of willing, *free-will*. 1 Cor. 7: 37 *ἐξουσίαν ἔχει περὶ τοῦ ἰδίου θελήματος*. Luke 23: 25. 2 Pet. 1: 21. of God, Eph. 1: 5, 11. 1 Pet. 3: 17 *εἰ θέλει τό θέλημα τοῦ θεοῦ*. AL.

Θέλησις, εως, ή, (θέλω), will, good-pleasure of God, Heb. 2: 4. — Sept. Ez. 18: 23. 2 Macc. 12: 16. A form of the later Greek, Lob. ad Phr. p. 7.

Θέλω and Ἐθέλω, f. θελήσω, both forms being used alike by the Attics, though not indiscriminately; for the distinction see Passow in *θέλω* and *εθέλω*. Lob. ad Phryn. p. 7. — *To will, to wish, to desire*, pp. implying active volition and purpose, and thus differing from *βούλομαι*, see in *Βούλομαι* init.

a) pp. *to will*, i. e. *to have in mind, to purpose, to intend, to please*, viz. (α) of

God and Christ, seq. inf. aor. Rom 9: 22 *εἰ δέ θέλων ό θεός ἐνδείξασθαι κ. τ. λ.* Col. 1: 27. (Hom. II. 13. 743. Hdot. 2. 13.) seq. inf. et acc. 1 Tim. 2: 4. (Xen. Mag. Eq. 9. 9.) absol. c. inf. impl. John 5: 21. Acts 18: 21 *τοῦ θεοῦ θέλοντος*. 1 Cor. 4: 19. James 4: 15. — Hom. II. 20. 243. Xen. Cyr. 2. 4. 19 ult. — (β) of men, seq. infin. e. g. aor. Matt. 5: 40. Mark 6: 19 *καὶ ἤθελεν αὐτὸν ἀποκτεῖναι*. John 1: 44. Acts 7: 28. al. c. inf. pres. Matt. 19: 21 *εἰ θέλεις τέλειος εἶναι*. John 6: 67. Acts 14: 13. 10: 10. 24: 6. al. seq. inf. et acc. Luke 1: 62. absol. c. inf. impl. Matt. 8: 2 *ἐάν θέλῃς*. Mark 3: 13. 1 Cor. 7: 36. Rev. 11: 6. al. (Palaeoph. 24. 4. Xen. Cyr. 1. 4. 10.) So c. neg. *οὐ θέλω, not to will, not to have in mind*, and by impl. *to will not, to determine not to do this or that, to refuse*, etc. seq. inf. aor. Matt. 2: 18 *οὐκ ἤθελε παρακληθῆναι*. Mark 6: 26. Luke 15: 28. al. c. inf. pres. John 7: 1. 2 Thess. 3: 10. absol. c. inf. impl. Matt. 18: 30. 21: 29. Rom. 7: 15 sq. — Palaeoph. 2. 6. Xen. Cyr. 1. 4. 10. — In antith. of *to will* and *to do*, Rom. 7: 18. 2 Cor. 8: 10, 11. Phil. 2: 13. Comp. Winer § 65. 6. — Further, with a negative the idea of *θέλω* sometimes approaches that of *δύναμαι, to be able, I can*, e. g. Matt. 1: 19 *μη θέλων αὐτὴν παραδειγματίσαι*, being unwilling, unable, i. e. not being able to bring himself to do so and so. Luke 18: 13 *οὐκ ἤθελεν οὐδὲ τοὺς ὀφθ. ἐπάρα*, would not, could not, dared not. Comp. Passow in *εθέλω*. Schaef. in Greg. Cor. p. 135. — Hom. II. 13. 106. Xen. Cyr. 8. 1. 16. H. G. 5. 4. 61. — (γ) trop. of the wind, John 3: 8 *ὅπου θέλει, πνεῖ, i. e. pro lubitu*. — Xen. Cyr. 2. 4. 19 *ὅτε ἤθελεν, of an eagle*.

b) genr. *to wish, to desire, to choose*, seq. infin. e. g. aor. Luke 8: 20 *ἰδεῖν σε θέλοντες*. 23. 8. c. inf. pres. John 16: 19. Gal. 4: 20. seq. infin. et accus. Mark 7: 24. 1 Cor. 7: 7. 11: 3. 14: 5. (Hdian. 1. 2. 3.) absol. c. inf. impl. Matt. 15: 28 *γενήθῃ σοι ὡς θέλεις*. Mark 9: 13. John 15: 7. 1 Cor. 4: 21. (Palaeoph. 28. 3.) So c. neg. *οὐ θέλω, to will not, to be unwilling, to choose not*, seq. infin. aor. Luke 19: 14 *οὐ θέλωμεν τοῦτον βασιλεῦσαι ἐφ' ἡμᾶς*. 1 Cor.

10: 20. (Palaeph. 39. 3.) c. inf. pres. Rom. 1: 13. 1 Cor. 10: 1. 2 Cor. 1: 8. (Luc. D. Mort. 2. 1 ult.) absol. c. inf. impl. John 21: 18. — Seq. εἰ, Luke 12: 49 τί θέλω, εἰ ἤδη ἀνήφθῃ; sometimes with an accus. simply, where however an ἵνῃ is strictly implied, e. g. Luke 5: 39 οὐδεὶς πῶς παλαιόν, εὐθὺς θέλει νέον sc. πίνειν. 2 Cor. 11: 12 τῶν θελούντων ἀφορμὴν sc. εὐρεῖν. — Seq. ἵνα c. subjunct. Matt. 7: 12 ὅσα ἂν θέλητε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρ. Mark 6: 25. John 17: 24. So in interrogations, seq. fut. indic. or more properly aor. subjunct. pp. with ἵνα implied; e. g. Matt. 20: 32 τί θέλετε [ἵνα] ποιῶμαι ὑμῖν; as in Engl. *what will ye [that] I should do unto you?* 26: 17. Mark 14: 12. 15: 9, 12. Luke 9: 54. al. (Anacr. 12. 1. Soph. Oed. R. 651. c. fut. Luc. Navig. 4 et 26.) Once with ἤ, i. q. *to choose rather, to prefer*, 1 Cor. 14: 19, see in *H* 3. a. — Sometimes ἐθέλειν (but not θέλειν) when followed by an infin. is to be rendered as an adverb before a finite verb, *willingly, gladly*, as John 6: 21 ἡθέλον οὖν λαβεῖν αὐτὸν εἰς τὸ πλοῖον, *they gladly received him into the vessel*. See Buttm. § 150: p. 440. Winer § 58. 4. — Xen. Hi. 7. 9. Cyr. 1. 1. 3. ib. 5. 1. 20.

e) by impl. *to be disposed, inclined to any thing, to delight in, to love*, i. q. φιλέω; so seq. infin. Luke 20: 46 τῶν θελούντων περιπατεῖν ἐν στόλαις, καὶ φιλοῦντων ἄσπασμούς, comp. Mark 12: 38 τῶν θελούντων ἐν σι. περιπατεῖν καὶ ἄσπασμούς, where it seems to take the accus. as being synonymous with φιλέω. But this is better referred to Hebraism, comp. Winer § 58. 4. So by Hebraism c. accus. Matt. 27: 43 εἰ θέλει αὐτόν, quoted from Ps. 22: 9 where Sept. for יֵצֵאָהֵךְ. Sept. and γρηῃ c. acc. Ez. 18: 23. Also Matt. 9: 13 ἔλεον θέλω, καὶ οὐ θνῶσαν, quoted from Hos. 6: 6 where Sept. for γρηῃ c. acc. Heb. 10: 5, 8, quoted from Ps. 40: 7 where Sept. for γρηῃ c. acc. — Seq. ἐν τινι, *to delight in any thing*, Col. 2: 18 θέλων ἐν ταπεινοφροσύνῃ κ. τ. λ. So Sept. and יֵצֵאָהֵךְ 1 Chr. 28: 4.

d) by impl. *to be so and so minded, to be of opinion, to affirm*. 2 Pet. 3: 5 λανθάνει γὰρ αὐτοὺς τούτο θέλοντας, *for it*

escapes them who affirm this, who are thus minded, comp. v. 4. — Hdian. 5. 3. 11 εἰκόνα τε ἧλιον ἀνέργαστον εἶναι θέλονσιν. ib. 5. 6. 10. So volo Cic. Acad. 4. 14.

e) θέλω seq. infin. is sometimes nearly i. q. μέλλω, *to be about to*, i. e. it serves merely as an auxiliary and gives to the infin. a future sense, but only of inanimate things, e. g. Acts 2: 12 et 17: 20 τί ἂν θελοῖ τοῦτο εἶναι; *what then will this be?* or as in comm. Eng. 'what is this going to be?' — Hdot. 1. 78, 109. ib. 2. 11, 14. See Schweigh. Lex. Herod. in ἐθέλω. Passow in ἐθέλω. Viger. p. 263 sq. AL.

Θεμέλιος, ὁ, ἡ, adj. (θέμα, τίθημι) pp. placed or laid as a foundation, fundamental; hence in N. T. as subst. *foundation*. Moeris, θεμέλια καὶ θεμέλιον οὐδετέρως, ἁπτικῶς: θεμέλιοι καὶ θεμέλιος, κοινῶς.

a) masc. ὁ θεμέλιος sc. λίθος, pp. *foundation-stone*. Heb. 11: 10 τὴν τοὺς θεμ. ἔχουσαν πόλιν. Rev. 21: 14, 19 bis. Sept. for יְסֹדֵי 1 K. 5: 17. יְסֹדֵי Job 22: 16. יְסֹדֵי Ezra 4: 12. 5: 16. — Esdr. 6: 20. Pol. 1. 40. 9. Thuc. 1. 93. — Trop. of elementary doctrine and instruction, the foundation, 1 Cor. 3: 10 θεμέλιον τέθεικα. Eph. 2: 20. Rom. 15: 20. Heb. 6: 1. of a fundamental doctrine or principle, e. g. Christ 1 Cor. 3: 11, 12. Also 1 Tim. 6: 19 θεμέλιον καλόν, *a good foundation*, sc. on which hope and salvation may rest. — Meton. 2 Tim. 2: 19 θεμέλιος τοῦ θεοῦ, *that which God hath founded, God's building, the gospel scheme*.

b) neut. τὸ θεμέλιον, *foundation*, in Luke's writings, Acts 16: 26 τὰ θεμέλια. Luke 6: 48, 49. 14: 29. Sept. for יְסֹדֵי Prov. 8: 29. Is. 58: 12. יְסֹדֵי Lam. 4: 11. Mic. 1: 6. — Diod. Sic. 5. 66. Xen. H. G. 5. 2. 5.

Θεμελιώω, f. ὥσω, (θεμέλιος) *to lay the foundation of any thing, to found*, trans. Matt. 7: 25 et Luke 6: 48 τεθεμελιώω γὰρ ἐπὶ τὴν πέτραν, where for the omission of the augm. in plupf. see Buttm. § 83. n. 6. Heb. 1: 10 quoted from Ps. 102: 26 where Sept. for יְסֹדֵי. also Josh. 6: 26. al. — Xen. Cyr. 7. 5. 11. — Metaph. *to ground, to establish, to con-*

firm, Eph. 3: 17. Col. 1: 23 *τῇ πλῆτει τοθεμελιωμένον*. 1 Pet. 5: 10. — Diod. Sic. 11. 68. ib. 15. 1.

Θεοδιδάκτος, ου, ὁ, ἡ, adj. (*θεός*, διδάσκει,) *taught of God*, 1 Thess. 4: 9. comp. διδάκτοὶ τοῦ θεοῦ John 6: 45. — Theophil. ad Autol. II. p. 87.

Θεόλογος, ου, ὁ, (*θεός*, λέγω,) *theologue*, one who treats of God and divine things, as Epimenides Diod. Sic. 5. 80. Pherecydes Plut. Sylla 36. In N. T. spoken of John, *the divine, the theologian*, in the inscription of the Apocalypse, as maintaining the divine nature and attributes of the Logos, comp. Rev. 1: 2.

Θεομαχέω, ᾧ, f. ἴσω, (*θεομάχος*,) *to fight or contend against God*, Acts 23: 9 in text. rec. — 2 Macc. 7: 19. Xen. Oec. 16. 3.

Θεομάχος, ου, ὁ, ἡ, adj. (*θεός*, μάχομαι,) *fighting against God*, contending with God, Acts 5: 39. — Symm. for *ἐναντὶ* Prov. 9: 18. 21: 16.

Θεόπνευστος, ου, ὁ, ἡ, (*θεός*, πνέω,) *God-inspired, given from God*, 2 Tim. 3: 16 *πᾶσα γραφὴ θεόπνευστος*. — Plut. ed. R. IX. p. 583. 9, *τοὺς ἀνέλικτους τοὺς θεοπνεύστους*. Phocylid. 121 *τῆς δὲ θεοπνεύστου σοφίης λόγος ἐστὶν ἀριστος*. Comp. Jos. c. Ap. 1. 7 [*αὶ γραφαὶ*] *τῶν προφητῶν κατὰ τὴν ἐπιπνοίαν τὴν ἀπὸ τοῦ θεοῦ μαθόντων*. Cic. pro Arch. 8, poetam . . . quasi divino quodam spiritu inflari.

Θεός, οὔ, ὁ, *God, the divinity*; for the derivation see note below. On the voc. *θεε* Matt. 27: 46. Act. Thom. § 44, 45, instead of the Attic voc. *θεός*, see Buttm. § 35. n. 2. Winer § 8. 2. c.

a) *genr. God, the supreme Lord and Father of all, Jehovah*; so *ὁ θεός*, Matt. 1: 23. 3: 9. 5: 8. 6: 30. John 4: 24. 9: 24. Rom. 16: 26. James 2: 19. al. saepiss. Without the art. *θεός*, Matt. 6: 24. 19: 26. Luke 2: 14, 52. 3: 2. John 1: 6, 18. 3: 2. Acts 5: 29. Rom. 1: 7, 18. 1 Cor. 4: 1. al. saep. Comp. Winer § 18. p. 108. Sept. everywhere for *יהוה* Gen. 1: 1, 2 sq. saepiss. Also *κύριος ὁ θεός*, Matt. 4: 7, 10. 22: 37. Mark 12: 29, 30. Luke 1: 16, 32. 1 Pet.

3: 15. Rev. 4: 8. 11: 17. So Acts 2: 39 *κύριος ὁ θεός ὑμῶν*. 7: 37. So Sept. for *יהוה* Gen. 2: 15, 16, 18 sq. 3: 14. more freq. c. gen. for *יהוה* Is. 43: 3. Jer. 3: 13. Ez. 44: 3. al. See Gesen. Heb. Lex. *יהוה* a. — In construction: (α) before a genitive, e. g. of person, *ὁ θεός τινος, the God of any one*, i. e. his protector, benefactor, the object of his worship. Matt. 22: 32 *ὁ θεός Ἀβραάμ καὶ τ. λ.* Mark 12: 26. Luke 1: 68. Acts 5: 30. 7: 32, 46. al. So voc. Matt. 27: 46 *θεε μου, θεε μου*, and Mark 15: 34 *ὁ θεός μου, ὁ θεός μου*, quoted from Ps. 22: 2 where Heb. *יהוה יהוה*, Sept. *ὁ θεός ὁ θεός μου*. Seq. gen. of thing, i. e. God as the author and giver, the source of any thing, e. g. *θεός τῆς ὑπομονῆς καὶ τῆς παρακλήσεως* Rom. 15: 5. *θ. τῆς ἐλπίδος* v. 13. *θ. τῆς ἐρήνης* 16: 20. Phil. 4: 9. Heb. 13: 20. *θ. ἀναστασίας* 1 Cor. 14: 33. *θ. πάσης χάριτος* 1 Pet. 5: 10. — (β) Genit. *θεοῦ* after other nouns, e. g. as active or subjective, denoting what comes forth, is sent, given, appointed *from God*, Matt. 3: 16 *πνεῦμα τοῦ θ.* Luke 11: 49 *ἡ σοφία τοῦ θ.* 3: 38 (*υἱός*) *τοῦ θεοῦ*. 9: 20 *ὁ Χριστὸς τοῦ θ.* Acts 23: 4 *τὸν ἀρχιερεῖα τοῦ θ.* Matt. 6: 33 *ἡ βασιλεῖα τοῦ θ.* 2 Tim. 3: 17 *ὁ ἄνθρ. τοῦ θεοῦ* *the man of God*, taught, furnished of God. 1 Thess. 4: 16 *ἡ σάλπιγξ τοῦ θεοῦ* *trump of God*, which sounds by command of God, i. q. *ἡ ἐσχάτη σάλπιγξ* 1 Cor. 15: 52. See Winer § 37. 3. Also in a passive or objective sense, Winer § 30. 1. Luke 11: 42 *ἡ ἀγάπη τοῦ θεοῦ* *love to God*, see more in *Ἀγάπη* b. Luke 6: 12 *προσευχὴ τοῦ θεοῦ* *prayer to God*. Mark 11: 22 *πίστις τοῦ θ.* *faith in God*. So *οἶκος τοῦ θ.* i. e. consecrated to God, Luke 6: 4. 1 Cor. 3: 9. Rev. 15: 2 *κίθαραι τ. θεοῦ* *harps for the praise of God*, comp. 1 Chr. 16: 42. Winer § 37. 3. Further, *τὰ τοῦ θεοῦ, the things of God*, e. g. his counsels, purposes 1 Cor. 2: 11, or things *pleasing* to him Matt. 16: 23. Mark 8: 33, or things *belonging*, pertaining, to him, Matt. 22: 21. Mark 12: 17. Luke 20: 25. (Xen. Cyr. 3. 3. 20.) In this last sense also we find *τὰ πρὸς τὸν θεόν*, things *pertaining* to God, his service and worship, Rom. 15: 17. Heb. 2: 17. 5: 1. — (γ) Dat. *θεῷ*, e. g. after

adjectives, as ἀστέιος τῷ Θεῷ Acts 7: 20, and δυνατὰ τῷ Θεῷ 2 Cor. 10: 4, as an intensive from the Heb. *exceedingly*, see in Ἀστέιος and Δυνατός. Winer § 37. 3. Elsewhere after verbs etc. το or φορ God, e. g. Rom. 6: 10 et Gal. 2: 19 ξῆν τῷ Θεῷ, i. e. to his honour and praise, in accordance with his will, 2 Cor. 5: 13. 9: 11. al.

b) spoken of Christ, the *Logos*, who is declared to be ὁ Θεός, e. g. John 1: 1. 20: 28. Rom. 9: 5. Phil. 2: 6. 1 Tim. 3: 16. Heb. 1: 8. 1 John 5: 20. Rev. 19: 17 coll. v. 7. 22: 6.—So the Saviour is called ὁ Θεός in Test. XII Patr. Fabr. Cod. Pseud. V. T. Vol. I. p. 542, ὁ Θεός σώμα λαβὼν ἔσωσεν αὐτοὺς· ἀναστήσει γὰρ κύριος [τὸν σωτήρα] Θεὸν καὶ ἀνθρώπον. p. 644, 645, ὁμοῦθε Θεὸν ἐν σχήματι ἀνθρώπου. p. 672 ὁμοθῆσεται Θεός, κατοικῶν ἐν ἀνθρώποις ἐπὶ τῆς γῆς. p. 696 Θεός εἰς ἄνδρα ὑποκρινόμενος. Comp. also Justin. Dial. c. Tryph. p. 284. Origen c. Cels. 5. 39. ib. 6. 60. Comm. in Joann. Tom. I. 42. II. § 2—6. VI. § 23.

c) from the Heb. spoken of *kings* as the representatives of God in the Jewish theocracy. John 10: 34, 35 ἐγὼ εἶπα, Θεοὶ ἐστέ· αἱ ἐκείνου εἶπε Θεοὺς κ. τ. λ. quoted from and in allusion to Ps. 82: 1, 6, where Sept. and Heb. עֲרִיכָא, comp. v. 7.

d) in the Greek sense, ὁ Θεός, a god, the deity, οἱ Θεοὶ, the gods, i. e. the heathen gods. Acts 7: 43 ὁ Θεός ὑμῶν Περμάν. 12: 22. 14: 11 οἱ Θεοὶ. 19: 26. 28: 6. 1 Cor. 8: 4, 5. Gal. 4: 8. So Satan is called ὁ Θεός τοῦ αἰῶνος τούτου, the god of this world, its leader, etc. 2 Cor. 4: 4. Indeed the Jews regarded all the heathen gods as evil spirits, see in Δαιμόνιον b.—Diod. Sic. 1. 9. Xen. Mem. 2. 3. 18, 19. ib. 4. 7. 6. — Once fem. ἡ Θεός, a goddess, Diana, Acts 19: 37 in some edit. So Xen. An. 3. 2. 12 τῇ Ἀρτέμιδι. . . τῇ Θεῷ. ib. 5. 3. 6, 7, 9. — Meton. an image, idol, Acts 7: 40. Sept. for עֲרִיכָא Is. 44: 17. עֲרִיכָא 2 Sam. 5: 21.

NOTE. The earliest derivation of Θεός is from τίθημι, e. g. Hdot. 2. 52 Θεοὺς δὲ προσωνόμασάν σφεις ἀπὸ τοῦ τοιούτου, ὅτι κόσμῳ θέντες τὰ πάντα πρῆγματα καὶ πάσας νομὰς εἶχον. So

Clem. Alex. Strom. I, Θεός δὲ παρὰ τὴν θέσιν εἰρηται καὶ τάξιν, τὴν διακόσμησιν. — Plato derives it from *θεῖν* to run, regarding the deity as having been first recognized in the sun and moon and earth and stars and heavens, αἵτε γοῦν αὐτὰ ὁρῶντες πάντα ἀεὶ ἰόντα δρόμῳ καὶ θέοντα, ἀπὸ ταύτης τῆς φύσεως τῆς τοῦ θεῖν, Θεοὺς αὐτοὺς ἐπονομάσαι, Plato Crat. 16. p. 397. D. This idea is paraphrased by Theophil. ad Autol. I. p. 71, i. q. τρέχειν, κινεῖν, ἐναργύν, τρέφειν, προνοεῖν καὶ κυβερνᾶν, καὶ ζωοποιεῖν τὰ πάντα.—But more prob. Θεός is of the same family with Ζεύς, Διός, Ἄεol. Διός, Lat. *deus*. AL.

Θεοσεβεία, ας, ἡ, (θεοσεβής,) reverence towards God, godliness, 1 Tim. 2: 10. Sept. for עֲרִיכָא נֶאֱמָר Gen. 20: 11.—Baruch 5: 3. Xen. An. 2. 6. 26.

Θεοσεβής, έος, ους, ὁ, ἡ, adj. (θεός, σέβομαι,) reverencing God, godly, a worshipper of God, John 9: 31. Sept. for עֲרִיכָא נֶאֱמָר Ex. 18: 21. Job 1: 1, 8. — Judith 11: 17. Xen. Cyr. 8. 1. 25.

Θεοστυγής, έος, ους, (θεός, στυγέω,) pass. hated of the gods, Eurip. Troad. 1243 or 1221. In N. T. act. hating God, impious, Rom. 1: 30.—Eurip. Cycl. 395 or 396. Suidas, Θεοστυγής· θεομίσητοι, οἱ ὑπὸ Θεοῦ μισοῦμενοι καὶ οἱ Θεὸν μισοῦντες.

Θεότης, τητος, ἡ, (θεός,) deity, Godhead, the divine nature and perfections, i. q. *Θεώτης*, Col. 2: 9. — Luc. Icarom. 9.

Θεόφιλος, ου, ὁ, Theophilus, pr. n. of a person of distinction, κρᾶτιστος, to whom Luke inscribed his Gospel and the book of Acts, Luke 1: 3. Acts 1: 1. Elsewhere unknown.

Θεραπεία, ας, ἡ, (θεραπεύω,) voluntary service, attendance, ministry, genr. Diod. Sic. 1. 21. Xen. Cyr. 5. 5. 29. In N. T.

a) care of the sick, and by impl. relief, healing, Luke 9: 11 χρεῖαν ἔχοντας Θεραπεῖας ἱάτο. Rev. 22: 2.—Jos. Ant. 19. 1. 16. Palaeoph. 2. 4. Xen. Hi. 8. 4.

b) meton. and collect. attendants, domestics, retinue, Matt. 24: 45. Luke 12: 42. Sept. for עֲבָדִים Gen. 45: 16. —

Jos. Ant. 4. 6. 4 *σὺν θεραπεύῃ βασιλικῇ*. Hidian. 7. 1. 10. Xen. Mem. 3. 11. 4.

Θεραπεύω, *f. εὔσω*, (*θεράπων*), *to wait upon, to minister unto*, i. e. to render voluntary service and attendance; see Passow sub v.

a) pp. Pass. Acts 17: 25 οἱ δὲ (ὁ θεός) ὑπὸ χειρῶν ἀνθρώπων θεραπεύεται. — Diod. Sic. 2. 20. Xen. Cyr. 1. 3. 7. ib. 5. 5. 29.

b) *to take care of the sick, to tend*, genr. Xen. An. 7. 2. 6. Hi. 8. 4. In N. T. by impl. *to relieve, to heal, to cure*, absol. Matt. 12: 10 et Luke 6: 7 ἐν τῷ σαββάτῳ θεραπεύειν. c. acc. of pers. Matt. 4: 24 παραλυτικούς· καὶ ἐθεράπευσεν αὐτούς. Mark 1: 34. Luke 10: 9. Acts 4: 14. al. Seq. acc. et ἀπό, Luke 7: 21 ἐθεράπευσεν πολλοὺς ἀπὸ νόσων. 8: 2.—Tob. 12: 3. Palaeph. 2. 4. of a physician, Thuc. 2. 47. Xen. Cyr. 3. 2. 12.—Seq. acc. of disease, Matt. 4: 23 θεραπεύων πᾶσαν νόσον. Rev. 13: 3 πληγὴ ἐθεραπεύθη. Al.

Θεράπων, *ονιος*, ὁ, (prob. *θίρω* to cherish,) *an attendant, minister*, implying always voluntary service and attendance and therefore different from δούλος; once of Moses, Heb. 3: 5. Sept. for *ἡγῶ* also of Moses Ex. 14: 31. Num. 12: 7, 8. of Job, c. 1: 8. 2: 3.—Hidian. 3. 10. 7. Xen. Cyr. 3. 1. 16. Comp. Passow sub v.

Θερίζω, *f. ἴσω*, (*θέρως* summer, harvest-time,) *to summer intrans.* Xen. An. 3. 5. 15. In N. T. *to harvest, to reap*, viz.

a) genr. and absol. Matt. 6: 26 οὐ σπείρουσιν, οὐδὲ θερίζουσιν. Luke 12: 24. James 5: 4 οἱ θερίσαντες *the reapers*. Sept. for *ἡγῶ* Ruth 2: 3 sq.—Plut. ed. R. VI. p. 422. 4. Xen. Oec. 18. 1.—Hence in proverbial expressions, e. g. *θερίζων ὅπου οὐκ ἔσπειρας* i. e. turning the labours of others to one's own profit, Matt. 25: 24, 26. Luke 19: 21, 22. In a like sense John 4: 37 ἄλλος ἐστὶν ὁ σπείρων, καὶ ἄλλος ὁ θερίζων. Comp. Job 31: 8. Mic. 6: 15. Further, ὁ ἐάν σπείρῃ ἄνθρωπος, τοῦτο καὶ θερίσει, i. e. he will be rewarded according to his works, Gal. 6: 7; and in a similar

sense 2 Cor. 9: 6 bis. Comp. Sept. and *ἡγῶ* Jer. 12: 13.

b) trop. *to reap the fruits of one's labour, to receive in recompense*, c. accus. 1 Cor. 9: 11 τὰ σαρκικά. Gal. 6: 8 bis, 9. So Sept. and *ἡγῶ* Prov. 22: 8.—Test. XII Patr. p. 576.—Fig. also of a christian teacher gathering in converts into the kingdom of God, John 4: 36 bis, 38 ἐγὼ ἀπέστειλα ὑμᾶς θερίζειν ὃ οὐχ ὑμῖς κεκοιμήκατε, comp. Matt. 9: 37 et Luke 10: 2.

c) by impl. *to cut down, to destroy*, Rev. 14: 15 bis, 16 καὶ ἡ γῆ ἐθελισθή, i. e. the iniquity of men is fully ripe and is cut off. Comp. Joel 4 [3]: 13. Is. 17: 5.

Θερισμός, *ον*, ὁ, (*θερίζω*), *harvest, harvesting*. John 4: 35 bis, ὁ θερισμός ἐρχεται, . . . λευκαὶ εἰσι πρὸς θερισμόν. Matt. 13: 30 bis, 39. Mark 4: 29. Sept. for *ἡγῶ* Gen. 8: 22. Jer. 50: 16. —Pol. 5. 95. 5. Xen. Oec. 18. 3.—Meton. *the harvest to be gathered, produce of the harvest*, pp. Sept. for *ἡγῶ* Jer. 5: 17; in N. T. trop. for the converts to be gathered into Christ's kingdom, Matt. 9: 37, 38 bis. Luke 10: 2 ter. Also of those whose iniquity is fully ripe for punishment Rev. 14: 15, comp. in *θερίζω* c.

Θεριστής, *ον*, ὁ, (*θερίζω*), *a harvest-man, reaper*, Matt. 13: 30, 39.—Bel and Drag. 40. Xen. Hi. 6. 10.

Θερμαίνω, *f. ανῶ*, (*θερμός* warm, fr. *θίρω*), *to warm*, Hom. Il. 14. 7. In N. T. only Mid. *θερμαίνομαι, to warm oneself*, e. g. by a fire Mark 14: 54 καὶ ἦν θερμαινόμενος πρὸς τὸ φῶς. v. 67. John 18: 18 bis, 25. with clothing James 2: 16. Sept. for *ἡγῶ* Is. 44: 15, 16. 1 K. 1: 1, 2. — Hidian. 8. 4. 27. Xen. Mem. 4. 3. 8.

Θέρμη, *ης*, ἡ, (*θερμός*, *θίρω*), *warmth, heat*, Acts 23: 3. Sept. for *ἡγῶ* Job 6: 17. *ἡγῶ* Ps. 19: 7.—Ecclus. 38: 28. Thuc. 2. 49.

Θέρως, *εος*, *ους*, τό, (*θίρω*), *summer*, i. e. the warm season, in Palestine corresponding to the whole of our spring and summer months, see Jahn § 21. So Matt. 24: 32. Mark 13: 28. Luke 21: 30. So Sept. and *ἡγῶ* Prov. 6: 8. 30: 25. — Diod. Sic. 5. 30. Xen.

Ven. 6. 13. Mem. 1. 6. 2. — Elsewhere also *harvest*, Sept. for חֶרֶץ Prov. 26: 1. Jos. Ant. 4. 8. 21. Dem. 1253. 15.

Θεσσαλονικεύς, ἑως, ὁ, a *Thessalonian*, Acts 20: 4. 27: 2. 1 Thess. 1: 1. 2 Thess. 1: 1.

Θεσσαλονίκη, ἡς, ἡ, *Thessalonica*, now *Saloniki*, a city of Macedonia at the head of the Sinus Thermaicus. It was anciently called *Therma*, but was named by Cassander *Thessalonica* after his wife, the daughter of Philip. Under the Romans it was the capital of one of the four divisions of Macedonia, and the usual station of a Roman praetor and quaestor. The Jews had here a synagogue; and it was to the church gathered here that Paul wrote his earliest epistles. Acts 17: 1, 11, 13. Phil. 4: 16. 2 Tim. 4: 10. — Comp. Diod. Sic. 19. 53. Strabo VII. p. 509. Liv. 45. 29. Rosenm. Bibl. Geog. III. p. 395 sq.

Θευδᾶς, ᾶ, ὁ, *Theudas*, an impostor who excited tumult among the Jews, Acts 5: 36. He is probably to be placed during the interregnum after the death of Herod the Great, when Judea was disturbed by frequent seditions, see Jos. Ant. 17. c. 10 sq. Judas too, who came after him, (Acts 5: 37,) appeared under Cyrenius and Coponius, A. D. 6—9; see Jos. Ant. 18. 1. 1. ib. 20. 5. 2. — Josephus mentions another Theudas, an impostor, under Claudius, while Cuspius Fadus was procurator of Judea, about A. D. 45.

Θεωρέω, ᾶ, f. ἴσω, (θεωρός spectator, fr. θεάομαι,) pp. *to be a spectator of*, i. e. *to look on or at*, *to behold*, trans. nearly i. q. θεάομαι q. v. comp. Tittm. de Syn. N. T. p. 120.

a) pp. including the notion of attention, wonder, etc. (α) genr. c. acc. of thing, Luke 23: 48 θεωροῦντες τὰ γενόμενα. John 2: 23. 17: 24. Acts 8: 13. c. acc. pers. Rev. 11: 11, 12. seq. πῶς, ποῦ, Mark 12: 41. 15: 47. absol. Matt. 27: 55. Mark 15: 40. Luke 14: 29. 23: 35. Acts 19: 26. Sept. for תִּיַּי Ps. 27: 4. Chald. תִּיַּי Dan. 5: 5. 7: 21. — Theophr. Char. 13 or 6. Xen. Cyr. 4. 3. 3. of public spectacles Luc. Tim. 50. Arr. Epict. 1. 25. 27. — (β) *to look at*, *to*

view with attention, Matt. 23. 1 θ. τὸν τάφον. (Ceb. Tab. 1.) Trop. *to consider*, Heb. 7: 4 θεωρεῖτε διὰ πηλίκος οὐτός. — Diod. Sic. 12. 15. Dem. 19. 23.—(γ) *to look at*, by impl. *to comprehend*, *to recognize*, *to acknowledge*, c. acc. of pers. John 6: 40 πᾶς ὁ θεωρῶν τὸν υἱόν. 12: 45 bis. 14: 17.—Wisd. 13: 5. Diod. Sic. 19. 52 τοὺς λόγους.

b) simply *to see*, *to perceive with the eyes*, *to behold*, nearly i. q. ἰδεῖν. (α) genr. seq. acc. pers. Mark 3: 11. Luke 24: 37. John 9: 8. 14: 19. 16: 10, 16, 17, 19. Acts 3: 16. 9: 7. 25: 24. c. part. added Luke 10: 18 ἐθεώρουν τὸν Σατανᾶν πεσόντα. 24: 39. Mark 5: 15. John 6: 19, 62. 20: 13, 14. Seq. acc. of thing Luke 21: 6. John 7: 3. Acts 20: 38. c. part. add. John 10: 12 θ. τὸν λύκον ἐρχόμενον. 20: 6, Acts 7: 56. 10: 11. Sept. for תִּיַּי Ps. 22: 8. 31: 12. — 1 Macc. 13: 29. Diod. Sic. 13. 57. — (β) *to perceive*, *to mark*, *to note*, seq. ὅτι Mark 16: 4. John 4: 19. 12: 19. Acts 27: 10. seq. πόσος Acts 21: 20. Seq. acc. of thing Mark 5: 38 καὶ θεωρεῖ θόρυβον. Acts 4: 13. c. part. add. Acts 17: 16. 28: 6. Seq. acc. of pers. c. part. 1 John 3: 17. c. part. impl. Acts 17: 22.—2 Macc. 9: 23. Diod. S. 13. 28.—(γ) from the Heb. *to see*, for *to experience*, e. g. τὸν θάνατον John 8: 51. See in Εἰδὼν I. c.

Θεωρία, ας, ἡ, (θεωρεῖν,) a *beholding*, *viewing*, Diod. Sic. 1. 94. Thuc. 6. 16. In N. T. a *sight*, *spectacle*, Luke 23: 48. — 3 Macc. 5: 24. Arr. Epict. 1. 2. 12.

Θήκη, ης, ἡ, (τίθημι,) pp. place to put or set any thing, *repository*, *receptacle*, e. g. for a sword, a *sheath*, John 18: 11.—Jos. Ant. 7. 11. 7. cell, chamber, Xen. Oec. 8. 17. sepulchre, Cyr. 7. 3. 5.

Θηλάζω, f. ἄσω, (θηλή breast.)

1. pp. causat. *to suckle*, *to give suck*, absol. Matt. 24: 19 οὐαὶ ταῖς θηλαζούσαις. Mark 13: 17. Luke 21: 23. 23: 29. Sept. for תִּיַּי Gen. 21: 7. Ex. 2: 7.—Ael. 13. 1 init.

2. immed. *to suck at the breast*, for which more usually θηλάζομαι, Lob. ad Phr. p. 468. Seq. acc. Luke 11: 27 μαστοὶ οὓς ἐθηλάσας. Part. θηλάζων,

suckling, Matt. 21: 16, quoted from Ps. 8: 3 where Sept. for קִנִּי. So Sept. μαστούς ἐθήλασα for קִנִּי Job 3: 12. Cant. 8: 1.—Theocr. 3. 15 μασδὸνς ἐθήλαζε. Plut. Romul. 6.

Θῆλος, θήλεια, θῆλυ, adj. female.

a) ἡ θήλεια, as subst. a female, a woman, Rom. 1: 26, 27. So Sept. for תְּהֵאֵל Lev. 27: 4 sq.—Hdian. 1. 14. 16. Xen. Lac. 1. 4.

b) τὸ θῆλυ, only in the phrase ἄρσεν καὶ θῆλυ, male and female, Matt. 19: 4. Mark 10: 6. Gal. 3: 28. So Sept. for תְּהֵאֵל Gen. 1: 27. 6: 19.—Luc. de Salt. 12. Hdol. 2. 85 τὸ θῆλυ γένος.

Θήρα, ας, ἡ, (θήρ,) hunting, the chase, Hom. Il. 5. 49. Xen. Cyr. 1. 4. 5. prey, game, Od. 9. 158. Xen. Ven. 6. 13.—In N. T. meton. destruction, i. e. cause of destruction, Rom. 11: 9 γενθ-θήτω ἡ τραπίζα αὐτῶν εἰς παγίδα καὶ εἰς θήραν κ. τ. λ. quoted laxly from Ps. 69: 23 where there is no corresponding word in the Heb. text. But Sept. for תְּהֵאֵל net Ps. 35: 8.

Θηρεύω, f. εὔσω, (θήρα,) to hunt, to take in hunting, Xen. An. 1. 2. 7. ib. 5. 3. 9. In N. T. trop. to catch at one's words, to lay hold of, c. acc. Luke 11: 54 ἑτοιμάζοντες θηρεύσαι τι ἐκ τοῦ στόματος αὐτοῦ.—Comp. Sept. for בָּרָא to lie in wait Ps. 59: 4. Pol. 23. 8. 11 τὴν εὐνοίαν. Xen. Cyr. 8. 2. 2 τὴν φιλίαν.

Θηριομαχέω, ὦ, f. ἴσω, (θηρίον, μάχομαι,) to fight with wild beasts, like condemned persons in the public spectacles; see Adam's Rom. Ant. p. 344. Absol. 1 Cor. 15: 32 εἰ κατὰ ἄνθρωπον ἐθηριομάχησα ἐν Ἑρέσω, prob. figuratively in allusion to Acts 19: 29 sq. if to human view, as men would count it, I fought with wild beasts. So Theophyl. θηριομαχεῖν καλεῖ τὴν πρὸς Ἰουδαίους καὶ Δημήτριον τὸν ἀργυροκόπον μάχην.—trop. Ignat. Ep. in Rom. c. 5 ἀπὸ Συρίης μέχρι Πάμης θηριομαχῶ.—Others, lit. if so far as depended on man's will, I fought etc. supposing that the infuriated multitude (Acts 1. c.) may have demanded that Paul should be thus punished. So Chrysost. ὅσον εἰς ἀνθρώπους ἦκον, ἐθηριομάχησα.—pp. Artemid. II. 59. Diod. Sic. 3. 43 ult.

Θηρίον, ου, τό, (i. q. θήρ,) a beast, wild-beast, Mark 1: 13. Acts 10: 12: 11: 6. 28: 4, 5. Heb. 12: 20. James 3: 7. Rev. 6: 8. Sept. for תְּהֵאֵל Deut. 28: 6. Jer. 7: 31. תְּהֵאֵל Gen. 1: 24. Deut. 7: 22.—Hdian. 1. 13. 17. Xen. Cyr. 1. 4. 5, 7.—Trop. of brutal, savage men, Tit. 1: 12.—Aristot. Moral. 2. 5. Jos. Ant. 17. 5. 5 ult. comp. Xen. Mem. 3. 11. 11.—Elsewhere symbolically in the Apocalypse, e. g. Rev. 11: 7. 13: 1 sq. 14: 9, 11. al. saep. AL.

Θησαυρίζω, f. ἴσω, (θησαυρός,) to treasure up, to lay up in store, seq. acc. et dat. expr. or impl. Matt. 6: 19, 20, θησαυρίζετε ὑμῖν θησαυρούς. Luke 12: 21. 1 Cor. 16: 2. 2 Cor. 12: 14. Sept. for תְּהֵאֵל 2 K. 20: 17. Am. 3: 10. צָבַר Zech. 9: 3.—Baruch 3: 10. Ael. V. H. 6. 12. Xen. Cyr. 8. 2. 24.—Trop. of evil, punishment, Rom. 2: 5 ὀργήν. James 5: 3, coll. v. 5. Sept. for תְּהֵאֵל Prov. 1: 18.—By impl. to keep in store, to reserve, Pass. c. dat. 2 Pet. 3: 7.

Θησαυρός, οῦ, ὁ, (τιθεμι,) 1. treasure, any thing laid up in store, wealth, e. g. temporal, Matt. 6: 19, 21. 13: 44. Luke 12: 34. Heb. 11: 26. Sept. for תְּהֵאֵל 1 K. 14: 26. Prov. 15: 17. תְּהֵאֵל Gen. 43: 23. Prov. 2: 4.—1 Macc. 1: 24. Hdian. 3. 9. 20. Xen. Cyr. 3. 1. 33.—Trop. of spiritual treasures, pertaining to the mind or to eternal life, Matt. 6: 20. 19: 21. Mark 10: 21. Luke 12: 33. 18: 22. 2 Cor. 4: 7. Col. 2: 3.—Ecclus. 20: 30. Xen. Mem. 1. 6. 14.

2. treasury, place where treasures, stores, are laid up, store-house, Matt. 13: 52 οἰκοδομηθεὶς ὅστις ἐβάλλει ἐκ τοῦ θησ. αὐτοῦ καινά κ. τ. λ. Trop. of the storehouse of the mind, where the thoughts, feelings, counsels are laid up, Matt. 12: 35 bis. Luke 6: 45 bis. Sept. pp. for תְּהֵאֵל Neh. 18: 12. 1 K. 7: 51.—pp. Diod. Sic. 17. 71. Xen. An. 5. 4. 27.—Hence of a chest, box, casket, in which precious things are kept, Matt. 2: 11 ἀνοίξαντες τοὺς θησαυροὺς αὐτῶν.—Jos. Ant. 9. 8. 2 ἐύληνον θησαυρόν, comp. 2 K. 12: 10.

Θεγγάνω, f. θέλωμαι, aor. 2 ἐθίγον, a lengthened form of the pres. instead

of *θίγω*, Buttm. §112. 13. §114. Matth. §237; to touch, c. c. gen. Heb. 12: 20 *πᾶν θηγιον θίγη τοῦ ὄρους*, comp. Ex. 19: 12 where Sept. for *פגג*. absol. Col. 2: 21.—Diod. Sic. 3. 57. Xen. Cyr. 1. 3. 5.—Intens. to touch forcibly, i. q. to smite, to harm, Heb. 11: 28 *ἵνα μὴ ὁ ἐλεοθεύων θίγη αὐτῶν*. So Heb. *פגג* Gen. 32: 26, 33, al. Sept. *ἄπτομαι*.—Act. Thom. § 12 *ὅν αἱ βλάβαι αὐταὶ οὐ διγγάνουσι*.

Θλίβω, f. *ψω*, to press, to press upon, trans. e. g. the lips by a kiss Theocr. 20. 4. In N. T.

a) pp. a person in a crowd, Mark 3: 9 *ἵνα μὴ θλίβωσιν αὐτόν*.—Ecclus. 16: 28. Artemidor. 2. 37.—In the sense of to press together, to compress, Pass. part. *τεθλιμμένος*, pressed together, made narrow, whence Matt. 7: 14 *τεθλιμμένη ἡ ὁδὸς narrow is the way*.—comp. Wisd. 15: 7 *παραμυῖς ἀπαλήν γῆν θλίβων*. Arr. Epict. 1. 25.

b) trop. to oppress with evils, to afflict, to distress, 2 Thess. 1: 6 *τοῖς θλίβουσιν ὑμᾶς*. Pass. 2 Cor. 1: 6. 4: 8. 7: 5. 1 Thess. 3: 4. 2 Thess. 1: 7. 1 Tim. 5: 10. Heb. 11: 37. Sept. for *פגג* Deut. 28: 53, 55. *פגג* Ex. 22: 21. *פגג* 1 K. 8: 37. *פגג* Ps. 23: 5.—Diod. Sic. 12. 66. ib. 13. 109.

Θλίψις, *εως*, ἡ, (θλίβω), pressure, compression, straitness, Artemid. 1. 79. Hesych. *θλίψις*· *στένωσις*.—In N. T. only trop. pressure from evils, affliction, distress, 2 Cor. 2: 4 *ἐκ πολλῆς θλίψεως καὶ συνοχῆς καρδίας ἔγραψα*. Phil. 1: 16. Of a woman in travail John 16: 21. Sept. for *פגג* Deut. 4: 30. *פגג* Neh. 9: 37.—1 Macc. 5: 16. 2 Macc. 1: 7.—Often by meton. evils by which one is pressed, affliction, distress, calamity, Matt. 13: 21 *γενομένης δὲ θλίψεως*. Acts 7: 10, 11. Rom. 5: 3. 2 Cor. 1: 4. Heb. 10: 33. al. In apposit. Mark 13: 19 *ἔσονται ἡμεῖς ἐκτείναι θλίψις*. So with synon. as *θλίψις καὶ στενοχωρία* Rom. 2: 9. *θλ. καὶ ἀνάγκη* 2 Cor. 6: 4. 1 Thess. 3: 7. Sept. for *פגג* Ps. 119: 143. *פגג* 1 Sam. 10: 19. Is. 8: 22.—Ecclus. 51: 5. 1 Macc. 12: 13. AL.

Θνήσκω, f. *θανομαι*, aor. 2 *ἔθανον*, perf. *τέθνηκα*, inf. *τεθνήσκειν*, Buttm.

§114, to die, in N. T. only perf. *τέθνηκα*, to have died, i. e. to be dead, in a present sense, Buttm. §113. 6. Matt. 2: 20. Mark 15: 44 *εἰ ἦδη τέθνηκε*. Luke 7: 12. 8: 49. John 11: 21, 39, 41, 44. 12: 1. 19: 33. Acts 14: 19. 25: 19. 1 Tim. 5: 6 *ζῶσα τέθνηκε*, though living is dead i. e. as good as dead. Sept. for *פגג* 2 Sam. 12: 18. 1 K. 21: 15.—Hdian. 8. 8. 19. Xen. An. 2. 1. 3.

Θνητός, ἡ, ὄν, (θνήσκω), mortal, e. g. *σῶμα* Rom. 6: 12. 8: 11. *σάρξ* 2 Cor. 4: 11. Neut. *τὸ θνητόν*, mortal nature, mortality, 1 Cor. 15: 53, 54. 2 Cor. 5: 4.—Sept. Is. 51: 12. 3 Macc. 3: 29. Luc. D. Deor. 16. 4. Xen. Cyr. 8. 7. 19 bis.

Θορυβέω, *ω*, f. ἦσω, (θόρυβος), to make a noise, uproar, clamour, spoken of a multitude, genr. Xen. Cyr. 4. 5. 8. as applauding or dissenting, Diod. Sic. 1. 72. Dem. 60. 27. Isocr. 233. B. In N. T.

a) Mid. spoken of loud lamentation, wailing, to make a noise together, among themselves, to wail together, Matt. 9: 23 *ἰδὼν αὐλητὺς καὶ ὄχλον θορυβούμενον*. Mark 5: 39. Acts 20: 10. See Jahn § 211. Calmet art. Mourning, also art. Shechem.

b) trans. to set in an uproar, to excite tumult in, e. g. a city, τὴν πόλιν Acts 17: 5.—Dion. Hal. Ant. 9. 68 *καὶ ἐθορύβησαν ἰκανῶς τὴν πόλιν*.

Θόρυβος, ου, ὁ, (kindr. with *θρόος*), noise, uproar, clamour, of a multitude, viz.

a) genr. Matt. 27: 24 *μᾶλλον θόρυβος γίνεται*. Acts 21: 34. 24: 18. Sept. for *פגג* Jer. 49: 2.—Jos. Ant. 4. 4. 2. Luc. D. Deor. 12. 1. Xen. An. 1. 8. 16. of applause or disapproval Diod. Sic. 17. 15. Dem. 242. 26.—Of loud lamentation, wailing, Mark 5: 38, comp. in *θορυβέω* a.

b) popular commotion, tumult, Matt. 26: 5 *ἵνα μὴ θόρυβος γένηται ἐν τῇ λαῷ*. Mark 14: 2. Acts 20: 1, coll. *στάσις* in 19: 40.—Hdian. 5. 8. 15 *τοὺς αἰτίους στάσεως καὶ θορύβου*.

Θραύω, f. *σω*, perf. pass. *τέθραυμαι*, to break in pieces, to crush, e. g. τοὺς λίθους Pol. 16. 1. 5. Hdor. 1. 174.

— In N. T. trop. *to break, to crush*, sc. the strength of any one; hence *τεθραυγμένος*, *crushed, bruised, oppressed*, Luke 4: 18 *ἀποστείλαι τεθραυσμένους ἐν ἀφίσει*, quoted generally from Is. 61: 1, 2, but with this clause inserted from Is. 58: 6 where Sept. for *γὰρ*. — trop. of hope Hdian. 3. 2. 4.

Θρέμμα, τος, τό, (τρέφα), pp. nursing, thing bred, *breed*, and hence *cattle, flocks, herds*, John 4: 12. — Jos. Ant. 7. 7. 3. Xen. Oec. 20. 23.

Θρηνέω, ᾧ, εἰ ἥσω, (θρήνος), to weep aloud, *to wail, to mourn*, viz.

a) intrans. John 16: 20 *κλαύσετε καὶ θρηνήσετε ὑμεῖς*. Sept. for *בְּכָא* Ez. 7: 12. *בְּכָא* Joel 1: 5. Zeph. 1: 12. — Ael. V. H. 3. 18. Hdian. 4. 13. 14. — Of hired mourners wailing for the dead, Matt. 11: 17. Luke 7: 32. Sept. for *בְּכָא* Mic. 2: 4. *בְּכָא* Jer. 9: 16. comp. 2 Sam. 1: 17. 3: 33. — Hom. II. 24. 722.

b) trans. in later usage, *to bewail*, Luke 23: 27 *καὶ ἐθρήνουν αὐτόν*. Sept. for *בְּכָא* Jer. 51: 8. *בְּכָא* Ez. 32: 16. — Hdian. 3. 4. 13.

Θρήνος, ου, ὁ, (θρέω, θρέομαι), loud weeping, *wailing*, Matt. 2: 18. Sept. for *בְּכָא* 2 Sam. 1: 17. Am. 8: 10. *בְּכָא* Jer. 9: 17. — Diod. S. 1. 72. Xen. Ag. 10. 3.

Θρησκεία, ας, ἡ, (θρησκύν, θρησκος), a worshipping, worship, often with the idea of superstition, e. g. *θρ. τῶν ἀγγέλων* Col. 2: 18, comp. for this worship Tob. 12: 12, 15. Test. XII Patr. p. 547. p. 657 *ἐγγίζετε τῷ θεῷ καὶ τῷ ἀγγέλῳ τῷ παραιτουμένῳ ὑμᾶς*. So of a severe mode or form of worship, Acts 26: 5. — Wisd. 14: 27. Luc. Sacrif. 10. Hdian. 5. 3. 12, 17. — Genr. of the worship of God, and hence *religion, piety*, James 1: 26, 27. — Jos. Ant. 1. 13. 1.

Θρησκός, ου, ὁ, ἡ, adj. (θρέω, θρέομαι, see Passow), fearing God, pious, religious, James 1: 26. — Hesych. *θρησκός* εὐσεβής v. εὐλαβής, *δευσιδαίμων*.

Θριαμβεύω, f. σω, (θριαμβος) hymn in honour of Bacchus, also triumph, Diod. Sic. 4. 5 bis, *to triumph*,

to hold a triumph, Plut. Marcell. 4. Hdian. 1. 6. 16. — In N. T.

a) *to lead in triumph, to triumph over*, c. accus. Col. 2: 15. — Plut. ed. R. I. p. 153. 1, *βασιλεὺς ἐθριαμβεύοντε καὶ ἡγεμόνας*.

b) causat. *to cause to triumph*, c. acc. 2 Cor. 2: 14.

Θρίξ, τριχός, ἡ, plur. τρίχες, dat. pl. θριξί, a hair, plur. *the hair*, sc. of the head, sing. Matt. 5: 36. Luke 21: 18 et Acts 27: 34, comp. 1 Sam. 14: 45 et 1 K. 1: 52. Plur. Matt. 10: 30. Luke 7: 38, 44. 12: 7. John 11: 2. 12: 3. 1 Pet. 3: 3. Rev. 1: 14. 9: 8. Sept. for *צָרַח* Num. 6: 5, 18. Judg. 16: 23. Ezra 9: 3. — Hdian. 4. 8. 13. Thuc. 1. 6. — Of the hair of animals, Matt. 3: 4. Mark 1: 6. Rev. 9: 8. Sept. for *צָרַח* Ex. 25: 4. 35: 6, 24. — Xen. Ven. 4. 6. ib. 5. 10.

Θροέω, ᾧ, f. ἥσω, (θρός, θρέω), to make a clamour, tumult, Aeschyl. Prometh. 608 or 612. Jos. Ant. 19. 1. 16. — In N. T. and late usage trans. *to disturb, to trouble, to terrify*, Pass. Matt. 24: 6 *μή θροέωθε*. Mark 13: 7. 2 Thess. 2: 2. Sept. for *הַמָּדָה* Cant. 5: 4. — Test. XII Patr. p. 651.

Θρόμβος, ου, ὁ, a large drop, clot, Luke 22: 44 *ιδρώς ὡς θρόμβοι αἵματος*, *his sweat was as it were clots of blood*. — Dioscor. 1. 44, 102. Hdot. 1. 179.

Θρόνος, ου, ὁ, (obsolet. θράω to seat, comp. θράω, θρήνος), a seat, pp. a high seat with a footstool, Hom. Od. 1. 145. ib. 3. 389. ib. 16. 408. Xen. Conv. 9. 2, 3. Comp. Hom. Od. 10. 414 sq. 466 sq. ib. 8. 422. Later and in N. T. a throne, as the emblem of regal authority.

a) pp. as attributed to kings, Luke 1: 52. Acts 2: 30. Sept. for *מִלְכָּא* 1 K. 10: 18. Job 36: 7. al. — Hdian. 1. 8. 8. Xen. An. 2. 1. 4. — Also to God, as the sovereign of the universe, Matt. 5: 34. 23: 22. Acts 7: 49. (comp. Is. 66: 1.) Heb. 4: 16. 12: 2. al. Sept. and *מִלְכָּא* Ps. 47: 9. 103: 19. al. To Jesus as the Messiah, Matt. 19: 28. 25: 31. Rev. 3: 21. 20: 11. al. To the apostles in the kingdom of God, see in *Βασιλεία* b. Matt. 19: 28. Luke 22: 30. Rev. 20: 4. also symbolically to the elders around

God's throne, Rev. 4: 4. 11: 16.—Further, to Satan Rev. 2: 13. 13: 2. (Act. Thom. § 32.) Symbolically to the beast Rev. 16: 10.

b) meton. for *dominion*, Luke 1: 32 καὶ δώσει αὐτῷ τὸν θρόνον Δαβὶδ. Heb. 1: 8 quoted from Ps. 45: 7 where Sept. for מַלְכִי, as also 2 Sam. 3: 10. 7: 13, 16. — Wisd. 7: 8. — Also for a *potentate*, *higher power*, Col. 1: 16 αἵτε θρόνοι, κ.τ.λ. where θρόνοι is spoken generally of earthly or of celestial potentates i. e. archangels. So too Test. XII Patr. p. 548, where the seven heavens and classes of angels are described, in the seventh are said to be θρόνοι, ἐξουσίαι, ἐν αἷς (τοῦρανθ) ἀπὸ ὕμνοι τῷ θεῷ προσφύονται. AL.

Θυάτειρα, ὠν, τὰ, Thyatira, a city of Asia Minor, anciently called Pelopia and Euhippia (Plin. 5. 29), now *Ak-hisar*, situated on the confines of Lydia and Mysia, near the river Lycus, between Sardis and Pergamus. Acts 16: 14. Rev. 1: 11. 2: 18, 24. It was famous for the art of dying purple; comp. the inscription found there, in Kuinoel on Acts l. c. See Rosenm. Bibl. Geogr. I. ii. p. 179, 221 sq. Miss. Herald 1821. p. 251.

Θυγατήρ, τέρας, τρός, ἡ, (see Buttm. § 47), a daughter.

a) pp. and genr. Matt. 9: 18. 10: 35, 37. 14: 6. 15: 22, 28. Mark 5: 35. 6: 22. 7: 26, 29, 30. Luke 2: 36. 8: 42, 49. 12: 53 bis. Acts 2: 17. 7: 21. 21: 9. Heb. 11: 24. Sept. for רַבֵּן Gen. 5: 4, 7. Ex. 2: 5. al. saepiss. — Xen. Cyr. 3. 3. 3. — Trop. as expressing a relation of kindness and tenderness. 2 Cor. 6: 18 εἰς υἱοὺς καὶ θυγατέρας sc. θεοῦ, comp. Jer. 31: 1, 9. Also voc. in a direct address, Matt. 9: 22 θάπου θυγατέρ. Mark 5: 34. Luke 8: 48. So Sept. and רַבֵּן Ruth 2: 8. 3: 10, 11.

b) from the Heb. *daughter*, i. e. a *female descendant*. Luke 13: 16 θυγάτηρ. 1: 5 ἐκ τῶν θυγ. Ἀβραάμ. So Sept. and רַבֵּן Gen. 36: 2. Ex. 2: 1. al.

c) from the Heb. put before names of places, e. g. Luke 23: 28 θυγατέρας Ἰερουσαλὴμ *daughters of Jerusalem*, i. e. born and living there, female inhabitants. So Sept. and רַבֵּן Cant. 2: 7.

3: 5. יְיָ צִיּוֹן Is. 3: 16, 17. 4: 4.—Hence in Sing. θυγατὴρ Σιών *daughter of Sion*, pp. collect. for the inhabitants of Sion, and in poet. personification put for Sion itself i. e. Jerusalem, Matt. 21: 5 et John 12: 15, quoted from Zech. 9: 9. See Gesen. Comm. on Is. 1: 8. Heb. Lex. רַבֵּן no. 5. So Sept. and Heb. יְיָ צִיּוֹן Zech. l. c. Is. 1: 8. 10: 32.

Θυγατήριον, ου, τό, (dimin. of θυγατήρ,) a little daughter, female child, Mark 5: 23. 7: 25. — Athenaeus 13. p. 581. C.

Θυέλλα, ης, ἡ, (θύε,) a tempest, whirlwind, Heb. 12: 18. Sept. for הַרְעָה Deut. 4: 11. 5: 22. — Hom. Od. 5. 317. Aristot. de Mund. 4. Luc. Contempl. 7.

Θύινος, ης, ον, (θύια,) *thyine*, Rev. 18: 12 ξύλον θύινον, *thyine wood*. See Wetstein ad loc. — The θύια or θύια was an evergreen African tree with aromatic wood, from which statues according to Theophrastus and costly vessels were made, Lat. *citrus*; but it is not agreed whether it was a species of cedar, savin, or lignum vitae, which latter constitutes the modern genus *thuja* or *thyia*. Many suppose it to be the *Juniperus oxycedrus* Linn. while others refer it to the *Thuja articulata* Linn. See Rees' Cyclop. art. *Thuja* init. and art. *Juniperus*.

Θυμίαμα, ατος, τό, (θυμίαω,) *incense*, burnt in religious worship, Rev. 5: 8. 8: 3, 4. 18: 13. Sept. for רִיחַן Ex. 30: 7, 8. al. — Jos. Ant. 3. 6. 1. Diod. Sic. 1. 62. — Meton. Luke 1: 10 ὄρα τοῦ θυμ. and v. 11 θυσιαστήριον τοῦ θυμ. *hour and altar of incense*, i. e. for burning incense. Sept. θυσιαστήριον τοῦ θυμ. and רִיחַן Ex. 30: 1, 27.

Θυμιατήριον, ίου, τό, (θυμίαω,) a censer, for burning incense, Heb. 9: 4. Sept. for רִיחַן 2 Chr. 26: 19. Ex. 8: 11.—Jos. Ant. 3. 8. 3. Diod. Sic. 13. 3. Thuc. 6. 46. — Others *altar of incense*, as in Jos. Ant. 3. 6. 8.

Θυμίαω, ὦ, f. ἄσω, (θύμα, θύω,) to burn incense, absol. Luke 1: 9 ἄσας τοῦ θυμιάσαι. Sept. for רִיחַן Ex. 30: 7, 8. al. — Jos. Ant. 3. 8. 3. Diod. Sic. 1. 84.

Θυμομαχέω, ὤ, f. ἔσω, (θυμός, μάχημα), to fight fiercely, Diod. Sic. 17. 38. In N. T. to be greatly offended, to be enraged against, seq. dat. Acts 12: 20. — Pol. 9. 40. 4.

Θυμός, οὔ, ὁ, (θύω, see Plato Cratyl. p. 419. E.) pp. mind, soul, e. g. as the principle of life Hom. Il. 4. 470, 524. ib. 16. 743. as the seat of the will, desire, Il. 6. 439, 444. Hdot. 1. 1. or of the emotions, passions, Il. 1. 196. Od. 4. 366. ib. 14. 361. Theocr. 2. 61.—Hence genr. and in N. T. passion, i. e. violent commotion of mind, indignation, anger, wrath, differing from ὀργή in the mode of conception rather than in the thing signified, see Titm. de Syn. N. T. p. 131 sq. Luke 4: 28 ἐπλήσθησαν πάντες θυμοῦ. Acts 19: 28. Eph. 4: 31 θυμός καὶ ὀργή. Col. 3: 8. Heb. 11: 27. Rev. 12: 12. Sept. for ἡν Gen. 49: 6, 7. Deut. 6: 15. ἡν 1 K. 11: 20. 2 Chr. 34: 21. — Hdtan. 3. 11. 17. Xen. Eq. 9. 2. — Plur. θυμοί, bursts of anger, 2 Cor. 12: 20. Gal. 5: 20.—Jos. B. J. 4. 5. 2. Aristot. Probl. §30. Plut. Coriolan. 1.—Spoken of God, and including the idea of punishment, punitive judgments, Rev. 15: 1. Rom. 2: 8 θυμός καὶ ὀργή, the direst judgments, comp. Sept. and Heb. ἡν Jer. 36: 7. Ez. 5: 13. ἡν Gen. 27: 44. Further, by the Heb. prophets Jehovah is represented as giving to the nations in his wrath an intoxicating cup, so that they reel and stagger to destruction; hence also in N. T. οἶνος τοῦ θυμοῦ τοῦ θεοῦ, wine of the wrath of God, Rev. 14: 10. 16: 19. also 14: 8. 18: 3. and with οἶνος impl. Rev. 15: 7. 16: 1. Comp. Sept. and Heb. Jer. 25: 15. Is. 51: 17. Job 21: 20. Ez. 23: 31, 32, 33. See Gesen. Lex. Heb. art. כּוֹס. By a similar figure, ἡ λυγρὸς τοῦ θυμοῦ τοῦ θεοῦ, Rev. 14: 19 et 19: 15, the wine-press of the wrath of God, in allusion to Is. 63: 3, comp. Joel 4: 18. See Gesen. Comm. on Isa. l. c.

Θυμώω, ὤ, f. ὠσω, (θυμός,) to provoke to anger, Pass. to be angry, to be wrath, Matt. 2: 16. Sept. for חָרָה Judg. 14: 19. 1 Sam. 20: 29. for חָרָה Josh. 3: 5. 5: 9.—Xen. Cyr. 5. 5. 11.

Θύρα, ας, ἡ, a door, plur. αἱ θύραι doors, i. e. perhaps double-doors.

a) pp. and genr. Matt. 6: 6. 25: 10. Mark 1: 33. Luke 11: 7. 13: 25 bis. John 18: 16. 20: 19, 26. Acts 5: 9. 12: 13 τὴν θύραν τοῦ πυλῶνος i. e. a small door or wicket within a larger. So door of a prison Acts 5: 19, 23. 12: 6. 16: 26, 27. of the temple Acts 3: 2. 21: 30. of a fold or enclosure John 10: 1, 2. Mark 11: 4. Symbolically Rev. 3: 20 bis. 4: 1. Sept. for דָּרַךְ Gen. 19: 6, 9, 10. דָּרַךְ Gen. 18: 1, 2, 10. al. — Diod. S. 18. 71. Xen. Cyr. 7. 5. 22. Ag. 8. 7. — Hence τὰ πρὸς τὴν θύραν, i. q. τὸ πρόθυρον, vestibule, porch, Mark 2: 2. (τὰ πρόθυρα Xen. Cyr. 7. 5. 22.) So ἐπὶ θύραις εἶναι to be at the door, i. e. near at hand, Matt. 24: 33. Mark 13: 29. also James 5: 9 πρὸ θυρῶν ἕστημεν.

b) by impl. entrance, e. g. of a cave or sepulchre, mouth, Matt. 27: 60. 28: 2. Mark 15: 46. 16: 3.—Jos. Ant. 10. 11. 6. Hom. Od. 9. 243.—Metaph. access, opportunity, as ἀνοίγειν τὴν θύραν, to set open a door, i. e. to give access, to present opportunity, Acts 14: 27. 1 Cor. 16: 9. 2 Cor. 2: 12. Col. 4: 3. So Rev. 3: 8 θύρα ἀνεῳγμένη, free access to oneself. See in Ἀνοίγω a. Meton. one who is the medium of access to any thing, John 10: 7, 9, ἐγὼ εἰμι ἡ θύρα τῶν προβάτων. — Ignat. ad Philad. § 9 [Χριστός] ἡ θύρα τοῦ πατρὸς, δι' ἧς εἰσέρχονται Ἀβραάμ καὶ οἱ προφῆται.

Θυρεός, οὔ, ὁ, (θύρα,) pp. a door, i. e. a stone for closing the entrance of a cave, Hom. Od. 9. 240, 340.—In later Greek and in N. T. a shield, sc. large and of an oblong shape like a door, trop. Eph. 6: 16 τὸν θυρεὸν τῆς πίστεως. Sept. for חָזַק 2 Sam. 1: 21. חָזַק 1 Sam. 17: 42. 2 Chr. 9: 15.—Jos. Ant. 8. 7. 2. Pol. 6. 23. 2. Diod. S. 5. 30. See Lob. ad Phr. p. 366.

Θυρίς, ἰδος, ἡ, (dimin. of θύρα,) a little door, aperture, Pol. 12. 25. 3. In N. T. a window, Acts 20: 9 καθήμενος ἐπὶ τῆς θυρίδος, where in Eng. in a window. 2 Cor. 11: 33. Sept. for חַלּוּץ Josh. 2: 15, 18, 21. Judg. 5: 28.—Diod. S. 20. 85. Plut. Cato Min. 2.

Θυρωρός, οἱ, ἡ, (θύρα, οὔρος)
a door-keeper, porter, male or female, Mark 13: 34 ὁ θυρ. John 18: 16, 17 ἡ θυρ. Of a shepherd keeping watch at the door of a fold, John 10: 3. — Sept. 2 Sam. 4: 6. Luc. Navig. 22. Xen. Cyr. 8. 8. 20.

Θυσία, ας, ἡ, (θύω,) sacrifice, i. e.

a) pp. the act and rite of sacrificing, mactation, Matt. 9: 13 et 12: 7 ἄρον θύλω καὶ οὐ θύσαν. (comp. Sept. and תָּבַח Hos. 6: 6.) Heb. 9: 26 διὰ τῆς θυσίας αὐτοῦ. 11: 4. So 10: 5, 8, quoted from Ps. 40: 7 where Sept. for תָּבַח — Hdian. 5. 6. 21. Luc. de Sacrif. 1. Xen. Cyr. 3. 3. 34. — Of an expiatory sacrifice for sin, Eph. 5: 2. Heb. 5: 1 θ. ὑπὲρ ἁμαρτιῶν. 7: 27. 8: 3. 9: 9, 23. 10: 1, 11, 12, 26. Heb. תָּבַח, comp. Lev. c. 4. c. 9.

b) meton. the thing sacrificed, victim, the flesh of victims, part of which was burned on the altar, and part given to the priests, see Lev. c. 2. c. 3. Mark 9: 49 πᾶσα θυσία ἀλλ' ἀλωθήσεται. (comp. Lev. 2: 13 where Sept. for תָּבַח.) Mark 12: 33. Luke 13: 1. Acts 7: 41, 42. 1 Cor. 10: 18 οἱ ἐσθιόντες τὰς θυσίας who eat of the victims, as was done by the priests and persons offering the sacrifice, see Lev. 8: 31. Deut. 12: 6, 7, 18, 27. 1 Sam. 2: 13 sq. So Sept. and תָּבַח Deut. 12: 27. Ex. 34: 15. So of birds as a sin-offering, Luke 2: 24. comp. Lev. 12: 6. — Hdian. 8. 6. 14. Luc. de Sacrif. 12. Xen. Mem. 1. 1. 3. — Metaph. 1 Pet. 2: 5 πνευματικὰ θυσίας, comp. Ps. 51: 19. Rom. 12: 1 παρουστῆσαι τὰ σώματα θυσίαν ζῶσαν, see in Ζών a. γ.

c) trop. of service, obedience, praise, offered to God, offering, oblation, Phil. 2: 17 θυσία τῆς πίστεως. 4: 18. So θυσία αἰνέσεως offering of praise, Heb. 13: 15, 16. Sept. for תָּבַח Ps. 107: 22. 116: 17. comp. 50: 23.

Θυσιαστήριον, ου, τό, (θυσιάζω)
an altar, genr. Matt. 5: 23, 24. 23: 18, 19, 20. Rom. 11: 3. Heb. 7: 13. James 2: 21. Sept. for תָּבַח Gen. 8: 20. 12: 7. al. saep. — Jos. Ant. 8. 4. 1. Philo de Vit. Mos. III. p. 151. 13, τὸν δ' ἐν ὑπαίθερ βασιὸν ἀσθῆτα καλεῖν θυσιαστήριον. — Spec. of the altar for burnt offerings in the temple, Matt. 23: 35. Luke 11: 51. So 1 Cor. 9: 13 bis, et 10: 18

καινοὶ τοῦ θυρ. and Heb. 13: 10 παγεῖν ἐκ τοῦ θυρ. i. e. of the victims laid upon the altar. Symbolically in heaven, Rev. 6: 9. 11: 1. 14: 18. 16: 7 ἤκουσα τοῦ θυρ. λέγοντος i. e. a voice from the altar. Sept. and תָּבַח Ex. 30: 27. 35: 15. — Of the altar of incense in the temple, made of gold, comp. 1 Chr. 28: 18. 1 Macc. 1: 21. pp. Luke 1: 11, symbolically in heaven, Rev. 8: 3 bis, 5. 9: 13. Sept. and תָּבַח Ex. 30: 27. 35: 14.

Θύω, f. ὕω, perf. pass. τιθύμαι,
aor. 1 pass. ἐθύην, (Buttm. § 18. n. 2. § 95. n. 4.) to sacrifice, to kill and offer in sacrifice, to immolate, absol. Acts 14: 13 ἡθύε θυόν. c. dat. v. 18. c. acc. et dat. 1 Cor. 10: 20 bis. Sept. for תָּבַח Gen. 46: 1. Ex. 3: 18. 8: 26. al. saep. — Hdian. 2. 13. 4. Luc. D. Deor. 4. 1. Xen. Mem. 1. 3. 3. ib. 2. 2. 13. — So τὸ πάσχα θύειν, to kill the paschal lamb, sc. as a species of sacrifice, Mark 14: 12. Luke 22: 7. 1 Cor. 5: 7. So Sept. and Heb. תָּבַח תָּבַח Deut. 16: 2, 4, 5, 6. also Sept. for תָּבַח תָּבַח Ex. 12: 21. — Hence, as sacrifices were connected with feasting, (see in Θυσία h, and comp. Gen. 31: 54. 1 Sam. 9: 12, 13, 22 sq.) θύειν is also simply to kill, to slaughter, sc. animals for a feast, Matt. 22: 4. Luke 15: 23 τὸν μόσχον τὸν οὐρανὸν θύσατε. v. 27, 30. Acts 10: 13. 11: 7. genr. John 10: 10. So Sept. and תָּבַח 1 Sam. 28: 24. 1 K. 19: 21. Deut. 12: 15.

Θωμάς, ᾧ, ὁ, Thomas, (Heb. טָוִמָּא twin,) one of the twelve apostles, also called Ἀδύμος q. v. Matt. 10: 3. Mark 3: 18. Luke 6: 15. John 11: 16. 14: 5. 20: 24, 26, 27, 28, 29. 21: 2. Acts 1: 13.

Θώραξ, ακος, ὁ, a breast-plate, cuirass, Lat. lorica, i. e. armour covering the body from the neck to the thighs, consisting of two parts, one covering the front and the other the back, Potter Gr. Ant. II. p. 29. Calmet p. 101. So pp. Rev. 9: 9 bis, 17. Sept. for תָּבַח Jer. 46: 4. תָּבַח 1 Sam. 17: 5. Neb. 4: 16. — Ael. V. H. 3. 24. Xen. Mem. 3. 10. 9. — Trop. Eph. 6: 14 τὸν θώρακα τῆς δικαιοσύνης. 1 Thess. 5: 8 θώρακα πίστεως. Comp. Sept. Is. 59: 17. Wind. 5: 19. — In late writers θώραξ is also the breast, chest, thorax, see Passow.

I.

Ἰάειρος, ου, ὁ, *Jairus*, Heb. יָאִיר (he gives light) *Jair*, an officer of a synagogue, Mark 5: 22. Luke 8: 41.

Ἰακώβ, ὁ, indec. *Jacob*, Heb. יַעֲקֹב i. e. heel-catcher, supplanter, Gen. 25: 26. 27: 36, pr. name of two persons in N. T. a) the patriarch of the Jewish nation, Matt. 1: 2. Luke 13: 28. Acts 7: 8, 12, 14. al. Trop. for the posterity of *Jacob*, the Jewish people, Rom. 11: 26. — b) the father of Joseph the husband of Mary, Matt. 1: 15, 16. — Josephus writes the name Ἰακώβος, Ant. 1. 18. 1 sq. AL.

Ἰάκωβος, ου, ὁ, pp. i. q. Ἰακώβ q. v. *James*, pr. n. of two of the apostles:

1. *James the son of Zebedee*, the elder, own brother of John, Matt. 4: 21. 10: 2. Mark 3: 17. Acts 1: 13. al. He was put to death by the elder Herod Agrippa about A. D. 44, Acts 12: 2.

2. *James the Less*, ὁ μικρός Mark 15: 40, the brother of Jude, (Ἰούδας ὁ ἀδελφός τοῦ Ἰακώβου Jude 1. Acts 1: 13. Luke 6: 16,) and like him the son of Mary sister to our Lord's mother and wife of Clopas or Alpheus Matt. 13: 55. 27: 56. Luke 24: 10, comp. John 19: 26; hence called the son of Alpheus Matt. 10: 3. Mark 3: 18. Acts 1: 13; and also the brother i. e. kinsman of our Lord, ὁ ἀδελφός τοῦ κυρίου Gal. 1: 19. Matt. 13: 55. So also Acts 12: 17. 15: 13. 21: 18. Gal. 2: 9, 12; and according to all tradition 1 Cor. 15: 7. James 1: 1. According to Josephus, Ant. 20. 9. 1, James ὁ ἀδελφός Ἰησοῦ τοῦ λεγομένου Χριστοῦ, was put to death by Ananus the high priest after the death of Festus and before the arrival of his successor Albanus, about A. D. 62. — Others unnecessarily suppose James the apostle, James the brother of Jude, and James the brother of our Lord, to be three different persons. AL.

Ἰαμα, αἰος, τό, (ἰάομαι) *healing*, cure, as χαρίσματα ἰαμάτων 1 Cor. 12: 9, 28, 30. Sept. for יִרְמְיָהוּ Jer. 46: 11. יִרְמְיָהוּ Jer. 33: 6.—Pol. 7. 14. 2. Thuc. 2. 51.

Ἰαμβρῆς, οὔ, ὁ, *Jambres*, see Ἰαυρῆς.

Ἰαννά, ὁ, indec. *Janna*, pr. n. of a man Luke 3: 23.

Ἰαννῆς, οὔ, ὁ, *Jannes*, and Ἰαμβρῆς *Jambres*, names of two of the Egyptian magicians who withstood Moses, 2 Tim. 3: 8, comp. Ex. 7: 11 sq. Not found in O. T. but derived by Paul from tradition, which is also preserved in the Targums, Talmud, and Rabbins. See Buxtorf. Lex. Rab. Talm. 945. Fabric. Cod. Pseud. V. T. I. p. 816. Plin. H. N. 31. 1.

Ἰάομαι, ᾶμαι, f. ἄσσομαι, depon. Mid. to heal, to cure, trans. The present, imperf. ἰώμην, and aor. 1 mid. ἰασάμην, have the active signification; while perf. pass. ἰάμαι, aor. 1 pass. ἰάθην, and f. 1 pass. ἰαθήσομαι, retain the passive sense, Buttm. § 113. n. 6. So c. acc. Luke 5: 17 εἰς τὸ ἰᾶσθαι αὐτούς. 6: 19. 9: 2, 11, 42. 14: 4. 22: 51. John 4: 47. Acts 10: 38. 28: 8. Pass. Matt. 8: 8 καὶ ἰαθήσεται ὁ παῖς μου. v. 13. 15: 28. Luke 7: 7. 8: 47. 17: 15. John 5: 13. Acts 3: 11. 9: 34. Pass. seq. ἀπό, to be healed from or of any thing, Mark 5: 29. Luke 6: 17. Sept. for יִרְמְיָהוּ Gen. 20: 17. Lev. 14: 3. 2 K. 20: 8. — Pol. 5. 11. 1. Xen. Ven. 1. 6. Mem. 3. 1. 4. —Metaph. of moral diseases, to heal, to save, sc. from the consequences of one's sins, Matt. 13: 15 μὴ ποιεῖτε . . . ἐπιστρέψετε καὶ ἰάσασθαι αὐτούς, and so John 12: 40 et Acts 28: 27, quoted from Is. 6: 10 where Sept. for יִרְמְיָהוּ. So Luke 4: 18, comp. Is. 61: 1. Heb. 12: 13. James 5: 16. 1 Pet. 2: 24, comp. Is. 53: 5.

Sept. for יָרֵד Ia. 53: 5. 61:1. and parall. with שָׁרַד Jer. 17: 14.

Ἰάρεδ, ὁ, indec. Jared, Heb. יָרֵד (descent), pr. n. of a man Luke 3: 37.

Ἰασις, εως, ἡ, (ἰάομαι,) healing, cure, Luke 13: 32. Acts 4: 22, 30. Sept. for יָרֵד Prov. 3: 8. יָרֵד Prov. 4: 22. Mal. 4: 2.—Antiphon. 140: 34. Plut. ed. R. VIII. p. 712.

Ἰασπις, ιδος, ἡ, jasper, a precious stone of various colours, as purple, cerulean, green, etc. Rev. 4: 3. 21: 11, 18, 19. Sept. for יָרֵד Ez. 28: 13. See Rees' Cyclop. art. Jasper, common. Others in Rev. 1. c. adamant, because Sept. incorrectly for יָרֵד Ex. 28: 18, see Gesen. Lex. art. יָרֵד.

Ἰάσων, ονος, ὁ, Jason, a kinsman of Paul Rom. 16: 21, and his host at Berea Acts 17: 5, 6, 7, 9.

Ἰατρός, οῦ, ὁ, (ἰάομαι,) a physician, Mark 5: 26 πολλὰ παθούσα ὑπὸ πολλῶν ἰατρῶν. Matt. 9: 12. Mark 2: 17. Luke 4: 23. 5: 31. 8: 43. Col. 4: 14. Sept. for יָרֵד 2 Chr. 16: 12. Jer. 8: 22. — Hdian. 3. 15. 4. Xen. Mem. 1. 2. 51.

Ἰδε, once ἰδέ Gal. 5: 2, ἰδὲ being the later form for ἰδέ imper. aor. 2 of ἰδον to see, comp. Butt. §103. I. 4. c. Winer § 6. 1. a. Comp. in Ἐἶδω I. In N. T. often as a particle of exclamation, see, lo, behold! e. g. as calling attention to something present, Matt. 25: 20, 22, 25. Mark 11: 21. John 1: 48. 19: 5 ἰδὲ ὁ ἄνθρωπος. v. 14. Addressed apparently to several, but directed to one, Mark 3: 34. John 1: 29. 7: 26. 11: 36. 19: 4. — In the sense of behold, observe, consider! Mark 15: 4. John 5: 14. Gal. 5: 2. AL.

Ἰδέα, ας, ἡ, (εἶδω,) aspect, appearance, Matt. 28: 3. Sept. for יָרֵד Dan. 1: 13, 15.—Test. XII Patr. p. 742. Diod. Sic. 1. 12. Thuc. 6. 4.

Ἰδιος, ἰα, ον, ουν, one's own, i. e. a) as pertaining to a private person and not to the public, private, particular, individual, opp. to δημιος Hom. Od. 3. 82, to δημόσιος Xen. Vect. 4. 21, to κοινός Jos. B. J. 4. 4. 1. Xen. Hi. 11. 1.

Hence in N. T. adverbially (α) ἰδίᾳ, individually, severally, (opp. to δημοσίᾳ Xen. Hi. 11. 9, to κοινῇ Mem. 2. 6. 38,) 1 Cor. 12: 11 διακρίνῃ ἰδίᾳ ἐκαστῇ καθὼς βούλεται. See Butt. § 115. 4. — Luc. Tox. 49. Xen. Cyr. 6. 2. 34. ib. 8. 1. 2.—(β) κατ' ἰδίαν, privately, by oneself, apart from others, e. g. of an individual, alone, Matt. 14: 13, 23 ἀνέβη εἰς τὸ ὄρος κατ' ἰδίαν. 17: 1. Mark 6: 31. al. Of several as apart from all others Matt. 17: 19. Mark 4: 34. 9: 2, 28. Acts 23: 19. Gal. 2: 2. al. — Jos. B. J. 4. 5. 5. Pol. 4. 84. 8. opp. to κοινῇ 2 Macc. 4: 5.

b) as belonging to oneself and not to another, own, proper, peculiar, viz. (α) denoting ownership, that of which one is himself the owner, possessor, producer, my own, thy own, his own, etc. Of things, Matt. 22: 5 εἰς τὸν ἰδίον ἀγρόν. 25: 15 ἐκαστῇ κατὰ τὴν ἰδίαν δυνάμιν. Mark 15: 20 ἐπέδωκαν αὐτὸν τὰ ἱμάτια τὰ ἰδία. Luke 6: 41, 44. John 5: 43 ἐν ὀνόματι τοῦ ἰδίου. 7: 18. 10: 3, 4. Acts 20: 28. 28: 30. Rom. 10: 3 τὴν ἰδίαν δικαιοσύνην. 14: 5. 1 Tim. 3: 4, 5. 2 Pet. 1: 20 ἰδίας ἐπιλόγου, see in Ἐπιλόγου. 3: 17. al. So εἰς τὴν ἰδίαν πόλιν, one's own city, where one resides Matt. 9: 1, or the seat of one's family Luke 2: 3. ἐν τῇ ἰδίᾳ πατρίδι John 4: 44. Pleonast. with a genit. of person in addition, John 10: 12 οὗ οὐκ εἰσι τὰ πρόβατα ἰδία. 2 Pet. 3: 3, 16. — Sept. Job 2: 11. Ez. 21: 30. Hdian. 4. 11. 8. Xen. Cyr. 1. 1. 1. c. gen. add. Dem. 1244. 24. Plato Menex. p. 247. B. Gorg. p. 502. E. See Lob. ad Phryn. p. 441. — Hence τὰ ἰδία, genr. possessions, property, Luke 18: 28 in Mas. (Xen. Hi. 10. 5.) spec. own house, home, John 19: 27 ἔλαβεν ὁ μαθητὴς αὐτῆς εἰς τὰ ἰδία. 16: 32. Acts 21: 6. (Sept. for יָרֵד Esth. 5: 10. 6: 12. Jambl. Vit. Pythag. 19. Jos. Ant. 8. 15. 4, 6. Pol. 2. 57. 5.) own nation, people, John 1: 11 ἦλθεν εἰς τὰ ἰδία. Also πράσσειν τὰ ἰδία to do one's own business, duties, 1 Thess. 4: 11. (comp. Phryn. et Lob. p. 441.) λαλεῖν ἐν τῶν ἰδίων to speak out of one's own heart, disposition, character, John 8: 44.—Spoken of persons, e. g. ἰδιος ἀδελφός John 1: 42. ἀνὴρ husband 1 Cor. 7: 2. δεσπότης 1 Tim.

6:1. δούλος Matt. 25:14. κύριος Rom. 14: 4. πατήρ John 5: 18. υἱός Rom. 8: 32. συμπύλαις countrymen 1 Thess. 2: 14. ἰδ. προφήται *their own prophets* i. e. of their own country 1 Thess. 2: 15, and with a genit. added ἰδιος αὐτῶν προφήτης Tit. 1: 12, comp. Lob. ad Phr. p. 441. Winer § 22. 7. (Palaeoph. 31. 5. Hadian. 2. 6. 19.) Hence of ἰδιος, i. e. *own household, family*, 1 Tim. 5: 8; *own friends, companions*, John 13: 1. Acts 4: 23. 24: 23; *own people, countrymen*, John 1: 11. Collect. τὸ ἰδιον John 15: 19. — 2 Macc. 12: 22. Jos. B. J. 4. 4. 6. Diod. Sic. 13. 92.

(β) in the sense of *peculiar, particular*, as distinguishing one person from others, e. g. ἰδία διαίεσις Acts 1: 19. 2: 6, 8. δεισιδαιμονία 25: 19. χάρισμα 1 Cor. 7: 7. — Jos. c. Apion. 1. 22 inik. Diod. 8. 11. 26.

(γ) as denoting that which in its nature or by appointment pertains in any way to a person or thing, e. g. Acts 13: 36 Δαβὶδ μὲν γὰρ ἰδίᾳ γενεᾷ υπηρετήσας *his own generation*, in which he lived. 1 Cor. 3: 8 τὸν ἰδιον μισθόν . . . κόνον. 15: 23. Jude 6. Acts 1: 25 εἰς τὸν ἰδιον τόπον *to his own place*, i. e. proper and appointed for him. (Clem. Rom. Ep. I ad Cor. Ignat. ad Magnes § 5, ἕκαστος εἰς τὸν ἰδιον τόπον μίλλει χωρεῖν.) So καὶρός ἰδιος, καίροι ἰδιοι, *own time*, i. e. *due, proper time*, as determined of God, Gal. 6: 9. 1 Tim. 2: 6. 6: 15. Tit. 1: 3.

(δ) sometimes ἰδιος is put instead of a possessive pronoun, without any emphasis, e. g. Matt. 22: 5. 25: 14. 1 Pet. 3: 1, 5. Also i. q. ἑαυτοῦ, 1 Cor. 7: 2 ἕκαστος τὴν ἑαυτοῦ γυναῖκα, καὶ ἑκάστη τὸν ἰδιον ἄνδρα. John 1: 42. See Lob. ad Phryn. p. 441. Winer § 22. 7. AL.

Ἰδωίτης, ου, ὅ, (ἰδιος,) *a private citizen*, opp. to one in a public station, Ael. V. H. 4. 5. Xen. Ag. 11. 6. *an individual*, opp. to the many Jos. Ant. 3. 9. 1. *a private* sc. soldier Xen. An. 1. 3. 11.—In N. T. *plebeian*, i. e. *unlettered, unlearned*. Acts 4: 13 ἄνθρ. ἀγράμματος καὶ ἰδωίτης. 1 Cor. 14: 16, 23, 24. 2 Cor. 11: 6. — Ael. V. H. 4. 15. Xen. Mem. 3. 7. 7. See Wetstein N. T. II. p. 161, 206.

Ἰδοῦ, a demonstrative particle, *lo! behold!* (pp. for ἰδοῦ imp. of aor. mid. ἰδόμεν,) serving to call attention to something external, exterior to oneself; usually put at the beginning of a clause or only with καὶ before it, but sometimes in the middle before words which are to be particularly noted, e. g. Matt. 23: 34. Luke 13: 16. Acts 2: 7. Construed

a) with a nom. and finite verb, Matt. 1: 20 ἰδοῦ ἄγγελος κυρίου καὶ ὄναρ ἐφάρα αὐτῷ. 2: 1, 13. Mark 3: 32. Luke 2: 10. John 4: 35. Acts 9: 11. al. saep. So in quotations from O. T. Matt. 1: 23. 21: 5. Mark 1: 2. Rom. 9: 33; comp. respectively Is. 7: 14. Zech. 9: 9. Mal. 3: 1. Is. 28: 16, in all which Sept. and ἰδοῦ.—Luc. D. Deor. 20. 10. Timon 11.

b) from the Heb. with a nom. simply, where the verb of existence is implied, Matt. 3: 17 ἰδοῦ φωνὴ ἐκ τῶν οὐρανῶν. Luke 5: 12. John 19: 26, 27. Acts 8: 27, 36 ἰδοῦ ὄψωρ. 2 Cor. 6: 2. Rev. 6: 2. So Sept. and ἰדוּה Josh. 9: 25, and so ἰדוּה Num. 23: 17. Gen. 47: 1. al. where Sept. inserts אֵילָן. — Seq. ἐγώ or an equivalent word, expressing resignation, obedience, Luke 1: 38. Heb. 2: 13 quoted from Is. 8: 18 where Sept. for יְהוָה אֱלֹהֵינוּ. So in answers, Acts 9: 10 ἰδοῦ ἐγώ. Sept. for יְהוָה Gen. 22: 11. 1 Sam. 3: 8. Is. 6: 8. AL.

Ἰδουμαία, ας, ἡ, Idumaea, only Mark 3: 8. Heb. מִדְיָן and מִדְיָן, the land of Edom or Mount Seir, the name Idumaea being the softened Greek pronunciation for מִדְיָן, Jos. Ant. 2. 1. 1. This country lay to the S. E. of Palestine along the great valley, El Ghor, which extends from the Dead Sea to the gulf of Akaba, and chiefly on its eastern side which is rough and mountainous. Here dwelt the descendants of Esau, who were always hostile to the Jews; they were conquered by David, 2 Sam. 8: 14; but were first completely subdued by John Hyrcanus about 125 B. C. Jos. Ant. 13. 9. 1. During the Jewish exile they had taken possession of the southern parts of Palestine as far as Hebron, so that the later name Idumaea includes also this region; comp. 1 Macc. 5: 65 with Es. 36: 5. For a

full description of the people and country, see *Bibl. Repoa* III. p. 247 sq.

Ἰδρώς, ὅτιος, ὁ, (*ἰδρος*), sweat, Luke 22: 44 see in *Θρόμβος*. Sept. for *ἰδρῆ* Gen. 3: 19. — 2 Macc. 2: 26. Xen. Mem. 1. 4. 6.

Ἰεζαβήλ, ἡ, indec. *Jezabel*, Heb. *יְזַבְבֵּל* (prob. chaste), comp. the modern Isabella, pr. n. of the impious and idolatrous queen of Ahab, put in N. T. as the emblem of false and idolatrous teachers, Rev. 2: 20. Comp. 1 K. 16: 31. 18: 4. 19: 2. 21: 5 sq. 2 K. 9: 30 sq.

Ἱεράπολις, εως, ἡ, *Hierapolis*, a city of Phrygia celebrated for its warm baths, now called *Bambuk Kulası*, Col. 4: 13. It was situated near the junction of the rivers Clydus and Meander, not far from Colosse and Laodicea. See Rosenm. *Bibl. Geogr.* I. ii. p. 207, 229.

Ἱερατεία, ας, ἡ, (*ἱερατεῖα*), *priesthood*, i. e. *priest's office*, Luke 1: 9. Heb. 7: 5. Sept. for *יְהוֹדָה* Ex. 29: 9. Num. 3: 10. — Aristot. *Polit.* 7. 8.

Ἱερατεύμα, ατος, τό, (*ἱερατεῖα*), *priesthood*, meton. and collect. for *priests*, i. e. Christians, who are said *ἀντὶ τῆς πνευματικῆς θυσίας* 1 Pet. 2: 5, and are called also *βασιλεῖος ἱερατεύμα* v. 9, see in *Βασιλεῖος* a. — Sept. Ex. 19: 6. comp. Is. 61: 6. Rev. 1: 6. 5: 10. 20: 6. Comp. also Test. XII Patr. p. 613.

Ἱερατεῖω, εἰς, ὁ, (*ἱερεύς*), *to be a priest, to officiate as priest*, Luke 1: 8. Sept. for *יָדָה* Ex. 28: 1, 3, 4. — Jos. Ant. 3. 8. 1. Hdtan. 5. 6. 6.

Ἱερεμίας, ου, ὁ, *Jeremiah*, Heb. *יְרֵמְיָהוּ* or *יְרֵמְיָה* (appointed of Jehovah), a celebrated prophet of the O.T. Matt. 2: 17. 18: 14. In Matt. 27: 9 text. rec. a quotation is referred to Jeremiah, *διὰ Ἱερεμίου τοῦ προφήτου*, which is not found in his writings but in Zech. 11: 12, 13. Some Mss. here read *Ζαχαρίου*, others simply *διὰ τοῦ προφήτου*. See Olshausen in loc.

Ἱερεὺς, εως, ὁ, (*ἱερός*), *a priest, one who performs the sacred rites*, τὰ ἱερά. E. g. of heathen priests, ὁ δὲ ἱερεὺς

τοῦ Διὸς Acts 14: 13. Sept. ἰ. τοῦ Βααλ for *יְהוָה* 2 K. 11: 18. 2 Chr. 23: 17. — Hdtan. 1. 9. 6. Xen. Conv. 8. 40. — Of the Jewish priests, the descendants of Aaron, genr. Matt. 8: 4 *συντὸν δαΐμον τῷ ἱερεῖ*. 12: 4, 15. Mark 1: 44. 2: 26. Luke 1: 5. 5: 14. 6: 4. 10: 31. 17: 14. John 1: 19. Acts 6: 7. Heb. 9: 6. They were divided into 24 classes for the service of the temple, 1 Chr. c. 24, and the heads of these classes were sometimes called *ἀρχιερεῖς*, see in *Ἀρχιερεῖς* b. These seem to be meant Acts 4: 1. Sept. everywhere for *יְהוָה*, as Lev. 1: 5 sq. — Spoken of the high priest, ὁ ἱερεὺς, or *ἱερεὺς μέγας* (Heb. 10: 21), Acts 5: 24. Heb. 7: 21, 23. 8: 4 bis. 10: 11. So Sept. and *יְהוָה* Ex. 35: 18. 38: 21. ὁ ἰ. ὁ μέγας for *יְהוָה* Lev. 21: 10. Num. 35: 25, 28. So of Melchisedec as a high priest of God, Heb. 7: 1, 3. Of Jesus as a spiritual high priest, Heb. 5: 6 coll. v. 5. 7: 11, 15, 17, 21. 10: 21. — Trop. Christians also are called *ἱερεῖς τῷ θεῷ*, *priests unto God*, as yielding him spiritual sacrifices, Rev. 1: 6. 5: 10. 20: 6. Comp. 1 Pet. 2: 5, and see in *Ἱερατεύμα*.

Ἱεριχώ, ἡ, indec. *Jericho*, Heb. *יְרִיחוֹ*, pr. n. of a city in the tribe of Benjamin, about 20 miles east of Jerusalem and 5 from the Jordan, situated at the foot of the mountains which border the valley of the Jordan and Dead Sea. It was destroyed by Joshua, Josh. 6: 26, but was afterwards rebuilt 1 K. 16: 34, and became the seat of schools of the prophets 2 K. 2: 5, 15. The land around Jericho was exceedingly fertile, abounding in palm-trees and roses, *עֵץ תְּמָרִים, פִּילֵס פִּינְיָנִים*, city of palm-trees, Deut. 34: 3. *ὡς φυτὰ ῥόδου ἐν Ἱεριχῷ* Eccus. 24: 14,) and yielding large quantities of the opobalsam, or balsam of Gilead, so highly prized in the East. Jos. Ant. 4. 6. 1, *Ἱεριχὼ πόλις εὐδαίμων αὐτῇ φοινίκας τε φέρειν ἀγαθὴν, καὶ βάλσαμον τενομένην*, comp. Calmet art. *Balsam*. Its site is now occupied by an inconsiderable village called *Richa*. See Reland *Palaest.* p. 829. Rosenm. *Bibl. Geogr.* II. ii. p. 153 sq. Calmet art. *Jericho*. — Matt. 20: 29. Mark 10: 46 bis. Luke 10: 30. 18: 35. 19: 1. Heb. 11: 30.

Ἱερόθυτος, ου, ὁ, ἡ, adj. (ἱερός, θύνα,) *offered in sacrifice, sacrificed*, spoken of the flesh of victims, 1 Cor. 10: 19, 28, in Mss. for the common *εἰδωλόθυτος*. — Aristot. Oec. 2. 20. Plut. ed. R. VIII. p. 908. 14. See Lob. ad Phryn. p. 159.

Ἱερόν, οὔ, τό, (pp. neut. of ἱερός,) *a temple*, i. e. a consecrated place, including the proper temple or fane, ναός, and all its courts and appurtenances, comp. Diod. Sic. 1. 15. Tittm. de Syn. N. T. p. 178 sq. Spoken of a heathen temple, Acts 19: 27 Ἀγρίμυδος ἱερόν. — 1 Macc. 10: 84. Luc. Ver. Hist. 1. 32. Xen. Ag. 11. 1. — Elsewhere only of the temple in Jerusalem, Heb. יְהִיָּהּ יְהוָה Sept. *oikos κυρίου* 1 K. 6: 1, 37. 7: 12. Ia. 66: 1. יְהוָה יְהוָה Sept. *oikos τοῦ θεοῦ* Ezra 3: 8. In N. T. always in reference to the temple as rebuilt by Herod the Great, and minutely described by Josephus, Ant. 15. 11. 3 sq. B. J. 5. 5. 1 sq. According to him the whole circuit of the temple, τὸ ἱερόν, consisted of three parts or enclosures, περιβόλος, viz. the proper temple or ναός (B. J. 5. 5. 1, 4) in the midst, and two circular courts or areas around it, one exterior to the other. The first or outer court or enclosure, περιβόλος, which was also the lowest and surrounded the whole temple, was open for all, and contained the porches, piazzas, where the people collected, and where things and animals pertaining to the sacrifices were bought and sold, and also money exchanged, ἡρώδει Buxt. Lex. Chald. 793; it is often called by christian writers the 'court of the Gentiles,' Lightfoot Opp. I. p. 415, 590. ed. Ultraj. From this to the second or inner court or enclosure, τὸ δεύτερον ἱερόν Jos. B. J. 5. 5. 2, was an ascent of fourteen steps, and then of five more; this was divided into the court (or separate place) of the women and the court of Israel or of the priests; it is called by Josephus l. c. ἄγιον, and none but such as were clean were permitted to enter it; here too the sacrifices were prepared and offered, for here stood the altar of burnt-offerings before the entrance of the ναός, Jos. Ant. 8. 4. 1. ib. 15. 14. 5. comp. Matt. 23: 35. The third

and highest enclosure, περιβόλος, was the temple itself, ναός, τὸ ἱερόν τριτὸν Jos. Ant. 15. 11. 5, into which only the priests might enter, comp. Luke 1: 9, 10, and which was divided into two parts, the sanctuary, τὸ ἅγιον, and the holy of holies, τὸ ἅγιον ἁγίων. The whole temple therefore consisted strictly of two parts, ὁ ναός, and τὸ πρόναον or the courts and appurtenances. Hence τὸ ἱερόν is put for the whole, and also for the πρόναον, but not for the ναός. E. g.

a) genr. and for the whole, Matt. 24: 1 bis, τὰς οἰκοδομὰς τοῦ ἱεροῦ. Mark 13: 1. 3. Luke 21: 5. 22: 52.

b) of the courts, πρόναον, Matt. 12: 5 οἱ ἱερεῖς ἐν τῷ ἱερὶ τὸ σάββατον βιβήλουσι. Mark 11: 11. Luke 2: 27, 37. 18: 10. Acts 2: 46. 3: 1 sq. 21: 26 sq. al.

c) of the outer court, where things were bought and sold, Matt. 21: 12 τοὺς πωλοῦντας καὶ ἀγοράζοντας ἐν τῷ ἱερῷ. v. 14, 15. Mark 11: 15, 16. al. Here too Jesus disputed and taught, Matt. 21: 23. 26: 55. Mark 11: 27 ἐν τῷ ἱερῷ παραπονούτος αὐτοῦ. Luke 2: 46. John 5: 14. 7: 14, 28. al. So the apostles Acts 5: 20, 21, 25, 42.

d) Matt. 4: 5 et Luke 4: 9 τὸ πτερύγιον τοῦ ἱεροῦ, *the pinnacle of the temple*, i. e. prob. the apex or summit of Solomon's porch, which Josephus describes (Ant. 20. 9. 7) as being exterior to the ναός on the east side, and built up to the giddy height of 400 cubits (?) from the foundation in the valley of the Cedron below; comp. Ant. 15. 11. 3. Al.

Ἱεροπρεπής, ἐός, οὗς, ὁ, ἡ, adj. (ἱερός, πρέπω,) pp. *becoming to a sacred place or person, hence becoming to religion*. Tit. 2: 3 ἐν καταστάσει ἱεροπρεπείς i. e. in their conduct adorning the christian profession, comp. 1 Tim. 2: 2. — Jos. Ant. 11. 8. 5. Plut. ed. R. VI. p. 37. 12. Xen. Conv. 8. 40.

Ἱερός, ὁ, ὄν, *sacred, consecrated to God*, Hdtian. 5. 5. 5. Xen. An. 4. 7. 21. In N. T.

a) 2 Tim. 3: 15 τὰ ἱερὰ γράμματα, *the sacred writings, holy scriptures*, i. e. the O. Test. comp. v. 16. — 2 Macc. 8: 23. Jos. Ant. 2. 16. 5 ἐν ταῖς ἱεραῖς βιβλίαις.

b) τὰ ἱερά, *sacred things, sacred rites*, 1 Cor. 9: 13 οἱ τὰ ἱερά ἐργαζόμενοι, *those performing the sacred rites*, ministering in holy things.—Luc. Pseudol. 12. Xen. Cyr. 7. 1. 1.

Ἱεροσόλυμα, *Jerusalem*, see in Ἱερουσαλήμ.

Ἱεροσολυμίτης, ου, ὁ, *a Jerusalemite*, one from Jerusalem, Mark 1: 5. John 7: 25.—Jos. de Vita sua § 65.

Ἱεροσυλέω, ᾧ, f. ἦσω, (ἱερόσυλος,) *to rob temples, to commit sacrilege*, trop. to rob God of due honour, worship, obedience, Rom. 2: 22.—pp. Pol. 31. 4. 10.

Ἱερόσυλος, ου, ὁ, ἡ, (ἱερόν, συλάω,) *robbing temples, sacrilegious*, as subst. *temple-robber*, Acts 19: 37.—2 Macc. 4: 42. Xen. Mem. 1. 2. 62.

Ἱερουργέω, ᾧ, f. ἦσω, (ἱερουργός fr. ἱερόν and obsolet. ἔργον,) i. q. τὰ ἱερά ἐργάζω, *to perform sacred rites, espec. sacrifice, to officiate as priest*, Jos. Ant. 6. 6. 2. Hdian. 5. 3. 16. In N. T. trop. in the christian sense, Rom. 15: 16 ἱερουργοῦντα τὸ εὐαγγέλιον *ministering as a priest* [in respect to] *the gospel*. Buttm. § 131. 6.—4 Macc. 7: 8 τοὺς ἱερουργοῦντας τὸν νόμον ἰδίᾳ αἵματι.

Ἱερουσαλήμ, ἡ, indec. *Jerusalem*, Chald. ܝܪܘܫܠܝܡ, Heb. יְרוּשָׁלַיִם (for יְרוּשָׁלַיִם dwelling of peace) in the earlier books; so once in Matt. 23: 37 and Mark 11: 1, often in the writings of Luke and Paul, and usually in Sept. Also Ἱεροσόλυμα, ων, τὰ, Heb. dual יְרוּשָׁלַיִם in the later books, perhaps in allusion to the two parts of the city, ἡ ἄνω ἀγορά καὶ ἡ κάτω πόλις; so in all the Gospels, in Acts, and thrice in Galatians; also in Josephus. Further Ἱεροσόλυμα, ἡ, indec. only Matt. 2: 3. 3: 5, meton. for the inhabitants.—This celebrated city, the capital of Palestine, was the seat of true religion under the Jewish theocracy, and also the chief scene of our Saviour's ministry and the central point from which his gospel was promulgated. Hence it is often called the Holy City, and among the Arabs of the present day its current name is *El Kods*, the Holy. It is situated near the middle of Palestine,

among the mountains, nearly 40 miles distant from the Mediterranean, and some 25 from the Jordan and Dead Sea. It lay on the confines of Judah and Benjamin, mostly within the limits of the latter, but was reckoned to the former. Its most ancient name was *Salem*, Heb. שֶׁלֶם, Gen. 14: 18. Ps. 76: 3; then *Jebus*, יְבוּס, as belonging to the Jebusites, Judg. 19: 10, 11. David first reduced it, 2 Sam. 5: 6, 9, and made it the capital of his kingdom, whence it is also called the city of David, דָּוִד יָרֵךְ. It was destroyed by the Chaldeans, 2 K. c. 24, 25, but rebuilt by the Jews on their return from exile; and at a later period Herod the Great expended large sums in its embellishment. Jerusalem as it existed in the age of Christ, is described by Josephus, B. J. 5. 4. 1 sq. The city was built chiefly on three hills: *Sion* on the south, which was the highest, and contained the citadel, the palace, and the upper city, called by Josephus ἡ ἄνω ἀγορά; *Moriah*, on which stood the temple, a lower hill on the northeast quarter of *Sion*, and separated from it by a ravine; *Akra*, lying north of *Sion* and covered by ἡ κάτω πόλις, the most considerable portion of the whole city. After the destruction of Jerusalem by the Romans about A. D. 70, they endeavoured to root out its very name and nature as a sacred place, from the hearts and memory of the Jewish nation. In A. D. 136 the emperor Adrian caused all the remaining buildings to be demolished, and erected a new city which he called *Aelia Capitolina*; and it was only in the beginning of the fourth century, after Constantine had embraced Christianity, that the name Jerusalem was again restored. See Josephus l. c. Reland Palaest. p. 832 sq. Rosenm. Bibl. Geogr. II. ii. p. 202 sq. 235 sq. Mias. Herald 1824. p. 40.—In N. T.

a) pp. the city itself, as ἡ Ἱερου. Mark 11: 1. Luke 2: 25, 36. Rom. 15: 19, 25. al. τὰ Ἱερ. Matt. 2: 1. 4: 25. Mark 3: 8. Gal. 1: 17, 18. 2: 1. al.

b) meton. for the inhabitants of Jerusalem; only in fem. ἡ Ἱεροσόλυμα. Matt. 2: 3 πᾶσαι Ἱερ. 3: 5. ἡ Ἱερου. Matt. 23: 37. Luke 13: 34.

e) metaph. *Jerusalem for the Jewish state, church, dispensation*, spoken (α) of the former or Mosaic dispensation, Gal. 4: 25 ἡ νῦν Ἰερουσαλήμ.—(β) of the latter or Christian dispensation, the Redeemer's kingdom, of which the spiritual Jerusalem is the seat. Gal. 4: 26 ἡ ἄνω Ἰερουσαλήμ. Heb. 12: 22 Ἰερ. ἐπουράνιος. Rev. 3: 12 ἡ καινὴ Ἰερ. 21: 2, 10. AL.

Ἰερουσύνη, ης, ἡ, (ἱερός,) *priesthood, priest's office*, Heb. 7, 11, 12, 14, 24.—1 Macc. 2: 54. Jos. Ant. 5. 10. 4. Plato de Leg. 6. p. 759. B.

Ἰεσσαί, ὁ, indec. *Jesse*, Heb. יְשׁוּעָה (rich), pr. n. of the father of David Matt. 1: 5, 6. Luke 3: 32. Acts 13: 22. Rom. 15: 12.

Ἰεφθάε, ὁ, indec. *Jephthah*, Heb. יִפְתָּח (he delivered), a leader, עָשָׂה, of Israel, whose rash vow fell upon his daughter, Heb. 11: 32. See Judg. c. 11, 12.

Ἰεχονίας, ου, ὁ, *Jechonias*, Heb. pp. יְהוֹיָכִן (Jehovah appointed) *Jehoiachin*, also written יְהוֹיָחִין and יְהוֹיָחִי *Jechoniah*, a king of Judah about 600 B. C. son of Jehoiakim and grandson of Josiah, Matt. 1: 11, 12. Comp. 1 Chr. 3: 15, 16. 2 K. 24: 8 sq. 2 Chr. 36: 8 sq. 2 K. 25: 27.—In Matt. i. c. he is said to be the son of Josiah; the name of Jehoiakim, Ἰωακίμ, being omitted in the genealogy in text. recept. though found in Mss.

Ἰησοῦς, ὁ, gen. and dat. Ἰησοῦ, acc. Ἰησοῦν, *Jesus*, Heb. יְהוֹשֻׁעַ (Jehovah his help), contr. יֵשׁוּעַ Neh. 8: 17, pr. n. of three persons in N. T.

1. *Jesus*, the Christ, the Saviour of men, Matt. 1: 1, 16. al. saepiss. AL.

2. for *Joshua*, the successor of Moses and leader of Israel, Acts 7: 45. Heb. 4: 8. non al.

3. *Jesus*, surnamed *Justus*, a fellow-labourer with Paul, only Col. 4: 11.

Ἰκανός, ἡ, ὅν, (ἵκα, ἱάνω,) pp. coming to, reaching to, and hence *sufficing*, i. e.

a) *sufficient*, (α) of things, enough. 2 Cor. 2: 6 ἱκανόν τῷ τοιοῦτῳ ἡ ἐπιτιμία αὐτῇ, where for the neut. see

Buttm. § 129. 6. Luke 22: 36 ἱκανόν ἐστὶ ἡ εὐχρησία, desist. Sept. for ἡ Is. 40: 16. Ex. 36: 5. עֲצָה Gen. 30: 15.—Diod. Sic. 1. 60 ult. Xen. Mem. 4. 2. 38.—Hence τὸ ἱκανόν *satisfaction*, e. g. τὸ ἱκ. ποιῆν τινα, to make satisfaction, to satisfy, Mark 15: 15. (Pol. 32. 7. 13. App. de Reb. Punic. § 74.) τὸ ἱκ. λαβεῖν, to take satisfaction i. e. security, Acts 17: 9.—(β) Of persons, *adequate, competent*, seq. πρὸς τι, 2 Cor. 2: 16 πρὸς ταῦτα τίς ἱκανός; (Pol. 23. 17. 4.) Seq. infin. aor. 2 Cor. 3: 5. 2 Tim. 2: 2 (Jos. Ant. 1. 1. 1. Xen. Cyr. 1. 2. 10, 15.) So in the sense of *competent, worthy*, seq. infin. aor. Matt. 3: 11 οὐ οὐκ εἰμὶ ἱκανός τὰ ὑμ. βαπτίσαι. Mark 1: 7. Luke 3: 16. pres. 1 Cor. 15: 9. (Hdot. 8. 36. Dio Chrya. VII. p. 117. D.) seq. ἵνα, Matt. 8: 8. Luke 7: 6.

b) spoken of number or magnitude, *abundant, great, much*, plur. *many*. Matt. 28: 12 ἀγύγνια ἱκανά. So ὄχλος ἱκανός a great multitude Mark 10: 46. Luke 7: 12. Acts 11: 24, 26. 19: 26. λαὸς ἱκ. Acts 5: 37. also Luke 7: 11. 8: 32. 23: 9. Acts 12: 12. 14: 21. 19: 19. 20: 8, 37. 22: 6. 1 Cor. 11: 30. Sept. for רַב Ez. 1: 24.—1 Macc. 13: 49. Jos. Ant. 5. 7. 4. Xen. An. 4. 8. 25.—So of time, ἱκαναὶ ἡμέραι, *many days*, Acts 9: 23, 43. 18: 18. 27: 7. ἱκανός χρόνος, a long time, genit. Acts 27: 9. dat. Acts 8: 11. acc. 14: 3. acc. χρόνους ἱκανούς Luke 20: 9. So ἐκ χρόνων ἱκανῶν of a long time Luke 8: 27. ἐξ ἱκανοῦ id. Luke 23: 8. ἐφ' ἱκανόν a long while Acts 20: 11.—Palaeoph. 28. 2. Aristoph. Plut. 1093.

Ἰκανότης, ητος, ἡ, (ἱκανός,) *sufficiency, competency, ability*, 2 Cor. 3: 5.—Lysias Frag. 27. 35. Hesych. ἱκανότης· δύναμις, ισχύς.

Ἰκανόω, ᾧ, f. ὠσω, (ἱκανός,) to make *sufficient*, to render *competent* or *worthy*, c. acc. 2 Cor. 3: 6. Col. 1: 12.—Pass. to be satisfied Dion. Hal. Ant. 2. 74.

Ἰκετηρία, ας, ἡ, (fem. of ἱκετήριος fr. ἱκέτης,) pp. *the suppliant-branch* i. e. the olive-branch which suppliants held in the hand, εὐαία or εὐαβδος being impl. Hdot. 5. 51. Diod. S. 17. 22, 102.—In N. T. *supplication*, Heb. 5: 7 δεή-

σῶς καὶ ἡσυχίας.—2 Macc. 9: 18. Pol. 3. 112. 8.

Ἰκμάς, ἄδός, ἡ, *moisture, dampness*, Luke 8: 6. Sept. for יִרְיָ Jer. 17: 8.—Jos. Ant. 3. 1. 3. Plut. ed. R. VIII. p. 738. 9.

Ἰκόνιον, ου, τό, *Iconium*, a large and populous city of Asia Minor, now *Konia*. It lay near the confines of Phrygia, Lycaonia, and Pisidia, and is assigned to Phrygia Xen. An. 1. 2. 1, to Lycaonia Strabo 12. p. 385. Plin. H. N. 5. 27, to Pisidia Amm. Marc. 14. 6; probably on account of the shifting boundaries of these provinces.—Acts 13: 51. 14: 1, 19, 21. 16: 2. 2 Tim. 3. 11.

Ἰλαρός, ἄ, ὄν, (Ἰλαος,) *Lat. hilaris*, i. e. *cheerful, joyous*, e. g. ἡ δότις 2 Cor. 9: 7. Sept. for יִצְחָק Prov. 22: 8.—Luc. D. Deor. 18. 2. Xen. Mem. 2. 7. 12.

Ἰλαρότης, ητος, ἡ, (Ἰλαρός,) *cheerfulness, alacrity*, Rom. 12: 8 ἐν ἰλαρότητι i. q. ἰλαρῶς, *cheerfully*. Sept. for יִצְחָק Prov. 18: 22.—Act. Thom. § 14. Dioc. Sic. 16. 11 init.

Ἰλάσσομαι, ἑ. ἄσσομαι, (Ἰλαος,) a Middle verb without an Active form except in a later age, see Passow s. voc. Buttm. §114. §113. 3. — *to reconcile to oneself*, sc. by expiation, *to propitiate*, τὸν θεόν Jos. Ant. 6. 6. 5. τοὺς θεοὺς Xen. Oec. 5. 20. In N. T. c. acc. τὰς ἁμαρτίας *to propitiate as to sins, to make propitiation for sins*, Heb. 2: 17. So Sept. c. dat. for רָפָא Ps. 65: 4. 79: 9. — Aor. 1 imperat. ἰλάσθητι in the pass. sense, *be propitious, be merciful*, c. dat. Luke 18: 13. Comp. Buttm. §113. n. 6. Sept. for רָפָא Ps. 25: 11. Dan. 9: 19. — Phavorin. ἰλάσθητι· ἡμῶς μοι γένοιτο.

Ἰλασμός, οὔ, ὁ, (ἰλάσσομαι,) *propitiation, expiation*, for concr. propitiator, 1 John 2: 2. 4: 10. pp. Sept. for רָפָא Ps. 130: 4. רָפָא Num. 5: 8. רָפָא Ex. 44: 27.—2 Macc. 3: 33.

Ἰλαστήριος, α, ον, (ἰλάσσομαι,) *propitiatory, expiatory*, e. g. ἡ μνήμη Jos. Ant. 16. 7. 1. In N. T.

a) masc. ὁ ἰλαστήριος, a *propitiator*, one who makes propitiation Rom. 3: 25.

b) neut. τὸ ἰλαστήριον, *mercy-seat*, Heb. 9: 5, pp. the lid or cover of the ark of the covenant, Heb. כִּפְתֹּלִים i. e. simply *cover*, but rendered by Sept. ἰλαστήριον in allusion to Pi. כִּפְּרָה to make expiation, and because the high priest was accustomed once a year to sprinkle upon the lid of the ark the blood of an expiatory victim, see Lev. 16: 11 sq. Sept. for כִּפְּרָה Ex. 25: 17—22. Lev. 16: 13—15.

Ἰλεως, ω, ὁ, ἡ, adj. (Attic for Ἰλαος,) of the gods, *appeased, propitious*, Xen. Cyr. 2. 1. 1. of men *cheerful*, Ael. V. H. 2. 10.—In N. T. of God, *propitious, merciful*, c. dat. Heb. 8: 12 ἡμεῖς ἵσομαι ταῖς ἀδικίαις i. e. I will pardon them. So Sept. ἡμεῖς ἡμεῖς for רָפָא 2 Chr. 6: 25, 27. Jer. 31: 34, 36.—c. dat. pers. Xen. Cyr. 1. 6. 3. Mem. 1. 1. 9. — From the Heb. ἰλεως σοι sc. ἵστα ὁ θεός, God be *merciful to thee*, God *forgive thee*, i. q. God forbid, μὴ γένοιτο, far be it from thee! as an exclamation of aversion, Matt. 16: 22. So Sept. for יִרְיָ 2 Sam. 20: 20. 23: 17. 1 Chr. 11: 19. — 1 Macc. 2: 21. Comp. in Ἰλομαι I. c.

Ἰλλυρικόν, οὔ, τό, *Illyricum*, now *Illyria*, a country of Europe on the eastern shore of the Adriatic gulf, north of Epirus and west of Macedonia. Dalmatia formed a part of it. Rom. 15: 19.

Ἰμάς, ἄντιος, ὁ, a *thong, strap*, of leather, genr. Xen. Cyr. 6. 2. 32. In N. T. spec.

a) plur. *thongs* with which the hands of captives or criminals were bound and then drawn up into the position for scourging, Acts 22: 25 προτίθενται αὐτὸν τοῖς ἱμάσι. — Eccles. 30: 26. 4 Macc. 9: 11. Luc. Asin. 23.—Others, a *scourge*.

b) a *shoe-latchet*, the thong by which a shoe or sandal was fastened to the foot, Mark 1: 7. Luke 3: 16. John 1: 27. Sept. for ἡ ἰμάξ Ia. 50: 27.—Plut. Symp. IV. qu. 2. § 3. Xen. An. 4. 5. 14.

ἱματίῳ, f. ἱμα, (ἱμάτιον,) to clothe, in N. T. only Pass. perf. part. ἱματισμένος, clothed, Mark 5: 15. Luke 8: 35. — Suid. ἱματισμένος ἱμάτια ἐνδιδυμένος.

ἱμάτιον, ου, τό, (ἱμα, εἶμα,) a garment, c. g.

a) genr. any garment, Matt. 9: 16 ἐπὶ ἱματίῳ παλαιῷ. 11: 8. Mark 2: 21. Luke 5: 36. 7: 25. Heb. 1: 11. al. saep. Plur. τὰ ἱματία, garments, clothing, raiment, including the outer and inner garment, mantle and tunic, Matt. 17: 2 τὰ δὲ ἱμάτια αὐτοῦ ἐγένετο λευκά. 24: 18. 27: 31, 35. Mark 15: 24. John 13: 4, 12. James 5: 2. Rev. 4: 4. al. saep. So in the phrase to rend the clothes, Matt. 26: 65. Acts 14: 14. 16: 22. 22: 23. Sept. sing. for יָגֵז Ps. 102: 27. Is. 50: 9. Plur. Gen. 27: 27. 38: 19. also 2 Sam. 1: 2. 3: 31. 2 K. 5: 8. — Luc. Dial. Meretr. 8. 1. Aeschin. 26. 14. Xen. An. 7. 5. 5.

b) the outer garment, mantle, pallium, different from the tunic or χιτὼν and worn over it, comp. Acts 9: 39. Ael. V. H. 4. 22. Diod. Sic. 4. 38. It seems to have been a large piece of woollen cloth nearly square, which was wrapped around the body or fastened about the shoulders, and served also to wrap oneself in at night, Ex. 22: 26, 27; hence it might not be taken by a creditor, though the tunic could be, comp. Ex. l. c. Matt. 5: 40. Luke 6: 29. See Jahn § 122. So Matt. 9: 20, 21. 14: 36. John 19: 2. Acts 12: 8. al. saep. Plur. τὰ ἱματία, outer garments, which were often laid aside, Acts 7: 58. 22: 20. Matt. 21: 7, 8. al. Sept. for יָגֵז Ex. 22: 26, 27. 1 Sam. 21: 10. Is. 3: 6, 7. — Luc. D. Mort. 10. 8. Palaeph. 52. 6. Xen. Mem. 2. 7. 5. Al.

ἱματισμός, οὔ, ὁ, (ἱματίῳ,) clothing, raiment, l. e. genr. clothes, garments, Luke 7: 25 οἱ ἐν ἱματισμῷ ἐνδύοντες. 9: 29 coll. Mark 9: 3. Acts 20: 33. 1 Tim. 2: 9. So Matt. 27: 35 et John 19: 24 quoted from Ps. 22: 19 where Sept. for יָגֵז. Sept. also for יָגֵז 1 K. 22: 30. 2 K. 7: 3. — Pol. 6: 15. 4. Plut. Alex. M. 39 pen.

ἱμεῖρω, also ἱμεῖρομαι depon. (ἱμερός,) a defective verb, see Passow in voc. Buttm. Ausf. Sprachl. II. p. 156. — to long for, and hence to have a strong affection for, c. c. gen. 1 Them. 2: 8 in text. rec. ἱμερόμενοι ὑμῶν. Others ὁμερόμενοι q. v. Sept. for יָדַח Job 3: 21. — Pol. 1. 66. 8. Dem. 422. 6.

ἵνα, conjunct. that, construed usually with the Subjunctive, seldom with the Optative, often with the Indicative, pp. τελικῶς or final, as marking the end, purpose, cause for or on account of which any thing is done, to THE END THAT, IN ORDER THAT it might or may be so and so; but also ἐκφατικῶς, ecclastic, as marking simply the event, result, upshot of any action, that in which the action terminates, so THAT it was, is, will be, so and so. Some late writers have denied this ecclastic use of ἵνα, e. g. Fritzsche Comm. in Matt. p. 836. Beyer in Winer's Neue krit. Journ. IV. 418. Lehmann ad Lucian. T. I. p. 71. On the other hand it has been amply established by Steudel in Bengel's Neue Archiv IV. p. 504 sq. and especially by J. A. H. Tittmann De usu Particularum in N. T. subjoined to his work De Synon. in N. T. Lib. II. Lips. 1832. p. 32 sq. translated in Bibl. Repos. for Jan. 1835. See genr. Matth. § 620. Herm. ad Vig. p. 850 sq. p. 556 sq. Winer § 42. p. 237. § 57. p. 382 sq. Still, these two significations are often so nearly related, that the distinction then consists rather in a different mode of conception than in any thing essential.

1. pp. τελικῶς, as marking the final end, purpose, cause, to the end that, in order that, and ἵνα μή, in order that not, lest.

A) With the Subjunctive. a) preceded by the present or an aorist of any mood except the Indicative, or by the perfect in a present sense, John 6: 38. Here the Subjunct. marks what it is supposed will really take place, comp. Winer § 42. b. p. 237. Matth. § 518. Herm. ad Vig. p. 791, 850. — Matt. 9: 6 ἵνα διὰ σιδήρεως . . . τὸς λίγας, to the end that ye may know, comp. Mark 2: 10 et Luke 5: 24. Matt. 18: 16. 19: 16. Luke 8: 10. 12: 36. John 1: 7 οὗτος ἡλθεν

εἰς μαρτυρίαν, ἵνα μαρτυρήσῃ παρὶ κ. τ. λ. 5: 34 ταῦτα λέγει, ἵνα ὑμεῖς σωθῆτε. 6: 38 καταβίβηκα ἐκ τοῦ οὐρανοῦ, οὐχ ἵνα ποιῶ τὸ θέλημα τὸ ἐμόν. 11: 4. 17: 21 ἵνα ὁ κόσμος πιστεύσῃ. Acts 16: 30. Rom. 1: 11. 1 Cor. 9: 12. 2 Cor. 4: 7, 10, 11. Gal. 6: 13. James 4: 3. al. *saepius*. ἵνα μὴ Luke 8: 12. John 7: 23. Rom. 11: 25. al.—Hom. Od. 2. 111. Xen. Cyr. 1. 3. 9.

b) preceded by the *imperative*, the Subjunctive as above in a. E. g. after imper. *pnea* Luke 21: 36 ἀγρυπνεῖτε... ἵνα καταβιβάσῃ κ. τ. λ. John 7: 3. 1 Cor. 7: 5 bis. Eph. 4: 28. 6: 3. 1 Tim. 5: 7. al. ἵνα μὴ Matt. 7: 1. John 5: 14. 1 Cor. 11: 34. al. After an imper. aor. Matt. 14: 15 ἀπόλυσον τοῖς ὄχλους, ἵνα ἀπὸ θύρας ἀγορεύσωσιν κ. τ. λ. Mark 15: 32. Luke 16: 9. 1 Cor. 3: 18. Eph. 6: 13. al. ἵνα μὴ Matt. 17: 27. John 4: 15. Heb. 12: 13. al. So after an exhortation, e. g. ἀγωνίαν Mark 1: 38. also Luke 20: 14. Rom. 8: 8. After an imperat. implied Matt. 28: 5. John 1: 22. 1 Pet. 4: 11. — Sept. for יִשְׁרָאֵל Josh. 4: 6. Hom. Od. 1. 302. ib. 5. 91.

c) preceded by the *future*, the Subjunctive as above in a. Luke 16: 4 ἔγνω τὴ ποίησά, ἵνα διδῶνται με κ. τ. λ. 1 Cor. 16: 6. 2 Cor. 12: 9. Eph. 6: 21. 2 Thers. 2: 12. al. interrog. Matt. 19: 16. John 6: 5. ἵνα μὴ Luke 18: 5.—Hom. Od. 2. 307. ἵνα μὴ Luc. de Dom. 21.

d) preceded by a *past tense*; here the Subjunctive strictly stands instead of the Opt. and marks an action which in itself or its consequences is still continued, or which the speaker regards as certain, comp. Winer § 42. b. p. 237 sq. Math. § 518. 1. Herm. ad Vig. p. 850. — (α) *genr.* Mark 3: 14 ἐποίησε δάδνα, ἵνα ὥσι μετ' αὐτοῦ καὶ ἵνα κ. τ. λ. Luke 1: 4 ἰδοὺ... σοι γράψαι, ἵνα ἐπιγνῶς κ. τ. λ. Matt. 12: 10. John 1: 31. 3: 16, 17. 8: 6. Acts 27: 42. Rom. 1: 13. 1 Cor. 1: 27, 28. 2 Cor. 2: 4. Gal. 1: 16. 2: 4, 5. Heb. 2: 14, 17. al. *saep.* ἵνα μὴ 1 Cor. 12: 25. Eph. 2: 9. Heb. 11: 28. So elliptically, John 1: 8 ἀλλ' [ἤλθεν] ἵνα κ. τ. λ. 9: 3 ἀλλ' [τοῦτο ἐγένετο] ἵνα φανερωθῇ κ. τ. λ. al. *saep.* — Hom. Il. 1. 203. Od. 3. 77. Hsian. 8. 5. 11. — (β) In simple narrations, where Thucydides and later writers

employ also the Subjunctive. Winer l. c. Math. § 518. p. 996. Matt. 27: 26 Ἰησοῦν παρέδωκεν, ἵνα σταυρωθῇ. Mark 6: 41 καὶ ἰδίδου τοῖς μαθηταῖς, ἵνα παραδῶσιν αὐτοῖς. 9: 18, 22. 10: 13. Luke 19: 4 ἀνέβη ἐπὶ σκυμοφορίαν, ἵνα ἰδῇ αὐτόν. v. 15. John 1: 19. al. *saep.* ἵνα μὴ John 18: 28. 19: 31. — Ael. V. H. 12. 3, 30. Hdot. 1. 29.

B) With the Optative, preceded by the present, where the Opt. marks what may possibly take place; in N. T. twice, Eph. 1: 17 οὐ παύομαι εὐχαριστῶν... ἵνα ὁ θεὸς δῇ ὑμῖν πνεῦμα κ. τ. λ. 3: 16. See Winer § 42. b. p. 237. Herm. ad Vig. p. 851. Passow in ἵνα no. 2.

C) With the Indicative, but in N. T. only the Indic. *future* and *present*, and not with a *past tense* as often in classic writers; see Math. § 519. Herm. ad Vig. p. 851. Passow in ἵνα no. 3.

a) c. Indic. *future*, in the same sense as the Subjunctive in A. a. above, and preceded only by the present. 1 Cor. 13: 3 ἐάν παραδῶ τὸ σῶμα μου ἵνα κενθῶμαι or κενθῆσμαι, where κενθῶμαι and also 1 Pet. 3: 1 ἵνα... κενθῶσιν are corrupt forms of the later Greek, as if of a future Subjunctive, Winer § 13. 1. e. Lob. ad Phryn. p. 751. So fut. and Subj. together, Rev. 22: 14 ἵνα ᾖ ἡ ἐξουσία αὐτῶν... καὶ εἰσέλθωσιν εἰς τὴν πόλιν. Eph. 6: 3 ἵνα εὖ σοι γένηται, καὶ ᾗ μακροχρόνιος, where however ᾗ may be taken independently of ἵνα, i. e. *and thou shalt live long*, etc. — Act. Thom. §§ 7, 37, 39, 45, comp. Thilo ad p. 61. Epiphan. II. p. 332. B. Classic writers here use ὅπως, Winer § 42. p. 239.

b) c. Indic. *present*, in the same sense, preceded by the present etc. twice, Gal. 4: 17 ζηλοῦσιν ὑμᾶς... ἵνα αὐτοὺς ζηλοῦτε. 1 Cor. 4: 6 ἵνα μὴ φουσιώσθε. This is a corruption of the later age, not found in classic Greek, Winer l. c. Herm. ad Vig. p. 851 ult.—Geopon. 10. 48. 3 ἵνα μὴ εἰς τοῦτο ἀσχολοῦνται. Himer. 15. 3. comp. Act. Ignat. p. 358. ed. Ittig.

2. *εὐβατικῶς*, eebatic, as marking simply the event, result, upshot of an action, *so that, so as that*, in N. T. only with the Subjunctive implying something which really takes place; in

classic writers oftener with the Indicative of a past tense, see Tittmann l. c. p. 37.

a) preceded by the *present* etc. Luke 22: 30 *καὶ διατίθεται ὑμῖν . . . ἵνα δοθῇτε καὶ πλῆρῃ ἐπὶ τῆς τραπέζης μου ἐν τῇ βασιλείᾳ μου.* John 6: 7 ἄρτοι οὐκ ἄρκοῦσιν αὐτοῖς, *ἵνα* ἕκαστος αὐτῶν βραχύ τι λάβῃ. Rom. 3: 19 ὁ νόμος τοῖς ἐν τῷ νόμῳ λαλεῖ, *ἵνα* πᾶν στόμα φραγῇ. 6: 1. 7: 13. 15: 6, 16, 31, 32. Rev. 14: 13 *καὶ, λέγει τὸ πνεῦμα, [ἀποθνήσκουσιν] ἵνα ἀναπαύσονται κ. τ. λ.* comp. Winer § 57. p. 386. *ἵνα* μή Acts 2: 25. Gal. 5: 17. — Sept. for *וַיִּשְׁמַח* Josh. 4: 6. Horn. Od. 13. 157. Jos. B. J. 4. 3. 10 (p. 276 ult. ed. Haverc.) *πρὸς τοσοῦτον ἦκομεν συμφορῶν, ἵνα* ἡμᾶς ἐλθῶσι καὶ πολέμοι. Marc. Antonin. 11. 3. Sext. Empir. Pyrrh. III. 50 *ἐπιμύγνεται τὸ κῶνιον παντὶ μέρει τοῦ ὕδατος, καὶ παρακινεῖται αὐτῷ ὅλη, ἵνα* οὕτως ἡ κρᾶσις γένηται. Just. Mart. p. 508. See Tittm. l. c. p. 39.

b) preceded by the *imperative*, Acts 8: 19 *ὁὗτοι κἀμοὶ τὴν ἐξουσίαν ταύτην, ἵνα . . . λαμβάνῃ κ. τ. λ.* James 1: 4. 1 Pet. 4: 13. 5: 6. 1 John 2: 28. *ἵνα* μή Tit. 3: 14. Rev. 3: 11. — Aristoph. Nub. 58 *θεοὶ ἄλδ' ἵνα* κλέψῃ. Comp. Tittm. l. c. p. 37.

c) preceded by the *future*, John 5: 20 *μαζῶνα τούτων δαΐμι αὐτῷ ἔργα, ἵνα ὑμεῖς θαυμάζητε.* Luke 11: 50 *ἐξ αὐτῶν ἀποκατενοῦσι καὶ ἐκδικέουσιν, ἵνα* ἐκζητῇ τὸ αἷμα πάντων τῶν προφ. John 16: 24. 2 Cor. 1: 11 *ῥύσεται . . . ἵνα* κ. τ. λ. Phil. 1: 26. al. — Marc. Antonin. 7. 25 *πάντα ὅσα ὁρᾷς μεταβαλεῖ ἢ τὰ ὅλα διοικουσα φύσις . . . ἵνα* ἀλλ' ἡμεῖς ᾗ ὁ κόσμος. Just. Mart. p. 504.

d) preceded by a *past* tense, comp. above in l. A. d. Luke 9: 45 οἱ δὲ ἠγνόουν τὸ ῥῆμα τοῦτο . . . *ἵνα* μή αἰσθῶνται αὐτό. John 9: 2 *τίς* ἡμαρτεν . . . *ἵνα* τυφλὸς γεννηθῇ; Rom. 5: 20. 6: 4, 6. 11: 11 *μή* ἔπαισαν, *ἵνα* πέσωσι; v. 31. — Aristoph. Vesp. 311, 312. Marc. Antonin. 2. 11 *ἢ* τῶν ὅλων φύσις οὕτε παρῖδεν οὕτε ἡμαρτεν . . . *ἵνα* τὰ ἀγαθὰ καὶ τὰ κακὰ ἐπίσης τοῖς τε ἀγαθοῖς καὶ τοῖς κακοῖς περιφρονῶς συμβαλεῖ. Agath. Ep. 74 (Anthol. Gr. IV. p. 31) *οὐ* τις ἀλοητῆρας ἰδεῖν τέλειπεν ὁδόντας ἐμπετῆρους, *ἵνα* σοῖς ἐν μεγάροις πύλασθ.—

Here belongs the frequent phrase *ἵνα πληρωθῇ ἡ γραφή, το ῥηθέν*, etc. used as a formula of quotation, and implying that something took place not in order that a prophecy might be fulfilled, but so that it was fulfilled; not in order to make the event correspond to the prophecy, but so that the event did correspond to it. Comp. Tittm. l. c. p. 43, 44. Matt. 1: 22 τοῦτο δι' ὅλων γέγονεν, *ἵνα* πληρωθῇ τὸ ῥηθέν. 2: 15. 21: 4. 26: 56. John 15: 25. al. With a past tense implied, Mark 14: 49. John 13: 18. al. See in *Μελέται*.

3. In the later Greek, *ἵνα* in various constructions lost the power of marking either purpose or event, and became simply a demonstrative conjunction, like our *that*, i. e. merely pointing out that to which the preceding words refer, or introducing something already implied in the preceding words. In this way *ἵνα* c. Subjunct. came often to be employed where earlier writers used the infinitive or other particles, e. g.

a) used instead of the construction with the infinitive, originally perhaps because the infinitive also often implies purpose; comp. Butt. § 140. 1, 2. Matth. § 531. 1. Thus (a) after words and phrases implying command and the like, as in Engl. ‘I command *that* you do it,’ for, ‘I command you to do it;’ comp. Matth. l. c. Winer § 45. 2. a. § 45. 9. a. comp. § 44. 4. Tittm. l. c. p. 46 sq. E. g. *ἐντάλλομαι*, Mark 13: 34 *τῷ* θυρωρῷ *ἐνταλλέται, ἵνα* γρηγορῇ. John 11: 57 *δεδόκιμαν ἐντολὴν, ἵνα* κ. τ. λ. 13: 34. Acts 17: 15 *λαβόντες ἐντολὴν, ἵνα* κ. τ. λ. So *ἵνα* after *ἀγγαρεύω* Matt. 27: 32. *ἀπαγγέλλω* Matt. 28: 10. *ἀποστέλλω* Acts 16: 36. *γράφω* Mark 12: 19. *διαστέλλομαι* Mark 13: 34. *εἶπον* Matt. 4: 3. Mark 3: 9. Rev. 6: 11. *ἐξομολῶ* Matt. 26: 63. *ἐπιτιμῶ* Matt. 12: 16. Mark 3: 12. *λέγω* Acts 19: 4. John 13: 29. 1 John 5: 16. *παραγγέλλω* Mark 8: 8. (c. inf. Mark 8: 6.) *συντίθωμαι* John 9: 22. So also *ἐδόθη* αὐτοῖς *ἵνα* Rev. 9: 5. οὐκ ἦρπεν *ἵνα* Mark 11: 16. With some word of command implied Eph. 5: 33. — Test. XII Patr. p. 543, 671 *ἐντάλλομαι ἵνα*. p. 599 *προστιάσσει ἵνα*. Anthol. Gr. I. p. 3 *εἰ* *ἵνα*. Arr. Epict. 4. 11. 29 *ἐπαλάθ*

καὶ χοίρων διαλέγου, ἵν' ἐν βορβόρῳ μὴ κολύβηται. — (β) After verbs of *entreating, persuading*, and the like, comp. Winer, *Matth. Tittm.* 1. c. E. g. *δέομαι*, Luke 9: 40 καὶ ἐδήθην τῶν μαθητῶν σου ἵνα ἐκβάλωσιν αὐτό. 22: 32. (c. inf. 2 Cor. 8: 4. 10: 2.) So after *διαμαρτύρομαι* 1 Tim. 5: 21. *ἐρωτάω* Mark 7: 26. Luke 7: 36. John 17: 15 *bia. al. παρακαλῶ* Matt. 14: 36. Mark 5: 10. Luke 8: 31, 32. *al. προσεῖχομαι* Matt. 24: 20. (*εἰχ.* c. inf. 2 Cor. 13: 7.) — So *δέομαι* seq. *ἵνα* Esdr. 4: 46. Jos. Ant. 12. 3. 2. Dion. Hal. II. p. 666. seq. infin. 3 Macc. 1: 16. Jos. Ant. 9. 14. 3. Dion. Hal. Ant. 8. 46. seq. *ὥπως* Thuc. 5. 36. Hdot. 9. 117. *παρακαλῶ ἵνα* Chariton. 3. 1. — Also after *πέιθω* Matt. 27: 20, where Greek writers usually put *ὥς* or the infin. see *Matth.* § 531. n. 1. § 533. 3. — (γ) After verbs of *desire*, and the like, comp. as above, and Winer § 45. 9. b. E. g. *θῆλω*, Matt. 7: 12 πάντα ὅσα ἂν θέλητε ἵνα ποίωσιν ὑμῶν κ. τ. λ. Mark 6: 25. Luke 6: 31. 18: 41. John 17: 24. *al. asep. θέλω* ἐστι *ἵνα*, Matt. 18: 14. John 6: 39, 40. 1 Cor. 16: 12. *ζητείται ἵνα* 1 Cor. 4: 2. With *θέλω* etc. impl. Gal. 2: 10. — *θέλω ἵνα* Test. XII Patr. p. 704. Arr. Epict. 1. 18. 14. So *βουλῆται ἵνα* Dion. Hal. de Comp. Verb. p. 296 seq. *ἐπιθυμῶ ἵνα* Teles ap. Stob. 95. p. 524. Comp. Schaefer Melet. p. 121. — (δ) After *ποιέω* in the sense of *to cause, to effect*, etc. where in earlier Greek the infin. is used, *Matth.* § 531. 1. Herm. ad Vig. p. 761, or also *ὥπως* Hdot. 1. 209. ib. 5. 109. comp. Passow in *ποιέω* no. 1. c. John 11: 37 οὐκ ἐδύνατο οὗτος ποιῆσαι, ἵνα καὶ οὗτος μὴ ἀποθάνῃ; Col. 4: 16. and so in an attraction Rev. 3: 9. 13: 12, 15, 16. comp. Buttm. § 151. I. 6. In Rev. 3: 9 the future also is joined with the Subj. after *ἵνα*. — (ε) After words implying *fitness, sufficiency, need*, and the like, e. g. *ἀξίως*, John 1: 27 ἐγὼ οὐκ ἀξίως εἰμι ἵνα λύσω κ. τ. λ. After *ἱανός* Matt. 8: 8. Luke 7: 6. *ἀγαπῶ* Matt. 10: 25. *χρεῖαν ἔχων ἵνα* John 2: 25. 16: 30. 1 John 2: 27. Rev. 21: 23. For the construction of all these with an infin. see *Matth.* § 533. 3, and in *Ἀξίως*, *ἱανός*, *ἔχω* c. β. — Also after impera. *συμφέρει*, Matt. 5: 29 συμφ. γάρ σοι, ἵνα

ἀπολύται ἐν κ. τ. λ. v. 30. 18: 6. John 11: 50. 16: 7. c. infin. see in *Συμφέρει*. After *λυσταίει* Luke 17: 2. c. infin. Tob. 3: 6. Comp. *Matth.* § 532. d. — (ζ) After a word or phrase followed by a defining or explanatory clause, this latter is sometimes introduced by *ἵνα*, where the classic construction would be with the infin. see *Matth.* § 532. d. comp. § 280. E. g. John 4: 34 ἐμὸν βρώμα ἐστι, ἵνα ποιῶ τὸ θέλημα τοῦ πατρός μου. John 18: 39 ἔστι δὲ συνήθεια ὑμῖν, ἵνα ἕνα ὑμῖν ἀπολύσω. 1 Cor. 4: 3 ἐμοὶ δὲ εἰς ἐλάχιστόν ἐστιν, ἵνα ὑφ' ὑμῶν ἀνακριθῶ. So especially after οὗτος, αὐτὴ, τοῦτο, used emphatically or *δεικτικῶς* in reference to a following clause, comp. Winer § 45 penult. p. 282. Luke 1: 43 πᾶθαι μοι τοῦτο, ἵνα ἔλθῃ ἡ μήτηρ κ. κ. πρὸς με; more usual in John e. g. 6: 29 τοῦτο ἐστὶ τὸ ἔργον τοῦ θεοῦ, ἵνα πιστεῦσῃτε. v. 39 τοῦτο δὲ ἐστὶ τὸ θέλημα . . . ἵνα πᾶν κ. τ. λ. 17: 3. 1 John 3: 11, 23. 4: 21. 2 John 6. (Test. XII Patr. p. 606.) So ἐν τούτῳ *ἵνα*, 1 John 4: 17. John 15: 8 ἐν τούτῳ ἰδοξάσθῃ ὁ πατήρ, ἵνα καρπὸν φέρῃτε, i. q. classic ἐν τῷ ὑμ. καρπὸν φέρειν. Also John 15: 13 μεῖζονα ταύτης ἀγαπῇ οὐδεὶς ἔχει, ἵνα τις θῇ κ. τ. λ. 3 John 4. So with οὗτος or ἐν τούτῳ implied, 1 Cor. 9: 18 τίς οὖν μοι ἐστὶν ὁ μισθός; [οὗτος v. ἐν τούτῳ] ἵνα κ. τ. λ. — Comp. Wisd. 13: 9 εἰ γὰρ τοσοῦτον ἔκχυσαν εἰδέναι, ἵνα κ. τ. λ. Arr. Epict. 2. 1. 1 εἰ ἀληθές ἐστι τὸδε, ἵνα ἡ κ. τ. λ. b) instead of *ὥπως*, after verbs of *taking care, endeavouring*, and the like, *Matth.* § 531. n. 1, 2. § 623. 2. comp. § 519. E. g. *βλέπειν*, 1 Cor. 16: 10 βλέπετε, ἵνα ἀφόβως γένηται. Col. 4: 17. 2 John 8. *ζηλώ* 1 Cor. 14: 1. *ζητέω* 1 Cor. 14: 12. *μεριμνάω* 1 Cor. 7: 34. *φυλάσσεσθε ἵνα* μή 2 Pet. 3: 17. So with a verb of this kind implied, 2 Cor. 8: 7. — Comp. *σπουδῇ ἔχω* seq. *ὥπως* et *ἵνα* Dion. Hal. de Comp. Verb. p. 398. *ζητῶν ὥπως* Luc. de Merc. Conduct. 41. c) instead of *ὅτι*, e. g. after *γράφω*, Mark 9: 12 καὶ πῶς γέγραπται . . . ἵνα πολλὰ πάθῃ κ. τ. λ. — c. *ὅτι* Rom. 4: 23. 1 Cor. 9: 10. Xen. An. 2. 3. 1. Comp. Winer § 57. p. 386. — For Rev. 14: 13 see above in 2. a. Prob. to be so taken after *ἀγαλλιάω*, John 8: 56 ἡγαλλιάσατο,

ἡ αὐτὴ τὴν ἡμέραν τὴν αὐτήν. Comp. the frequent construction *χαλκὸς ὅτι* in N.T. Luke 10: 20. John 11: 15. al. Sept. Ex. 4: 31.

d) of time, but only in John, after *ἡμέρα* instead of the more usual *ὅτε* or *ἐν ᾧ*. John 12: 23 *ἐκλήλυθεν ἡ ἡμέρα, ἵνα δοξασθῇ ὁ υἱὸς τοῦ ἀνθρώπου*. 13: 1. 16: 2, 32. So Engl. *the hour is come THAT the son of man should be glorified*, for, *when or in which*.—c. *ὅτε* John 4: 21, 23. 5: 25. c. *ἐν ᾧ* 5: 28. — Or we may take *ἵνα* here as ecclastic, *so that* he shall be glorified. Comp. Winer § 45. p. 282. — Others regard *ἵνα* here as an adverb of place, used trop. of time, like Engl. *wherein*. Comp. Aristoph. Nub. 1235. Hom. Od. 6. 27. Tittm. l. c. p. 49. Passow *ἵνα* B. c. AL.

Ἰνατί, or *ἵνα τί*, as an interrog. particle, elliptically for *ἵνα τί γένηται*, *in order that what sc. may take place?* i. q. *to what end? why? wherefore?* Buttm. §149. l. p. 423. Winer § 25. l ult. Herm. ad Vig. p. 849. Matt. 9: 4 *ἵνατί ὑμεῖς ἐνθυμείσθε πορεύεσθαι*; 27: 46. Luke 13: 7. Acts 4: 25. 7: 28. 1 Cor. 10: 29. Sept. for *מָה לָּךְ* Ps. 2: 1. *מָה לָּךְ* Num. 22: 32.—Aristoph. Eccles. 714 or 719. Plato Apol. Soc. 14.

Ἰόππη, *ης, ῆς*, Joppa, so in N. T. and Josephus, in classic writers Ἰώππη, Heb. יָפֹה or יָפֹה Japho, now Jaffa, a celebrated and very ancient city and port of Palestine on the Mediterranean, about W. N. W. of Jerusalem. Acts 9: 36, 38, 42, 43. 10: 5, 8, 23, 32. 11: 5, 13. — Sept. Josh. 19: 46. Jos. B. J. 1. 20. 3. Strabo 16. 2. 28. See Reland Palaest. p. 864. Rosenm. Bibl. Geogr. II. ii. p. 339.

Ἰορδάνης, *ου, ὅς*, Jordan, Heb. יַרְדֵּן, now *El Sheriat*, i. e. the Ford, the largest and most celebrated river of Palestine. It takes its rise not far from the village Paneas or Banias, near Caesarea Philippi, and is joined by another stream which rises in the higher parts of the adjacent Antilibanus. After a course of about 15 miles, it passes through the lake or marsh of Merom or Samochon, and after flowing about the same distance further falls into the

lake of Tiberias or sea of Galilee. Leaving this lake, it flows through a fertile valley of considerable width into the Dead Sea, receiving in its course some minor streams. The great valley of the Jordan has been ascertained by Burckhardt to be continued from the Dead Sea to the eastern branch of the Arabian Gulf or Red Sea; so that it is highly probable that the Jordan originally pursued its course to that gulf, until the convulsions which destroyed Sodom and Gomorrah, and the subsequent filling up of the bottom of the valley by the drifting sand, caused the stoppage of its waters. — Between the two large lakes, the average breadth of the Jordan is from 60 to 80 feet, and its depth about 10 or 12. It has double banks, i. e. those of its usual channel, and others at the distance of 40 or 50 rods on each side. The low ground within the higher banks is overgrown with reeds and trees, affording a covert for numerous wild beasts. The stream of the Jordan is rapid, and its waters turbid. It is subject to floods, which sometimes, though not often, rise above its usual channel and overflow the space within its higher banks. Matt. 3: 5, 6, 13. 4: 15, 25. 19: 1. Mark 1: 5, 9. 3: 8. 10: 1. Luke 3: 3. 4: 1. John 1: 28. 3: 26. 10: 40. See Reland Palaest. p. 270 sq. Rosenm. Bibl. Geogr. II. i. 196 sq. Calmet p. 232, 414, 577. Bibl. Repos. II. p. 775 sq.

Ἰός, *οὔ, ὅς*, (ἵημι) pp. *something sent out, emitted*, hence a *missile weapon*, arrow, Hom. II. 15. 451. Sept. Lam. 3: 13. In N. T.

a) *rust*, as being emitted on metals, James 5: 3. Sept. for *רִשָּׁף* Ez. 24: 6. —Ep. Jer. 12, 24. Theogn. 443 or 451. Pol. 6. 10. 3.

b) *poison, venom*, as emitted by serpents etc. James 3: 8. Rom. 3: 13 *ὡς ἀσπίδων*, quoted from Ps. 140: 4 where Sept. for *רִשָּׁף*.—Ael. H. A. 5. 31. Luc. Fugit. 19.

Ἰουδαία, *ας, ῆς*, (pp. fem. of Ἰουδαίος, supp. γῆς) Judea, Heb. יְהוּדָה, Judah, pr. n. strictly of the territory of the tribe of Judah, but usually employed in a broader sense. Under David it

denoted the territories of Judah and Benjamin, Josh. 11:21 coll. v. 16. 2 Sam. 5: 5. 1 Chr. 21: 5. So after the secession of the ten tribes, it was applied to the dominions of the kingdom of Judah, in distinction from that of Israel, and of course included the whole southern part of Palestine. After the captivity, as most of the exiles who returned were of the kingdom of Judah, the name Judea (Judah) was given generally to the whole of Palestine west of the Jordan, Hag. 1: 1, 14. 2: 2. Under the Romans, in the time of Christ, Palestine was divided into Galilee, Samaria, and Judea, (John 4: 4, 5,) which last included the whole southern part west of the Jordan, and constituted a portion of the kingdom of Herod the Great. It then belonged to Archelaus (q. v.) but was afterwards made a Roman province dependent on Syria and governed by procurators, see in *Ἑγεμῶν*. For a time also portions of it belonged to Herod Agrippa the elder, comp. in *Ἡρώδης* no. 3. See Jos. B. J. 3. 3. 5. Relandi Palaest. p. 31, 174, 178. Jahn § 25. Rosenm. Bibl. Geogr. II. ii. p. 149. — Matt. 2: 1, 5, 22. 3: 1. 4: 25. 19: 1. Luke 1: 65. al. Meton. *people of Judea* Matt. 3: 5. *Al.*

Ἰουδαῖζω, f. *ιω*, (*Ἰουδαῖος*), to *Judaize*, to live like the Jews, to follow their manners, customs, rites, Gal. 2: 14, parall. to *Ἰουδαῖως ζῆν*. — Ignat. ad Magnes. 10. Comp. Esth. 8: 17. — For such verbs see Buttm. § 119. 3. d.

Ἰουδαῖχός, ἡ, ὅν, *Jewish*, current among the Jews, e. g. *μύθοι* Tit. 1: 14.—Jos. Ant. 20. 11. 1, 4.

Ἰουδαῖχώς, adv. *Jewishly*, in the Jewish manner, Gal. 2: 14.—Jos. B. J. 6. 1. 3.

Ἰουδαῖος, αἰά, ὄν, (*Ἰούδας*, Sept. *Ἰούδα*, Judah,) pp. adj. *Jewish*; in N.T.

a) fem. pp. *ἡ Ἰουδαία χώρα* v. γῆ, the land of Judea, Mark 1: 5. John 3: 22. *ἡ Ἰουδαία γυνή*, a Jewess, Acts 16: 1. 24: 24. non. al.—Sept. 1 Chr. 4: 19. Jos. 11. 1. 1.

b) inasc. *ὁ Ἰουδαῖος*, as adj. see below; mostly as subst. *a Jew*, pp. one of the tribe or country of Judah Sept.

2 K. 16: 6, but in later usage applied to all the inhabitants of Judea or Palestine and their descendants, Esth. 3: 6, 10. Dan. 3: 8. 2 Macc. 9: 17. So in N. T. John 4: 9. Acts 18: 2, 24. al. Usually plur. *οἱ Ἰουδαῖοι the Jews*, Matt. 2: 2. 28: 15. John 19: 21. Acts 10: 22. 20: 19. al. saep. *Ἰουδαῖοι καὶ Ἕλληνες* Acts 14: 1. 18: 4. 19: 10. 1 Cor. 1: 23, 24. See in *Ἕλληγ* b. By synecd. *οἱ Ἰουδαῖοι* is put in John for the chief men, leaders of the Jews, John 1: 19. 5: 15, 16 sq. 7: 1, 11, 13. 9: 22. 18: 12, 14. Acts 23: 20, comp. v. 14 sq. Once including *Jewish proselytes* Acts 2: 5 coll. v. 10.—As adj. joined with a noun, e. g. *ἀνὴρ Ἰουδαῖος* Acts 10: 28. plur. 2: 14. 22: 3. *ψευδοπροφήτης* Acts 13: 6. *ἀρχιερεὺς* Acts 19: 14.—Esth. 2: 3. Jos. B. J. 3. 7. 31. *Al.*

Ἰουδαϊσμός, οὗ, ὁ, *Judaism*, the Jewish religion and institutes, e. g. as opposed to heathenism 2 Macc. 2: 21. 14: 38. In N. T. as opp. to Christianity, Gal. 1: 13, 14.

Ἰούδας, α, ὁ, *Judas*, Heb. יְהוּדָה (renowned), Sept. *Ἰούδα*, *Judah*, pr. n. of eight persons in N. T.

1. *Judah*, the fourth son of Jacob and head of the tribe of Judah, Matt. 1: 2, 3. Luke 3: 33. — Meton. for the tribe or posterity of Judah, Matt. 2: 6 bis. Luke 1: 39. Heb. 7: 14. Rev. 5: 5. 7: 5. So *οἶκος Ἰούδα*, the house, i. e. kingdom of Judah, opp. to that of Israel Heb. 8: 8.

2. *Judas* or *Judah*, two of the ancestors of Jesus, elsewhere unknown, Luke 3: 26, 30.

3. *Jude*, an apostle, called also *Lebbeus* and *Thaddeus*, brother of James the Less and cousin of our Lord, see in *Ἰάκωβος* 2. He also wrote the Epistle of Jude. Matt. 13: 55. Mark 6: 3. Luke 6: 16. John 14: 22. Acts 1: 13. Jude 1. Comp. Matt. 10: 3.

4. *Judas* surnamed *Ischriot* i. e. man of Kerioth, an apostle, and the traitor who betrayed our Lord. He seems previously to have been dishonest, though he enjoyed the confidence of the other apostles, comp. John 12: 6. On the manner of his death, see in *Ἀνάγκη*. Matt. 10: 4. 26: 14, 25, 47. 27: 3. Mark 3: 19. 14: 10, 43. Luke

22: 3, 47, 48. John 6: 71. 12: 4. 13: 2, 26, 29. 18: 2, 3, 5. Acts 1: 16, 25.

5. *Judas* surnamed *Barsabas*, a Christian teacher sent from Jerusalem to Antioch with Paul and Barnabas, Acts 15: 22, 27, 32.

6. *Judas*, a Jew living in Damascus, with whom Paul lodged at his conversion, Acts 9: 11.

7. *Judas* surnamed *the Galilean*, ὁ Γαλιλαῖος, Acts 5: 37. So called also by Josephus, Ant. 18. 1. 6. ib. 20. 5. 2. B. J. 2. 8. 1, but likewise ὁ Γαυλονίτης, Ant. 18. 1. 1. In company with one Sadoc or Sadducus, he attempted to raise a sedition among the Jews, but was destroyed by Cyrenius (Quirinus) then proconsul of Syria and Judea. See Josephus II. cc.

Ἰουλία, ας, ἡ, *Julia*, pr. n. of a female Christian, Rom. 16: 15.

Ἰούλιος, ου, ὁ, *Julius*, pr. n. of the centurion who conducted Paul to Rome, Acts 27: 1, 3.

Ἰουνίας, α, ὁ, *Junias*, pr. n. of a Jewish Christian, a kinsman and fellow-prisoner of Paul, Rom. 16: 7.

Ἰουστὸς, ου, ὁ, *Justus*, 1. pr. n. of a Christian at Corinth, with whom Paul lodged, Acts 18: 7. Some read Τίτου ὁν Ἰουστου.

2. as surname a) of Joseph called also *Barsabas*, nominated as an apostle, Acts 1: 23. b) of Jesus a friend and fellow-labourer of Paul, Col. 4: 11.

Ἱππεύς, εως, ὁ, (ἵππος,) a *horseman*, Plur. ἱππεῖς *horsemen, cavalry*, Acts 23: 23, 32. Sept. for ἵππ Gen. 50: 9. Ex. 14: 9.—Xen. Mem. 3. 4. 1.

Ἱππικός, ἡ, ὄν, (ἵππος,) *equestrian*, opp. to πεζικός Xen. Cyr. 2. 4. 18. *skilled in riding*, a *horseman*, Xen. Mag. Eq. 1. 6, 12. In N. T. neut. τὸ ἱππικὸν collect. *the horsemen, cavalry*, as in Engl. *the horse*, Rev. 9: 16.—Pol. 2. 66. 7. Xen. Ag. 1. 15, 23.

Ἴππος, ου, ὁ, a *horse*, James 3: 3. Rev. 6: 2, 4, 5, 8. 9: 7, 9, 17 bis. 14: 20. 18: 13. 19: 11, 14, 18, 19, 21. Sept. for ἵππ Gen. 47: 17. al.—Xen. Cyr. 5. 2. 1.

Ἴρις, εδος, ἡ, (Ἴρις a goddess),

acc. ἱρίδα and ἱρίν comp. Butt. § 44, a *rainbow, iris*, Rev. 4: 3. 10: 1.—Ael. V. H. 4. 17. Hesych. ἱρίς· ἡ ἐν οὐρανῷ ζώνη.

Ἰσαάκ, ὁ, indec. *Isaac*, Heb. יִצְחָק (derider), pr. n. of the son of Abraham by Sarah, Matt. 1: 2. 8: 11. 22: 32. al. Comp. Gen. c. 21 sq. Al.

Ἰσάγγελος, ου, ὁ, ἡ, adj. (ἴσος, ἄγγελος,) *like to angels, angel-like*, Luke 20: 36.—Clem. Al. Strom. 7. 12. Comp. the Homeric ἰσόθεος II. 2. 565.

Ἰσαχάρ or Ἰσααχάρ, ὁ, indec. *Issachar*, Heb. יִשָּׁכָר, Keri יִשְׁכָּר (purchased), pr. n. of the ninth son of Jacob by Leah, Gen. 30: 18. Meton. for *the tribe of Issachar* Rev. 7: 7.

Ἰσημι a false root to which the forms ἴσμεν, ἴστε, ἴσασι, were formerly referred; see in ὀδα under Εἶδα II.

Ἰσακαριώτης, ου, ὁ, *Iscariot*, surname of *Judas the traitor*, Heb. יְהוֹנָתָן בֶּן־יִרְמְיָה i. e. *man of Keriath*, a town in the territory of Judah Josh. 15: 25.—Matt. 10: 4. 26: 14. Mark 3: 19. 14: 10. Luke 6: 16. 22: 3. John 6: 71. 12: 4. 13: 2, 26. 14: 22.

Ἴσος, ἴση, ἴσον, *like, alike, equal*, spoken of measure, quantity, condition, and the like. Matt. 20: 12 ἴσους ἡμῖν σκηνήν ἐποίησας. Luke 6: 34 ἵνα ἀπολάβωσι τὰ ἴσα. Acts 11: 17. Rev. 21: 16. Sept. for ἴση Ez. 40: 5, 6.—Diod. S. 1. 20. Xen. Cyr. 5. 2. 1.—So of nature and condition, John 5: 18 ἴσον ἐκόντων ποιῶν τῷ θεῷ. Phil. 2: 6 οὐχ ἄρπαγμόν . . . τὸ εἶναι ἴσα θεῷ, where for neut. pl. ἴσα see Matth. § 443. 1. § 446. 7. comp. Butt. § 129. 6. § 115. 4 ult. Greg. Cor. ed. Schaefer p. 130, 1055. See in Ἀρπαγμός. Comp. ἴσα θεῷ Hom. Od. 11. 303. Diod. Sic. 1. 89.—Hence *alike, consistent*, e. g. μαρτυρεῖται Mark 14: 56, 59.

Ἰσότης, ητος, ἡ, (ἴσος,) *likeness, equality*, i. e. *equal state or proportion*, 2 Cor. 8: 13 ἐξ ἰσότητος. v. 14. (Luc. Zeux. 5. Pol. 6. 8. 4.) In the sense of *equity*, what is equitable, Col. 4: 1.—Plut. ed. R. VI. p. 367. 2 οὐδὲ δικαιοσύνη, οὐδ' ἰσότης. Clem. Al. Strom. 6. 6.

Ἰσότημος, ου, ὁ, ἡ, adj. (ἴσος, τιμή,) *alike honoured, alike prized*, i. e. of

equal honour or standing, Jos. Ant. 8. 8. 1. Xen. Hi. 8. 10. In N. T. *alike precious, of like value or estimation*, i. e. *genr. like, equal*, c. dat. 2 Pet. 1: 1 τοῖς ἰσοτίμοις ἡμῖν λαχοῦσιν πλῆστιν. Buttm. §133. 2.—Hdian. 3. 6. 10.

Ἰσοῦνυχος, ου, ὁ, ἡ, adj. (ἴσος, ψυχῇ,) *like-minded*, Phil. 2: 20. Sept. for יִשְׁוֹנִיחַ Ps. 54: 14.

Ἰσραήλ, ὁ, indec. *Israel*, Heb. יִשְׂרָאֵל (wrestler with God), a name given to Jacob after wrestling with the angel, Gen. 32: 24 sq. In N. T. spoken only in reference to his posterity, as ὁ οἶκος Ἰ. Matt. 10: 6. Acts 7: 42. ὁ λαός Ἰ. Acts 4: 10. 13: 17. υἱοὶ Ἰ. Acts 7: 23, 37. 9: 15. al.—So *genr. Israel for the Israelites, the children of Israel*, spoken in O. T. of the kingdom of Israel in opp. to that of Judah; but in N. T. applied to all the descendants of Israel then remaining, and synonymous after the exile with οἱ Ἰουδαῖοι, see in Ἰουδαῖος Matt. 2: 6, 20, 21. 8: 10. 15: 31. Rom. 10: 1, 19. AL.

Ἰσραηλῖτης, ου, ὁ, an *Israelite*, in N. T. i. q. ὁ Ἰουδαῖος, see in Ἰσραήλ. John 1: 48. Acts 2: 22. 3: 12. 5: 35. 13: 16. 21: 28. Rom. 9: 4. 11: 1. 2 Cor. 11: 22.—*genr.* Jos. Ant. 2. 9. 1.

Ἰστημι, f. στήσω, aor. 1 ἔστησα, aor. 2 ἔστην, perf. ἔστηκα, plupf. ἐστήκειν Luke 8: 20 and ἐστήκειν Matt. 12: 46, Buttm. § 107. n. I, 7; perf. infin. ἐστημέναι contr. ἐστάναι, perf. part. ἐστηκώς contr. ἐστώς, ὥσα, ὡς, Buttm. § 107. II. 3; aor. 1 pass. ἐστάθη, fut. 1 pass. σταθήσομαι. See in general, Buttm. § 107 passim. A less usual form is pres. ἰστώω Rom. 3: 31, Buttm. § 106. n. 5. § 107. n. I, 2. Pluperf. 3 pers. plur. ἐστήκεισαν Att. for ἐστήκεισαν Rev. 7: 11, see in Mattaire Dial. p. 67. ed. Reitz. — The significations of this verb are divided between the trans. *to cause to stand, to place*, and intrans. *to stand*, see Buttm. § 107. II.

I. *Transitive*, in the present, imperfect, fut. and aor. 1, of the Active, *to cause to stand, to set, to place*.

a) pp. c. acc. and with an adjunct implying place where, e. g. εἰς αὐτούς before them, Acts 22: 30 Παῦλον ἔστησαν

εἰς αὐτούς. So ἐκ δεξιῶν Matt. 25: 33. ἐν μέσῳ, comp. in Ἐν no. 2. Matt. 18: 2. John 8: 3. Acts 4: 7. also ἐν τῷ συνεδρίῳ Acts 5: 27. (Dem. 1370. 25.) ἐνώπιόν τινος Acts 6: 6. Jude 24. (comp. Lev. 27: 11.) ἐπὶ c. acc. Matt. 4: 5 ἔστησαν αὐτὸν ἐπὶ τὸ πτερόνιον, Luke 4: 9. (ἐπὶ τινι Palaeoph. 9.) παρὰ c. dat. Luke 9: 47. *Genr. to cause to stand forth*, Acts 1: 23 καὶ ἔστησαν δύο. 6: 13. Opp. to falling Rom. 14: 4. Sept. for יִשְׁתָּקֵי Gen. 47: 7. Lev. 14: 11. 1 K. 6: 14. יִשְׁתָּקֵי Ex. 40: 2, 16. Josh. 4: 9. — Hdian. 1. 14. 18. Xen. Cyr. 2. 2. 6.

b) *to establish, to confirm*. Rom. 3: 31 νόμον. 10: 3. Heb. 10: 9. Sept. for יִשְׁתָּקֵי Ex. 6: 4. 1 K. 6: 12.—So of time, *to fix, to appoint*, ἡμέραν Acts 17: 31.

c) *to place* ac. in a balance, i. q. *to weigh*, c. acc. et dat. Matt. 26: 15 ἔστησαν αὐτῷ τριάκοντα ἀργύρια they weighed out to him etc. Sept. for יִשְׁתָּקֵי Ezra 8: 25, 26, 33. Is. 46: 6. — Diod. Sic. 1. 83. Xen. Mem. 1. 1. 9. Fully ἰσῶσι σταδμῷ πρὸς ἀργύριον τὰς τετραχας Hdot. 2. 65. — Metaph. *to impute*, e. g. τινὲν τὴν ἀμαρτίαν Acts 7: 60.

II. *Intransitive*, in the perfect, pluperf. and aor. 2 of the Active, in the Mid. and by impl. in aor. 1 and fut. 1 of the Passive, (comp. Buttm. § 136. 2. §113. n. 2, 3,) *to stand*, and so perf. Act. ἔστηκα as present, whence plupf. ἐστήκειν as imperf. Buttm. § 107. II. 2.

a) pp. and absol. e. g. as opp. to falling 1 Cor. 10: 12 ὁ δοκῶν ἐστάναι, βλέπω μὴ πέσῃ. So in prayer or sacrifice Matt. 6: 5. Heb. 10: 11.—With an adjunct implying place where, e. g. an adv. Matt. 12: 46 ἔξω. Mark 11: 5 ἐκεῖ. 13: 14. Luke 9: 27. 17: 12. 18: 13. al. Seq. εἰς c. acc. see in Εἰς 4, εἰς τὸ μέσον John 20: 19. ἐκ δεξιῶν Luke 1: 11. (1 Chr. 6: 39.) ἐν c. dat. of place, Matt. 20: 3 ἐν τῇ ἀγορᾷ. John 11: 56. Acts 5: 20. 7: 33. impl. Matt. 20: 6 coll. v. 3. John 7: 37 coll. v. 28. (Xen. Cyr. 6. 2. 17.) ἐν αὐτοῖς among i. e. before them Acts 24: 21. ἐνώπιόν τινος Acts 10: 30. Rev. 7: 9. ἐπὶ c. gen. of place Luke 6: 17 ἔστη ἐπὶ τόπον πηδυνού. Rev. 10: 5. (Xen. Cyr. 3. 3. 66.) and so ἐπὶ in the sense of before, Acts 25: 10 ἐπὶ τοῦ βήματος. 24: 20 ἐπὶ τοῦ συνεδρίου.

Mark 13: 9. c. acc. of place Matt. 13: 2. Rev. 7: 1. (2 Chr. 23: 19.) also ἐπὶ τοὺς πόδας *to stand upon the feet*, Acts 26: 16. impl. Acts 3: 8. (Sept. 2 Chr. 3: 12.) μετὰ τιος John 18: 5. παρὰ c. acc. Luke 5: 1. 7: 38. (2 Chr. 9: 18.) πέραν τῆς θαλ. John 6: 22. πρὸ τῶν θυρῶν Acts 5: 23. πρὸς τῇ θυρᾷ John 18: 16. (Judg. 9: 35.) c. acc. πρὸς τὸ μνημεῖον 20: 11. σὺν αὐτοῖς Acts 4: 14. Also κύκλῳ τινός *round about any one* Rev. 7: 11. μέσος ὑμῶν ἔστηκεν John 1: 26. — Without an adjunct of place expressed, but in the sense of *to stand by, near, there*, according to the context, i. q. *to be present*, Matt. 26: 73 προσελθόντες οἱ ἑστώτες εἶπον τῷ Πέτρῳ. Luke 19: 8. 23: 35. John 1: 35. 3: 29. 18: 18. Acts 2: 14. al. Joined with an adj. or particip. Acts 9: 7 ἐστήμεισαν ἐν-νσῶ. Eph. 6: 14. (Xen. Cyr. 1. 4. 8.) So of persons standing before a judge, either as accusers Luke 23: 10, or as accused Acts 26: 6 ἔστηκα κρινόμενος. Matt. 27: 11 ἔμπροσθεν τοῦ ἡγεμόνος, comp. also above in constr. with ἐπὶ. Also before Christ as Judge, where it is by impl. *to stand erect, firm*, in the consciousness of acquittal and final approval, Luke 21: 36.—Spoken of fishing-boats, *to stand, to be stationed*, in Engl. *to lie*, Luke 5: 2.

b) trop. *to stand fast*, i. e. *to continue, to endure, to perseist*, e. g. of things, ἡ βασιλεία Matt. 12: 25. Luke 11: 18. θαμνίλος 2 Tim. 2: 19. Of persons, Acts 26: 22 ἄχρι τῆς ἡμέρας ταύτης ἔστηκα. 1 Cor. 7: 37 ἔστηκα ἰδραῖος. Col. 4: 12. John 8: 44 ἐν τῇ ἀληθείᾳ οὐχ ἔστηκα. Rom. 5: 2. 1 Pet. 5: 12 εἰς τὴν ἐστήματα, comp. Εἰς no. 4. 2 Cor. 1: 24. So Sept. and 722 2 K. 23: 3. Ecc. 8: 3. Is. 66: 22. 222 Is. 46: 10. Josh. 2: 11.—Xen. H. G. 5. 2. 23.—So *to stand fast* against an enemy, opp. to φεύγειν, Eph. 6: 13. c. πρὸς τι v. 11. Sept. for 722 Ex. 9: 12. Nah. 2: 8. (Pol. 1. 19. 15. Xen. An. 1. 10. 1.) So against evils, i. q. *to endure, to sustain*, Rev. 6: 17.—In the sense of *to be established, confirmed*, Matt. 18: 16 et 2 Cor. 13: 1 ἵνα ἐπὶ στόματος δύο μαρτύρων ἡ τελεὶν σταθῇ πᾶν ῥήμα, in allusion to Deut. 19: 15 where Sept. for 222. also Num. 30: 5, 12.

c) ἔστην and ἐστάθην, *to stand still, to stop*, e. g. of persons, Matt. 20: 32 καὶ στάς ὁ Ἰησοῦς. Mark 10: 49. Luke 7: 14. 18: 40. Of things, Matt. 2: 9. Acts 8: 38. *to cease* Luke 8: 44. Sept. for 722 Hab. 3: 11. Jon. 1: 15. Josh. 3: 13.—Hdian. 1. 13. 10. Xen. Cyr. 7. 1. 3. An. 1. 3. 2. AL.

Ἰστορέω, ᾧ, f. ἴσω, (ἵστω fr. εἰ-δύναι) *to ascertain* sc. by inquiry and personal examination Pol. 9. 14. 3. ib. 10. 7. 1. *to know, to have seen* personally Jos. Ant. 8. 2. 5. In N. T. *to see, to visit* a person in order to make his acquaintance, Gal. 1: 18 ἵστορήσας Πέτρον.—Jos. B. J. 6. 1. 8. Arr. Epict. 2. 14. 28. Heaych. ἵστορεῖ ὄρεῖ. Comp. Winer's Comm. in Gal. 1. c.—More usually *to narrate* Pol. 1. 37. 3. Hdian. 3. 7. 15.

Ἰσχυρός, ᾧ, ὄν, (ἰσχύς) *strong, mighty, powerful*.

a) of persons, spoken of the powers both of body and mind, physical and moral. Matt. 3: 11 ἰσχυρότερός μου ἐστίν. Mark 1: 7. Luke 3: 16. Heb. 11: 34 ἰσχυροὶ ἐν πολέμῳ, and so Matt. 12: 29 bis εἰσέλθειν εἰς τὴν οἰκίαν τοῦ ἰσχυροῦ. Mark 3: 27 bis. Luke 11: 21, 22. 1 Cor. 10: 22. So 1 Cor. 1: 25. 1 John 2: 14 *strong*, i. e. *firm* in faith. Of angels Rev. 5: 2. 10: 1. 18: 21. of God Rev. 18: 8. So Sept. for 722 Judg. 5: 13. Josh. 10: 2. of God Deut. 10: 17. 32 of God Neh. 1: 5. 9: 32. 722 Num. 13: 19. Josh. 17: 18. — Ael. V. H. 2. 24. Xen. Mem. f. 6. 7.—Trop. *strong* in influence and authority, *mighty, honourable*, 1 Cor. 4: 10. Rev. 6: 15 in later edit. 19: 18. 1 Cor. 1: 27 τὰ ἰσχυρά for concr. οἱ ἰσχυροὶ. Sept. οἱ ἰσχ. τῆς γῆς for 722 2 K. 24: 15. also for 722 1 Chr. 7: 7, 40.—Xen. Cyr. 5. 5. 9.

b) of things, *strong*, i. e. *vehement, great*, as ἀνεμος Matt. 14: 30. λιμός Luke 15: 14. κραυγή Heb. 5: 7. φωνή Rev. 18: 2 in some edit. βρονταὶ Rev. 19: 6. Sept. Gen. 41: 31. Ex. 19: 19. Dan. 6: 20. (Xen. Cyr. 1. 6. 34, 39 χειμαίν.) Also *firm, sure*, as ἰσχ. παράκλησις Heb. 6: 18. (Pol. 31. 20. 8.) *severe*, e. g. ἐπιστολαὶ ἰσχ. 2 Cor. 10: 10.—Xen. Cyr. 3. 3. 48. — Of a city, *strong, fortified*, Rev. 18: 10 Βαβ. ἡ πόλις ἡ ἰσχ.

Sept. for רִיחַ Ez. 26: 17. — Xen. Cyr. 7. 5. 7, 8.

Ἰσχύς, ὕος, ἡ, (ἰς, ἰσχω,) *strength, might, power*, spoken of the powers both of body and mind, physical and moral, e. g. once physical, Rev. 18: 2 ἐκραξεν ἐν ἰσχύϊ i. e. *mightily, vehemently*. Comp. Sept. Is. 58: 1. Sept. for רִיחַ Dan. 3: 4. 4: 11. — Hdian. 6. 8. 2 ἰσχ. σώματος. Xen. Ven. 13. 14. — Of mental and moral *power, might, ability, faculty*. Mark 12: 30 ἐς ὅλης τῆς ἰσχύος σου *with all thy might*. v. 33. Luke 10: 27. 1 Pet. 4: 11. Sept. for רִיחַ Gen. 31: 6. רִיחַ 2 K. 23: 25. Also *genr. power, potency, pre-eminence*, e. g. with δύναμις, 2 Pet. 2: 11 ἄγγελοι ἰσχύϊ καὶ δυνάμει μείζοντες. Eph. 1: 19 et 6: 10 κράτος τῆς ἰσχύος i. q. *κράτος ἰσχυρόν*, *mighty power*. 2 Thess. 1: 9. Comp. Buttm. §123. n. 4. — So in ascriptions to God, Rev. 5: 12. 7: 12. Sept. for רִיחַ Jer. 10: 11. 27: 4. 32: 17. רִיחַ Is. 11: 2. Others here render it *praise*, like Heb. רָא, Sept. αἶνος, Ps. 8: 3.

Ἰσχύω, f. ἰσχω, (ἰσχύς,) *to be strong*, i. e. to have strength, ability, power, both physical and moral.

a) *physical, to be strong, robust*, Matt. 9: 12 et Mark 2: 17 of ἰσχύοντες *the strong*, i. e. the well, not the weak and sick. Sept. for רִיחַ Josh. 14: 11. comp. Is. 39: 1. Ez. 34: 16. — Ecclus. 30: 14 ὑγιής καὶ ἰσχύων. Xen. Mem. 3. 12. 4.

b) *genr. to be able, I can*, seq. infin. Matt. 8: 28 ὥστε μὴ ἰσχύειν τινὰ παρελθεῖν. 26: 40. Mark 5: 4. 14: 37. Luke 6: 48. 8: 43. 14: 6, 29, 30. 16: 3. 20: 26. John 21: 6. Acts 6: 10. 15: 10. 25: 7. 27: 16. c. inf. impl. Mark 9: 18. Luke 13: 24. Phil. 4: 13 πάντα ἰσχύς i. e. *I can do or endure all things* etc. Better perhaps πάντα as acc. of manner etc. Buttm. §131. 6. — Sept. 2 Chr. 2: 6. Diod. Sic. 1. 83 ult.

c) i. q. *to have efficacy, to avail*, to have force and value, Gal. 5: 6 et 6: 15 οὐτε περιτομή τι ἰσχύει. Heb. 9: 17. James 5: 16. εἰς οὐδὲν ἰσχύει *it has no value*, is worthless, Matt. 5: 13. — Jos. Ant. 3. 12. 3. Ael. V. H. 2. 38. Diod. 8. 2. 33.

d) i. q. *to prevail*, seq. κατά τινας, *against or over any one* Acts 19: 16. absol. Rev. 12: 8. So Sept. c. πρὸς for

כִּדָּן Dan. 7: 21. Ps. 13: 5. — 1 Macc. 10: 49. Comp. ἰσχύειν ἑπεί Luc. Navig. 42. — Trop. i. q. *to spread abroad*, to acquire strength and efficacy, as Acts 19: 20 ὁ λόγος τοῦ κ. ηὔξανε καὶ ἰσχυεν.

Ἰσως adv. (ἴσως,) pp. *equally, alike*, Dem. 35. 26. In N. T. *it may be, perhaps, doubtless*, Luke 20: 13. Sept. for רִיחַ Gen. 32: 21. רִיחַ Dan. 4: 24 [27]. — Ael. V. H. 11. 8. Xen. Cyr. 2. 1. 13.

Ἰταλία, ας, ἡ, *Italy*, Acts 18: 2. 27: 1, 6. Heb. 13: 24.

Ἰταλικός, ἡ, ὄν, *Italian*, sc. σπείρα q. v. Acts 10: 1. — Arr. Tactic. p. 73. 5. Comp. Wetstein N. T. in loc.

Ἰτουραία, ας, ἡ, *Iturea*, a region of which the exact situation is doubtful, though it made part of Coele-Syria, Plin. H. N. 5. 23. — Luke 3: 1 Φιλιππον τετραρχοῦντος τῆς Ἰτουραίας καὶ Τραχωνιτιδος χώρας, *Philip being tetrarch of Iturea and Trachonitis*. But Josephus describes Philip's tetrarchy as composed of Trachonitis, Batanea, and Auranitis, without any mention of Iturea, Ant. 15. 10. 1. comp. 17. 11. 4. B. J. 2. 6. 3. Hence Reland and others suppose Iturea to be the same with Auranitis, Rel. Palaestina p. 106 sq. Cellarii Notit. Orb. II. lib. 3. c. 13. § 251 sq. According to Münter, de Reb. Ituraeor. p. 4, Iturea lay westward of Damascus and eastward of Hamath, around Mount Hermon, whose ὀρεινά this people inhabited. The Itureans were celebrated as skilful archers and daring robbers. Cic. Phil. 2. 44. ib. 13. 8. Virg. Georg. 2. 448. Lucan. Phars. 7. 230, 514. Strabo 16. 2. 18 τὰ μὲν οὖν ὀρεινά ἔχοντα πάντα Ἰτουραῖοι τε καὶ Ἀραβες, κατοῦργοι πάντες. Heb. רִיחַ Gesen. Lex. s. voc. See Rosenm. Bibl. Geogr. II. ii. p. 5.

Ἰχθύδιον, ου, τό, (dimin. of ἰχθύς,) *a small fish*, Matt. 15: 34. Mark 8: 7. — Plut. ed. R. X. p. 138.

Ἰχθύς, ὕος, ὁ, *a fish*, Matt. 15: 36. 17: 27. Luke 5: 6. John 21: 6, 8. al. Sept. for רִיחַ Gen. 9: 2. — Xen. H. G. 4. 1. 16. Al.

Ἰχθός, εος, ους, τό, (ἰκω, ἰκνέομαι,) *a footstep*, Xen. An. 7. 3. 42. In N. T.

only trop. in the phrase *to walk or follow in one's footsteps*, i. e. to imitate his example, Rom. 4: 12 στοιχοῦσι τοῖς ἔχουσιν τοῦ Ἀβραάμ. 2 Cor. 12: 18. 1 Pet. 2: 21. — Ecclus. 21: 6. Pol. 4. 42. 7.

Ἰωάθαμ, ὁ, indec. *Jotham*, Heb. יְהוֹאָחָם (Jehovah is perfect), pr. n. of a king of Judah, the son and successor of Uzziah, r. 759—743 B. C. Matt. 1: 9 bis. See 2 K. 15: 7, 32 sq. 2 Chr. c. 27.

Ἰωάννα, ἡς, ἡ, *Joanna*, fem. of **Ἰωάννης**, pr. n. of the wife of Chusa, steward of Herod Antipas, Luke 8: 3. 24: 10.

Ἰωαννάς, ᾧ, ὁ, *Joannas*, pp. i. q. **Ἰωάννης**, one of the ancestors of Jesus, Luke 3: 27.

Ἰωάννης, ου, ὁ, *John*, Heb. יְהוֹנָתָן (Jehovah-given) *Johanan*, pr. n. of four persons in N. T.

1. *John the Baptist* Matt. 3: 1, the son of Zacharias and forerunner of Christ, beheaded by order of Herod Antipas, Luke 1: 13, 60, 63. Matt. 3: 4, 13, 14. 14: 2, 3, 4, 8, 10. al. saep. Comp. Jos. Ant. 18. 5. 2.

2. *John the apostle*, the son of Zebedee and brother of the elder James, especially beloved of our Lord, Matt. 4: 21. 10: 2. 17: 1. Mark 1: 19, 29. Luke 3: 10. al. saep.

3. *John*, one of the 'kindred' of the high priest and a member of the Sanhedrim, once Acts 4: 6.

4. *John* surnamed *Mark*, the companion of Paul and Barnabas, and writer of the second Gospel, only Acts 12: 12, 25. 13: 5, 13. 15: 37. AL.

Ἰώβ, ὁ, indec. *Job*, Heb. יֹב (ill-treated), the patriarch of the O. T. whose afflictions and patience are celebrated in the book of Job. James 5: 11.

Ἰωήλ, ὁ, *Joel*, Heb. יְהוֹאֵל (Jehovah his God), one of the minor Hebrew prophets, Acts 2: 16. Comp. Joel 1: 1.

Ἰωνάν, ὁ, indec. *Jonan*, pp. i. q. **Ἰωνᾶς**, one of the ancestors of Jesus, Luke 3: 30.

Ἰωνᾶς, ᾧ, ὁ, *Jonas*, Heb. יוֹנָתָן

(dove) *Jonah*, pr. n. of two persons in N. T.

1. A noted prophet of the O. T. Matt. 12: 39, 40, 41 bis. 16: 4. Luke 11: 29, 30, 32 bis. Comp. Jon. 1: 1 sq.

2. The father of the apostle Peter, a fisherman, John 1: 42. 21: 15, 16, 17. Comp. in *Βάρ-ιωνάς*.

Ἰωράμ, ὁ, indec. *Joram*, Heb. יְהוֹרָם (Jehovah is high) *Jehoram*, pr. n. of a king of Judah, the son and successor of Jehoshaphat, r. 891—884 B. C. Matt. 1: 8 bis. See 2 K. 8: 16 sq.

Ἰωρεῖμ, ὁ, indec. *Jorim*, perhaps i. q. **Ἰωράμ**, one of the ancestors of Jesus, Luke 3: 29.

Ἰωσαφάτ, ὁ, indec. *Josaphat*, Heb. יְהוֹשָׁפָט (Jehovah-judged) *Jehoshaphat*, a pious king of Judah, the son and successor of Asa, r. 914—889 B. C. Matt. 1: 8 bis. See 1 K. 15: 24. 22: 41 sq.

Ἰωσή or **ἡ**, ὁ, indec. *Jose*, pp. i. q. **Ἰωσῆς**, one of the ancestors of Jesus, Luke 3: 29.

Ἰωσῆς, ὁ, indec. *Joses*, pr. n. a) of a brother of James the Less, a kinsman of Jesus, Matt. 13: 55. 27: 56. Mark 6: 3. 15: 40, 47. — b) of Barnabas, the companion of Paul, Acts 4: 36.

Ἰωσήφ, ὁ, indec. *Joseph*, Heb. יְהוֹשֻׁעַ (he will add), pr. n. of seven persons in N. T.

1. The patriarch, the eleventh son of Jacob and head of the half-tribes of Manasseh and Ephraim, John 4: 5. Acts 7: 9, 13 bis, 14, 18. Heb. 11: 21, 22. Rev. 7: 8 φυλὴ Ἰωσήφ, put for the half-tribe of Ephraim, comp. v. 6.

2. Three of the ancestors of Jesus, Luke 3: 24, 26, 30.

3. The husband of Mary the mother of Jesus, Matt. 1: 16, 18, 19, 20, 24. 2: 13, 19. Luke 1: 27. 2: 4, 16, 33, 43. 3: 23. 4: 22. John 1: 46. 6: 42.—Act. Thom. § 2.

4. *Joseph of Arimathea*, a member of the Sanhedrim, *βουλευτής*, a disciple of Jesus, who assisted at his burial, Matt. 27: 57, 59. Mark 15: 43, 45. Luke 23: 50. John 19: 38.

5. *Joseph* called also *Barsabas* and *Justus*, nominated as an apostle in the place of Judas, Acts 1: 23.

¹Ἰωσίας, ου, ὁ, *Josias*, Heb. יְהוֹשִׁיָּאָה (whom Jehovah heals) *Josiah*, pr. n. of a pious king of Judah, the son and successor of Amon, r. 642—611 B. C. Matt. 1: 10, 11. See 2 K. 22: 1 sq. 2 Chr. c. 34, 35.

¹Ἰωτα, τό, indec. *iota*, Heb. יוֹד (י) the smallest Heb. letter, trop. for the minutest part, Matt. 5: 18. For the Rabbinic usage see Wetstein N. T. ad Matt. l. c.

Κ.

Καγὼ crasis for καὶ ἐγώ, dat. καί, acc. καμέ, and I, etc. the καὶ everywhere retaining its own separate power just as if written separately, see in *Kal.* Matt. 2: 8. Luke 2: 48. John 1: 34. 2 Cor. 11: 22. al. Dat. Luke 1: 3. Acts 8: 19. 1 Cor. 15: 8. non. al. Acc. John 7: 28. 1 Cor. 16: 4. non al. —It is often written with iota subscript, καγω, but improperly, see Buttm. § 29. n. 2. b. Ibid. n. 7. AL.

Καθά adv. pp. for καθ' ὅ, (Buttm. § 115. n. 5,) lit. according to what, i. e. according as, or simply as, Matt. 27: 10 καθὰ συνέταξι μοι ὁ κ. Sept. for וְכַפֵּרָה Gen. 7: 9. for כַּ Gen. 19: 8. — Pol. 3. 107. 10. Xen. Oec. 15. 3.

Καθαίρεσις, εως, ἡ, (καθαίρειν,) a pulling down, demolition, e. g. of a fortress, 2 Cor. 10: 4. — Pol. 23. 7. 6. Xen. H. G. 2. 2. 15. — Trop. of religious knowledge and experience, demolition, destruction, opp. to οἰκονομία, 2 Cor. 10: 8. 13: 10. — Comp. 1 Macc. 3: 43. Hdian. 2. 4. 9.

Καθαίρειν, ὦ, f. ἦσω, (κατά, αἰ-ρέω,) aor. 2 καθάλλω, to take down sc. from a higher place, trans. e. g. from the cross, Mark 15: 36 εἰ ἔρχεται ἡλίας καθάλλειν αὐτόν. v. 46. Luke 23: 53. Acts 13: 29. Sept. for דִּרְיֹרִיך Josh. 8: 29. 10: 27. — Philo in Flacc. p. 977. Pol. 1. 86. 6. — With the idea of force, violence, e. g. to pull down, to demolish, as buildings Luke 12: 18. (1 Macc. 5: 65. Xen. Cyr. 6. 1. 20.) a people, to overthrow, to conquer, Acts 13: 19 καθά-λιν ἐδόκη ἐπ' αὐτά. (Sept. for דִּרְיֹרִיך Jer. 24: 6. 42: 10. Hdian. 3. 4. 16.) princes, po-

tentates, to cast down sc. from their thrones, to del throne, Luke 1: 52. — Ael. V. H. 2. 25. Hdot. 2. 152. — Trop. to subvert, to destroy, as τὴν μεγαλειότητα Acts 19: 27. λογισμούς 2 Cor. 10: 4. Sept. καθ. τὴν ὑβρίν for כָּרַח Zech. 9: 6. — Jos. Ant. 6. 9. 2 τὴν ἀλαζονίαν. Diod. Sic. 4. 8.

Καθαίρω, f. ἀρῶ, (καθαρός q. v.) to cleanse from filth, trans. Luc. Necym. 7. grain by winnowing Sept. 2 Sam. 4: 6. Xen. Oec. 18. 6. In N. T.

a) to cleanse a tree or vine from useless branches, to prune, John 15: 2. — Philo de Agric. p. 189. A. de Somn. p. 1116. E. Comp. Loesner Obs. p. 155.

b) trop. to cleanse from sin, to purify sc. by expiation, Heb. 10: 2. Sept. for וְקָדַשׁ Jer. 13: 27. — Jos. Ant. 5. 1. 14. Xen. An. 5. 7. 35.

Καθάπερ adv. i. e. καθά strengthened by περ, according as, i. q. as, even as, Rom. 4: 6 καθάπερ καὶ Δαβὶδ λέγει. 2 Cor. 1: 14. 3: 13, 18. 1 Thess. 2: 11. 3: 6, 12. 4: 5. Heb. 4: 2. 5: 4. Seq. οὕτως or οὕτω, so, Rom. 12: 4. 1 Cor. 12: 12. 2 Cor. 8: 11. Sept. for וְכַפֵּרָה Gen. 12: 4. Ex. 7: 6, 10. — Jos. c. Ap. 1. 7. Xen. Mem. 1. 2. 29.

Καθάπτω, f. ἀψαί, (κατά, ἄπτω,) to adapt, to fit down upon any thing, whence to bind or fasten upon, trans. Pol. 8. 8. 3. Xen. Ven. 6. 9. In N. T. intrans. or with ἐαυτόν impl. i. q. Mid. καθάπτομαι, to fix oneself upon, to fasten on, seq. gen. Acts 28: 3 ἔχοντα . . . καθήψα τῆς χειρὸς αὐτοῦ, comp. Buttm. § 132. 6. 3. See also in Ἄγω no. 3. — This is a later Active to the earlier and more

usual depon. Mid. καθαίρωμαι, Passow sub v.

Καθαρίζω, f. ἰω, (καθαρός,) a later verb instead of the earlier καθαιρώ, to make clean, to cleanse, trans.

a) pp. Matt. 23: 25 καθαρίζετε τὸ ξωθὲν τοῦ ποτηρίου. v. 26. Luke 11: 39. — Sept. Ps. 12: 7. — Spoken of lepers afflicted with a filthy disease and accounted as unclean, to cleanse i. q. to heal, Matt. 8: 2, 3. 10: 8. 11: 5. Mark 1: 40, 41, 42. Luke 4: 27. 5: 12, 13. 7: 22. 17: 14, 17. Praegn. Matt. 8: 3 καὶ εὐθὺς ἐκαθαρίσθη αὐτοῦ ἡ λέπρα his leprosy was cleansed and removed, i. e. was healed, comp. Luke 5: 13 et Mark 1: 42. So Sept. and כִּי־רָחַק Lev. 14: 7, 8, 11. 15: 27.

b) trop. to cleanse, in a moral sense, i. e. (α) from sin or pollution sc. by expiation, to purify, Heb. 9: 22, 23. seq. ἀπό τινος, 1 John 1: 7 τὸ αἷμα Ἰησοῦ . . . καθαρίζῃ ἡμᾶς ἀπὸ πάσης ἁμαρτίας, i. e. from the guilt of sin and its consequences. v. 9. So Sept. for כִּי־רָחַק Ps. 51: 4. כִּי־רָחַק Ex. 29: 37. So Tit. 2: 14 ἵνα καθάρσῃ ἑαυτῷ λαόν, that he might purify, sanctify, etc. — (β) genr. and without expiation, to cleanse, to purify, to free from moral uncleanness, c. c. ἀπό τινος, 2 Cor. 7: 1 καθαρίσσωμεν ἑαυτοὺς ἀπὸ παντὸς μολυσμοῦ σαρκός. Without ἀπό, Acts 15: 9. Eph. 5: 26. Heb. 9: 14. James 4: 8. — Ecclus. 38: 10. Jos. Ant. 11. 5. 4 ult. de Macc. § 1.

c) in the sense of to declare clean, i. e. Levitically, i. q. to make lawful, trans. Acts 10: 15 ἃ ὁ θεὸς ἐκαθάρισεν, σὺ μὴ κοίτου. 11: 9. So Sept. and כִּי־רָחַק Lev. 13: 6, 23, 28, 34. — So Mark 7: 19 πᾶν τὸ ἐξωθὲν εἰσπορευόμενον . . . εἰς τὸν ἀφωδρῶνα ἐκπορεύεται, καθαρῶν πάντα τὰ βρώματα, i. e. making lawful all meats, shewing them to be clean and lawful, where the part. καθαρῶν refers to the whole preceding context by way of apposition, comp. Buttm. § 131. n. 5. Winer § 48. 1. b.

Καθαρισμός, οὗ, ὁ, (καθαρίζω,) a cleansing, purification.

a) pp. e. g. of the Jewish washings before meals, John 2: 6, comp. Matt. 15: 2. Trop. of the ceremonial purification of lepers, Mark 1: 44. Luke 5: 14,

and see Lev. c. 14. Also of a woman after child-birth, Luke 2: 22, see Lev. c. 12. Sept. for כִּי־רָחַק Lev. 14: 32. כִּי־רָחַק Lev. 15: 13. So of baptism as a rite of purification John 3: 25. — Clem. Alex. Strom. 6. 6.

b) metaph. purification from sin, expiation, Heb. 1: 3. 2 Pet. 1: 9. — Sept. Ex. 30: 10. Job 7: 20. expiatory offering Luc. Asin. 22.

Κάθαρμα, see Περικάθαρμα.

Καθαρός, ὁ, ὄν, clean, pure, i. e. unsoiled, unalloyed. It is a primitive word having no affinity with αἶψα, see Passow. Comp. Titm. de Synon. N. T. p. 26.

a) pp. Matt. 23: 26. 27: 59 ἐντύλιξεν αὐτὸ σινδόνι καθαρῇ. Heb. 10: 22 ὑδατι καθαρῇ. Rev. 15: 6. 19: 8, 14. 21: 18 bis, 21. 22: 1. trop. Luke 11: 41, see in Ἐνεμι. Sept. for כִּי־רָחַק Ez. 36: 25. Ex. 25: 31, 36. Chald. כִּי־רָחַק Dan. 7: 9. — Jos. Ant. 3. 8. 5 οὐρανός. Ael. V. H. 13. 1 med. ὕδατα. Xen. Oec. 10. 7, 12. — Trop. in the Levitical sense, John 13: 10 ἐστὶ καθαρός ὁλος. By impl. lawful, not forbidden, Rom. 14: 20. Tit. 1: 15 bis, πάντα καθαρά, οὐδὲν καθαρὸν.

b) metaph. clean, pure, in a moral sense, i. e. (α) guiltless, innocent, Acts 18: 6 καθαρός ἐγώ. Seq. ἀπό τινος, Acts 20: 26 καθ. ἐγὼ ἀπὸ τοῦ αἵματος. So Sept. for כִּי־רָחַק Gen. 44: 10. Job 4: 7. c. ἀπό for כִּי־רָחַק Gen. 24: 8. — Jos. Ant. 4. 8. 16. Ael. V. H. 8. 5. Dem. 122. 17. — (β) sincere, upright, void of evil, Matt. 5: 8 οἱ καθαροὶ τῇ καρδίᾳ. John 13: 10 ὑμεῖς καθαροὶ ἐστέ. v. 11. 1 Tim. 1: 5. 3: 9. 2 Tim. 1: 3. 2: 22. Tit. 1: 15 τοῖς καθαροῖς. James 1: 27. 1 Pet. 1: 22. So John 15: 3, the figure being taken from the vine, cleansed, pruned, see in Καθαίρω. Sept. for כִּי־רָחַק Ps. 24: 4. כִּי־רָחַק Ps. 51: 11. כִּי־רָחַק Gen. 20: 5, 6. — Comp. Xen. Cyr. 8. 7. 20, 23.

Καθαρότης, ητος, ἡ, (καθαρός,) cleanness, pureness, in the Levitical sense, Heb. 9: 13. — pp. Xen. Mem. 2. 1. 22. trop. Clem. Alex. 6. 6 ἡ τοῦ βίου κ.

Καθέδρα, ας, ἡ, (καθίζομαι,) a seat, Matt. 21: 12 et Mark 11: 15 τὰς κ. τῶν πολούτων. Matt. 23: 2 καθίζειν ἐπὶ τῆς καθέδρας Μωϋσέως to sit in Moses'

seul, trop. to occupy his place as an expounder of the law. Sept. for כִּשְׁבִי 1 Sam. 20: 17, 24. כִּשְׁבִי 1 K. 8: 13. 10: 19. — Eccclus. 12: 12. Pol. 1. 21. 2. Hdian. 2. 3. 17.

Καθεζομαι, (κατά, ἕομαι) imperf. *καθεζόμεν*, for the augm. see Buttm. § 86. n. 2, pp. to seat oneself, i. e. to sit down, to sit, Matt. 26: 55. Luke 2: 46. John 4: 6. 20: 12. Acts 6: 15. John 11: 20 *ἐν τῷ οἴκῳ ἐκαθίζετο* i. e. continued sitting, Buttm. § 137. 4. Sept. for כִּשְׁבִי Ez. 26: 16. — Act. Thom. § 39. Hdian. 4. 2. 5. Xen. Conv. 1. 8.

Καθεῖς i. e. καθ' εἰς, see in *Εἰς* b. γ.

Καθεξῆς, adv. (κατά, ἕξης) lit. 'according to the order or succession,' i. e. successively, consecutively, in connected order. Luke 1: 3 *καθεξῆς σοι γράψαι* i. e. to write a connected narrative. Acts 11: 4. 18: 23. — Ael. V. H. 8. 7. Test. XII Patr. p. 618. — With the art. ὁ *καθεξῆς*, successive, i. e. subsequent, following, spoken of order Acts 3: 24 *καὶ τῶν καθεξῆς* sc. προφητῶν. of time Luke 8: 1. — Among classic writers *ἐφεξῆς* is more usual, see Passow.

Καθεύδω, (κατά, εὔδω) imperf. *καθεύδων*, for the augm. see Buttm. § 86. n. 2, pp. to lie down to sleep, Hom. Il. 1. 611. Od. 4. 304. Sept. for כִּשְׁבִי 1 Sam. 3: 2, 3, 5sq. In N. T. genr. to sleep, to go to sleep, and impf. to be asleep, intrans. Matt. 8: 24. 13: 25. 25: 5. 26: 40, 43, 45. Mark 4: 27, 38. 13: 36. 14: 37 bis, 40, 41. Luke 22: 46. 1 Thess. 5: 7 bis. So Sept. for כִּשְׁבִי Cant. 5: 3. כִּשְׁבִי Gen. 28: 13. 2 Sam. 12: 3. — Hdian. 7. 1. 22. Xen. Cyr. 8. 3. 42. — By impl. to be in a deep sleep, in a state of unconsciousness like one dead, Matt. 9: 24 *οὐ γὰρ ἀπέθανε . . . ἀλλὰ καθεύδει*. Mark 5: 39. Luke 8: 52. Hence spoken of those really dead, 1 Thess. 5: 10 *εἰτε γρηγοροῦμεν εἰτε καθεύδωμεν*. So Sept. for כִּשְׁבִי Dan. 12: 2. Heb. כִּשְׁבִי Sept. ἀποδύναω 2 Chr. 12: 16. al. — Trop. for to be slothful, secure, not vigilant, Eph. 5: 14 *ἐγείρε ὁ καθεύδων*. 1 Thess. 5: 6. — Xen. An. 1. 3. 11.

Καθηγητής, οὐ, ὁ, (καθηγέομαι),

a leader, guide, in N. T. in the sense of teacher, master, i. q. *ῥαββί*, Matt. 23: 8, 10 bis. — Plut. Alex. M. 5. ib. T. VIII. p. 511. 1. ed. Reiske.

Καθήκω, (κατά, ἔμαι) to come or reach down to, as mountains to the sea, Hdian. 8. 1. 12. Xen. H. G. 5. 4. 17. In N. T. impers. *καθήκει*, it is becoming, it is fit, right, absol. Acts 22: 22 *οὐ καθήκεν* (text. rec. *καθήκον*) αὐτὸν *εἶναι*. Part. neut. τὸ καθήκον what is right, Rom. 1: 28 *τὰ μὴ καθήκοντα* i. e. by impl. things abominable. — Eccclus. 10: 23. Xen. Cyr. 8. 1. 4. part. 2 Macc. 6: 4. Xen. Cyr. 1. 2. 5.

Κάθημαι, (κατά, ἔμαι) 2 pers. *κάθη* Acts 23: 3 and imperat. *κάθου* Heb. 1: 13, later forms instead of *κάθησαι* and *κάθησο*, Buttm. § 108. II. 3. Lob. ad Phryn. p. 359. — pp. to sit down, but in common usage i. q. ἔμαι, to sit, intrans. and more frequent than ἔμαι itself, Buttm. l. c.

a) pp. (α) to sit down Matt. 15: 29. 27: 36. John 6: 3. al. Sept. for כִּשְׁבִי Gen. 21: 16. — Hom. Il. 1. 569. — (β) genr. to sit, absol. i. e. to sit there, to sit by, Matt. 13: 2. Luke 5: 17. 1 Cor. 14: 30. With an adjunct of place, e. g. *ἐν* Mark 2: 6. *οὐ* Acts 2: 2. *ὡς* James 2: 3. and so with a prep. e. g. *ἀπέναντι* τινος Matt. 27: 61. (Sept. Gen. 21: 16.) *εἰς* c. acc. of place Mark 13: 3, comp. in *Εἰς* no. 4. *ἐκ* δεξιῶν Matt. 22: 44. Acts 2: 34. comp. in *Ἐκ* no. 1. b. *ἐν* c. dat. of place Matt. 11: 16. Mark 4: 1. Luke 10: 13. (Sept. 2 K. 6: 32. Xen. H. G. 4. 4. 3.) *ἐν δεξιᾷ* v. *ἐν τοῖς δεξιαῖς* Col. 3: 1. Mark 16: 5. *ἐπάνω* τινος Matt. 28: 2. Rev. 6: 8. *ἐνί* c. gen. Matt. 24: 3. Acts 8: 28. Rev. 4: 2. 9: 17. (Sept. 1 Sam. 1: 9. Esth. 5: 1. Diod. S. 1. 53.) c. dat. of place Acts 3: 10. (Sept. Is. 36: 12. Xen. An. 4. 2. 6.) c. acc. Matt. 9: 9. Mark 2: 14. John 12: 15. Rev. 6: 2. (Sept. Jer. 25: 30.) *μετά* c. gen. of pers. Matt. 26: 58. *παρά* c. acc. of place Matt. 13: 1. Mark 10: 46. *περί* c. acc. of pers. around whom, in whose circle one sits Mark 3: 32, 34. (Xen. An. 4. 2. 5 *ἀμφὶ* πύρ.) *πρός* τὸ φῶς Luke 22: 56. *ὑπὸ* τὸ ἱποπόδιον James 2: 3. — Sept. Judg. 4: 5. 1 K. 13: 14. — (γ) Spoken of any digni-

itary who *sits* in public, e. g. as a judge Matt. 27: 19. Acts 23: 3. a queen, βασιλισσα, Rev. 18: 7. — Sept. Ex. 18: 14. Philostr. Vit. Apol. 8. 2.

b) in the sense of to *abide*, to *dwell*, to *be*, seq. *ἐν* c. dat. of place Matt. 4: 16 *ἔτις τοῖς καθήμενοις ἐν γὰρ καὶ οὐκ θανάτου*, quoted from Is. 9: 1 where Sept. κατοικίω for כָּשׁ. Luke 1: 79. Acts 14: 8. (So Sept. for כָּשׁ Neh. 11: 6, 25. Eccus. 50: 26. *sedeo* Cic. ad Div. 16. 7.) Seq. *ἐπὶ* c. gen. of place Rev. 14: 6 καθ. *ἐπὶ* τῆς γῆς, where text. rec. κατοικούντας. c. acc. Luke 21: 35 καθ. *ἐπὶ* πρόσωπον τῆς γῆς. — Alciph. I. Ep. 25 *ἐπὶ* τινι. AL.

Καθ' ἡμέραν, *day by day*, see in Κατά II. 2.

Καθημερινός, ἡ, ὄν, (κατά, ἡμέρα,) *daily*, Acts 6: 1 *ἐν τῇ διακονίᾳ τῇ καθ.* in the daily ministration sc. of alms. — Judith 12: 14. Jos. Ant. 12. 5. 4. Plut. Pyrrh. 14. A word of the later Greek, Lob. ad Phr. p. 53.

Καθίζω, (κατά, ἔω,) f. καθίσω Matt. 25: 31 instead of fut. καθιζήσω or Att. καθίσω, see Buttm. §114 ἔω. Matth. §181. n. 3. Passow sub v. Aor. 1 ἐκάθισα, augm. see in Buttm. §86. n. 2. — Trans. to *cause to sit down*, to *seat*, and intrans. to *sit down*, to *sit*.

1. Trans. to *cause to sit down*, to *seat*, e. g. c. *ἐν* of place, Eph. 1: 20 καὶ ἐκάθισεν αὐτόν ἐν δεξιᾷ αὐτοῦ, Sept. for כָּשׁ 1 K. 2: 8. 2 Chr. 23: 20. — Diod. Sic. 2. 8. Xen. An. 2. 1. 4. H. G. 5. 4. 6. — So to *cause to sit*, to *set*, sc. as judges, 1 Cor. 6: 4 τοὺτους καθίσεις sc. κριτὰς v. δικαστὰς. — Fully Luc. Tox. 62 οὐ γὰρ ἐκαθίσταμέν τινα δικαστὴν τοῦ λόγου. Jos. Ant. 20. 9. 1, 6. Dion. Hal. Ant. 3. 30 ult. ih. 11. 19.

2. Intrans. or with *ἑαυτόν* impl. and also Mid. to *seat oneself*, i. e. to *sit down*, to *sit*, see in Ἄγω no. 3, and Buttm. §113. n. 2.

a) pp. and gear. Matt. 5: 1 ἀνέβη εἰς τὸ ὄρος καὶ καθίσαντος αὐτοῦ κ. τ. λ. 13: 48. Mark 9: 35. Luke 4: 20. 5: 3. 14: 28, 31. 16: 6. John 8: 2. Acts 13: 14. 16: 13. 1 Cor. 10: 7. Sept. for כָּשׁ Gen. 37: 24. Neh. 1: 4. — Xen. Cyr. 8. 4. 2. — With an adjunct of place, e. g.

αὐτοῦ here Matt. 28: 36. ὡς Mark 14: 32. So with prepositions, εἰς τὸν ναόν τοῦ θ. 2 Thess. 2: 4, comp. in Εἰς no. 4. (Xen. Mem. 4. 2. 1.) ἐκ δεξιῶν Matt. 20: 21, 23. Mark 10: 37, 40. 16: 19. ἐν c. dat. ἐν τῇ θρόνῳ Rev. 3: 21 *ἔτις* ἐν δεξιᾷ Heb. 1: 3. 8: 1. 10: 12. 12: 2. (Sept. Jer. 39: 3.) ἐπὶ c. gen. ἐπὶ θρόνου Matt. 19: 28 *ἔτις*. 25: 31. Luke 22: 30. Acts 2: 30. (Sept. 1 K. 2: 12. 8: 20. Xen. Eq. 7. 5.) ἐπὶ τοῦ βήματος of a judge etc. John 19: 13. Acts 12: 21. 25: 6, 17. (Diod. Sic. 1. 92.) ἐπὶ τῆς Μωϋσέως καθέδρας Matt. 23: 2, see in Καθίσθαι. c. dat. ἐπὶ αὐτῷ sc. τῷ πάλῳ Mark 11: 7. e. acc. ἐφ' ὃν Mark 11: 2. Luke 19: 30. John 12: 14. Rev. 20: 4. trop. Acts 2: 3. (Sept. Gen. 48: 2. Thuc. 1. 136.) κατέναντι τινος Mark 12: 41. μετὰ τινος Rev. 3: 21 *ἔτις* σύν τινι Acts 8: 31.

b) by impl. to *abide*, to *continue*, e. g. ἐν τῇ πόλει Luke 24: 49. absol. Acts 18: 11. Sept. for כָּשׁ Jer. 49: 32. כָּשׁ Ex. 16: 29. Judg. 9: 41. — 1 Macc. 2: 7, 29. Test. XII Patr. p. 644. comp. *sedeo* Cic. de Div. 16. 7.

Καθίημι, f. καθήσω, (κατά, ἔημι,) aor. 1 καθήκα, Buttm. § 108. I. pp. to *send* or *throw down*, i. e. in N. T. to *let down*, trans. seq. εἰς Luke 5: 19 καθήκαν αὐτόν . . . εἰς τὸ μέσον. Acts 9: 25 καθ. διὰ τοῦ τράχους. (Palaeoph. 13. 3.) Pass. or Mid. part. καθιόμενος, seq. ἐπὶ τῆς γῆς Acts 10: 11. ἐκ τοῦ οὐρανοῦ 11: 5. — Sept. 1 Sam. 2: 16. Jos. Ant. 2. 3. 4 c. εἰς. Xen. An. 6. 5. 25, 27. Mag. Eq. 8. 3.

Καθίστημι, also καθίσταμι Acts 17: 15 comp. in Ἰστημι init. fut. καταστήσω, aor. 1 κατέστησα, to *set down*, i. q. genr. to *set*, to *place*, in N. T. found only in the trans. forms. Pass. or Mid. to *be set*, to *be*, etc. Comp. Buttm. §107. 2. a) to *set*, to *cause to stand*, pp. Sept. 1 K. 5: 2. Xen. An. 7. 7. 22. Mid. or Pass. to *stand*, Xen. Cyr. 8. 3. 1. In N. T. trop. καθίσταμαι to *stand*, to *be set*, i. q. to *be*, James 3: 6 οὕτως ἡ γλῶσση καθίσταται ἐν τοῖς μέλεσιν. 4: 4. — Thuc. 4. 92 καθίσταται. — Hence also Act. καθίστημι, to *cause to be*, to *render*, to *make*, 2 Pet. 1: 8 ταῦτα οὐκ ἀργοὺς [ἐμὰς] καθίστησιν κ. τ. λ. Pass. to *be*

made, to become, Rom. 5: 19 bis, ἀμαρ-
ταλοί καταστάθηναι οἱ πολλοί κ. τ. λ. —
Jos. Ant. 6. 5. 6 τὸν θῶν αὐτοῖς εὐμενῇ
καταστήσαι. Xen. An. 6. 3. 18.

b) of persons, to set, to constitute,
e. g. seq. acc. et ἐπὶ c. gen. to set one
over any thing, Matt. 24: 45 ὃν κατέστη-
σεν ὁ κύριος αὐτοῦ ἐπὶ τῆς θραυπίας αὐ-
τοῦ. 25: 21, 23. Luke 12: 42. Acts 6: 3.
ἐπὶ c. dat. Matt. 24: 47. Luke 12: 44.
ἐπὶ c. acc. Heb. 2: 7. — ἐπὶ c. gen. Sept.
for יָרַד Gen. 41: 41, 43. c. acc. Jer. 1:
10. Xen. Cyr. 8. 1. 9. H. G. 7. 1. 45.
— Seq. dupl. acc. of pers. and station,
to constitute, to make, Luke 12: 14 τίς με
κατέστησεν δικαστὴν ἢ μνηστήρα ἐν ὑμῖν;
Acts 7: 10, 27, 35. Heb. 7: 28. So
with acc. of pers. omitted Tit. 1: 5.
(Xen. An. 3. 4. 40.) Pass. seq. acc. of
manner Heb. 5: 1, see Butt. §131. 7.
seq. εἰς τι 8: 3. Sept. for יָרַד Ex. 2:
14. Gen. 47: 6. al. — 1 Macc. 11: 59.
Palaeoph. 23. 4. Diod. Sic. 19. 15. Xen.
Ag. 3. 5. εἰς τι Xen. Cyr. 8. 1. 7.

c) as in Engl. to set one down on a
journey, i. e. to accompany, to conduct,
out of respect or for security, Acts 17:
15 οἱ καθιστάμενοι τὸν Παύλον. Sept.
for יָרַד 2 Chr. 28: 15. יָרַד Josh.
6: 23. — Hdian. 2. 8. 10. Xen. An. 4.
8. 8.

Καθό adv. for καθ' ὃ, lit. 'accord-
ing to what,' i. q. καθά, as, according as,
Rom. 8: 26 καθό δὲ. 2 Cor. 8: 12 bis,
καθό ἐάν ἔχη τις κ. τ. λ. in proportion as.
1 Pet. 4: 13. Sept. for יָרַד Lev.
9: 5. Comp. Phryn. et Lob. p. 425.

Καθολικός, ἢ, ὅν, (κατά, ὅλος,) *catholic*, i. e. *general, universal*, found in
many editions in the inscriptions to the
Epistles of James, Peter, John and
Jude, i. e. the *catholic* epistles, so called
as being addressed not to any particu-
lar church, but to Christians at large. —
Arr. Epict. 2. 20. 2. Pol. 8. 4. 11.

Καθόλου adv. i. q. καθ' ὅλου pp.
throughout the whole, i. e. *wholly, entirely*,
and καθόλου μὴ, *not at all*, Acts 4: 18.
So Sept. c. neg. for יָרַד Ez. 13: 3,
22. 17: 14. — Diod. Sic. 4. 5. Xen. Eq.
8. 1.

Καθοπλίζω, f. λω, (κατά, ὅλος.)
ἐπιλίζω, to arm fully, trans. Pass. to be

fully armed, Luke 11: 21. — Sept. Jer. 46:
9. Jos. Ant. 2. 16. 3. Xen. Cyr. 2. 1. 11.

Καθοραῶ, ὦ, (κατά, ὁράω q. v.)
to look down upon, from a higher place,
to behold, Sept. for יָרַד Num. 24: 2.
Xen. Cyr. 3. 2. 10. In N. T. genr.
and trop. to perceive, to see clearly, Pass.
Rom. 1: 20. — 3 Macc. 3: 11. Luc.
Pseudom. 25. pp. Hdian. 4. 15. 7. Xen.
An. 1. 8. 26.

Καθότι adv. for καθ' ὅτι, lit. 'ac-
cording to what,' i. e.

a) according as, as, Acts 2: 45 et 4: 35
καθότι ἂν τις χρεῖαν εἴη. Sept. for
יָרַד Ex. 1: 12, 17. 3 Lev. 27: 12.
— Diod. Sic. 4. 5. Thuc. 4. 34, 118.

b) for that, because that, inasmuch as,
Luke 1: 7 καθότι ἡ Ἐλ. ἦν στείρα. 19: 9.
Acts 2: 24. — Sept. for Chald. יָרַד Dan. 2:
8. Pol. 18. 21. 6.

Καθώς adv. (κατά, ὥς,) a later
form instead of καθά, Phryn. et Lob.
p. 425 sq. Sturz de Dial. Alex. p. 74 sq.
— pp. according as, i. q. simple ὥς, as.

a) pp. implying manner, (α) genr.
Matt. 21: 6 καθὼς προσέταξεν αὐτοῖς ὁ Ἰ.
Mark 11: 6. Luke 11: 1. John 1: 23.
Acts 10: 47. 1 Cor. 4: 17. Gal. 2: 7.
al. saepism. Praegn. Mark 15: 8 ἤρξατο
αἰτεῖσθαι, καθὼς αὐτὸς ἐποίησεν αὐτοῖς, began
to demand [that he should do] according
as he had ever done to them. John 6: 58.
With ἀπὸ, i. q. such as, 1 Thess. 2: 13.
1 John 3: 2. comp. in Εἰμι II. g. So
with οὕτως responding, John 3: 14.
2 Cor. 1: 5. 1 Thess. 2: 4. al. ὁμοίως
Luke 6: 31. Sept. for יָרַד Ex. 10: 29,
comp. 1 Chr. 24: 31. 26: 12. — Palaeoph.
52. 7. Himer. Or. I. 362. Plat. de Pyth.
Orac. 21. Vol. III. p. 124. ed. Tauchn.
comp. Greg. Cor. p. 319. ed. Schaeff. —
(β) after verbs of speaking etc. how,
Acts 15: 14 Συμεὼν ἐξηγήσατο, καθὼς
πρῶτον κ. τ. λ. 3 John 3. — (γ) in the
sense of proportion, comparison, Mark
4: 33 καθὼς ἐδύναντο ἀκούειν. John 5:
30. Acts 11: 29. 1 Pet. 4: 10. — Sept.
Num. 26: 54. Pol. 7. 9. 15.

b) in a causal sense, as, i. e. even as,
inasmuch as, John 17: 2 καθὼς ἔδωκας
αὐτῷ κ. τ. λ. Rom. 1: 26. 1 Cor. 1: 6.
5: 7. Eph. 1: 4. Phil. 1: 7.

c) of time, as, when, Acts 7: 17 καθὼς
δε ἤγγιζεν ὁ χρόνος. — 2 Macc. 1: 31. Al.

Kai copulative conjunction, *and*, *also*, a particle which occurs perhaps more frequently than any other word in the Greek language. Its significations have been unnecessarily multiplied, and may properly be reduced to the two above given. See Passow in *Kal.* Winer § 57. 2 sq. Buttm. § 149. p. 424. Matth. § 620.

1. *And*, copulative. a) as simply joining single words and clauses, e. g. nouns, Matt. 2: 11 *χρυσὸν καὶ λίβανον καὶ σμύρναν*. 13: 55. 23: 6, 7. Luke 6: 38; and so when the latter noun is in place of a genitive, by Hendiadys, Acts 23: 6 *παρὶ ἑλπίδος καὶ ἀναστάσεως*. Rom. 2: 20. (Sept. Gen. 1: 14. 3: 16.) Pronouns, Matt. 8: 29 *τί ἐμοὶ καὶ σοί*, see in *Ἐγώ* c. Adj. Rom. 7: 12 *ἡ ἐντολὴ ἀγία καὶ δικαία καὶ ἀγαθή*. Verbs, Mark 4: 27 *καθεύδῃ καὶ ἐγείρεται . . . βλαστάνῃ καὶ μηρίνηται*. Acts 1: 21. 7: 17. 9: 28; and so where one verb is taken adverbially, Luke 6: 48 *ἔσκαψε καὶ ἐβάρυνε*, see in *Βαρύνω*. Rom. 10: 20. al. Adv. Heb. 1: 1 *πολύμερως καὶ πολυτρόπως*. So clauses, Matt. 7: 25 *κατὰ βῆμα ἢ βροχή, καὶ ἦλθον οἱ ποταμοὶ, καὶ ἐπνευσαν οἱ ἄνθρωποι*, κ. τ. λ. Matt. 1: 17. John 1: 1. Rom. 14: 7. al.—Hence *kai* is mostly a simple *continuative*, marking the progress of a continued discourse, e. g. Matt. 1: 23 *ἐν γαστρὶ ἔξει, καὶ τέσσεται υἱόν, καὶ καλέσουσι* κ. τ. λ. 2: 11. Mark 4: 32. Luke 2: 34. 11: 44. 1 Cor. 12: 5, 6. al.—Hdian. 3: 12. 5. Xen. An. 4. 1. 15 sq.—So as connecting *negative* clauses, where the negative particle may be omitted in the latter, which is then rendered negative by the continuative power of *kai*, e. g. James 3: 14 *μὴ καταπαυῖσθε καὶ ψεύδεσθε* κ. τ. λ. 2 Cor. 12: 21. comp. Matt. 13: 15. Mark 4: 12. John 12: 40. Acts 28: 27. See Winer § 59. 6. p. 413. Passow in *kai* no. 13. (Jes. Ant. 2. 15. 5 init.) But in two examples after *οὕτως*, the *kai* does not thus carry forward the negative, as John 4: 11 *οὕτως ἀντίλημα ἔχεις, καὶ τὸ φεῖμα ἐστὶ βαθεύ.* 3 John 10.—Luc. Dial. D. Mar. 14. 1 *οὕτως τὴν παῖδα ἠδίκησεν, καὶ αὐτὸ ἤδη τέθνηκε*. See Winer l. c. p. 412.—The use of *kai* in this continuative sense takes a strong colouring in N. T. from the Heb. use of *ו*, espec. *ו* con-

versive both of fut. and praet. which is also continuative, see Gesen. Lex. arts. *ו* and *ו*. Lebrg. § 88. Ewald Heb. Gr. p. 547. Hence the simple *kai* is put very frequently in N. T. particularly in the narrative style, where classic writers either put nothing, or use some other particle, as *δέ*, *ἀλλά*, *τότε*, and the like. So espec. in Matt. Mark, Luke, and Rev. e. g. Matt. 14: 9 sq. 27: 28 sq. Mark 1: 31 sq. 3: 13 sq. Luke 2: 25 sq. 4: 14 sq. Rev. 11: 7 sq. al. saep. Comp. *ו* and Sept. *ו* 1 Sam. 15: 3 sq. Is. 11: 12 sq. Ez. 5: 1 sq. comp. 1 Macc. 1: 1 sq.

b) as continuative in respect to time, i. e. connecting clauses and sentences in the order of time, viz. (α) At the beginning of a sentence where any thing is narrated as done immediately or soon after that which the preceding context narrates. Here *kai* is equivalent to the more usual *τότε*, *then*, *after that*, Matt. 3: 16. 4: 3, 21 *καὶ προβάς ἐκίδεν*. 10: 1. 14: 12, 14. Mark 1: 29. 4: 21, 24, 26. al. comp. *τότε* Matt. 15: 12.—Xen. Hi. 1. 8. Cyr. 1.3.11. An. 4.1.11. Hom. II. 1.92.—Here belongs the form *καὶ ἐγένετο* *then it came to pass*, corresponding to the Heb. *וַיְהִי*, see Gesen. Lex. art. *ו*. Ewald Heb. Gr. p. 525 sq. Usually with a notation of time, e. g. by *ὅτε* Matt. 7: 28. 10: 1. 19: 1. *ὥς* Luke 2: 15. *ἐν* c. dat. Mark 1: 9. 4: 4. Luke 1: 59. 9: 18. 14: 1. al. *μετὰ* Luke 2: 46. seq. genit. absol. Matt. 9: 10. seq. acc. et inf. Mark 2: 23. Elsewhere *ἐγένετο δέ* id. Luke 3: 21. 5: 1. 6: 1.—(β) In the apodosis, e. g. where any thing is said to follow at once, immediately upon that which is contained in the protasis, i. q. *and immediately*, Mark 1: 27 *τοῖς πνεύματι ἀκαθάρτοι καὶ ὑπακούουσιν αὐτῷ*. Luke 8: 25. Matt. 8: 15. Mark 2: 14. Luke 4: 36. Matt. 26: 53. Also where the time is less definite, i. q. *and then*, *and afterwards*, without any notation of time, Mark 12: 1 *καὶ ἐξέδοτο αὐτὸν γεωργοῖς*. Luke 1: 56 *ἔμεινε δὲ . . . μῆνας τρεῖς, καὶ ἐπιστρέψεν* κ. τ. λ. John 4: 40. 6: 58. Acts 5: 7. 7: 7.—Theocr. Id. 7. 10—12. Comp. Passow in *kai* no. 5.—So with a notation of time, Matt. 28: 9 *ὥς δὲ ἐπορεύοντο . . . καὶ ἰδοὺ ὁ Ἰησοῦς* κ. τ. λ. (Xen. An. 1. 10. 15 *ὅτε*.) So after *καὶ ἐγένετο* or *ἐγένετο δέ* with a note

of time, see above in *a*. Matt. 9:10 καὶ ἰδοὺ. Mark 2:15. Luke 5:1. 2:15, 21. 9:28, 51. Spec. in the construction ἤγγικεν ἡ ὥρα καὶ *x. t. l.* Matt. 26:45, and ἡν δὲ ὥρα τρίτη καὶ *x. t. l.* Mark 15:25. Luke 23:44, where others needlessly take καὶ as in the place of a relative.—Soph. Oed. R. 710 or 718. Thuc. 1.50 ἥδη δὲ ἦν ὄψις, καὶ οἱ Κυρίδιοι *x. t. l.* Xen. An. 6.4. 26 ἥδη μὲν ἀμφὶ ἡλλίου δυσμᾶς ἦν, καὶ οἱ Ἕλληνες *x. t. l.* See Matth. § 620. p. 1257.

c) as continuative in respect to *sense*, i. e. before the apodosis and connecting it as a consequent with the protasis as its antecedent, viz. (*a*) where the apodosis affirms what will take place *provided* that is done which is contained in the protasis, i. q. *and so, and thus, and then*, usually seq. fut. or pres. in a future sense. So *c*. imperat. in the protasis, Matt. 4:19 δεῦτε ὁπίσω μου, καὶ ποιήσω ὑμᾶς ἀλαῖς ἀνθρώπων. 5:15. 7:7. 9:18 ἐπὶ τὴν χεῖρά σου ἐπ' αὐτήν, καὶ ζήσεται. 11:29. Mark 6:22. 11:29. Luke 6:35. John 2:19. 4:35. 7:33. Acts 9:6. 2 Cor. 13:11. James 1:5. al. saep. (Sept. and ὁ 1 Sam. 15:16. Epict. Ench. c. 21, 23. Xen. Mem. 2.3.16 μὴ θάψει . . . καὶ *x. t. l.*) Also genr. Matt. 27:64 καὶ ἔσται ἡ ἐσχάτη πλάνη χειρὸν τῆς πρώτης. Luke 12:19. Heb. 3:19 καὶ βλέπομεν. 12:9. (Sept. and ὁ Gen. 24:40.) So after εἰ or εἰάν in the protasis, then, James 4:15 εἰάν ὁ κύριος θελήσῃ καὶ ζήσωμεν, καὶ ποιήσωμεν *x. t. l.* if God will and we live, THEN we shall do this or that. Rev. 3:20 εἰάν . . . καὶ. So Sept. εἰάν . . . καὶ for ὁ . . . DE Lev. 26:3, 4. Deut. 11:13, 14. εἰ . . . καὶ Judith 5:20. Xen. Cyr. 8.7. 22.—Once seq. imper. John 7:52 ἐρεύνησον καὶ ἴδε, where the second imperat. is equiv. to a fut. and so thou shalt see. See Winer § 44. 2. Gesen. Lehrs. p. 776. Stuart § 505. a. — Baruch 2:21. comp. Luc. D. Deor. 2.2 βαῖνε καὶ ὄψις. Comp. Lat. divide et impera. — (*β*) Where the apodosis affirms what is or will be done in consequence of, because of that which is contained in the protasis, i. q. *and so, and therefore*, i. q. so that, wherefore. E. g. seq. fut. Acts 7:43 καὶ μετοικιῶ ὑμᾶς *x. t. l.* quoted from Amos 5:27 where Sept. and ὁ. Rom. 11:35. Seq.

pres. Matt. 11:18, 19, καὶ λήγουσιν. John 7:22. Seq. praet. Rom. 4:3. Gal. 2:16. 3:6. James 2:23. Acts 10:28? Sept. and ὁ 1 Sam. 15:23.—Xen. Oec. 7.22.

d) as an explicative copula, i. q. *namely, to wit, even*, between words and clauses, see Viger. et Herm. p. 525, 838. (*a*) Between nouns which are strictly in apposition, e. g. Matt. 21:5 ἐπὶ ὄνον καὶ πῶλον νύον ὑποζυγίου. So in ὁ θεὸς καὶ πατὴρ when alone, 1 Cor. 15:24. James 1:27. 3:9. But in the phrase ὁ θ. *x. t. l.* πατὴρ τοῦ κυρίου I. X. it is merely copulative, 2 Cor. 1:8. 11:31. Eph. 1:13. al. Also Matt. 13:41 πάντα τὰ σκάνδαλα καὶ τοὺς *x. t. l.* Rom. 1:5. Comp. ὁ 1 Sam. 28:3. 17:40.—Luc. Tox. § 26. Xen. An. 4.5.9 γυναικας καὶ κόρας. — (*β*) Before a clause added by way of explanation, (καὶ ex-egetic,) e. g. Matt. 1:25 ἐποίησαν ὡς προσέταξεν αὐτῶ . . . καὶ παρέλαβε τὴν γυναῖκα. Luke 5:35 ἐλεύσονται δὲ ἡμεῖς καὶ ὅταν ἀπαρθῇ *x. t. l.* John 2:16 καὶ χάριν ἀντὶ χάριτος. 1 Cor. 3:5.—Xen. An. 2.5.38 ἔχει τὴν δόλην καὶ τίθνηκεν. Comp. Winer § 57. note, c. Fritzsche Comm. in Matt. p. 56.

e) as having an *intensive* force, viz. (*a*) Where two or more words are connected by καὶ, and καὶ is then also inserted emphatically before the first word, καὶ—καὶ, Lat. et—et, Engl. both—and. Matt. 10:28 φοβήθητε τὸν θανάμνον καὶ ψυχὴν καὶ σῶμα ἀπολέσαι. Mark 9:22. Acts 26:29. Rom. 14:9 bis. Phil. 4:12, 16.—Hdian. 3.6.15. Xen. Cyr. 1.3.15. ib. 2.3.1.—(*β*) Before comparatives, and even, Matt. 11:9 καὶ περισσώτερον προφήτου. Luke 7:26. John 10:10. Comp. Passow καὶ no. 6. Matth. § 620. p. 1258. d.—Hom. Il. 10.556. Xen. An. 6.6.35.—(*γ*) Before interrogations, where in strictness it is simply copulative, *and*, but serves to add strength and vivacity to the question, *and, and then, then*, comp. Viger. p. 524. Matth. § 620. p. 1258. c. So before a pron. or adv. Mark 10:26 λίγοντες καὶ τίς δύναται σωθῆναι; and *who, who then* (in that case) *can be saved?* Luke 3:14. 10:29. 2 Cor. 2:2. καὶ πόθεν Mark 12:37. καὶ πῶς Luke 20:44. John 14:9. genr. Acts 23:3.

1 Cor. 5: 2. — Luc. D. Deor. 1. 2 *καὶ τί πλὴν ἔγω*; Xen. Mem. 1. 3. 10, 11. *καὶ πῶς* Hi. 7. 11. — (δ) Before an imperative *καὶ* is often intensive in the classic writers, see Viger. et Matth. l.c. Some apply this also to several passages in N. T. as Matt. 23: 32. Mark 9: 5. 11: 29. Luke 12: 29. 20: 3. Eph. 4: 26. But in all these *καὶ* is simply copulative, without any intensive force, and may be referred to some of the significations above given. See Winer § 57. 2. note, a — (ε) Where a part is subjoined to a whole by way of emphasis, *καὶ* may be rendered *and especially, in primis*. Mark 1: 5. 16: 7 *ἐπὶ τοὺς μαθηταὺς αὐτοῦ καὶ τῷ Πέτρῳ*. 1 Cor. 9: 5. Matt. 8: 33. Comp. Passow *καὶ* no. 6 ult. — Aeschyl. Pers. 747. — Vice versa, where a whole is subjoined to a part, as in a summing up of particulars, i. q. *and in a word, yea*. Matt. 26: 59 *οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι καὶ τὸ συνέδριον ὅλον* the chief priests and the elders and [in a word, yea,] the whole Sanhedrim. Mark 15: 1. See Winer § 57. 2. note, d. Fritzsche Comm. in Matt. p. 786. — Dem. 36 ult. Comp. Plato Phaedo. 13 *καὶ ἀνδρεία καὶ σωφροσύνη καὶ δικαιοσύνη καὶ ἐυληβδὴν ἀληθείας ἀρετήν*.

f) apparently *adversative*, but only where the opposition or antithesis of the thought is sufficiently strong in itself without the aid of an adversative particle. E. g. (α) *and yet, and nevertheless*, Matt. 6: 26 *οἱ οὐ σκέπουσιν . . . καὶ ὁ πατὴρ ὑμῶν τρέφει αὐτά*. 10: 29. 12: 5 *οἱ ἱερεῖς τὸ σάββατον βεβήλοισι, καὶ ἀναιτιοί σιαι*. John 1: 10. 6: 70. 7: 19. 9: 30. 17: 25 *καὶ ὁ κόσμος οὐ οἶκ ἔγνω* and yet the world hath not known thee, i. e. notwithstanding all thy love, comp. v. 23, 24. Winer § 57. p. 372. Gal. 4: 14. 1 John 2: 4. Rev. 3: 1. So Sept. and 2 Sam. 3: 8. Mal. 2: 14. — Xen. Cyr. 7. 5. 45. Mem. 1. 2. 32. — So Heb. 3: 9 *ἰδοὺμασαν με, καὶ εἶδον τὰ ἔργα μου, they proved me, and yet* i. e. although they saw my works, quoted from Ps. 95: 9 where Sept. *καὶ* for *καὶ*, comp. Gesen. Lex. *καὶ* no. 4. — (β) Where it connects a negative antithetic clause with a preceding positive one, where we often though not neces-

sarily use *but*, e. g. Matt. 12: 39 *σημείον ἐπιζητεῖτε καὶ σημεῖον οὐ δοθήσεται αὐτῇ*. 13: 14, 17. 17: 16. 26: 60 *καὶ οὐκ εἴπον*. Mark 9: 18. 14: 55, 58. John 10: 25. al. saep. In all these passages the rendering *but* is admissible but not necessary; in others it would destroy the true sense, e. g. *ἔλεον θύλω καὶ οὐ θύλω* i. e. *I will have mercy and not [merely] sacrifice*, Matt. 9: 13 et 12: 7, quoted from Hos. 6: 6 where Heb. γ and Sept. ad sensum, *ἔλεος θύλω [μᾶλλον] ἢ θύλω*. See Passow in *καὶ* no. 13. Winer § 57. note, h. — (γ) Rarely in a strong antithesis without a negative *καὶ* may be given by *but*, though not necessarily, e. g. Acts 10: 28 *καὶ ἐμοὶ ὁ θεὸς ἔδωκε*, but see above in c. β. Mark 12: 12 *ἐξήτουν αὐτὸν κρατῆσαι, καὶ ἐφοβήθησαν τὸν ὄχλον*, where we may also render *and yet, and nevertheless*, as in α. 1 Cor. 12: 5, coll. v. 6. Comp. Winer l. c.

2. Also, too, not merely copulative but likewise emphatic, implying increase, addition, something more, e. g. always so in the connexion *καὶ καὶ* or *καὶ δέ*, and also, i. e. and in addition, and likewise, see in Δι d. Buttm. § 149. p. 425. Comp. Passow *καὶ* no. 3.

a) genr. Matt. 5: 39 *στρέφον αὐτὸν καὶ τὴν ἄλλην*. 6: 12. Mark 2: 16, 28. Luke 1: 35. 6: 16 *ὅς καὶ*. John 8: 19 *εἰ ἐμὲ ᾔθετε, καὶ τὸν πατέρα μου ᾔθετε* ἔν. Rom. 1: 15. 1 Cor. 14: 12. al. saep. — Hdian. 1. 1. 4. Xen. Cyr. 5. 1. 2 *καὶ τὴν στολήν ἐκδύς ἔδωκε*. Mem. 2. 3. 1. — For πολλὰ καὶ ἄλλα v. ἔτερα, see ἄλλος a.

b) in comparisons, e. g. *οὕτω καὶ, so also*, after *ὡς, ὥσπερ, καθ' ὡς*, etc. 1 Cor. 11: 12 *ὥσπερ γὰρ ἡ γυνή . . . οὕτω καὶ ὁ ἀνὴρ*. 15: 22. So with *οὕτως* impl. Matt. 6: 10 *ὡς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς*. Luke 6: 31. John 13: 15. Acts 7: 51. Gal. 1: 9. — Xen. Mem. 1. 6. 3. Luc. 8. 4. with *οὕτω* impl. Hdot. 7. 128 *ὡς δὲ ἐπεθύμησεν, καὶ ἐποίησεν ταῦτα*. Plut. Apotheg. Gelon. in Mor. II. p. 9 ed. Tauchn. or VI. p. 668. 7 ed. Reisk. Thuc. 8. 1 ult. — Also *καθ' ὡς καὶ, as also, even as also*, 1 Cor. 13: 12. 14: 34. *ὡς καὶ, as also*, 1 Cor. 7: 7. Acts 11: 17, where *καὶ* is pleonastic, see Winer § 67. p. 487. c. Comp. Math. § 620. b. — Xen. Cyr. 4. 2. 1.

c) in interrogations, e. g. τί καί; why also? why too? 1 Cor. 15: 29, 30. ἵνα καί, why moreover? Luke 13: 7.—Joa. Ant. 18. 6. 6 τί καί ἔχει λέγων. Eurip. Phoen. 1373 πῶς καί. Comp. Herm. ad Vig. p. 837.

d) before a participle καί implies an emphatic antithesis with what precedes, and may be rendered even, although, Matt. 26: 60. Luke 18: 7 καί παραδοθὴναι ἐν αὐτοῖς. 1 Cor. 16: 9. Comp. Passow καί no. 4. Herm. ad Vig. p. 837.—Ael. V. H. 1. 21 καί μὴ προσυνησαντι. Theogn. 1114 σὺν σοὶ καί κακὸς ὢν, γίγνομαι ἐσθλὸς ἀνὴρ. Xen. Cyr. 4. 1. 17 φεύγοντι καί πολλὰ εὖσαι.

e) as intensive, even, even also, yea. Matt. 10: 30 ἰμῶν δὲ καί αἱ τρίχες i. e. the very hairs etc. Mark 1: 27. 4: 25 et Luke 8: 18 καί ὃ ἔχει ἀρθθήσεται. Rom. 8: 23 καί ἡμῖς αὐτοὶ. 1 Cor. 2: 10 καί τὰ βῆθη. 11: 6 καί κειράσθω let her be even also shorn. 2 Cor. 8: 3 ὅτι κατὰ δύναμιν, καί ὑπὲρ δύναμιν, yea above their ability. Mark 9: 13 ὅτι καί Ἰλίας ἐλήλυθε that Elias is even already come.—Esth. 7: 8. Luc. D. Deor. 5. 4. Xen. Oec. 18. 9 ἐπιστάμενος καί πάλας. Cyr. 5. 2. 33 εὖ ἴσθι, εἶπαι καί τοῦτο ἦδη. Mem. 4. 2. 12. Comp. Winer § 57. note, e. Passow καί no. 6.

3. With other particles, chiefly καί δέ and also, but also, likewise δέ καί but also Matt. 3: 10. John 15: 24, see in Δέ II. d. Buttm. § 149. p. 425. τε καί, see in Τέ. Buttm. l. c. p. 424.—Others are: ἀλλὰ καί but also, see in Ἀλλά 1. a. γὰρ καί see in Γάρ II. εἰ καί, εἰ γὰρ καί, εἴ γε καί, εἰ δὲ καί, see in Εἰ III. γ. δ. Γέ II. γ. ἥ καί see in Ἢ 4. β. καί γάρ see in Γάρ II. καί γε see in Γέ II. α. καί δέ see above. καί ἐκ, καί γὰρ ἐκ, καί γὰρ εἰπερ, see in Εἰ III. δ. Αἰ.

Καὶάφας, α, ὁ, Caiaphas, Aram. ܟܝܝܦܐ (depression, Buxt. Lex. Ch. 1076,) pr. n. of a high priest, Ἰωσήφ ὁ καὶ Καὶάφας Joa. Ant. 18. 2. 2. He was appointed by Valerius Gratus the predecessor of Pilate, A. D. 26, and deposed by Vitellius in A. D. 35, Joa. Ant. 18. 4. 3. See in Ἰωσήφ. — Matt. 26: 3, 57.

Luke 3: 2. John 11: 49. 18: 13, 14, 24, 28. Acts 4: 6.

Καίγε, see in Γέ II. α.

Καῖν, ὁ, indec. Cain, Heb. קַיִן (possession), the first-born of Adam and the first homicide, Heb. 11: 4. 1 John 3: 12. Jude 11. Comp. Gen. c. 4.

Καϊνάν, ὁ, indec. Cainan, Heb. קַיִן (possession), pr. n. a) of a son of Enos Luke 3: 37, comp. Gen. 5: 9 sq. —b) of a son of Arphaxad according to the Sept. Gen. 10: 24. 11: 12, but not found in the Hebrew. Luke follows the Sept. c. 3: 36, where several Mss. omit Καϊνάν.

Καινός, ἡ, ὄν, new, i. e.

a) pp. newly made, not impaired by time or use, as ἀσχοί Matt. 9: 17. Mark 2: 22. Luke 5: 38. (So Sept. and שִׁיחַ Josh. 9: 13.) μνηστῆρον Matt. 27: 60. John 19: 41. ἱμάτιον Luke 5: 36. (Sept. 1 K. 11: 29 sq.) So Matt. 13: 52 καινὰ τὰ παλαιὰ pp. garments new and old. Also τὸ καινόν Mark 2: 21. Luke 5: 36 bis. — 2 Macc. 2: 30. Xen. H. G. 3. 4. 28.

b) new, i. e. not before known or current, newly introduced, e. g. διδασχὴ Mark 1: 27. Acts 17: 19. ἐντολή John 13: 34. 1 John 2: 7, 8. 2 John 5. ὄνομα Rev. 2: 17. 3: 12. Sept. for שִׁיחַ Is. 62: 2. — Hdian. 3. 13. 15. Luc. Rhet. Praec. 17. Xen. Mem. 2. 3. 10.—Comparat. Acts 17: 21 λέγων τι καί ἀκούειν καινότερον to tell or hear something newer, comp. Winer § 36. 3.—Dem. 43. 7. ib. 160. 2. comp. Hdor. 1. 27 εἰ τι εἰς νεώτερον παρὰ τὴν ἑλλάδα. Eurip. Orest. 1327.—Also in the sense of other, foreign, Mark 16: 17 γλώσσαις λαλήσουσι καινῶς with new i. e. other tongues, new to them.—Xen. Mem. 1. 1. 3.

c) new as opp. to old or former. τὸ παλαιόν, τὸ παλαιότερον, and hence implying also better, e. g. καινὴ διαθήκη, a new and better covenant, see in Διαθήκη b. γ. Matt. 26: 28. Mark 14: 24. Luke 22: 20. 1 Cor. 11: 25. 2 Cor. 3: 6. Heb. 8: 8, 13. 9: 15. (Sept. for שִׁיחַ Jer. 31: 31.) So οἶνον νέον καινόν, to drink wine new, in its best state according to the Hebrew taste, Matt. 26: 29. Mark

14: 25. *ψῆδὴ καινὴ* a new song, i. e. nobler, loftier strain, Rev. 5: 9. 14: 3. Sept. and *שִׁיר* Ps. 33: 3. 40: 4. Is. 42: 10. Also for renewed, made new, and therefore superior, more splendid, e. g. *καινοὶ οὐρανοὶ καὶ καινὴ γῆ* 2 Pet. 3: 13 bis. Rev. 21: 1. (Sept. Is. 65: 17. 66: 22.) *ἡ καινὴ Ἱερουσαλήμ* Rev. 3: 12. 21: 2. So Rev. 21: 5 *καινὰ πάντα ποιῶ*.—Metaph. of Christians as renewed and changed from evil to good by the Spirit of God. 2 Cor. 5: 17 bis *καινὴ κτίσις*. Gal. 6: 15 *κ. ἁνθρώπων*. Eph. 2: 15. 4: 24. Sept. *καρδία καινὴ* for *שִׁיר* *לֵב* Ez. 18: 31. 36: 26.

Καινότης, ἥτις, ἡ, (καινός,) newness, e. g. in a moral sense, Rom. 6: 4 *ἐν καινότητι ζωῆς* i. q. *ἐν ζωῇ καινῇ*, comp. *Zam* b. Butt. § 123. n. 4. So also Rom. 7: 6.—pp. Thuc. 3. 38.

Καίπερ conjunct. (*καί, περ,*) although, comp. Butt. § 149. p. 432. Matth. § 566. 3. Seq. particip. Phil. 3: 4. Heb. 5: 8. 7: 5. 12: 17. 2 Pet. 1: 12. Seq. fin. verb Rev. 17: 8 *καίπερ παρίσταται*, where later edit. read *καί* — c. part. Xen. Ag. 1. 11. Conv. 2. 12.

Καίρος, οὗ, ὁ, pp. right proportion, just measure, Theogn. 401. Xen. Mem. 1. 3. 6, 7. Conv. 2. 19. In N. T. only of time, season, i. e.

a) *fit time, proper season, viz.* (α) genr. i. q. *opportunity, occasion*, Acts 24: 25 *καιρὸν δὲ μεταλαβὼν*. Rom. 12: 11 *καιρῷ δουλεύοντες* see in *δουλεύω* b. 2 Cor. 6: 2 bis. Gal. 6: 10. Eph. 5: 16 et Col. 4: 5 see in *ἐξαγοράζω*. Heb. 11: 15. *καιρὸς ὑμῶν* John 7: 6. — 1 Macc. 15: 34. Jos. Ant. 18. 6. 6. Pol. 1. 36. 4. Xen. Cyr. 1. 3. 8. — (β) *appointed time, set time, certain season*, i. e. a fixed and definite time or season. E. g. seq. gen. Matt. 13: 30 *ἐν καιρῷ τοῦ θρισμοῦ* in the time of harvest, i. e. the usual season. 21: 34, 41. Mark 11: 13 *καιρὸς σίνων*. Luke 1: 20. 8: 13. Acts 3: 20 *καιροὶ ἀναψύξεως* times of refreshing sc. appointed of God. Luke 19: 44. 2 Tim. 4: 6. Heb. 9: 10. 11: 11. (Sept. for *רִצָּה* Ecc. 3: 1 sq. Xen. Apol. Socr. 7.) Seq. gen. of pers. or a pron. as *ὁ καιρὸς μου* v. ὁ *ἐμὸς*, my time, as appointed of God, e. g. in which

I am to suffer Matt. 26: 18, or accomplish any duty John 7: 6, 8. Luke 21: 24 *καιροὶ ἐθνῶν*. 2 Thess. 2: 6. Rev. 11: 18. So *ἰδιὸς καιρὸς* one's own due time, Gal. 6: 9. 1 Tim. 2: 6. 6: 15. Tit. 1: 3. With a demonstrative art. or pron. as *ὁ νῦν, οὗτος, ἐσῆνος*, this present time, that time, definitely marked out and expressed, Matt. 11: 25. 12: 1. 14: 1. Mark 10: 30. Luke 13: 1. 18: 30. Acts 12: 1. Rom. 3: 26. 8: 18. 11: 5. 2 Cor. 8: 14. Eph. 2: 12. Also *καιρὸς ἔσχατος* 1 Pet. 1: 5. *κ. ὕστερος* 1 Tim. 4: 1. *κ. ἐσσηνός* Heb. 9: 9. — Genr. Acts 17: 26 *προσταγμένους καιροὺς*. Gal. 4: 10. 2 Tim. 4: 3 *ἔσται γὰρ καιρὸς* sc. appointed of God. Rev. 12: 12. dat. *τῷ καιρῷ* at the proper season, Mark 12: 2. With prepositions, e. g. *ἀγχοὶ καιροῦ* for or during a certain season Luke 4: 13. Acts 13: 11. (*μαχρὶ* Diod. Sic. 1. 3.) *ἐν καιρῷ* in due time Matt. 24: 45. Luke 20: 10. 1 Pet. 5: 6. *ἐν ᾧ καιρῷ* Acts 7: 20. (Xen. H. G. 7. 2. 8.) *κατὰ καιρὸν* at the set time John 5: 4. Rom. 5: 6. *κατὰ τὸν κ. τούτων* Acts 19: 23. Rom. 9: 9. (Xen. H. G. 1. 1. 32.) *πρὸ καιροῦ* before the proper time 1 Cor. 4: 5. *πρὸς καιρὸν* for a season Luke 8: 13. 1 Cor. 7: 5. *πρὸς κ. ὥρας* i. e. for a short time 1 Thess. 2: 17.—So in allusion to the set time for the coming of the Messiah in his kingdom or for judgment, Matt. 8: 29. 16: 3. Mark 1: 15. 13: 33. Luke 12: 56. 21: 8. Acts 1: 7. Rom. 13: 11. 1 Cor. 7: 29. Eph. 1: 10. 1 Thess. 5: 1. 1 Pet. 1: 11. 4: 17. Rev. 1: 3. 22: 10. — Plur. *καιροὶ* absol. times, circumstances, appointed of God, 2 Tim. 3: 1.

b) genr. time, season, i. q. *χρόνος*. (α) pp. Luke 21: 36 *ἐν παντὶ καιρῷ δεόμενοι*. Eph. 6: 18. — (β) a season of the year, as *καιροὶ καρποφόροι* fruitful seasons Acts 14: 17. — (γ) in the prophetic style put for a year, Rev. 12: 14 *τετράεις καιροὶ καὶ καιροὶ καὶ ἡμίον καιροῦ*, i. e. three years and a half, (comp. v. 6.) in allusion to Dan. 7: 25 where Sept. for Chald. *רִצָּה*, and where *καιροὶ* stands as here for the dual, two years, comp. Winer § 27. 2. p. 150.—So *χρόνος* in later writers for a year, see Passow in *χρόνος* no. 4.

Καῖσαρ, ἄρος, ὁ, Caesar, pp. surname of the Julian family at Rome,

but applied, after Julius Caesar, to his successors of the same family as the usual title of dignity. At a later period, it became the title of the heir apparent. In N. T. the title *Caesar* is applied to Augustus Luke 2: 1. Tiberius Luke 3: 1. 20: 22, 24, 25. al. Claudius Acts 11: 28. Nero Acts 25: 8 sq. Phil. 4: 22. Caligula who succeeded Tiberius is not mentioned. *AL.*

Καيسάρεια, ας, ἡ, Caesarea, pr. n. of two cities in Palestine.

1. *Caesarea Philippi*, a city of Upper Galilee near the sources of the Jordan at the foot of Mount Hermon, called also *Paneas*. Matt. 16: 13. Mark 8: 27. It was rebuilt and enlarged by Philip the tetrarch, and named in honour of himself and Tiberius, Jos. Ant. 18. 2. 1. It bore afterwards for a time the name of *Neronias*, in honour of Nero, Jos. Ant. 20. 9. 4. It is generally supposed to have occupied the site of the ancient city called *Laish* or *Leshem* Judg. 18: 28. Josh. 19: 47, and *Dan* Judg. 18: 2. At present the village *Banias* occupies the site of its ruins. See Rosenm. Bibl. Geogr. II. i. p. 197. ii. p. 13. Burekhardt Travels in Syria etc. p. 38 sq. Reland Palaest. p. 918 sq.

2. *Caesarea* of Palestine, on the coast of the Mediterranean, southward from Mount Carmel. Its ancient name was *Στρατωνίως πύργος* Jos. Ant. 15. 9. 6. Strabo 16. 2. 27. *Stratonis turris* Plin. H. N. 5. 13. Herod the Great rebuilt it with great splendour and strength, created an artificial harbour, and named it *Caesarea*, in honour of Augustus, Jos. l. c. and 16. 5. 1. Josephus calls it one of the largest cities in Palestine, and says the inhabitants were mostly Greeks, B. J. 3. 9. 1. It was the seat of the Roman procurator, and after the destruction of Jerusalem became the capital of Palestine. See Rosenm. Bibl. Geogr. II. ii. p. 326 sq. Reland Palaest. 670 sq. — Acts 8: 40. 9: 30. 10: 1, 24. 11: 11. 12: 19. 18: 23. 21: 8, 16. 23: 23, 33. 25: 1, 4, 6, 13.

Καίτοι or **καί τοι**, and yet, nevertheless, although. Heb. 4: 3 *εἰ ἐνδεδύσονται εἰς τὴν κατάπανόην μου· καίτοι τῶν ἔργων ἀπὸ καταβολῆς κόσμου γενη-*

θήσονται, they shall not enter into my rest, the works nevertheless having been finished at the foundation of the world, i. e. the rest here spoken of, my rest, could not have been God's resting from his works, Gen. 2: 2, for this rest, the sabbath, had already existed from the creation of the world.—Luc. D. Deor. 12. 2. Xen. Ag. 8. 8. Comp. Buttm. § 149. p. 431. Herm. ad Vig. p. 840.

Καίτοιγε, see in ΓΙ II. ζ.

Καίω, f. καίω, aor. 1 pass. ἐκαίθη, comp. Buttm. § 114, to burn, i. e.

a) causat. to make burn, to kindle, to light, e. g. a fire, lamp, etc. Pass. part. καίόμενος burning, flaming. Matt. 5: 15 οὐδὲ καλοῦσι λύχνον. [Mark 4: 21.] Luke 12: 35. Heb. 12: 18 καίονμένη πυρὶ flaming fire. Rev. 4: 5. 8: 8, 10. 19: 20. 21: 8. Sept. Lev. 24: 3, 4 where Heb. עָרָךְ. Pass. for עָרָךְ Deut. 4: 11. 5: 23. comp. Dan. 3: 6 sq. — Thuc. 7. 80. Xen. An. 7. 4. 18. — Trop. λύχνος καίόμενος καὶ φαίνων, a burning and shining light, spoken of John the Baptist as a distinguished teacher, John 5: 35. comp. Ecclesi. 48: 1. — Metaph. καίωμαι to burn, i. e. to be greatly moved, of the heart, Luke 24: 32. — Test. XII Patr. p. 671 ἐκαίοντο τοῖς σπλάγχνοις.

b) trans. to burn, i. e. to consume with fire. John 15: 6 καὶ καίεται sc. τὰ κλήματα. [Matt. 13: 40.] 1 Cor. 13: 3, see in Ἰνα I. C. a. Sept. for עָרָךְ Lev. 4: 12. 1 K. 13: 2 אֶכְרִי Is. 5: 24. — Jos. Ant. 4. 8. 23. Luc. Tim. 9. Xen. Cyr. 4. 2. 33.

Κακεί, crasis for καὶ ἐκεῖ, each retaining its own signification just as if written separately, see Καί and Ἐκεῖ. Buttm. § 29. n. 7. and n. 2. b. Matt. 5: 23. 10: 11. 28: 10. Mark 1: 35, 38. John 11: 54. Acts 14: 7. 17: 13. 22: 10. 25: 20. 27: 6. Sept. for עָרָךְ Ruth 1: 17.—Xen. H. G. 1. 2. 9.

Κακείθεν, crasis for καὶ ἐκείθεν, comp. in Κακεί above. Mark 10: 1. Acts 7: 4. 13: 21. 14: 26. 20: 15. 21: 1. 27: 4, 12. 28: 15. Sept. for עָרָךְ 2 K. 2: 25.—Luc. D. Deor. 7. 4. Xen. H. G. 1. 6. 8.

Κακείνος, η, ο, by crasis for καὶ ἐκεῖνος, η, ο, where each retains its

own power just as if written separately, see *Καί* and *Ευίος*. Buttm. § 29. n. 7. and n. 2. b. Matt. 15: 18. 20: 4. 23: 23. Luke 20: 11. 22: 12. John 7: 29. 14: 12. al.—Luc. D. Deor. 2. 3. Xen. Cyr. 5. 5. 29. AL.

Κακία, ας, ἡ, (κακός,) badness, e. g. external, as of water Jos. Ant. 3. 1. 1, 2. of a soldier cowardice, Xen. Cyr. 2. 2. 27. In N. T. evil, in a moral sense, viz.

a) of heart, life, character, wickedness, Acts 8: 22 *μετανόησον οὖν ἀπὸ τῆς κακίας σου ταύτης*. James 1: 21. 1 Pet. 2: 16. 1 Cor. 14: 20 *τῇ κακίᾳ νηπιῶσθε*, opp. *ταῖς φρεσὶ*, comp. Matt. 18: 3. Sept. for *ἔργῳ* Ex. 32: 11, 13. *ἡ κακία* Is. 29: 20.—Xen. Mem. 1. 2. 28.

b) in an active sense, malice, malignity, the desire of evil to others, espec. where joined with *πονηρία*, Rom 1: 29. 1 Cor. 5: 8 *ἐν ζύμῃ κακίας καὶ πονηρίας*. Eph. 4: 31. Col. 3: 8. Tit. 3: 3. 1 Pet. 2: 1. Sept. for *ἔργῳ* Prov. 1: 16. *ἡ κακία* Nah. 3: 19. — Jos. Ant. 1. 1. 4. Diod. Sic. 1. 1 ult.

c) evil, i. e. trouble, affliction, Matt. 6: 34. So Sept. and *ἔργῳ* Ecc. 7: 14. — 1 Macc. 10: 46. Thuc. 3. 58.

Κακοηθία, ας, ἡ, (κακοῦθης evil-disposed, mischievous, from κακός, ἥθος,) mischief, malevolence, malignity, the desire of evil to others, Rom. 1: 29. — 3 Macc. 3: 22. Arr. Epict. 4. 8. 1. Plut. VI. p. 250. 1 et 15. ed. R. In the sense of *bad habits, corrupt morals*, Xen. Ven. 13. 16.

Κακολογέω, ὦ, f. ἥσω, (κακολόγος fr. κακός, λόγος,) to speak evil of; to revile, seq. acc. Mark 9: 39. Acts 19: 9. — 2 Macc. 4: 1. Plut. ed. Reisk. VI. p. 671. 13. Isocr. p. 136. C. — As opp. to τιμάω, by impl. to dishonour, to condemn. Matt. 15: 4 et Mark 7: 10 *ὁ κακολογῶν πατέρα ἢ μητέρα*, quoted from Ex. 21: 17 where Sept. for *ἔργῳ* to curse, as also Prov. 22: 20. Ez. 22: 7. The earlier form was κακῶς λέγω, see Lob. ad Phr. p. 200.

Κακοπαθία, ας, ἡ, (κακοπαθίω,) a suffering of evil, i. e. genr. suffering, affliction, James 5: 10. Sept. for *ἔργῳ* Mal. 1: 13. — 2 Macc. 2: 27, 28. Dem. 1412. 25.

Κακοπαθέω, ὦ, f. ἥσω, (κακοπαθής fr. κακός and πάθος, πάσχω,) to suffer evil, to be afflicted, intrans. 2 Tim. 2: 9. James 5: 13. — Jos. Ant. 1. 10. 3. Xen. Mem. 1. 4. 11.—Especially of soldiers and others, to endure hardships, trop. 2 Tim. 2: 3 *κακοπαθήσον ὡς καλὸς στρατιώτης*. 4: 5.—Jos. Ant. 10. 11. 1. Hdian. 8. 7. 14. Comp. Sept. for *ἔργῳ* Jon. 4: 10. Xen. Mem. 2. 1. 17.

Κακοποιέω, ὦ, f. ἥσω, (κακοποιός,) to do evil, i. e.

a) to others, i. q. to injure, to harm, absol. Mark 3: 4. Luke 6: 9. Sept. for *ἔργῳ* Gen. 31: 7. 1 Sam. 25: 4. for Chald. *קנן* Ezra 4: 13, 15. — c. acc. Diod. Sic. 15. 45. absol. Xen. Cyr. 8. 8. 14.

b) genr. and absol. i. q. to commit sin, 1 Pet. 3: 17. 3 John 11. Sept. for *ἔργῳ* 2 Sam. 24: 17.—Xen. Oec. 3. 11.

Κακοποιός, οῦ, ὁ, ἡ, (κακός, ποιέω,) an evil doer, 1 Pet. 2: 12, 14. 3: 16. 4: 15. malefactor, John 18: 30. — Pol. 15. 25. 1.

Κακός, ἡ, ὄν, bad, worthless, sc. externally, as a breastplate, Xen. Mem. 3. 10. 12. soil Oec. 16. 7. of a soldier, coward, craven, Xen. Cyr. 2. 2. 27. In N. T. evil, viz.

a) in a moral sense, wicked, vicious, bad, in heart, conduct, character. Matt. 21: 41 *κακοὺς κακῶς ἀπόλασται αὐτοὺς*. 24: 48 *ὁ κακὸς δοῦλος*. Phil. 3: 2. Rev. 2: 2 *κακοὺς* i. e. impostors. Of things, Mark 7: 21 *διαλογισμοὶ οἱ κακοὶ* Rom. 13: 3 *κακῶν* sc. ἔργων. 1 Cor. 15: 33 *ὁμιλλᾷ κακὰ*. Col. 3: 5. Sept. for *ἔργῳ* Prov. 15: 3. 28: 5. *ἡ κακία* Prov. 6: 18.—Luc. Parasit. 1. Xen. Mem. 1. 2. 20 bis. — Neut. τὸ κακόν, plur. τὰ κακά, evil, evil things, i. e. wickedness, fault, crime, Matt. 27: 23 *τί γὰρ κακὸν ἐποίησεν*. Mark 15: 14. Luke 23: 22. John 18: 23. Acts 23: 9. Rom. 1: 30. 2: 9. 3: 8. 7: 19. 21. 9: 11. 13: 4 bis. 16: 19. 1 Cor. 10: 6. 2 Cor. 5: 10. 13: 7. 1 Tim. 6: 10. Heb. 5: 14. James 1: 13. 1 Pet. 3: 12. 3 John 11. Sept. for *ἔργῳ* 1 K. 3: 9. Prov. 3: 7. al.—Xen. Mem. 2. 6. 4.

b) act. causing evil, i. e. hurtful, baneful. Rom. 14: 20 *ἀλλὰ κακὸν τῷ ἀνθρώπῳ* x. τ. λ. Rev. 16: 2 *ὕψος κακῶν*. Tit.

1: 12 κακά θηρία *ravenous beasts*. Sept. for ער Am. 6: 3. Prov. 16: 5. — Xen. Mem. 4. 1. 4. — Neut. τὸ κακόν, *evil*, i. e. cause or source of evil James 3: 8; evil done to any one, *harm, injury*, Acts 16: 28. 28: 5. Rom. 12: 17 bis, 21 bis. 13: 10. 1 Cor. 13: 5. 1 Thess. 5: 15 bis. 1 Pet. 3: 9, 11. in words, *evil-speaking*, 1 Pet. 3: 10. Sept. for ער Mic. 7: 3. — Plur. τὰ κακά, *evils*, i. e. troubles, afflictions, Luke 16: 25 Ἀδάμας ὁμοίως τὰ κακά sc. ἀπάλαβα. Acts 9: 13. 2 Tim. 4: 14. Sept. for ער Gen. 44: 34. 48: 16. יצא Is. 46: 7. Jer. 14: 8.

Κακούργος, ου, ὁ, ἦ, (for κακό-εργος fr. κακός, obsol. ἔργον) *an evil-worker, malefactor*, genr. 2 Tim. 2: 9. Sept. for ער Prov. 21: 15. — Xen. An. 1. 9. 13. — Of robbers, λησταί, Luke 23: 32, 33, 39, comp. Matt. 27: 38. — Ael. V. H. 3. 44. Diod. Sic. 20. 81.

Κακουχέω, ὦ, f. ἔχω, (κακός, ἔχω.) *to hold or treat ill, to maltreat*, in N. T. only Pass. part. κακουχόμενος, *maltreated, afflicted*, Heb. 11: 37. 13: 3. Sept. for ער 1 K. 2: 26. 11: 39. — Diod. Sic. 3. 23 ult. Plut. VI. p. 436. 2. ed. Reiske.

Κακῶς, ὦ, f. ὠσα, (κακός,) *to affect with evil*, i. e.

a) physically, *to do evil to any one, to maltreat, to harm, to afflict*, c. acc. of pers. Acts 7: 6, 19 ἐκείνους τοὺς πατέρας ἡμῶν. 12: 1. 18: 10. 1 Pet. 3: 12. Sept. for ער Judg. 2: 18. ער Ex. 5: 22. ער Gen. 15: 13. Num. 24: 24. — Hom. Od. 4. 754. Hdian. 6. 6. 10. Xen. Cyr. 3. 1. 23.

b) in N. T. and Josephus in a moral sense, *to make evil-affected, to exasperate*, e. g. τὰς ψυχὰς Acts 14: 2. — Jos. Ant. 16. 1. 2. ib. 16. 7. 3 Ἡρώδης ἐκακῶντο ἰσχυρίαις. ib. 16. 8. 6. See Krebs Obs. e Jos. p. 224.

Κακῶς, adv. (κακός,) *badly, ill, evil*.

a) physically, e. g. in phrases: (α) κακῶς ἔχει, *to be sick*, see in Έγω f. Matt. 4: 24. 8: 16. 9: 12. 14: 35. Mark 1: 32, 34. 2: 17. 6: 55. Luke 5: 31. 7: 2. — Ael. H. An. 11. 34. Xen. Oec. 3. 11. — (β) κακῶς πάσχειν, *to suffer badly* i. e. grievously, Matt. 17: 15. — Hom.

Od. 16. 275. Pol. 3. 90. 13. — (γ) κακῶς ἀπολίσαι *malos male perdere*, i. e. *to destroy miserably, utterly*, Matt. 21: 41. For the paronomasia see Winer § 62. 1. — Jos. Ant. 12. 5. 4 ult. κακοὶ κακῶς ἀπόλονται. Ceb. Tab. 32 ἀπόλονται κακὸς κακῶς. Xen. Oec. 5. 18. — (δ) genr. in the sense of *grievously*, Matt. 15: 22 κακῶς δαιμονίζεται. — Hesych. κακῶς. δαινῶς.

b) morally, e. g. (α) κακῶς εἰπῆν, *to speak evil of any one, to revile*, seq. accus. Buttm. § 131. 4. Acts 23: 5 ἄρχοντα τοῦ λαοῦ σου οὐκ ἐρεῖς κακῶς, quoted from Ex. 22: 28 where Sept. for ער, as also Is. 8: 21. — Luc. Pisc. 6. Xen. Ath. 2. 18. Comp. in ἔπον a. ζ. — (β) genr. κακῶς λέγειν absol. *to speak evil*, i. e. *amiss*, John 18: 23. So James 4: 3 κακῶς αἰτιῶσθε, ye *ask amiss*. — Luc. Merc. cond. 5 κακῶς βεβουλεύσθαι.

Κάκωσις, εως, ἡ, (κακός,) *evil condition, affliction*, Acts 7: 34 εἶδον τὴν κ. τοῦ λαοῦ μου, quoted from Ex. 3: 7 where Sept. for ער, as also v. 17. — Hdian. 6. 6. 11. Thuc. 7. 82.

Καλάμη, ης, ἡ, *the stalk of grain*, Xen. An. 5. 4. 27. In N. T. *stubble, straw*, after the ears are removed, 1 Cor. 3: 12. Sept. for ער Ex. 15: 7. Joel 2: 5. — Theocr. Id. 5. 7 et ibi Schol. Xen. Ven. 5. 18.

Κάλαμος, ου, ὁ, *a reed*, i. e. a plant with a jointed hollow stalk growing in wet grounds.

a) pp. the plant itself Matt. 11: 7. Luke 7: 24. Matt. 12: 20 κάλαμον συνετριμμένον, quoted from Is. 42: 3 where Sept. for ער, as also 1 K. 14: 15. Job 40: 16. — Luc. Hermotim. 68. Xen. An. 1. 5. 1.

b) of the stalk as cut for use, *a reed*, i. e. (α) as a mock sceptre, Matt. 27: 29, 30. Mark 15: 36. — (β) *a rod or staff* Matt. 27: 48. Mark 15: 19. — (γ) *a measuring reed, measure*, Rev. 11: 1. 21: 15, 16. Sept. and ער Ez. 40: 3, 5, 6. — (δ) *a reed for writing, calamus*, 3 John 13. Sept. for ער Ps. 45: 2. Lat. *calamus*, see Adam's Rom. Ant. 508. — The-mist. II. 31. C. Liban. Ep. 849. Plato Phaedr. p. 1241. D. Comp. Wetstein in loc.

Καλέω, ὦ, f. *έσω*, Buttm. § 95. n. 3, aor. 1 *έκάλεσα*, perf. *έκέλεμα*, aor. 1 pass. *έκλήθην*, Buttm. §114. §110. 11.—*To call*, trans.

1. *to call to* any one in order that he may come or go any where.

a) pp. with the voice, as a shepherd his flock, John 10: 3 τὰ ἴδια πρόβατα καλεῖ καὶ ὄνομα. Luke 19: 13 καλέσας δὲ δέκα δούλους ἑαυτοῦ i. e. calling them together. Matt. 20: 8. Matt. 4: 21 et Mark 1: 20 *έκάλεσεν αὐτούς* sc. to follow him and become his disciples.—1 Macc. 1: 6. Hdian. 3. 11. 20. Xen. Conv. 2. 12.

b) genr. *to call* sc. in any way, to send for, to direct to come. Matt. 2: 7 *λάθρα καλέσας τοὺς Μάγους*. Seq. *έ* c. gen. of place Matt. 2: 15 *έξ Αἰγύπτου*. c. *έ* impl. Heb. 11: 8. Comp. *Νῆρ* Hos. 11: 1, Sept. *μτακαλέω*.—Xen. An. 1. 3. 4. Mem. 2. 10. 5.

c) *to call* with the idea of authority, *to call forth*, *to summon*, e. g. before a judge etc. Acts 4: 18. 24: 2. (Hdian. 7. 3. 5. Xen. Apol. Soc. 1 *εις τὴν δίκην*.) Trop. of God, Rom. 4: 17 *καλοῦντος τὰ μὴ ὄντα ὡς ὄντα* calling forth and disposing of things that are not, even as though they were, i. e. calling them into existence etc. So Sept. and *Νῆρ* Is. 41: 4. 48: 13. — Philo de Creat. p. 728 τὰ μὴ ὄντα *έκάλεσεν εἰς τὸ εἶναι*.

d) in the sense of *to invite*, pp. to a banquet, as *εις τοὺς γάμους* Matt. 22: 3, 9. *εις τὸν γάμον* John 2: 2. absol. Matt. 22: 8. Luke 7: 39. 14: 8 bis, 17. 1 Cor. 10: 27. — Dem. 402. 15. Luc. Jov. Trag. 15. *ἐπὶ δείπνον* Xen. Mem. 2. 3. 11.—Metaph. *to call*, *to invite*, sc. to any thing, e. g. of Jesus, *κ. εἰς μετάνοιαν* *to call to repentance*, to exhort, Matt. 9: 13. impl. Mark 2: 17. Of God, Rev. 19: 9 *εις τὸ δείπνον τοῦ γάμου τοῦ ἀγνίου εκκλημέντοι*, see in *Γάμος* a. 1 Tim. 6: 12 *εις τὴν ζωὴν αἰώνιον*. 1 Cor. 1: 9. 2 Thess. 2: 14. 1 Pet. 2: 9. 5: 10. So *καλεῖν εἰς τὴν βασιλείαν τοῦ Θεοῦ*, to the duties, privileges, and final bliss of the christian life here and hereafter, 1 Thess. 2: 12, and so by impl. Rom. 9: 24. 1 Cor. 7: 15, 17 sq. Gal. 5: 8, 13. 2 Tim. 1: 9. Heb. 9: 15. 1 Pet. 2: 21. al. saep.

e) in the sense of *to call to* any station, i. q. *to appoint*, *to choose*. Heb. 5: 4

ἀρχιερεὺς . . . καλούμενος ὑπὸ τοῦ Θεοῦ. Gal. 1: 15. Comp. Sept. and *Νῆρ* Is. 49: 1. 51: 2.

2. *to call*, i. e. *to name*, *to give name to* any person or thing.

a) pp. and spoken (a) of a proper name or surname, e. g. of persons, seq. τὸ ὄνομα and the name in apposit. Matt. 1: 21 *καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν*, thou shalt call his name Jesus. v. 23, 25. Luke 1: 13. 2: 21. Rev. 19: 13. Pass. with *τί* sc. ὄνομα Luke 1: 62. Comp. Matth. § 420. b. p. 769. So Sept. and *Νῆρ* Gen. 27: 36. 29: 34.—comp. Plato Cratyl. init.—Seq. acc. of pers. and the name in apposit. Matt. 10: 25 *εἰ τὸν οἰκοδεσπότην Βαλζεβοὺλ έκάλεσαν* in text. rec. others *ἐπεκάλ*. In the passive construction Luke 1: 60 *ἀλλὰ κληθήσεται Ἰωάννης*. Acts 1: 23. Rev. 12: 9. So of places, Matt. 27: 8. Luke 2: 4 *ἦτις καλεῖται Βηθλεὲμ*. Acts 3: 11. 28: 1. Rev. 1: 9. So Sept. for *Νῆρ* Gen. 31: 47. 2 K. 18: 4. — Jos. B. J. 1. 1. 1. Hdian. 4. 12. 2. Xen. Mem. 2. 1. 26.—With *ἐπὶ τῷ ὀνόματι* added, i. e. *after the name of* any one Luke 1: 59, see in *Ἐπὶ* II. 3. c. η. Pass. with dat. τῷ ὀνόματι, by name, Luke 1: 61. 19: 2. So c. *έν*, Rom. 9: 7 et Heb. 11: 18 *έν Ἰσαὰκ κληθήσεται σοι σπέρμα*, i. e. in and through Isaac, in his line, shall thy seed bear name, quoted from Gen. 21: 12 where Sept. for *Νῆρ*. Comp. in *Έν* 3. d. α. — (β) Of an epithet or appellation, e. g. of persons, Matt. 2: 23 *Ναζωραῖος κληθήσεται*. 22: 43 *πῶς οὖν Δαβὶδ κύριον αὐτὸν καλεῖ*; 23: 7, 8 *μὴ κληθῆτε ῥαββῖ* v. 10. Luke 6: 15. 15: 19, 21. Acts 14: 12. Rom. 9: 26. James 2: 23. 1 John 3: 1. Of things, Acts 10: 1. — Palaeph. 1. 8. Xen. Oec. 7. 2, 3. Cyr. 1. 2. 13.—Hence

b) Pass. in the sense of *to be regarded*, *accounted*, i. q. *to be*, Matt. 5: 9, 19 bis *ἐλάχιστος κληθήσεται έν τῇ βασιλ. τῶν οὐρ. κ. τ. λ.* Luke 1: 32, 35, 36, 76. 2: 23. 15: 19. 1 Cor. 15: 9. Heb. 3: 13. Matt. 21: 13 et Mark 11: 17 *οἶκος προσευχῆς κληθήσεται*, quoted from Is. 56: 7 where Sept. for *Νῆρ*, as also Is. 35: 8. 47: 1, 5. 48: 8. See Gesen. Lex. *Νῆρ* Niph. no. 2 ult. Passow in *καλέω* no 2 ult.—Hom. II. 4. 61. Od. 7. 313. Pind. Pyth. 3. 119. AL.

Καλλιέλαιος, ου, ὁ, ἡ, adj. (καλός, ἑλαιον), pp. 'yielding fine oil,' and hence ἡ καλλιέλαιος sc. ἑλαια, a good olive-tree, i. e. cultivated and yielding fine oil, opp. to ἀγροίλαιος, Rom. 11: 24. — Aristot. de Plant. 1. 6. Clem. Alex. Strom. 6. 15.

Καλλίων, ονος, ὁ, ἡ, (compár. of καλός), better, once neut. as compar. of καλῶς, Butt. § 115. 4. 5. Acts 25: 10 ὡς καὶ σὺ καλλίον ἐπιγινώσκεις, as thou also better knowest, i. e. better than I can explain. Comp. in Βελτίων.

Καλοδιδάσκαλος, ου, ὁ, ἡ, adj. (καλός, διδάσκαλος), teaching that which is good, and as subst. teacher of good, Tit. 2: 3. Comp. Butt. § 123. 3. Not found in the classics.

Καλοὶ λιμένες, (καλός, λιμήν), as pr. n. plur. Fair Havens, comp. Engl. Fairhaven, a port in the island of Crete, Acts 27: 8.

Καλοποιέω, ὦ, f. ἤσω, a later form for the earlier τὸ καλόν v. καλῶς ποίω, Lob. ad Phr. p. 199, 200; to do well, to live virtuously, 2 Thess. 3: 13. Others, to do good sc. to others. Sept. in cod. Alex. for כַּלְוִי Lev. 5: 4.

Καλός, ἡ, ὄν, handsome, beautiful, pp. as to external form and appearance, Sept. for כַּלָּה Gen. 12: 14. Xen. Mem. 2. 6. 12. In N. T. of quality etc. good, handsome, excellent, viz.

a) good, as to quality and character, (α) genr. γῆ Matt. 13: 8, 23. Mark 4: 8, 20. Luke 8: 15. δένδρον Matt. 12: 33. Luke 6: 43. σπέρμα Matt. 13: 24, 27, 37, 38. μέτρον i. q. Engl. handsome measure Luke 6: 38. οὐ καλόν not good, i. e. bad, worthless, 1 Cor. 5: 6. Sept. for כַּלָּה Gen. 1: 4. Ez. 17: 8. — Xen. Cyr. 1. 6. 6. — (β) by impl. choice, excellent, e. g. καρπός Matt. 3: 10. 7: 17, 18, 19. Luke 3: 9. 6: 43. οἶνος John 2: 10 bis. (Hdian. 5. 5. 16.) μαργαρίται Matt. 13: 45. ἄλθοι Luke 21: 5. also Matt. 13: 48. Rom. 7: 16. 1 Tim. 3: 1, 13. 4: 6 διδασκαλία. 6: 12, 13 ὁμολογία. v. 19. 2 Tim. 1: 14. Heb. 6: 5. So τὸ καλόν the good 1 Thess. 5: 21. Sept. for כַּלָּה Gen. 27: 9. 30: 20. Zech. 1: 13. — Hdian. 1. 16. 7. Xen. Mem. 3. 1. 9. —

(γ) in the sense of honourable, distinguished, 1 Tim. 1: 18. 3: 7. James 2: 7 τὸ καλὸν ὄνομα. — Xen. Cyr. 7. 3. 11.

b) good, as to effect, influence, etc. useful, profitable, e. g. ἄλας Mark 9: 50. Luke 14: 34. so 1 Tim. 1: 8. 4: 4. Sept. for כַּלָּה Gen. 2: 9. — Eccles. 14: 3. Xen. Mem. 3. 8. 4 sq. — Hence καλὸν ἐστὶ it is good, profitable, juvat, seq. acc. et infin. Matt. 17: 4 et Mark 9: 5 et Luke 9: 33 καλὸν ἐστὶ ἡμᾶς ὧδε εἶναι. seq. dat. of pers. et inf. as subj. Matt. 18: 8, 9. Mark 9: 43, 45, 47. 1 Cor. 7: 1, 26 bis. 9: 15. seq. εἰ, Matt. 26: 24 et Mark 14: 21. 9: 42 καλὸν ἐστὶν αὐτῷ μᾶλλον εἰ κ. τ. λ. ἢ εἶναι better for him if etc. seq. εἰ 1 Cor. 7: 8.

c) good in a moral sense, virtuous, spoken (α) of thoughts, feelings, actions, e. g. κ. συνειδήσις a good conscience Heb. 13: 18. κ. ἀναστροφὴ James 3: 13 et 1 Pet. 2: 12. 1 Tim. 6: 12 κ. ἀγών. 2 Tim. 4: 7. 1 Tim. 2: 3 et 5: 4 τοῦτο γὰρ καλὸν ἐνώπιον τοῦ θεοῦ, comp. in Ἐνώπιον ε. Once καλός καὶ ἀγαθός spoken of ἡ καρδιά, where ἀγαθός refers to the disposition of the heart itself, and καλός to the external manifestation, Luke 8: 15. — Ael. V. H. 3. 10. Luc. Alex. 30. Xen. Mem. 2. 6. 16. Comp. Sturz Lex. Xenoph. καλός no. 20. — So ἔργον καλόν, ἔργα καλὰ, τὰ καλὰ ἔργα, a good deed, good works, i. e. (1) genr. well-doing, virtue, pp. as in Engl. a handsome act, noble deeds. Comp. in Ἐργον b. γ. 2. Matt. 5: 16. 1 Tim. 5: 25. Tit. 2: 7, 14. Heb. 10: 24. 1 Pet. 2: 12. (Xen. Mem. 2. 1. 32. Conv. 8. 10, 32.) So with ἔργα impl. Rom. 12: 17. 2 Cor. 8: 21. Tit. 3: 8 τὰ καλὰ. — Xen. Mem. 2. 1. 27. al. — (2) or in the sense of useful work, i. e. benefit, etc. Matt. 26: 10. Mark 14: 6. John 10: 32, 33. 1 Tim. 5: 10. 6: 18. Tit. 3: 8, 14. — (β) Neut. τὸ καλόν, pp. that which is handsome, good, right, Rom. 7: 18. Heb. 5: 14. So τὸ καλὸν ποιεῖν to do good, i. e. to do well, to act virtuously, Rom. 7: 21. 2 Cor. 13: 7. Gal. 6: 9. James 4: 17. — Xen. Cyr. 5. 3. 2. — Hence καλὸν ἐστὶ it is good, it is right, seq. inf. Matt. 15: 26. Mark 7: 27. Rom. 14: 21. Gal. 4: 18. Heb. 13: 9. — (γ) Of persons in reference to the performance of duty, e. g. ὁ ποιῆν ὁ καλός John 10: 11 bis, 14. δαί-

ποροι 1 Tim. 4: 6. στρατιώτης 2 Tim. 2: 3. οἰκονόμοι 1 Pet. 4: 10. — Xen. Mem. 1. 6. 13.

Κάλυμμα, ατος, τό, (καλύπτω,) a covering, veil, 2 Cor. 3: 13. Comp. Ex. 34: 33 sq. where Sept. for קִרְבַּן. — Trop. for impediment, 2 Cor. 3: 14, 15, 16, see in Ἀνακαλύπτω. — Act. Thom. § 34 οὐ καὶ τὸ κάλυμμα προηγείται σκότος.

Καλύπτω, f. ψω, (kindr. with κλύω, κρύπτω, κλέπτω,) to cover over or around, to envelope, trans.

a) pp. Matt. 8: 24. Luke 8: 16 καλύπτει αὐτὸν σκεῖν. 23: 30. Sept. for קִרְבַּן Gen. 7: 19. Ex. 8: 6. al. — Lycurg. p. 159. 7. Xen. Eq. 12. 5. Cyr. 5. 1. 4.

b) by impl. to hide, Matt. 10: 26 οὐδὲν κεκαλυμμένον. 2 Cor. 4: 3 bis. So James 5: 20 et 1 Pet. 4: 8 καλύψει πληθος ἁμαρτιῶν, shall cover, hide, a multitude of sins, i. e. cause them to be overlooked, not punished. Comp. Sept. and קִרְבַּן Ps. 32: 1.

Καλῶς, adv. (καλός,) pp. hand-somely, in N. T. well, good, bene, in various connexions and shades.

a) as to manner and external character, well, i. e. right, suitably, properly. John 18: 23 εἰ δὲ καλῶς sc. ἐλάλησα. Acts 10: 33. 1 Cor. 7: 37, 38. 14: 17. Phil. 4: 14. Heb. 13: 18. James 2: 8, 19. 2 Pet. 1: 19. 3 John 6. So οὐ καλῶς not well Gal. 4: 17. Sept. for כִּרְבַּן 1 K. 8: 18. — Ael. V. H. 14. 25. Xen. Mem. 3. 8. 6. Cyr. 1. 3. 1. — Spoken in regard to office or duty, well, suitably, 1 Tim. 3: 4, 12, 13. 5: 17. — 1 Macc. 8: 23. Xen. Cyr. 4. 5. 45. — With emph. very well, excellently, Mark 7: 37. Gal. 5: 7 ἐτρέφετε καλῶς. Ironically, Mark 7: 9 καλῶς ἀθετεῖτε τὴν ἐντολὴν τ. Θεοῦ. 2 Cor. 11: 4. — Ael. V. H. 1. 16. — In the sense of honourably, James 2: 3 σὺ κάθου ὡς καλῶς.

b) as to effect, tendency, etc. well, i. e. justly, aptly, as of declarations etc. Matt. 15: 7 καλῶς προσφύτετε περὶ ὑμῶν. Mark 7: 6. 12: 28 ὅτι καλῶς ἀπεκρίθη. v. 32. Luke 20: 39. John 4: 17. 8: 48. 13: 13. Acts 28: 25. Rom. 11: 20. — Xen. Mem. 2. 7. 11.

c) in phrases, e. g. (α) καλῶς εἰπὼν to speak well of, to praise, seq. acc. Luke

6: 26. Comp. Buttm. § 131. 4. ἔλεον a. ζ. — (β) καλῶς ἔχων, to be well, to recover sc. from sickness, Mark 16: 18. See in ἔχω f. — comp. Xen. Cyr. 7. 5. 47. — (δ) καλῶς ποιῶν seq. accus. or dat. to do well to any one, to benefit, Matt. 5: 44. Luke 6: 27. absol. Matt. 12: 12. Comp. Buttm. § 131. 4.

Κάμέ, see in Κάγω.

Κάμηλος, ου, ὁ, ἡ, a camel, Matt. 3: 4. Mark 1: 6. Sept. for כַּמֶּלֶךְ Gen. 12: 16. 24: 10 sq. — Diod. 8. 3. 43. Xen. Cyr. 6. 1. 30. — In proverbs, e. g. Matt. 19: 24 et Mark 10: 25 et Luke 18: 25 εὐκοπώταρόν ἐστι κάμηλον διὰ τρυφήματος φαρίδος διελθεῖν, applied to that which is extremely difficult or impossible; comp. Buxtorf. Lex. Rab. Talm. 1722. So too Matt. 23: 24 οἱ διῶλλοντες τὸν κώνωπα, τὴν δὲ κάμηλον καταπίνοντες, spoken of those who are formal and diligent in the observance of lesser duties, but negligent in the discharge of higher ones; comp. Buxtorf. l. c. 1516.

Κάμινος, ου, ἡ, a furnace, for smelting metals, burning pottery, etc. genr. Matt. 13: 42, 50 εἰς τὴν κάμινον τοῦ πυρός i. e. a burning furnace. Rev. 1: 15. 9: 2. Sept. for קִרְבַּן Gen. 19: 28. כִּרְבַּן Jer. 11: 3. דָּן Dan. 3: 6 sq. — Diod. Sic. 5. 27. Xen. Vect. 4. 49.

Καμνύνω, f. ύνω, (contr. for καταμύνω,) to shut down, to close, sc. the eyes so as not to see, trans. Matt. 13: 15 et Acts 28: 27 τοῖς ὀφθ. αὐτῶν καμνύουσιν, quoted from Is. 6: 10 where Sept. for קָרַב Hiph. — trop. Philo de Somn. p. 569. — This is a later form, not used by Attic writers, Phryn. et Lob. p. 339 sq. Sturz. de Dial. Alex. p. 173 sq. Some suppose it to have been used by Xenophon, Cyr. 8. 3. 28; see Schaefer ad Bos. Ellips. p. 368 sq.

Κάμνω, f. καμῶ, aor. 2 ἔκαμον, perf. κέκαμνα, Buttm. § 110. 11, to be weary, faint, sc. from labour, intrans. Rev. 2: 3 κεκοπίας καὶ οὐ κέκαμνας. Heb. 12: 3. — Sept. Job 10: 1. Xen. An. 3. 4. 47. — Hence to be sick, James 5: 15 ἡ εὐχὴ τῆς πίστewς σώσει κάμνοντα. — Diod. Sic. 1. 25. Xen. Mem. 1. 2. 51.

Κάμολ, see in Κάγω.

Κάμπτω, *f. ψα, to bend*, e. g. *ἔκνυ* Hom. II. 4. 486. In N. T. spoken only of the knees.

a) trans. seq. τὸ γόνυ, *to bend the knee* sc. in homage, worship, seq. dat. Rom. 11: 4, and so Sept. for *כָּנָה* 1 K. 19: 18. Seq. πρὸς c. acc. Eph. 3: 14.—genr. Hom. II. 7. 118. comp. Xen. Eq. 1. 6.

b) intrans. *πάν γόνυ κάμψει, every knee shall bow*, i. e. bend itself, in homage, worship, seq. dat. Rom. 14: 11 quoted from Is. 45: 23 where Sept. for *כָּנָה* *כָּנָה*. Seq. *ἐν* Phil. 2: 10.

Κάν crasis for *καὶ ἴαν*, *and if, also if*, sometimes written *κῆν* but improperly, Butt. § 29. n. 2. b, and n. 7.

a) and *if*, c. Subj. aor. or perf. and in the apodosis the fut. or *οὐ μή* c. Subj. James 5: 15. Mark 16: 18 *πάν θανάσιμόν τι πίνουσιν κ. τ. λ.* Luke 13: 9 *πάν μὲν ποιήσῃ καρπὸν, sc. καλῶς*.—Xen. An. 3. 1. 36.

b) *also if, even if, although*, c. Subjunct. (a) genr. c. Subj. aor. and the apodosis with fut. Matt. 21: 21 *κῆν τῷ ὄρει τούτῳ κ. τ. λ.* John 11: 25 *κῆν ἀποθάνῃ, ζήσεται*. Heb. 12: 20. Also c. Subj. pres. and the apodosis with pres. or fut. or Subj. aor. Matt. 26: 35. John 8: 14. 10: 38.—Luc. D. Deor. 20. 12.—(β) *if even, if but, at least*, where *καὶ* is intens. by way of diminution, Passow in *καὶ* no. 8. Herm. ad Vig. p. 839. Seq. Subj. aor. and in the apodosis the fut. Mark 5: 28 *κῆν τῶν ἱματίων αὐτοῦ ἄψομαι, σωθήσομαι*. Ellipt. without apodosis, Mark 6: 56. Acts 5: 15. 2 Cor. 11: 16.—Hdian. 4. 4. 15. Luc. D. Deor. 5. 2.

Κανᾶ, *ῆ*, indec. *Cana*, Heb. *קנא*, a village of Galilee a few miles N. E. of Nazareth. John 2: 1, 11. 4: 46. 21: 2.—Jos. B. J. 1. 17. 5.

Καναανίος, *ου, ὁ*, in some Mss. for *Καναανίτης* q. v.—Act. Thom. § 1.

Καναανίτης, *ου, ὁ*, *Cananite*, an epithet derived from Heb. *קנען*, Aram. *קנען* zeal, and signifying i. q. *ζηλωτής* q. v. Hence *Σίμων ὁ κανανίτης* is the same as *Σίμων ὁ ζηλωτής*, Matt. 10: 4. Mark 3: 18. comp. Luke 6: 15 et Acts 1: 13. Perhaps the same with Simon the

brother of James and Jude, Matt. 13: 55. Mark 6: 3.

Κανδάκη, ῆς, ἡ, *Candace*, a name common to the queens of Ethiopia or Meroë in the age of Christ, Acts 8: 27. This country was then governed by females, Strabo lib. XVII. p. 1134. B. p. 1175. D. Dio Cass. lib. 54. p. 335. Plin. H. N. VI. 29.

Κανών, ὄνος, ὁ, (*κάνη, κάννα*, reed,) *a reed, rod, staff*, employed to keep any thing stiff, erect, asunder, Hom. II. 8. 103. ib. 13. 407. *a measuring rod or line*, Test. XII Patr. p. 663. Aeschin. p. 82. 5. Dion. Hal. Ant. 3. 67. In N. T. trop. *canon*, i. e. *a standard, rule*, e. g. of life and doctrine, Gal. 6: 16 *ὅσοι τῷ κανόνι τούτῳ στοιχήσουσιν*. Phil. 3: 16 in text rec.—Eurip. Hec. 602 *κανὼν τοῦ καλοῦ*. Dem. 327. 25. Xen. Ag. 10. 2.—In the sense of *limit, sphere* of action or duty, assigned to any one, 2 Cor. 10: 13 *κατὰ τὸ μέτρον τοῦ κανόνος κ. τ. λ.* v. 15, 16.—Jos. c. Ap. 2. 17.

Καπερναούμ, ἡ, indec. *Capernaum*, written also *Καφαρναούμ*, Heb. prob. *כפר נחום* (village of Nahum), a town or city of Galilee in the confines of Zebulon and Naphtali and on the N. W. shore of the sea of Tiberias not very distant from the confluence of the Jordan, comp. Matt. 4: 13 *εἰς Καπ. τὴν παραθαλασσίαν ἐν ὄρεσι Ζαβουλὼν καὶ Νεφθαλίμ*. It was for a time the residence of Jesus (Matt. 1. c.) and was much frequented by him; hence called *ἡ ἰδία πόλις*, Matt. 9: 1 coll. Mark 2: 1. Capernaum is not mentioned in the O. T. and only once by Josephus, de Vit. sua § 72; it was probably therefore built after the exile. The exact site is at present uncertain, but is supposed to have been at a place called *Tel Ham* between Tabagha and the Jordan. Comp. Reland Palaest. p. 682. Rosenm. Bibl. Geogr. II. ii. p. 68.—Matt. 4: 13. 8: 5. 11: 23. 17: 24. Mark 1: 21. 2: 1. 9: 33. Luke 4: 23, 31. 7: 1. 10: 15. John 2: 12. 4: 46. 6: 17, 24, 59.

Καπηλεύω, *f. πύω*, from *ὁ πώπῃλος* a retailer, huckster, Xen. Cyr. 4. 5. 42. a vintner, inn-keeper, Ael. V. H. 10. 9. For the difference between

πᾶνῃλος and ἑμπορος, see in ἑμπορος. The *καπηλῶι* were notorious for adulterating their commodities, Sept. Is. 1: 22. Luc. Hermot. 5 ὥσπερ οἱ *καπηλῶι*, *κερασμένοι καὶ δολῶσαντες καὶ κακομετροῦντες*.—Hence *καπηλεύω* is pp. to be a retailer, vintner, Hesych. *καπηλεύει*: μεταπωλεῖ, οἰνοπωλεῖ καὶ τὰ πρὸς τὰς τροφὰς καὶ πόσεις. In N. T. trop. to adulterate, to corrupt, trans. 2 Cor. 2: 17 *καπηλεύοντες τὸν λόγον τοῦ Θεοῦ*.—Philostr. Vit. Apollon. 1. 13. ib. 5. 36. Anthol. Gr. III. p. 130 *τύχη καπηλεύουσα πάντα τὸν βίον*. comp. Philo de Carit. p. 707. C. Leg. ad Cai. p. 1021. D.

Καπνός, οὔ, ὁ, smoke, Acts 2: 19. Rev. 8: 4. 9: 2 ter, 3, 17, 18. 14: 11. 15: 8. 18: 9, 18. 19: 3. Sept. for ἴσχυ Ex. 19: 18. Josh. 8: 20.—Ael. V. H. 12. 37. Xen. Cyr. 6. 3. 5.

• *Καππαδοκία*, ας, ἡ, *Cappadocia*, a province of the interior of Asia Minor, bounded N. by Pontus, W. by Lycaonia, S. by Cilicia, and E. by Syria and Armenia Minor. Acts 2: 9. 1 Pet. 1: 1. The country was celebrated for the production of wheat, for the excellence of its horses, and for the dulness and vice of the inhabitants. Hence the virulent epigram :

**Vipera Cappadocem noctura momordet; at illa
Gustato periiit sanguine Cappadoeis.**

Kardia, as, ἡ, (kindr. with *καρ*, *καρ*, *καρ*), *the heart*, as the seat and centre of circulation and therefore of life in the human system, Hom. Il. 10. 94. ib. 13. 282. In N. T. only trop.

a) as the seat of the desires, feelings, affections, passions, impulses, etc. *the heart, the mind.* (α) genr. Matt. 5:8 οἱ καρδοὶ τῇ καρδίᾳ. v.28. 6:21. Mark 4:15. Luke 1:17. John 14:1. Acts 11:23. Rom. 2:5. 1 Cor. 4:5 τὰς βούλας τῶν καρδιῶν. 2 Tim. 2:22. Heb. 3:8, 12. 10:22. al. saep. So Sept. for $\lambda\eta$. Ps. 51:12. Prov. 31:11.—Plut. ed. R. VI. p. 314. 4. Xen. Conv. 4. 28.—(β) In phrases: *ἐν τῇ ἀνὸ καρδίας, from the heart, i. e. willingly*, Matt. 18:35. Rom. 6:17. (Luc. Jov. Trag. 19.) *ἐξ ὅλης τῆς κ. and ἐν ὅλῃ τῇ καρδίᾳ, with the whole heart*, Matt. 22:37. Mark 12:30. Sept. for $\lambda\eta$ —בְּכָל־לֵב. Deut. 6:5. Ps. 119:34. (Luc.

Philopat. 18. Theocr. Id. 29. 4. M. Antonin. 2. 3.) ἡ καρδία καὶ ἡ ψυχὴ μία *one heart and one soul*, i. e. entire unanimity Acts 4: 32. ἐνθυμῖσθαι v. διαλογεσθαι ἐν τῇ καρδίᾳ αὐτοῦ, to consider with oneself, to reflect, Matt. 9: 4. Luke 3: 15. συμβάλλειν ἐν τῇ κ. to ponder in mind Luke 2: 19. ἀναβαίνειν ἐν τῇ κ. v. ἐπὶ τὴν κ. to come up in or into one's heart, Luke 24: 38. Acts 7: 23. (Sept. Is. 65: 17. Jer. 3: 16.) βάλλειν εἰς τὴν κ. to put into one's heart, to suggest, John 13: 2. δίδόναι ἐπὶ καρδίᾳ to place upon the hearts, i. e. put into them Heb. 10: 16 coll. 8: 10. Rev. 17: 17. (Sept. Neh. 7: 5.) ἔχειν ἐν καρδίᾳ, to have in one's heart, i. e. to love, to cherish, Phil. 1: 7. εἶναι ἐν τῇ κ. τινός to be in one's heart, to be the object of his love, 2 Cor. 7: 3. ἀνὴρ κατὰ τὴν καρδίαν τινός a man after one's own heart, i. e. like-minded and therefore approved and beloved, Acts 13: 22. ὁ κρυπτός τῆς καρδίας ἄνθρωπος i. q. ὁ ἔσω ἄνθρωπος 1 Pet. 3: 4. — (γ) By synec. put for the person himself, in cases where various affections, passions, etc. are attributed to the heart or mind, comp. Gesen. Lehrs. p. 752, 753. Stuart § 475. 2 John 16: 22 χαρίσασθαι ὅμιον ἡ καρδία. Acts 2: 26 εὐφράσθη ἡ κ. μου. 14: 17. Col. 2: 2. 2 Thes. 2: 17. James 1: 26. 5: 5. So in εἰπεῖν v. λέγειν ἐν τῇ καρδίᾳ to say in one's heart, i. e. to think, see in ἔλεγον a. ζ. Matt. 24: 48. Rom. 10: 6. Rev. 18: 7. See Gesen. Lex. אָרָץ no. 2.

b) as the seat of the intellect according to the Heb. views, *the heart, mind, understanding*. Matt. 13: 15 *bis*, καὶ τῇ καρδίᾳ οὐκ ὁρᾷ. Mark 6: 52. Luke 24: 25. John 12: 40. Rom. 1: 21. 2 Pet. 1: 19. Eph. 1: 18 in lat. edit. where text. rec. διανοία. So Sept. and כִּלְיָא Is. 6: 10. Job 12: 3. 34: 10. comp. Gesen. Lex. כִּלְיָא no. 1. e.—Hom. II. 21. 441.—So θεοδαι v. διατηρεῖν ἐν τῇ καρδίᾳ to lay up or keep in one's mind Luke 1: 66. 2: 51.—In the sense of conscience, Rom. 2: 15. 1 John 3: 20 *bis*. 21.

c) trop. *the heart of* any thing for *the middle, midst, the central part*, e.g. α. *τῆς γῆς* Matt. 12: 40. So Sept. and *בְּ* Ez. 27: 4. Jonah 2: 4. AL.

Καρδιογνώστης, ου, ὁ, (καρδία, γνωσκω,) *heart-knower, searcher of hearts*, Acts 1: 24. 15: 8. Found only in N. T.

Καρπός, ου, ὁ, *fruit, produce*, both of trees and plants and of the earth.

a) pp. Matt. 3: 10 δένδρον μὴ ποιοῦν καρπὸν καλόν. 13: 8. Luke 12: 17 οὐκ ἔχω ποῦ συνάξω τοὺς καρπούς μου. 13: 6, 7, 9. John 12: 24. 2 Tim. 2: 6. al. Allegor. John 15: 2 ter, 5, 8. Also ἀποδιδόναι καρπούς *to pay over the fruits* sc. a share of them as rent, Matt. 21: 41. Luke 20: 10. Sept. for ירד Ps. 1: 3. Jer. 12: 2.—Diod. 8. 2. 36, 49 init. Xen. Oec. 4. 8. Vect. 4. 6, 9.—By Hebraism of children, offspring, as καρπὸς τῆς κοιλίας *fruit of the womb* Luke 1: 42. κ. τῆς ὀσφύος *fruit of the loins* Acts 2: 30. So Sept. and ירד Gen. 30: 2. Mic. 6: 7. al.

b) metaph. *fruit*, i. e. (α) for *deeds, works, conduct*, Matt. 3: 8 ποιήσατε καρπὸν ἄξιον τῆς μετανοίας. 7: 16, 20. 21: 43. Luke 3: 8. al. Sept. for ירד Prov. 10: 16.—(β) for *effect, result*, Rom. 15: 28. Gal. 5: 22 ὁ καρπὸς τοῦ πνεύματος. Eph. 5: 9. Heb. 12: 11. James 3: 17. Sept. and ירד Jer. 17: 10. Mic. 7: 13. —(γ) by impl. for *profit, advantage, good*. John 4: 36 καὶ συνάγει καρπὸν εἰς ζωὴν αἰώνιον. Rom. 1: 13. 6: 21, 22. James 3: 18. al. So Sept. and ירד Ps. 58: 12.—Hdian. 8. 3. 15. Xen. Cyr. 7. 2. 11.—(δ) καρπὸς τῶν χειλέων *fruit of the lips* i. e. praise Heb. 13: 15, in allusion to Sept. Hos. 14: 3 καρπὸς χειλέων for ירד, where the Heb. now reads ירד calves, bullocks. Comp. Sept. and Heb. Prov. 12: 14. Is. 57: 19. Al.

Κάρπος, ου, ὁ, *Carpus*, pr. n. of a man 2 Tim. 4: 13.

Καρποφορέω, ὦ, f. ἴσω, (καρποφόρος,) *to bear fruit*, intrans.

a) pp. Mark 4: 28 αὐτομάτῃ γὰρ ἡ γῆ καρποφορεῖ. Sept. for ירד Hab. 3: 16.—Diod. Sic. 2. 49. Xen. Vect. 1. 5.

b) metaph. of life and conduct, genr. Col. 1: 10 καρποφοροῦντες ἐν παντί ἔργῳ ἀγαθῷ. Matt. 13: 23. Mark 4: 20. Luke 8: 15. Seq. dat. commodi et incom. e. g. τῷ θεῷ Rom. 7: 4, τῷ θανάτῳ v. 5, i. e. to live worthy of God or of death.

c) Mid. to bear fruit to oneself, i. e. to propagate oneself, to increase. Col. 1: 6 εὐαγγέλιόν ἐστι καρποφορούμενον καὶ αὐξανόμενον.

Καρποφόρος, ου, ὁ, ἡ, adj. (καρπός, φέρω,) *fruit-bearing, fruitful*. Acts 14: 17 καιροὶ καρπ. Sept. ξύλον κ. for ירד Ps. 148: 9. γῆ Ps. 107: 34.—Diod. Sic. 1. 74 χώρα. Xen. Cyr. 6. 2. 22 φοίνικες.

Καρτερέω, ὦ, f. ἴσω, (καρτερός fr. κέρτος i. q. κράτος,) *to be strong, firm, to endure, to persevere*, intrans. Heb. 11: 27 τὸν ἄσφατον ὡς ὀρῶν ἠκατέστησε.—Eccles. 2: 2. Diod. Sic. 3. 5 ult. Xen. H. G. 3. 1. 17.

Κάρφος, εος, ους, τό, (κάρφω to become dry,) pp. *something dry*, i. e. any small dry particle, as of chaff, wood, etc. a *twig, mole, bit*, put as the emblem of lesser faults, opp. δόκος, Matt. 7: 3, 4, 5. Luke 6: 41, 42 bis. For the Heb. proverb see Buxtorf. Lex. Rab. 2080.—Sept. Gen. 8: 1. Anthol. Gr. IV. p. 23. Luc. Astrel. 29. Hesych. κάρφος ἄχυρον, χόρτος, κεράτα ξύλου λεπτή.

Καρχηδών, ὄνος, ἡ, (pp. pr. n. Carthage,) in N. T. a *carbuncle* Rev. 21: 19 in Mss. for χαλκηδών chalcedony.

Καίᾶ, prep. governing the genitive and accusative, with the primary signif. *down*, i. e. *down from, down upon, down in*, etc. Buttm. §147. n. 4. Matth. §581. Winer §51. p. 327. §53. p. 340. Passow in κατά.

I. With the genitive. E. g.

1. Of place, i. e. a) of motion *down from* a higher to a lower place, e. g. κατά τοῦ κρηνοῦ εἰς θάλασσαν *down from* i. e. *down a precipice into the sea*, Matt. 8: 32. Mark 5: 13. Luke 8: 33. So κατά κεφαλῆς ἔχειν *to have depending from the head*, 1 Cor. 11: 4, see in ἔχω c. γ.—Jos. B. J. 1. 7. 5 κατά τῶν κρημνῶν ἐρρίπτονται αὐτούς. ib. 2. 3. 3. Xen. An. 4. 2. 17.

b) of motion *down upon* a lower place, *upon*, Mark 14: 3 κατέχευεν αὐτοῦ κατά τῆς κεφαλῆς.—Jos. B. J. 2. 3. 2 κατά κεφαλῆς αὐτῶν ἠφρίεσαν τὰ βῆλη sc. from the porticos. Ael. V. H. 8. 14. Xen. Cyr. 5. 1. 5.—Trop. ἡ κατά βᾶθους πτωχεία lit. poverty down to the very

depths, i. e. *deepest poverty*, 2 Cor. 8: 2. —comp. Xen. Cyr. 4. 6. 5.

c) genr. of motion or direction *upon*, *towards*, *through*, any place or object.

(α) pp. e. g. in the sense of *upon*, *against*, Acts 27: 14 ἔβαλε κατ' αὐτῆς ἄνεμος τυφωνικός. — Hdian. 6. 7. 18.

Dem. 403. 3. Comp. Matth. et Passow l. c. — (β) In the sense of *through*, *throughout*, where κατά c. acc. is more usual.

Luke 4: 14 φήμη ἐξῆλθε καθ' ὅλης τῆς περιχώρου. 23: 5 διδάσκων καθ' ὅλης τῆς Ἰουδαίας. Acts 9: 31, 42. 10: 37.

For adv. καθ' ὅλου, see Καθόλου. — Hom. Od. 6. 102. Ael. V. H. 1. 14. Pol. 1. 17. 10. Comp. Passow κατά no. 3. —

(γ) after verbs of swearing, i. e. to swear *upon* or *by* any thing, at the same time stretching out the hand *over*, *upon*, *towards* it. Matt. 26: 63 ἐφορῶ σε κατά τοῦ θεοῦ. Heb. 6: 13 bis, ὥμοσε καθ' ἑαυτοῦ. v. 16. Sept. for אֲנִי אֲשָׁפֵן 2 Chr. 36: 13. Is. 45: 23. — Dem. 553.

17. ib. 1268. 24. Comp. Passow l. c.

2. Metaph. of the object *towards* or *upon* which any thing tends, aims, etc. *upon*, *in respect to*. 1 Cor. 15: 15. Jude 15 ποιῆσαι κτίσιν κατά πάντων. — Plut. de puer. educ. 4 init. (I. p. 3. Tauchn.) ὁ κατά τῶν τεχνῶν καὶ τῶν ἐπιστημῶν λέγειν εἰώθαμεν. Xen. Cyr. 1. 2. 16. Apol. Soc. 13. Comp. Buttm. Matth. l. c. Lob. ad Phr. p. 272. — More usually in a hostile sense, *against*, after words of speaking, accusing, warring, and the like. Matt. 5: 11 πᾶν πον. ψῆμα καθ' ὑμῶν. v. 23 ἔχει τὸ κατά σοῦ. 10: 35. 12: 14 συμβούλιον ἔλαβον κατ' αὐτοῦ. v. 30 ὁ μὴ ὦν μετ' ἐμοῦ, κατ' ἐμοῦ ἐστι. 26: 59. Mark 11: 25. 14: 55 sq. Luke 23: 14 ὡν κατηγορεῖτε κατ' αὐτοῦ. John 18: 29. Acts 4: 26. 16: 22. 21: 28. 2 Cor. 13: 8. Gal. 5: 17. al. saep. — Palaeph. 6. 3. Jos. Ant. 4. 2. 3. Luc. D. Deor. 12. 1. Xen. Mem. 1. 1. 1. Comp. Passow no. 5.

II. With the accusative, where the primary and general idea is *down upon*, *out over*, etc. See the grammarians as above cited, and Winer § 53. d. p. 340.

1. Of place, i. e. a) of motion *expr.* or *impl.* or of extension *out over*, *through*, *throughout* a place. Luke 8: 39 καθ' ὅλην τὴν πόλιν κηρύσσων. 15: 14 ἐγένετο λιμός κατά τὴν χώραν ἐκείνην. Acts

5: 15. 8: 1. 11: 1 ὄντας κατά τὴν Ἰουδαίαν *who were throughout Judea*. 15: 23. 24: 12. So πορεύσθαι κατά τὴν ὁδόν *to travel through i. e. along the way* Acts

8: 36, and genr. κατά τὴν ὁδόν *along* or *by the way*, while travelling upon it, Luke 10: 4. Acts 25: 3. 26: 13. — Jos.

Ant. 1. 7. 6. Diod. Sic. 1. 72 οἱ κατά τὴν Αἰγύπτου. Xen. Cyr. 6. 2. 22. Mem. 3.

5. 11 ἀριστεύοντες καὶ κατά γῆν καὶ κ. θάλ. Thuc. 5. 3 καθ' ὁδόν. — Hence from the idea of motion *throughout*

every part of a whole, arises the *distributive* sense of κατά, e. g. Matt. 24: 7 κατά τόπους *throughout all places*, in various parts. Luke 8: 1 διώδυνε κατά πόλιν καὶ κώμην, *throughout city and village*

i. e. *every one*, generally. v. 4. 9: 6. 13: 22. Acts 2: 46 κλῶντες τε κατ' οἶκον ἄρτον i. e. *from house to house*. 8: 3. 14: 23. 15: 21, 36. 22: 19. al. — Diod. S. 2.

28 κατά κώμας. Hdian. 2. 15. 11. Thuc. 1. 122. Hdot. 1. 196 κατά κώμας ἐκάστας. Comp. Passow κατά II. 2. See below in no. 3.

b) of motion or situation *upon*, *at*, *near to*, *adjacent to*, etc. Luke 10: 32 γενόμενος κατά τὸν τόπον. v. 33 ἦλθε κατ' αὐτόν. Acts 2: 10 τῆς Λιβύης τῆς κατά Κυρήνην. 16: 7. 27: 2 τοὺς κατά τὴν Ἀσίαν τόπους i. e. *places on and near the coast of Asia Minor*. v. 7. — Diod. S. 1. 22. Xen. An. 5. 2. 16, 23.

c) of motion or direction *upon*, i. e. *towards* any place. Acts 8: 26 πορεύθην κατά μεσημβρίαν. 27: 12 λιμένα βλήποντα κατά Αἴβα. Phil. 3: 14 κατά σκοπόν διώκω. — Thuc. 7. 6 ὅπερ καθ' αὐτοὺς ἦν i. q. *over against*. Xen. An. 7.

2. 1. — Trop. κατα πρόσωπον ἀντιστήναι, *to withstand one to his face*, Gal. 2: 11. — Soph. Trach. 102 κατ' ὄμμα. Xen. Hi. 1. 14 κατ' ὀφθαλμούς.

d) of place where, i. e. of being *at*, *in*, *within* a place, where sometimes ἐν might be employed though not strictly synonymous, just as in Engl. 'at a house' and 'in a house' may be used interchangeably, comp. Winer l. c. p. 340 marg. (α) seq. acc. of place, as Rom. 16: 5 τὴν κατ' οἶκον αὐτῶν ἐκκλησίαν *the church at or in their house* i. e. *accustomed to meet there*. 1 Cor. 16: 19. Philem. 2. Acts 13: 1 ἦσαν κατά τὴν ἐκκλησίαν προφηταὶ

α. τ. λ.—Luc. D. Deor. 20. 13 καὶ ἄστυ ζῆν. Diod. Sic. 2. 28 τοῖς κατὰ τὴν πόλιν. Palaeph. 5. 3 κρύψαι κατὰ γῆν.—(β) seq. acc. of pers. implying place, in, with, among. Acts 21: 21 τοὺς κατὰ τὰ ἔθνη Ἰουδαίους the Jews dispersed among (pp. throughout) the Gentiles. 26: 3 τῶν κατὰ Ἰουδαίους ἑθῶν. 17: 28 τινὲς τῶν κατ' ἑμᾶς ποιητῶν i. e. your own poets. 18: 15. Eph. 1: 15 τὴν κατ' ἑμᾶς πλῆξιν.—Diod. Sic. 4. 8 ἐκ τοῦ κατ' αὐτοῦς βίου. Xen. Cyr. 5. 1. 11.—So κατ' ἑαυτὸν in or with oneself, pp. in one's own house, chez soi, and hence genr. by or for oneself, alone, Acts 28: 16 μένειν κατ' ἑαυτὸν. Rom. 14: 22. James 2: 17. Comp. Matth. l. c. p. 1155.—Xen. An. 6. 2. 11. Cyr. 7. 4. 15.—(γ) seq. acc. of thing implying place, e. g. κατὰ πρόσωπόν τινος in the presence of, before any one. Luke 2: 31. Luke 3: 13. c. gen. impl. e. g. αὐτοῦ Acts 25: 16. ὑμῶν 2 Cor. 10: 1. So κατ' ὀφθαλμούς sc. ὑμῶν Gal. 3: 1.—Metaph. of a state or condition in which any thing is or is done, thus implying also manner; e. g. κατ' ὄναρ in or by a dream, Matt. 1: 20. 2: 12; 13. (Jos. Ant. 1. 19. 1 κατὰ τοὺς ὕπνους.) 1 Cor. 2: 1 ἡλθον οὐ κατ' ὑπακοὴν λόγου I came not in excellency of speech. Adverbially, κατ' ἐξουσίαν Mark 1: 27, see in ἔξουσία α. κατὰ κράτος strongly, vehemently, Acts 19: 20. (Thuc. l. 64.) κατ' ἰδίαν in private, see in ἴδιος α. β. κατὰ μόνας see in Καταμόνας. So κατ' ὑπερβολὴν i. e. exceedingly, Rom. 7: 13. Gal. 1: 13. 2 Cor. 4: 17, see in ὑπερβολή; or excellently, par excellence, 1 Cor. 12: 31. Also οἱ κατ' ἐξοχὴν those in distinction i. q. the distinguished Acts 25: 23. Comp. Buttm. §125. 6.

2. Of time i. e. of a period or point of time down upon which, i. e. in, at, during which, any thing takes place, e. g. κατὰ τὸ αὐτό at the same time, together, Acts 14: 1 see in Αὐτός III. α. γ. Rom. 5: 6 κατὰ καιρὸν in due time. Acts 12: 1 κατ' ἐκείνον τὸν καιρὸν during that time. 19: 23. Rom. 9: 9. Acts 13: 27. 16: 25 κατὰ τὸ μεσονύκτιον about midnight. 27: 27. Heb. 1: 10 οὐ κατ' ἄρχας in the beginning, of old. 3: 8 κατὰ τὴν ἡμέραν τοῦ πειρασμοῦ during the time of temptation. 9: 9. Sept. for π.

Gen. 18: 10. Comp. Gesen. Lex. π B. 3. Passow κατὰ 11. 7. Winer §53. d. p. 340.—2 Macc. 11: 12. Diod. Sic. 4. 9. Hdot. 1. 67. Thuc. 3. 99.—So distributively, comp. above in no. 1. α, also no. 3 below. E. g. κατ' ἡμέραν daily, every day, Matt. 26: 55. Mark 14: 49. al. also τὸ κατ' ἡμέραν Luke 11: 3. 19: 47. κατ' ἔτος, κατ' ἐνιαυτόν, yearly, every year, Luke 2: 41. Heb. 9: 25. 10: 1, 3. κατὰ ἑορτήν at each passover Matt. 27: 15. Luke 23: 17. κατὰ καιρὸν at certain times, from time to time, John 5: 4. κατὰ μίαν σαββάτων every first day of the week 1 Cor. 16: 2. Also Acts 17: 17 κατὰ πάσαν ἡμέραν. 18: 4. Heb. 3: 13 κατ' ἐκάστην ἡμέραν. Rev. 22: 2 κ' μήνα ἕνα ἕκαστον.—Luc. D. Deor. 24. 2. Thuc. 3. 37, 58. Xen. An. 3. 2. 12.

3. In a distributive sense, derived strictly from the idea of pervading all the parts of a whole; so of place see above in no. 1. α, and of time see in no. 2. Also genr. of any parts, number, etc. e. g. κατὰ μέρος i. e. part for part, particularly, Heb. 9: 5. (2 Macc. 2: 30. Pol. 1. 4. 3, 6.) Of number, κατ' ἕνα one by one 1 Cor. 14: 31, see in ἕξ b. γ, as also for οἱ κατ' ἕνα, κατ' ἓν, εἰς κατ' εἰς, etc. Also κατὰ δύο two and two 1 Cor. 14: 27. Comp. Passow κατὰ II. 2. Matth. l. c. Winer l. c.—Ael. V. H. 2. 1. Xen. An. 4. 7. 8.

4. Tropically as expressing the relation in which one thing stands towards another, thus also every where implying manner. Spoken

a) Of accordance, conformity, etc. E. g. (α) of a norm, rule, standard of comparison, etc. according to, conformably to, after, secundum, see Passow II. 4. Matth. l. c. p. 1153. Winer l. c. p. 340. Matt. 9: 29 κατὰ τὴν πλῆξιν ὑμῶν γενήσθῃτε ὑμῖν. 23: 3 κατὰ τὰ ἔργα αὐτῶν μὴ ποιεῖτε. Mark 7: 5. Luke 2: 22 κατὰ τὸν νόμον M. v. 39. 23: 56. John 8: 15 κατὰ τὴν σάρκά κλίνετε i. e. from external circumstances. 19: 7. Acts 22: 12. 23: 31. 26: 5. Rom. 2: 2 ἐστὶ κατὰ ἀλήθειαν i. q. ἐστὶ ἀληθής. v. 6, 7. 8: 4, 5, κατὰ σάρκα, κατὰ πνεῦμα, i. e. conformably to the will of the flesh or of the Spirit. 10: 2. 14: 15. Eph. 4: 22. Col. 2: 8. al. saep. Sept. for π Ps. 7: 9. al.—Palaeph. 32. 11. Diod. Sic. 1. 73.

Xen. Cyr. 1. 6. 3. ib. 2. 3. 15, 16.—So c. acc. of person, i. e. *according to the will of any one*, Rom. 8: 27 *κατὰ θεόν*. 2 Cor. 7: 9, 10, 11. 1 Pet. 4: 6. Rom. 15: 5. 1 Cor. 12: 8. *by command of any one* 2 Cor. 11: 17. *according to the narrative or writing of any one*, only in the inscriptions of the gospels. (2 Macc. 2: 13. Plat. Phaedr. 1 *κατὰ Πινδαρον* as Pindar says. Cratyl. 18.) Gal. 1: 11 οὐκ ἔστι *κατὰ ἄνθρωπον*, is not human i. e. of human origin.—With the idea of *proportion*, Matt. 2: 16. 25: 15 *ἐκάστη κατὰ τὴν ἰδίαν δύναμιν*. Rom. 12: 6. 1 Cor. 3: 8. 2 Cor. 10: 13.—Xen. Mem. 2. 7. 1.—Adverbially, as Luke 10: 31 *κατὰ συγκυρίαν* by chance, accidentally. (Hdot. 8. 87 *κατὰ τύχην*.) John 10: 3 *κατ' ὄνομα*. Acts 18: 14 *κατὰ λόγον* reasonably. (Luc. Icarom. 18.) 1 Cor. 14: 40. Eph. 6: 6. Phil. 3: 6 *κατὰ ζῆλον* zealously. 1 Pet. 3: 7 *κατὰ γνώσιν* discreetly. So *κατὰ τί, how?* Luke 1: 18.

(β) of an occasion, *by virtue of, because of, for, by, through*, where the idea of accordance, adaptedness, still lies at the bottom, comp. Winer l. c. p. 341. Matth. l. c. Matt. 19: 3 ἀπολύσαι τὴν γυναῖκα αὐτοῦ *κατὰ πάσαν αἰτίαν* for any cause. Acts 3: 17 *κατὰ ἀγνοίαν* because of ignorance, ignorantly. Rom. 2: 5. 2 Cor. 8: 8. Gal. 1: 4. 2: 2. Eph. 1: 5 sq. 3: 3. Phil. 2: 3. 4: 11. 2 Thess. 2: 9. 1 Tim. 1: 1. Philem. 14 *κατ' ἀνάγκην*. Heb. 2: 4. al. saep. — 2 Macc. 6: 11. Jos. Ant. 4. 8. 23 *κατ' ἄλλην αἰτίαν*. Diod. Sic. *κατ' ἀνάγκην*. Xen. An. 7. 3. 39.

(γ) of any general reference, allusion, etc. *in respect to, as to*, Winer and Matth. l. c. Rom. 1: 3 *ἐκ σπέρμ. Δαβὶδ κατὰ σάρκα*. 9: 5. 11: 26. Phil. 3: 6 *κατὰ τὴν δικαιοσύνην*. Tit. 1: 4. Heb. 9: 9 *κατὰ συνείδησιν*. 1 Pet. 4: 14. — Jos. B. J. 4. 4. 3 *κατ' ἐμαντόν*. Palaeph. 32. 5 *κατὰ γένος Διόλοπις*. Hdot. 1. 49. ib. 2. 3. — Hence seq. acc. with a preced. article it forms a periphrase for the cognate adjective, e. g. Rom. 11: 21 οἱ *κατὰ φύσιν* natural sc. branches. Col. 3: 22 τοῖς *κατὰ σάρκα κυρίοις*. So τὰ *κατὰ τὸν Παῦλον* Paul's affairs, his cause, Acts 25: 14. τὰ *κατ' ἐμέ* my affairs Eph. 6: 21. Col. 4: 7. — 2 Macc. 3: 16.

Diod. Sic. 1. 10 ἡ *κατὰ φύσιν βέλους*. Ael. V. H. 2. 42. Thuc. 1. 138. Xen. Cyr. 7. 1. 16 τὰ *καθ' ἡμᾶς*. — Also in phrases, e. g. *κατὰ πάντα* in all respects, in all things, Acts 3: 22. Heb. 2: 17. (Thuc. 4. 81.) *κατὰ πάντα τρόποις* in every respect, every way, Rom. 3: 2. c. neg. 2 Thess. 2: 3. Buttm. § 147. p. 412. (2 Macc. 11: 31. Pol. 1. 88. 11.) *καθ' ὅσον* by how much, i. e. *inasmuch, quatenus*, Heb. 3: 3. 7: 20. *κατὰ τοσοῦτον inasmuch* 7: 22. τὸ *κατ' ἐμέ*, lit. 'as to what concerns me,' so far as in me lies, Rom. 1: 15. 1 Cor. 15: 32 see in *Θηριομαχίῳ*.—Xen. H. G. 1. 6. 5 τὰ *κατ' ἐμέ*. Comp. Matth. § 283. Buttm. § 125. n. 5.

b) Of likeness, similitude, etc. *like, after the manner of*. 2 Cor. 1: 17 et 10: 2 *κατὰ σάρκα* i. e. like a frail and feeble man. Heb. 5: 6, 10 *κατὰ τὴν τάξιν Μελχισεδέκ* i. e. of an order like that of Melchisedec. Acts 13: 22 see in *Καρδία* α. β. Sept. for *Deut. 4: 32*. Lam. 1: 12. (Luc. Musc. Enc. 1. Hdot. 2. 92 *μέγαθος κατὰ μῆλον*.) So c. acc. of pers. Gal. 4: 28 *κατὰ Ἰσαάκ* like Isaac, as Isaac. Rom. 3: 5 et Gal. 3: 15 *κατὰ ἄνθρωπον λέγω* I speak as a man, and also with the idea of a common man 1 Cor. 3: 3.—Luc. Pisc. 12. Arr. Exp. Alex. 3. 27. 10. Xen. H. G. 2. 3. 30.—Adverbially, *καθ' ὃν τρόπον* as, even as, Acts 15: 11. *κατὰ ταῦτά, thus, so*, Luke 17: 30. [6: 23, 26.] *καθ' ὁμοιότητα, like, similarly*, Heb. 4: 15.

c) Of the end, aim, purpose, *towards* which any thing is directed, *for, by way of*, etc. 2 Cor. 11: 21 *κατὰ ἀτιμίαν* [ἐμὴν v. ὑμῶν v. αὐτῶν] *λέγω* I say it by way of disparagement, reproach. 1 Tim. 6: 3 ἡ *κατ' εὐσέβειαν διδασχὴ*. 2 Tim. 1: 1. Tit. 1: 1. — Jos. Ant. 3. 11. 4 *κατὰ τὴν τιμὴν τοῦ θεοῦ τοῦτο ποιεῖν*. Palaeph. 43. 4. Thuc. 6. 31 *κατὰ θῆαν ἦσαν*. Hdot. 2. 152.

NOTE. In composition *κατά* implies: 1. motion *downwards*, as *καταβαίνει, καθαιρέω, καταπίπτω*, etc. 2. *against*, in a hostile sense, as *καταγινώσκω, καταγορεύω, καταλαλέω*. 3. distribution, as *κατακληροδοτέω*. 4. in a general sense, *down, down upon*, and also *throughout*, where it often cannot be expressed in English, and is then to us simply in-

tensive. 5. Sometimes it gives to an intrans. verb a transitive sense, as *καταργέω*. Comp. Buttm. § 147. n. 9. Passow κατά IV. Viger. p. 638. AL.

Καταβαίνω, f. βήσομαι, (βαίνω), aor. 2 *κατίβην*, imper. *κατάβηθι* and *κατάβα* Mark 15: 30. Buttm. § 107. n. 1, 14. § 114 *βαίνω*.—To go or come down, to descend, sc. from a higher to a lower place, intrans.

a) spoken of persons etc. seq. *ἀπό* c. gen. of place whence. Matt. 8: 1 *καταβάντι δὲ ἀντὶ ἀπὸ τοῦ ὄρους*. 17: 9. Mark 9: 9. Matt. 14: 29 *ἀπὸ τοῦ πλοίου*. Mark 15: 30 *κατάβα ἀπὸ τοῦ σταυροῦ*. Sept. for ירדן Ex. 34: 29. Judg. 4: 14. (Xen. Cyr. 5. 5. 6.) Seq. *εἰς* c. acc. of place whither, Mark 13: 15 *μὴ καταβατὼς εἰς τὴν οἰκίαν*. Acts 8: 38. Eph. 4: 9. Sept. for ירדן Job 7: 9. Jonah 2: 7. (Hdian. 8. 2. 1. Xen. Cyr. 3. 1. 5.) *ἐπὶ τὴν θάλασσαν* down upon the sea-shore sc. from the mountain John 6: 16. (Xen. Ag. 1. 18.) *πρὸς τινα* Acts 10: 21. 14: 11. Sept. for ירדן Ex. 19: 14. Absol. Matt. 24: 17. Luke 6: 17. John 5: 7. — Xen. Cyr. 1. 4. 8. — Spoken of those who go from a higher to a lower region of country, e. g. *ἀπὸ Ἱερουσαλὴμ* Mark 3: 22. Luke 10: 30. seq. *εἰς*, John 2: 12 *εἰς Καπερναεὺν*. Acts 7: 15 *εἰς Αἴγυπτον*. 14: 25. 16: 8. al. Absol. Luke 2: 51. John 4: 47. Acts 8: 15. 24: 1. Sept. for ירדן Gen. 12: 10. 42: 3. al. saep.—Hdot. 5. 206. Xen. H. G. 3. 4. 11. — Spoken of those who descend, come down from heaven, e. g. God as affording aid to the oppressed, Acts 7: 34 quoted from Ex. 3: 8 where Sept. for ירדן. Of the Son of man, seq. *ἐκ* John 6: 38, 42. seq. *ἀπὸ* 1 Thess. 4: 16. Of the Holy Spirit, seq. *ἐκ* John 1: 32. *ἐπὶ τινα* Luke 3: 22. John 1: 33. Of angels, seq. *ἐκ οὐρανοῦ* Matt. 28: 2. *ἐν* c. dat. of place whither John 5: 4, see in *εἰς* no. 4. *ἐπὶ τινα* John 1: 52 see in *ἀναβαίνω*. Sept. for ירדן Gen. 28: 12. Of Satan as cast down from heaven, Rev. 12: 12, comp. v. 9, 10.

b) spoken of things, e. g. a way leading down from a higher to a lower tract of country, Acts 8: 26 *ὁδὸν τὴν καταβ. ἀπὸ Ἱερους. εἰς Γάζαν*. So ירדן Sept. *κατάγω* Prov. 7: 27. Of things descend-

ing from heaven, i. e. let down or sent down from God, e. g. a vessel Acts 10: 11. 11: 5. spiritual gifts seq. *ἀπὸ* James 1: 17. the new Jerusalem *ἡ καταβ. ἐκ τοῦ οὐρ. ἀπὸ τ. θεοῦ* Rev. 3: 12 in an anacoluthon. So genr. from the heavens, the clouds, to fall, e. g. *ἡ βροχή* Matt. 7: 25, 27. (Jos. Ant. 2. 16. 3.) *λαίλαψ* Luke 8: 23. *πῦρ ἀπὸ τοῦ οὐρ.* Luke 9: 54. *πῦρ ἐκ τοῦ οὐρ.* Rev. 13: 13. So Sept. and ירדן 2 K. 1: 10, 12. — Also in the general sense of to fall, to drop, e. g. of sweat, *ὥς θρόμβοι αἵματος καταβ. ἐπὶ τὴν γῆν* Luke 22: 44. — Eccclus. 32 or 35: 15 *δάκρυα ἐπὶ σιγὴν καταβαίνει*. AL.

Καταβάλλω, f. βαλῶ, (βάλλω) to cast down, trans. e. g. from heaven, Rev. 12: 10 *καταβλήθη ὁ κατήγορος* (Pol. 1. 24. 12. Xen. H. G. 5. 2. 41.) In the sense to prostrate, 2 Cor. 4: 9. Sept. for ירדן Ps. 73: 18. — Luc. D. Deor. 14. 2. Xen. Cyr. 1. 3. 14. ib. 1. 4. 8.—Mid. to lay down sc. a foundation, Heb. 6: 1. — Jos. Ant. 15. 11. 3. Pol. 10. 27. 9.

Καταβαρέω, ᾧ, f. ἦσω, (βαρίω q. v. ult.) to bear down, to weigh down sc. as a burden; in N. T. trop. to burden in a pecuniary sense, c. acc. 2 Cor. 12: 16. Comp. 2 Sam. 13: 25. — genr. Diod. Sic. 19. 24. Pol. 18. 4. 4.

Καταβαρύνω, i. q. *καταβαρίω*, to weigh down, to oppress. Pass. of the eyes, Mark 14: 40 *οἱ ὀφθ. καταβαρυνόμενοι* in later edit. for *βεβαρημένοι* in text. rec.—pp. Sept. Joel 2: 8. 2 Sam. 14: 26. trop. Eccclus. 8: 15.

Κατάβασις, εως, ἡ, (*καταβαίνω*), a going down, e. g. towards the coast Xen. An. 7. 8. 26. In N. T. descent, i. e. place of descending, declivity, Luke 19: 37 *κατάβ. τοῦ ὄρους τῶν βλαιῶν*. Sept. for ירדן Josh. 10: 11. Mic. 1: 4. — Pol. 11. 15. 8. Xen. An. 3. 4. 37.

Καταβιβάζω, f. ἀσω, (βιβάζω) to cause to descend, to bring down, e. g. *ὥς ἄδου* Matt. 11: 23. Luke 10: 15. Sept. for ירדן Ez. 31: 16, 18. 28: 8. — Hdot. 8. 119. Xen. Cyr. 7. 5. 18. H. G. 4. 6. 5.

Καταβολή, ἤς, ἡ, (καταβάλλω,) *a casting down*, i. e.

a) *a laying down, founding, foundation*, in N. T. only in the phrase καταβ. τοῦ κόσμου *foundation of the world* i. e. the creation, beginning of the world, Matt. 13: 35. 25: 34. Luke 11: 50. John 17: 24. Eph. 1: 4. Heb. 4: 3 see in Καίτοι. 9: 26. 1 Pet. 1: 20. Rev. 13: 8. 17: 6. — Plut. Aq. et Ignis Comp. 2. Mor. V. p. 422. Tauchn. ἅμα τῇ πρώτῃ καταβολῇ τῶν ἀνθρώπων. Diod. Sic. 12. 32. Pol. 13. 6. 2.

b) of seed, *a casting in*, trop. Heb. 11: 11 δύναμιν ἔλαβεν εἰς καταβολὴν σπέρματος, lit. *strength for the casting in* (implanting) of seed, i. e. strength for conception, procreation.—Hippocr. Aphorism. IV. τὰ κλυόμενα ἐν μὲν τῷ πρώτῳ χρόνῳ τῆς καταβολῆς τοῦ σπέρματος. Arr. Epict. 1. 13. 3 υἱὸς ἐκ τῶν αὐτῶν σπερμάτων καὶ τῆς αὐτῆς ἀνωθεν καταβολῆς. So καταβάλλειν σπέρματα, e. g. M. Antonin. 4. 36 σπέρματα εἰς γῆν ἢ μήτραν καταβάλλόμενα. Galen. de Potent. I. This seems to have been a technical mode of expression, see the passages collected by Wetstein in loc.

Καταβραβεύω, f. εἶσω, (βραβεύω q. v.) *to give the prize against any one, to deprive of the palm*, Zonar. in Can. 35 Conc. Laod. τὸ μὴ τὸν νικήσαντα ἀξιοῦν τοῦ βραβεῖου, ἀλλ' ἐτέρῳ δίδοναι αὐτὸ ἀδικουμένου τοῦ νικήσαντος. In N. T. trop. *to deprive of a due reward, to defraud*, trans. Col. 2: 18. — Dem. 544 ult.

Καταγγελεύς, ἑως, ὁ, (καταγγέλλω,) *an announcer, proclaimer*, Acts 17: 18.

Καταγγέλλω, f. γελῶ, (κατά intena.) aor. 2 pass. κατηγγέλην Acts 17: 13, see Buttm. § 101. n. 4; pp. *to bring word down upon any one*, i. q. *to bring it home to him*, trans. Hence

a) *to announce, to proclaim, to publish*. Acts 13: 38 ὑμῖν ἄφους ἁμαρτιῶν καταγγέλλεται. — Jos. Ant. 3. 8. 6. Pol. 4. 53. 2. Xen. An. 2. 5. 38.—In the sense of *to laud, to celebrate*, Rom. 1: 8. 1 Cor. 11: 26.

b) by impl. *to preach, to set forth, to inculcate*. Acts 4: 2 καταγγέλλειν τὴν ἀνά-

στασιν τὴν ἐκ νεκρῶν. 13: 5. 15: 36. 16: 17, 21. 17: 3, 13, 23. 26: 23. 1 Cor. 2: 1. 9: 14. Phil. 1: 16 Χριστὸν καταγ. v. 18. Col. 1: 28.

Καταγελάω, ὦ, f. ἀσθ, (γελάω,) *to laugh at sc. in scorn, to deride*, seq. gen. Matt. 9: 24 καὶ κατεγέλων αὐτοῦ. Mark 5: 40. Luke 8: 53. Comp. Buttm. § 132. 5. 3. Sept. for גל Job 21: 3. Prov. 17: 5. קל Job 30: 1. — Ael. V. H. 9. 37. Xen. An. 2. 6. 23.

Καταγινώσκω, f. γινώσκω, (γινώσκω,) *to know or note against any one, to his disadvantage*, Sept. for קנה Prov. 28: 11. Xen. Mem. 1. 3. 10. Hence in N. T. *to think ill of, to condemn, to blame*, seq. gen. Buttm. § 132. 5. 3. 1 John 3: 20 ἐὰν καταγινώσκῃ ἡμῶν ἡ καρδιά, v. 21. Pass. Gal. 2: 11 οὐ κατεγνωσμένος ἦν because he had incurred blame; others, 'he deserved blame.' See Winer Comm. in loc.—Eccles. 14: 2. Jos. Ant. 4. 1. 1. Dem. 1402. 24. Hdian. 5. 2. 12.

Κατάγνυμι, f. κατάξω, aor. 1 κατίαξα, aor. 2 pass. κατεύγην, for the augm. see Winer § 12. 2. Buttm. § 114 ἄγνυμι. § 84. n. 5. Anom. fut. Att. κατεύξω Matt. 12: 20, prob. to distinguish it from fut. of κατάγω, Passow sub ἄγνυμι. Buttm. § 114 ἄγνυμι. Matth. § 222. p. 429. — *To break down, to break in two*. Matt. 12: 20 κἀλαμον συντ. οὐ κατεύξει. John 19: 31 ἵνα κατεγάσιν αὐτῶν τὰ σκέλη, v. 32, 33. Sept. for נגה Jer. 48: 25. — Pol. 1. 37. 2. Xen. An. 4. 2. 20.

Κατάγω, f. ἄξω, (ἄγω,) *to lead down*, trans.

a) of persons, *to bring or conduct down*, sc. from a higher to a lower place, region, seq. εἰς Acts 9: 30 κατήγαγον αὐτὸν εἰς Καισάρειαν. 23: 20, 28. seq. πρὸς τινα 23: 15. absol. 22: 30. Rom. 10: 6. Sept. for נגה c. εἰς 1 K. 1: 33. πρὸς Gen. 44: 21.—Hdian. 8. 1. 3 εἰς. Luc. D. Deor. 7. 4. Xen. Ag. 1. 18.

b) as a nautical term, *to bring down to land* sc. a ship, Luke 5: 11 καταγάγοντες τὰ πλοῖα ἐπὶ τὴν γῆν.—Sext. Empir. A. Phys. 2. 68 πῆες εἰς ἐτέρας καταγάγονται λιμένας. Xen. An. 6. 6. 3.—Hence aor. 1 pass. κατήχθη, *to come to land, to land, to touch*, Acts 21: 3. 27: 3. 28: 12.

— Jos. Ant. 14. 14. 3 εἰς Βερνιόσιον *κατάγεται* he (Herod) landed at Brundisium.

Καταγωνίζομαι, *f. ἴσμαι*, depon. Mid. (*ἀγωνίζομαι*) *to contend against*, and by impl. *to conquer, to subdue*, e. g. βασιλείας Heb. 11: 33.—Jos. Ant. 7. 2. 2. Ael. V. H. 4. 8.

Καταδέω, *f. δέσω*, (*δέω*) *to bind down*, ἐν δεσμῷ καταδέσαι Hom. Od. 15. 443. Luc. Asin. 16. In N. T. *to bind together, to bind up*, sc. wounds, τραύματα Luke 10: 34. Sept. for כָּבַד Ez. 34: 4, 16.—Ecclesi. 27: 21.

Κατάδηλος, *ου, ὅ, ἡ*, adj. (*κατά* intens. *δηλος*) *most evident*, Heb. 7: 15.—Jos. Ant. 10. 10. 2. Xen. Mem. 1. 4. 14.

Καταδικάζω, *f. αἰώω*, (*δικάζω*) *to give sentence against any one, to condemn*, in N. T. seq. acc. of pers. Matt. 12: 7, 37. absol. Luke 6: 37 bis. James 5: 6. So Sept. for שָׁפַט Ps. 37: 33.—Jos. Ant. 7. 11. 3. Diod. Sic. 14. 4. More usually in classic writers seq. gen. of pers. Xen. H. G. 7. 4. 33. Comp. Passow sub v.

Καταδίχη, *ης, ἡ*, (*δίχη*) *sentence against, condemnation*, Acts 25: 15 in some Mss. for δίκη.—Jos. B. J. 4. 5. 2. Hadian. 7. 4. 15.

Καταδιώκω, *f. ξω*, (*κατά* intens.) *to pursue closely* sc. an enemy Xen. An. 4. 2. 5. Sept. for הָלַךְ Judg. 7: 25.—In N. T. *to follow closely*, sc. in order to find, seq. acc. Mark 1: 36. So Sept. and Sept. Ps. 23: 6.

Καταδουλόω, *ω, f. αἰώω*, (*δουλόω*) pp. *to slave down*, i. e. *to bring under bondage, to enslave*, trans. 2 Cor. 11: 20. Mid. *to make a slave for oneself*, Gal. 2: 4 ἵνα ἡμᾶς καταδουλώσωμεν that they might make us their slaves. Sept. for הָכִיזוּ Ex. 1: 14. 6: 5.—1 Macc. 8: 10. Thuc. 3. 70. Xen. Mem. 2. 1. 13.

Καταδυναστεύω, *f. αἰώω*, (*δυναστεύω* fr. *δυνάστης*) *to exercise power against any one, i. e. to overpower, to oppress*, seq. gen. James 2: 6 οὐχ οἱ πλούσιοι καταδυναστεύουσιν ὑμῶν; Pass. as if c. accus. Acts 10: 38. Sept. c. gen.

for שָׁפַט 2 Sam. 8: 11. c. acc. for הָכִיזוּ Jer. 22: 3.—c. gen. Diod. Sic. 13. 73. c. acc. Xen. Conv. 5. 8.

Κατάθεμα, *αἰος, τό*, strictly from *κατατίθημι* and hence pp. 'a laying down'; but in N. T. prob. corrupted for *κατανάθεμα* i. q. *ἀνάθεμα* but stronger, *a curse*, Rev. 22: 3 in later edit. for *κατανάθεμα* in text. rec. Not found in profane writers.

Καταθεματίζω, *f. ἴω*, (*κατά*-*θεμα* q. v.) *to curse*, absol. Matt. 26: 74 in later edit. instead of *κατακαθεματίζω* in text. rec. from which it is prob. corrupted.—Chrysost. in Ps. 77. Iren. c. Haer. 1. 13. 4. ib. 1. 16. 3. Not found in profane writers.

Καταισχύνω, *f. νῶ*, (*αἰσχύνω*) *to bring down shame upon*, i. e.

a) *to dishonour, to disgrace*, trans. e. g. τὴν κεφαλὴν 1 Cor. 11: 4, 5, i. e. *to offend against decorum*.—Ecclesi. 22: 5. Jos. Ant. 20. 4. 2. Hadian. 5. 1. 17.

b) i. q. *αἰσχύνω* but stronger, *to shame, to put to shame*, trans. (a) pp. Luke 13: 17. 1 Cor. 1: 27 bis, ἵνα τοὺς σοφοὺς καταισχύνῃ. 11: 22. 2 Cor. 7: 14. 9: 4. 1 Pet. 3: 16. Sept. for כָּבַד 2 Sam. 19: 5.—Luc. D. Deor. 22. 3. Xen. An. 3. 1. 30.—(β) From the Heb. by meton. of cause for effect, *to frustrate one's hope, to disappoint*. Rom. 5: 5 ἡ δὲ ἐλπίς οὐ καταισχύνει. 9: 33 et 10: 11 et 1 Pet. 2: 6 πᾶς ὁ πιστεύων ἐπ' αὐτῷ οὐ καταισχυνθήσεται, quoted from Is. 28: 16 where Sept. for שָׁרַף. Sept. for שָׁרַף Ps. 22: 6. 44: 8. 119: 31, 116.—Ecclesi. 2: 10.

Κατακαίω, *f. καύω*, (*καίω*) aor. 2 pass. *κατεκάην*, fut. 1 pass. *κατακαυνθήσομαι* Rev. 18: 8, and also in the later usage fut. 2 pass. *κατακαήσομαι* 1 Cor. 3: 15. 2 Pet. 3: 10. comp. Winer §15. p. 79. Buttm. Ausf. Sprachl. II. p. 161.—*To burn down, to consume utterly*, i. q. in Engl. *to burn up*, trans. Matt. 3: 12 τὸ ἄχυρον κατακαύσω πυρὶ ἀσβέστω. 13: 30, 40. Luke 3: 17. Acts 19: 19. 1 Cor. 3: 15. Heb. 13: 11. 2 Pet. 3: 10. Rev. 8: 7 bis. 17: 16. 18: 8. Sept. for הָרַף Ex. 32: 19. Lev. 6: 30.—1 Macc. 5: 68. Diod. Sic. 1. 59. Xen. Cyr. 4. 6. 1.

Κατακαλύπτω, *φ. ψω*, (καλύπτω) *to cover* sc. with a veil etc. which *hangs down*, comp. in *Κατά* I. 1. a. hence *to veil*; in N. T. only Pass. or Mid. *to be veiled, to wear a veil*, absol. 1 Cor. 11: 6 bis. seq. *τὴν κεφαλὴν* v. 7, comp. Buttm. § 134. 6, or § 135. 4. Sept. for *ἵκη* Gen. 38: 15. Is. 6: 2. — Jos. Ant. 7. 10. 5. act. Xen. Cyr. 6. 4. 11.

Κατακαυχάομαι, *ῶμαι*, *φ. ἴσω* (καυχάομαι), *to boast oneself against* any person or thing, *to glory over*, seq. gen. Rom. 11: 18 bis, *μὴ κατακαυχῶ τῶν κλάδων* κ. τ. λ. seq. *κατά* James 3: 14. Hence James 2: 13 *κατακαυχᾶται ἔλεος* [for coner. *ὁ ἐλεῶν*] *πρόσω* i. e. the merciful man *glories over* judgment, fears not condemnation. Comp. Buttm. § 132. 5. 3. — Sept. Jer. 50: 10, 38. Aeschyl. Pers. 350 or 352.

Κατάκειμαι, *φ. εἶσομαι*, (κῆμαι), *to lie down*, i. e. *to lie*, to be recumbent, intrans. Comp. Buttm. § 109. II.

a) *spoken of the sick*, seq. part. Mark 1: 30 *κατέκειτο πυρεθούσα* *she lay sick of a fever*. Acts 28: 8. seq. *ἐπὶ* c. dat. Mark 2: 4. Luke 5: 25. Acts 9: 33. seq. *ἐν* John 5: 3. absol. v. 6. — Luc. Icarom. 31 *κατάκειται νοσῶν*. Demosth. in Conon. *ἦλθα ἀσθενῶν ἐγὼ κατεκείμεν*.

b) *to recline* sc. at table in the oriental manner, see in *Ἀνάκειμαι* no. 2. Mark 14: 3. Luke 5: 29. c. *ἐν* Mark 2: 15. 1 Cor. 8: 10. — Athen. 1. 19. p. 23. C. Xen. Conv. 1. 14. c. *ἐν* Luc. Tox. 44. Xen. An. 6. 1. 4.

Κατακλάω, *ῶ*, *φ. αἶσω*, (κλάω) *to break down, to break in pieces*, e. g. *τοὺς ἄρτους* Mark 6: 41. Luke 9: 16. — Jos. Ant. 2. 14. 4. Dem. 1251. 23.

Κατακλείω, *φ. εἰσω*, (κλείω) *to shut* to sc. a door, *to close*, Xen. Cyr. 6. 4. 10. In N. T. of a person, pp. *to shut down* sc. in a subterranean prison, and genr. like Engl. *to shut up, to confine*, e. g. *τινὰ ἐν φυλακῇ* Luke 3: 20. Acts 26: 10 where text. rec. c. dat. *φυλακαῖς*. Sept. c. *ἐν* for *ἐν* Jer. 32: 3. — Wisd. 17: 2 c. dat. Hdian. 5. 8. 12 c. *ἐν*. Xen. An. 5. 2. 18 c. *εἰς*.

Κατακληροδοτέω, *ῶ*, *φ. ἴσω*, (κατά distrib. *κληροδοτέω*, *κληροδοτής*, fr.

κλῆρος and *δίδομι*), *to give by lot to each, to distribute by lot*, trans. Acts 13: 19 in text. rec. Others *κατακληρονομέω*. Sept. for *ἵκη* Deut. 21: 16 et Josh. 19: 51 in ed. Ald. et Compl. — 1 Macc. 3: 36.

Κατακληρονομέω, *ῶ*, *φ. ἴσω*, (κατά distrib.) *to distribute by lot*, trans. Acts 13: 19 in later edit. for *κατακληροδοτέω*. So Sept. for *ἵκη* Josh. 18: 2. *ἵκη* Num. 33: 54. Josh. 14: 1. — Used by Greek writers only in the sense *to inherit down* sc. from an ancestor, and construed with a genitive; in later writers with an accus. Lob. ad Phr. p. 129. Sturz de Dial. Alex. p. 160.

Κατακλίνω, *φ. νῶ*, (κλίνω), pp. *to make incline*, i. e. *to make lie down*, genr. 1 Macc. 1: 3. Xen. Cyr. 6. 4. 11. In N. T. only of the oriental posture at meals, *to make recline*, trans. Mid. *to recline* sc. at a meal, see in *Ἀνάκειμαι*. Luke 9: 14 *κατακλίνετε αὐτοὺς κλισίας*. Mid. Luke 14: 8. 24: 30. — Act. Ael. V. H. 8. 7. Xen. Cyr. 2. 3. 21. Mid. Xen. Conv. 1. 8.

Κατακλύζω, *φ. ὕσω*, (κλύζω *to dash*), *to dash down upon*, i. e. *to overflow, to flood*, Pass. 2 Pet. 3: 6 *ὁ τότε κόσμος ὑδασι κατακλυσθεὶς ἀπώλετο*. Sept. for *ἵκη* Job 14: 19. Jer. 47: 2. — Diod. Sic. 1. 19. Xen. Ven. 5. 4.

Κατακλυσμός, *οὖν, ὁ*, (κατακλύζω) *a flood, deluge*, spoken of Noah's flood, Matt. 24: 38, 39. Luke 17: 27. 2 Pet. 2: 5. Sept. for *ἵκη* Gen. 6: 17. 7: 6 sq. — Jos. Ant. 1. 3. 6. Diod. Sic. 1. 10.

Κατακολουθέω, *ῶ*, *φ. ἴδω*, (κατά intens. *ἀκολουθέω*), *to follow closely*, c. dat. Acts 16: 17. absol. Luke 23: 55. — Pol. 6. 42. 2. trop. Jos. Ant. 6. 7. 4. Pol. 2. 56. 2.

Κατακόπτω, *φ. ψω*, (κόπτω), *to hew or cut down, to cut in pieces*, Pol. 5. 25. 3. Xen. H. G. 1. 5. 3. In N. T. genr. and intens. *to beat, to cut, to wound*, trans. Mark 5: 5 *κατακόπτων ἑαυτὸν λίθοις*. — Plut. Agesil. 36. Xen. Mag. Eq. 4. 5.

Κατακρημνίζω, *φ. ἵσω*, (κρημνίζω fr. *κρημνός*), *to cast down from a preci-*

rice, to cast down headlong, trans. Luke 4: 29 εως ὀφρύος τοῦ ὄρους . . . ὥστε κατακρημνίσαι αὐτόν. Sept. for תִּשְׁבֹּת 2 Chr. 25: 12.—Jos. Ant. 9. 9. 1. Diod. Sic. 4. 31. Xen. Cyr. 1. 4. 7.

Κατάκριμα, ατος, τό, (κατακρίνω,) *judgment against, condemnation*, Rom. 5: 16, 18. 8: 1.—Hesych. κατάκριμα· κατάκρισις, καταδίκη.

Κατακρίνω, f. κῶ, (κρίνω,) to give judgment against, to condemn, construed in Greek writers with a gen. of pers. and acc. of punishment, Matth. § 378. p. 694 pen.

a) pp. and in N. T. seq. acc. of pers. et dat. of punishment, Matt. 20: 18 κατακρινούσιν αὐτόν θάνατον, *they shall condemn him to death*. Mark 10: 33. 2 Pet. 2: 6. seq. acc. of pers. et infin. Mark 14: 64 κατακρινον αὐτόν εἶναι ἑνοχον θανάτου.—Hist. of Sus. 41. Xen. Hi. 7. 10.—Seq. acc. of pers. the crime or punishment being implied, John 8: 10 οὐδεὶς σε κατέκρινεν; v. 11. Rom. 2: 1. absol. Rom. 8: 34. Pass. Matt. 27: 3. [James 5: 9.] of the last judgment Mark 16: 16. 1 Cor. 11: 32. Trop. Rom. 8: 3 κατέκρινε τὴν ἁμαρτίαν ἐν τῇ σαρκί i. e. hath condemned, passed sentence upon, all carnal lusts and passions, in antith. to v. 1; comp. 6: 1 sq.—Hist. of Sus. 48. Hdian. 7. 6. 7.

b) by impl. to condemn sc. by contrast, i. e. to shew by one's good conduct that others are guilty of misconduct and deserve condemnation, seq. acc. Matt. 12: 41, 42. Luke 11: 31, 32. Heb. 11: 7. Pass. Rom. 14: 23.

Κατάκρισις, εως, ἡ, (κατακρίνω,) *condemnation*, 2 Cor. 3: 9. In the sense of *censure, blame*, 7: 3.

Κατακυριεύω, f. εὔσω, (κυριεύω,) to lord it against i. e. over any one, i. e.

a) genr. to exercise authority over, seq. gen. Matt. 20: 25 οἱ ἄρχοντες τῶν ἰσθμῶν κατακυριεύουσιν αὐτῶν. Mark 10: 42. 1 Pet. 5: 3. Sept. for מְשָׁל Jer. 3: 14. מְשָׁל Ps. 19: 14.—Ecclus. 17: 4. Not found in classic writers in this sense.

b) by impl. to get the mastery of, to overpower, to subdue, seq. gen. Acts 19:

16. Sept. for מְשָׁל Gen. 1: 28. Num. 32: 29.—Diod. Sic. 14. 64.

Καταλαλέω, ὦ, f. ῥω, (λαλέω,) to speak against, i. e. to speak evil of, to slander, seq. gen. Buttm. § 132. 5. 3. James 4: 11 ter, μὴ καταλαλεῖτε ἀλλήλων κ. τ. λ. 1 Pet. 2: 12. 3: 16. Sept. for מְשָׁל Ps. 44: 17. מְשָׁל Ps. 78: 19.—Luc. Amin. 12. c. acc. Pol. 3. 90. 6.

Καταλάλλω, ας, ῃ, (καταλαλέω,) a speaking against, evil speaking, slander, 2 Cor. 12: 20. 1 Pet. 2: 1.—Wisd. 1: 11. Test. XII Patr. p. 678. A word of the later Greek, Thom. Mag. p. 565.

Κατάλαλος, ου, ὁ, ἡ, adj. (καταλαλέω,) speaking against, as subst. a slanderer, backbiter, Rom. 1: 30.

Καταλαμβάνω, f. λήφωμαι, aor. 2 καταλαβόν (κατά intens.) to take, to receive, sc. with the idea of eagerness etc. trans.

a) pp. to lay hold of, to seize, with the idea of eagerness, suddenness, e. g. a criminal, John 8: 3, 4 αὐτὴ ἡ γυνὴ κατελήφθη ἐπαντοσίῳ μοιχονομῆν.—(Ael. H. An. 11. 15 quoted in Αντόφορος. Luc. Conv. 32.) So of an evil spirit which seizes, takes possession of a demoniac, Mark 9: 18.—Ael. V. H. 3. 9.—Trop. of darkness, evil, to come suddenly upon, John 12: 35 ἵνα μὴ σκοτία ὑμᾶς καταλάβῃ. 1 Thess. 5: 4 ἡμέρα. Sept. for מְשָׁל Gen. 19: 19. מְשָׁל 1 K. 18: 44.—Jos. Ant. 4. 4. 6. Arr. Exp. Alex. 1. 5. 17. Pol. 9. 18. 3.

b) in allusion to the public games, to obtain sc. the prize, with the idea of eager and strenuous exertion, to grasp, to seize upon. Rom. 9: 30. 1 Cor. 9: 24 οὕτω τρέχετε, ἵνα καταλάβητε sc. το βραβεῖον. Phil. 3: 12 bis, διώκω δὲ, εἰ καὶ καταλάβω [τὸ βραβεῖον v. 14], ἐφ' ᾧ καὶ κατελήφθην ὑπὸ τοῦ Χριστοῦ, i. e. for which very end I also have been won as a prize by Christ. v. 13.—comp. Hdot. 6. 39. Thuc. 3. 30.

c) trop. to seize with the mind, to comprehend, John 1: 5 ἡ δὲ σκοτία οὐ κατέλαβεν αὐτό.—Clem. Alex. Strom. 1. 16 καταλαμβάνειν τὸ μέγεθος τῆς ἀληθείας.—Hence Mid. to comprehend for oneself, to perceive, to find, seq. ὅτι, Acts 4: 13 καταλαβόμενοι ὅτι ἄνθρωποι ἀγράμ-

μυτοί εἰσι. 10: 34. seq. acc. et inf. 25: 25. τι-indic. Eph. 3: 18. — c. ὅτι Arr. Epict. 1. 5. 6. c. acc. Pol. 1. 61. 3.

Καταλέγω, f. ἔω, (λέγω,) to lay down, Mid. to lie down sc. to sleep. Hom. Od. 14. 520. ib. 19. 44. to lay down or out sc. apart from others, i. e. to select, Xen. Ag. 1. 23. In N. T. to lay down to or among others, i. e. to reckon under or to a number, to enrol, Pass. 1 Tim. 5: 9.—Pol. 2. 24. 14. Xen. Cyr. 3. 4. 11.

Κατάλειμμα, αἶος, τό, (καταλείπω,) a remnant, Eccles. 44: 17. In N. T. by impl. a small part, few. Rom. 9: 27 κατάλειμμα σωθήσεται, quoted from Is. 10: 22 where Sept. for רִשְׁטָה.

Καταλείπω, f. ψα, (λείπω,) aor. 1 κατέλειπα Acts 6: 2, a later form, Lob. ad Phrym. p. 713 sq. Buttm. Ausf. Sprachl. § 114. II. p. 181.—pp. to leave down to one's heirs, i. e. to leave behind so as to descend to them, Hom. Od. 1. 243. Xen. Cyr. 3. 1. 10. — Hence genr. and in N. T. to leave behind, pp. at one's departure, trans.

a) pp. e. g. at death, Mark 12: 19 κατέλειπε γυναῖκα. Luke 20: 31.—Sept. Deut. 28: 54. Palaeoph. 32. 7. Epict. Fragm. 145 ed. Schweigh. — Genr. in any place, trans. Mark 14: 53 καταλείπων τὴν συνδόνα. John 8: 9. Seq. ἐν c. dat. of place, Luke 15: 4 οὐ καταλείπει τὰ ἐν. ἐν τῇ ἐρήμῳ. 1 Thess. 3: 1 ἐν Ἀθήναις. Tit. 1: 5. seq. αὐτοῦ there Acts 18: 19. seq. εἰς ἄβυδον Acts 2: 31 see in Εἰς no. 4. So c. acc. and predicate of condition, Acts 24: 27 κατέλειπε τὸν Παῦλον δεδεμένον. 25: 14. Sept. for בָּרַךְ Gen. 39: 12, 13. Josh. 8: 17.—Jos. Ant. 2. 4. 5. c. ἐν Ael. V. H. 13. 2. Xen. Cyr. 1. 4. 17. c. pred. Hdian. 8. 8. 16.

b) in the sense of to leave, to quit wholly, to forsake, i. q. λείπω but stronger. (a) of place, Matt. 4: 13 καταλείπων τὴν Ναζαρέθ. Heb. 11: 27. So by impl. Acts 21: 3. Sept. for בָּרַךְ 1 Sam. 31: 7. — Hdian. 8. 2. 10. Xen. An. 4. 2. 7. — Hence of persons and things, to leave, to forsake, sc. so as to have nothing more to do with them. Matt. 19: 5 κ. τὸν πατέρα καὶ τὴν μητέρα. Mark 10: 7. Eph.

5: 31. Matt. 16: 4. 21: 17. c. predic. μόνος Luke 10: 40. Of things, Luke 5: 28 καταλείπων ἅπαντα. Acts 6: 2. 2 Pet. 2: 15. Sept. for בָּרַךְ Gen. 2: 24. 44: 22. Deut. 31: 17.—Jos. Ant. 8. 7. 5. Hdian. 3. 3. 12. Xen. An. 3. 1. 2.

c) to leave remaining, i. q. to have left, to reserve, Rom. 11: 4 κ. ἐμνηστὴ ἐπακισχ. ἄνδρας, quoted from 1 K. 19: 18 where Sept. for רִשְׁטָה. Pass. Heb. 4: 1.—Xen. Ag. 5. 1.

Καταλίθαζω, f. ἄσω, (κατά intena.) pp. to stone down, i. q. λιθάζω but stronger, to stone to death, trans. Luke 20: 6. — Comp. Sept. Ex. 17: 4. Num. 14: 10.

Καταλλαγῇ, ἧς, ἡ, (καταλλάσσω,) exchange sc. of money Dem. 1916. 18. In N. T. reconciliation, i. e. restoration to the divine favour. Rom. 5: 11 δι' οὗ τὴν κατ. εἰρήνην. 2 Cor. 5: 18, 19. Rom. 11: 15 καταλλαγῇ κόσμον, i. e. the means, occasion of reconciling the world to God.—genr. 2 Macc. 5: 20. Dem. 10. 15.

Καταλλάσσω v. τιω, f. ζω, (ἀλλάσσω,) to change against any thing, to exchange for e. g. money Hdian. 2. 13. 12. In N. T. to change towards, i. e. one person towards another, to reconcile to any one, (thus differing from διαλλάσσω which implies mutual change, Tittm. de Syn. N. T. p. 101 sq.) e. c. acc. et dat. 2 Cor. 5: 18, 19 κόσμον καταλλάσσωμεν ἑαυτοῖς. Pass. aor. 2 καταλλάγην to be or become reconciled to any one, c. dat. Rom. 5: 10 bis, καταλλάγημεν τῷ Θεῷ κ. τ. λ. 1 Cor. 7: 11. 2 Cor. 5: 20. — 2 Macc. 1: 5. Jos. Ant. 5. 2. 8. Xen. An. 1. 6. 2.

Κατάλοιπος, ου, ὁ, ἡ, (λοιπός,) left over, remaining. Plur. οἱ κατάλοιποι the rest, the residue, Acts 15: 17 quoted from Am. 9: 12 where Sept. for רִשְׁטָה. So for רִשְׁטָה Ezra 3: 8. רִשְׁטָה Deut. 3: 13.—Pol. 2. 11. 6.

Κατάλυμα, αἶος, τό, (καταλύω,) pp. a place where one puts up, lodging-place, inn, in the East a menzī, khana, caravanserai, comp. Calmet p. 10. Jahn § 110. Luke 2: 7 οὐκ ἦν αὐτοῖς τόπος ἐν τῷ καταλύματι. By synecdoch. Mark 14: 14 et Luke 22: 11 ποῦ ἐστὶ τὸ κατάλυμα;

i. e. a room where we may sup and lodge. Sept. for יִלְכָּד Ex. 4: 24. יִלְכָּד 1 Sam. 9: 22. — Ecclus. 14: 25. Pol. 2. 36. 1. Diod. 8. 14. 93.

Καταλύω, f. ὕω, (λύω,) to *loosen down*, i. e.

a) pp. to *dissolve*, to disunite the parts of any thing; hence spoken of buildings etc. to *throw down*, to *destroy*, c. acc. Matt. 26: 61 καταλύσαι τὸν ναόν, and so 27: 40. Mark 14: 58. 15: 29. Acts 6: 14. So Matt. 24: 2. Mark 13: 2. Luke 21: 6. 2 Cor. 5: 1. trop. Gal. 2: 18. Sept. for Chald. ܕܢܪܝܐ Ezra 5: 12.—Hdian. 8. 4. 4. Philostr. Vit. Sophist. 1. 9.—Metaph. to *destroy*, to *put an end to*, to *render vain*, e. g. τὸν νόμον Matt. 5: 17 bis. ἔργον Acts 5: 38, 39. Rom. 14: 20. — 2 Macc. 2: 22. Diod. Sic. 12. 80. Xen. Mem. 4. 4. 14. Cyr. 1. 1. 1.

b) to *unbind*, e. g. τοὺς ἵππους from a chariot Hom. Od. 4. 26. Hence of caravans, travellers, etc. to *halt for rest* or for the night, to *put up for the night*, when the beasts of burden are unharnessed and unloaded, Sept. for יִלְכָּד Gen. 42: 27. 43: 21. Xen. An. 1. 6. 1. — In N. T. genr. to *lodge*, to *take lodging*, intrans. Luke 9: 12. 19: 7 εἰσῆλθε καταλύσαι. Sept. for יִלְכָּד Gen. 24: 23, 25.—Luc. Asin. 4, 17. Thuc. 1. 136.

Καταμανθάνω, f. μαθήσομαι, (ματά intens.) to *learn thoroughly*, fully, Xen. Oec. 11. 6. In N. T. to *note accurately*, to *observe*, to *consider*, c. acc. Matt. 6: 28 κ. τὰ κέρα τοῦ ἀγροῦ. Sept. for יִלְכָּד Gen. 34: 1. Lev. 14: 37. — Ecclus. 9: 5. Arr. A. M. 5. 11. 2. Dem. 660. 22.

Καταμαρτυρέω, ὤ, f. ἤσω, (μαρτυρέω,) to *witness against*, to *testify against* any one, seq. gen. Buttm. §132. 5. 3. Matth. § 378. Matt. 26: 62. 27: 13. Mark 14: 60. 15: 4. Sept. for יִלְכָּד 1 K. 21: 10, 13. ב יִלְכָּד Job 15: 6.—Hist. of Sus. 43. Dem. 1115. 26.

Καταμένω, f. νῶ, (κατά intens.) to *remain fixedly*, to *abide*, to *dwell*, intrans. Acts 1: 13. Sept. for יִלְכָּד Num. 20: 1. Josh. 2: 22.—Judith 16: 8. Xen. Cyr. 7. 1. 45.

Καταμόνας, adv. (κατά, μόνος,) *alone*, *by oneself*, Mark 4: 10. Luke 9:

18. Sept. for יִלְכָּד Jer. 15: 17. יִלְכָּד Mic. 7: 14.—1 Macc. 12: 36. Thuc. 1. 32, 37. Comp. Buttm. § 115. n. 5, and see in Κατά II. 1. d. γ.

Κατανάθεμα, ατος, τό, (κατά intens.) a *curse against* any one, i. q. ἀνάθεμα but stronger. Meton. accursed thing, for concr. *one accursed* Rev. 22: 3, in text rec. See in Κατάθεμα.

Καταναθεματίζω, f. λῶ, (κατά intens.) to *utter curses against*, i. e. to *curse*, i. q. ἀναθεματίζω but stronger, Matt. 26: 74 in text rec. See in Καταθεματίζω.

Καταναλίσκω, f. λίσσω, (κατά intens.) to *consume* sc. wholly; i. q. ἀναλίσκω but stronger, e. g. of a fire, absol. Heb. 12: 29 πῦρ καταναλλέσκον. Sept. for יִלְכָּד Lev. 6: 10. Deut. 4: 24.—Diod. Sic. 17. 108. Xen. Mem. 1. 2. 22.

Καταναρκάω, ὤ, f. ἤσω, (κατά, ναρκάω,) to *become torpid against* i. e. to the detriment of any one, intrans. hence in Paul's writings i. q. to *be burdensome* to any one, e. g. in a pecuniary sense, seq. gen. 2 Cor. 11: 8. 12: 13, 14 οὐ καταναρκήσω ὑμῶν, comp. Buttm. § 132. 5. 3. § 147. n. 12. Matth. § 378. — Hesych. καταναρκήσα· ἰβάρνα. ib. οὐ καταναρκήσα· οὐ καταβάρησα. In Greek writers found only in the passive, Passow s. voc. According to Jerome its use here is a Cilicium of Paul, Algas. Qu. 10. See Weinstein N. T. II. p. 206.

Κατανεύω, f. εὔσω, (νεύω,) to *nod* or *wink towards* any one, i. e. to *make signs* to any one, with the head, eyes, etc. to *beckon*, c. dat. Luke 5: 7.—Hom. Od. 15. 462 sq. Luc. Asin. 48. Pol. 39. 1. 3.

Κατανοέω, ὤ, f. ἤσω, (κατά intens. νοέω,) to *see* or *discern distinctly*, to *perceive clearly*, trans.

a) pp. Matt. 7: 3 δοκόν οὐ κατανοεῖς; Luke 6: 41. Acts 27: 39. trop. Luke 20: 23 κ. τὴν πανουργίαν. Sept. for יִלְכָּד Ps. 91: 8. — 2 Macc. 9: 25. Xen. Cyr. 3. 2. 2 trop. Xen. An. 7. 7. 45.

b) i. q. to *mind accurately*, to *observe*, to *consider*. Luke 12: 24 κ. τοὺς νόμους. v. 27 τὰ κτίρια. Acts 7: 31, 32. 11: 6.

Heb. 3: 1. James 1: 23, 24. Sept. for רָחַק Is. 5: 12. Num. 32: 8, 9. — Jos. Ant. 3. 14. 1. Luc. Demon. 20. Xen. Hi. 1. 22. — In the sense of *to have respect to, to regard*. Rom. 4: 19 οὐ κατενόησας τὸ ἑαυτοῦ σῶμα κ. τ. λ. Heb. 10: 24. Sept. for רָחַק Is. 57: 1. — Xen. Cyr. 3. 3. 35.

Κατανύω, ὠ, f. ἦσα, (κατά, ἀντάω fr. ἀντί,) lit. *to come down against*, i. e. *to come down to or upon, to arrive at a place etc.* Acts 20: 15 κατηντήσαμεν ἀντιπὺ Χίου *we arrived over against Chios*. Elsewhere in N. T. always with εἰς c. acc. Acts 16: 1 κατήντησε εἰς Διόβην at Derbe. 18: 19, 24. 21: 7. 25: 13. 27: 12. 28: 13. — 2 Macc. 4: 44. Palaeph. 15. 2. Diod. Sic. 3. 34. — Of things, *to come or be brought to any one*, seq. εἰς 1 Cor. 14: 36. *to come upon, to happen to*, i. e. *in the time of any one*, seq. εἰς 1 Cor. 10: 11. — Pol. 6. 4. 12. — Trop. *to attain to any thing, the possession of it*, seq. εἰς, i. q. *to obtain*. Acts 26: 7 εἰς ἣν (ἀπαγγελίαν) . . . ἐλπίζω κατανῆσαι. Eph. 4: 13. Phil. 3: 11. — c. πρὸς 2 Macc. 6: 14. εἰς Pol. 4. 34. 2.

Κατανύξις, εως, ἦ, (κατανύσσω q. v.) pp. *a piercing through, trop. vehement pain, grief*, Hesych. κατανύξις ἡ λύπη. So in profane writers. But Sept. has the verb κατανύσσω for Heb. דָּמָה to be silent, dumb, Lev. 10: 3. Ps. 4: 5. al. for דָּמָה id. Dan. 10: 15, and for דָּמָה to lie in deep sleep, stupor, Dan. 10: 9. Hence also Sept. κατανύξις for Heb. דָּמָה deep sleep, stupor, Ps. 60: 3 and Is. 29: 10, which last passage Paul quotes in Rom. 11: 8 ἔδωκεν αὐτοῖς ὁ θεὸς πνεῦμα κατανύξεως. Others derive it in this sense from κατανυστάω.

Κατανύσσω v. ἵτω, f. ξω, (κατά intenz.) *to prick through, to pierce*, Pass. metaph. *to be greatly pained, to be deeply moved*. Acts 2: 37 κατενύγησαν τῇ καρδίᾳ. Sept. for דָּמָה Ps. 169: 16. — Ecclus. 14: 1. Hesych. κατενύγησαν κατενυγήθησαν.

Καταξιώω, ὠ, f. ὠσα, (κατά intenz. ἁξιώω,) *to count worthy of any thing*, in N. T. only Pass. *to be counted worthy*,

seq. gen. τῆς βασιλείας τοῦ θεοῦ 2 Thess. 1: 5. seq. infin. Luke 20: 35. 21: 36. Acts 5: 41. — c. gen. Jos. Ant. 15. 3. 8. Diod. Sic. 2. 60. c. inf. Dem. 1383. 11.

Καταπατέω, ὠ, f. ἦσα, (πατέω,) *to tread down, to trample down*, trans. Matt. 5: 13. 7: 6 μήποτε καταπατήσωσιν αὐτοὺς ὑπὸ τοῖς ποσὶν αὐτῶν. Luke 8: 5. 12: 1. Sept. for דָּמָה 2 Chr. 25: 18. Ez. 34: 18. — Pol. 1. 34. 5. Xen. Ag. 1. 15. — Metaph. as a mark of scorn and contempt, Heb. 10: 29 τὸν νύον τοῦ θεοῦ. — 1 Macc. 3: 51. Hom. Il. 4. 157.

Κατάπαυσις, εως, ἦ, (καταπαύω,) *a resting, rest*, 2 Macc. 15: 1. In N. T. from the Heb. *rest*, i. e. *place of rest, fixed abode, dwelling, comp. in Καταπαύω α. β.* So Acts 7: 49 τίς τόπος τῆς καταπαύ. μου, *and what the place of my rest, abode?* i. e. of God in allusion to a temple, quoted from Is. 66: 1 where Sept. for דָּמָה, as also Ps. 132: 14 where God is represented as searching through the earth and selecting Zion as his dwelling-place, comp. Ecclus. 24: 6 sq. Baruch 3: 20 sq. Also of the *rest* or fixed and quiet abode of the Israelites in the promised land after their wanderings, Heb. 3: 11, 18 et 4: 3, 5 εἰσελεύσονται εἰς τὴν καταπαύσιν μου i. e. the rest which I have promised, quoted from Ps. 95: 11 where Sept. for דָּמָה, as also Deut. 12: 9. See in Καταπαύω. — Hence trop. *the rest, quiet abode* of those who shall dwell with God in heaven, in allusion to the rest of the sabbath, Heb. 4: 1, 3, 10, 11. Comp. Wisd. 4: 7. Act. Thom. § 36.

Καταπαύω, f. σω, (παύω,) *to quiet down*, i. e.

a) trans. (α) pp. *to cause to cease, to make desist, and so to restrain*, Acts 14: 18 μὲν καταπαύσαν τοὺς ὄχλους. So Sept. Job 26: 12 where Heb. דָּמָה. Sept. for דָּמָה Ps. 85: 4. — Pol. 1. 9. 8. Dem. 808. 14. — (β) *to cause to rest, to give rest to*, i. e. *to bring into the state of rest and happiness of those who dwell with God*, Heb. 4: 8, coll. v. 1, 9. The allusion is to Joshua's *giving rest*, i. e. quiet possession and dwelling, to the Israelites in the promised land, Sept. for דָּמָה Josh. 1: 13, 15. 22: 4. — genr. Xen. Ven. 7. 2.

b) intrans. from the Heb. to cease from, to rest from, seq. από c. gen. Heb. 4: 4 κατέπαυσεν ὁ θεὸς ἀπὸ π. τ. ἐργῶν αὐτοῦ. v. 10. So Sept. for מָנוּ Gen. 2: 2, 3. לָהּ Gen. 49: 32. Ex. 31: 17. — Test. XII Patr. p. 541 καταπαύσει ἡ γῆ ἀπὸ ταραχῆς. — The classic form is καταπαύεσθαι τινος, comp. Passow sub v. Matth. § 355. 4, and u. 1.

Καταπέτασμα, αἰος, τό, (καταπέταγμα), a covering, veil, which hangs down, Act. Thorm. § 11 τὸ καταπέτασμα τοῦ ναοῦ. In N. T. veil, curtain, sc. of the tabernacle and temple, of which there were two, viz. one before the external entrance, Heb. כִּתְרוֹ Sept. καταπέτασμα Ex. 26: 37. 40: 6. Jos. B. J. 5. 5. 4; and the other before the holy of holies separating it from the outer sanctuary, Heb. כִּתְרוֹ Sept. καταπέτασμα Ex. 26: 31. 27: 21. 40: 3. Jos. B. J. 5. 5. 5. Comp. Wetstein N. T. 1. p. 539. — Hence τὸ καταπέτασμα τοῦ ναοῦ may be either the outer or inner veil, Matth. 27: 51. Mark 15: 38. Luke 23: 45. But τὸ δευτερον κατ. the second or inner veil, Heb. 9: 3. — Trop. Heb. 6: 19 τὸ ἐσώτερον τοῦ καταπέτασματος that within the veil, i. e. the inner sanctuary, holy of holies in the heavenly temple, comp. v. 20 and 10: 19. So Heb. 10: 20 where it is emblematic of the body and death of Jesus.

Καταπίνω, f. πίομαι, (πίνω) to drink down, to swallow down sc. as in drinking, i. q. in Engl. to swallow up, trans.

a) pp. of persons etc. Matth. 23: 24 τὴν δὲ κάμλον καταπίνοντες. 1 Pet. 5: 8. Sept. for שָׁחַ Jon. 2: 1. — Tob. 6: 2. Ael. V. H. 1. 3. Luc. D. Marin. 14. 3. — Of things, e. g. the earth, to absorb, Rev. 12: 16. (Diod. Sic. 1. 32.) of the sea, to overwhelm, to drown, Heb. 11: 29. (Pol. 2. 41. 7.) metaph. 2 Cor. 5: 4.

b) trop. to overwhelm, to destroy, 1 Cor. 15: 54. 2 Cor. 2: 7 λύπη καταποθῇ ὁ τοιοῦτος. — Aeschin. 13. 29 κ. τὴν πατριάν οὐσίαν.

Καταπίπτω, f. πσοῦμαι, (πίπτω) to fall down, e. g. prostrate, εἰς τὴν γῆν Acts 26: 14. νεκρόν 28: 6. Sept. for שָׁח Pa. 145: 14. — Eccclus. 7: 3. Xen. Mem. 3. 3. 5.

Καταπλέω, f. πλώω, (πλίοω) to sail down sc. from the high sea to land, comp. Κατάγω b; to sail to any place, to come by ship to, seq. εἰς Luke 8: 26. — Pol. 1. 53. 2. Xen. H. G. 1. 4. 11.

Καταπονέω, ᾧ, f. ἥσω, (πονία) to work down, to wear down by labour, Plut. Alex. M. § 40. In N. T. Pass. trop. to be weary, oppressed, afflicted, Acts 7: 24. 2 Pet. 2: 7. — 2 Macc. 8: 2. Ael. V. H. 3. 27. Diod. Sic. 13. 51.

Καταποντίζω, f. λω, (ποντίζω fr. πόντος sea,) to sink in the sea, trans. Mid. to sink, intrans. Matth. 14: 30. Pass. genr. Matth. 18: 6 to be sunk, drowned, sc. ἐν τῇ πύλῳ τῆς θαλάσσης, where the allusion is to the punishment of drowning, practised by the Egyptians, Greeks, and Romans, though apparently not by the Jews. See Casaubon ad Sueton. Octav. c. 67. Wetstein N. T. 1. p. 441. Adam's Rom. Ant. p. 274. Cic. Or. pro Sex. Rosc. Am. 25, 26. — Jos. Ant. 14. 15. 10. Diod. Sic. 16. 35 τοὺς δ' ἄλλους ὡς ἱεροσύλους καταποντίζουσιν. Plut. Timol. 13. Pol. 2. 60. 8. The Atticists seem to prefer the form καταποντῖω, Lob. ad Phryn. p. 361.

Κατάρρα, ας, ἡ, (κατὰ intens. ἀρά,) pp. imprecation against, i. e.

a) pp. and genr. imprecation, cursing. James 3: 10 ἐκ τ. α. στόματος ἐξέρχεται εὐλογία καὶ κατάρρα. Sept. for קָלָה Gen. 27: 12, 13. — Jos. Ant. 4. 6. 5. Pol. 16. 31. 7. Plut. Timol. 5.

b) from the Heb. curse, i. e. a devoting or dooming to utter destruction, see in Ἀνάθεμα, and hence condemnation, doom, punishment. Gal. 3: 10 ὑποκατάραν εἰς τὴν κατάραν i. q. ἐπικατάρατοι. v. 13 bis, ἐκ τῆς κατάρρας τοῦ νόμου, γενόμενος ὑπὲρ ἡμῶν κατάρρα, i. e. from the curse, doom, which the law threatens, being himself made a curse for us, i. e. meton. accursed, i. q. ἐπικατάρατος. 2 Pet. 2: 14 κατάρρας τέσσα i. e. on whom the curse abides. So Sept. for קָלָה Dan. 9: 11. קָלָה Judg. 9: 57. Deut. 28: 15, 45. קָלָה Prov. 3: 33. Mal. 2: 2 — Also of the earth, Heb. 6: 8 γῆ . . . κατάρρας ἐγγύς near to the curse, almost accursed, i. e. doomed to sterility. So Gen. 3: 17

מְרַחֵם, Sept. καταράσματος, comp. 5: 29. 8: 21.

Καταράσμαι, ὦμαι, f. ὀσμαι, depon. Mid. (ἀράσμαι,) pp. *to wish or pray against any one, i. e. to wish evil to, to curse, c. acc. e. g. opp. to εὐλογεῖν, Matt. 5: 44 τοὺς καταραμένους ὑμᾶς. Luke 6: 28. Rom. 12: 14. James 3: 9. So Sept. for מְרַחֵם Gen. 12: 3. Num. 24: 9. — c. acc. Xen. An. 5. 6. 4. of-tener c. dat. Jos. Ant. 4. 6. 2. Diod. Sic. 1. 45. Xen. An. 7. 7. 48. — From the Heb. to curse i. e. to devote to destruction, comp. in Κατάρα b. So of a fig-tree Mark 11: 21, comp. in Κατάρα b ult. Pass. part. καταραμένος *accursed, i. q. καταράσματος, Matt. 25: 41. comp. Butt. m. §113 n. 6. — Sept. for מְרַחֵם Deut. 21: 23. Eccles. 3: 16. Sept. for מְרַחֵם Job 24: 18. Wisd. 12: 11.**

Καταργέω, ὦ, f. ἴσω, (κατά c. vi trans. ἀργέω,) to render inactive, idle, useless, trans.

a) pp. e. g. of land, to *spoil, Luke 13: 7 ἔσται καὶ τὴν γῆν καταργεῖ. — Comp. καταργεῖν χεῖρας to let remain idle Eurip. Phoen. 760 or 765. Comp. ἀργός of land Aristot. Oec. 2. Diod. Sic. 19. 42. — Trop. to make without effect, to make vain, void, fruitless, e. g. τὴν πίστιν τοῦ θεοῦ Rom. 3: 3. νόμον v. 31. Eph. 2: 15. ἀπαργαλλὰν Rom. 4: 14. Gal. 3: 17. Hence by impl. to *debase, 1 Cor. 1: 28.**

b) by impl. to *cause to cease, to do away, to put an end to, 1 Cor. 6: 13. 13: 11 κατήργησα τὰ τοῦ νηπίου I put away childish things. Sept. for מְרַחֵם to make desist, Ezra 4: 21, 23. — Hence to abolish, to destroy, Rom. 6: 6 τὸ σῶμα τῆς ἁμαρτίας. 1 Cor. 15: 24 ὅταν καταργήσῃ πᾶσαν ἀρχὴν κ. τ. λ. v. 26. 2 Thess. 2: 8. 2 Tim. 1: 10. Heb. 2: 14. — Test. XII Patr. p. 731 καταργήσῃ Βίλλαρ καὶ τοὺς ὑπερποιούντας αὐτῆ. Just. Mart. de Resurr. p. 242. — Pass. καταργέομαι, οὔμαι, to *cease, to be done away, 1 Cor. 2: 6. 12: 8 bis, εἰς προφητεῖαι, καταργηθήσονται κ. τ. λ. v. 10. 2 Cor. 3: 7, 11, 13, 14. Gal. 5: 11. So καταργέομαι ἀπὸ τινος, to cease from, i. e. to cease being under or connected with any person or thing. E. g. ἀπὸ τοῦ νόμου to be freed from a law Rom. 7: 2, 6, i. q. ἐλευθερία ἐστὶν ἀπὸ τοῦ νόμου in v. 3. Also**

Gal. 5: 4 καταργήθητι ἀπὸ τοῦ Χριστοῦ *ye have withdrawn, apostatised, from Christ. Theophyl. well, οὐδεμίαν κοινότητα ἔχετε μετὰ τοῦ Χ.*

Καταριθμέω, ὦ, f. ἴσω, (ἀριθμέω,) to number under or among, Pass. Acts 1: 17 καταριθμημένος ἦν ἐν ἡμῖν. Sept. for מְרַחֵם 2 Chr. 31: 19. — Diod. Sic. 4. 85. Plut. Solon. p. 84. D.

Καταρτίζω, f. ἴσω, (κατά intensa. ἀρτίζω, ἀρτιος,) to make fully ready, to put in full order, to make complete, trans.

a) pp. (α) espec. of what is broken, injured, etc. which is also the more usual classic sense, to *refit, to repair, to mend, e. g. τὰ διατρυά Matt. 4: 21. Mark 1: 19. Sept. for Chald. מְרַחֵם Ezra 4: 12, 13, 16. — Arr. Epict. 3. 20. 10. Diod. Sic. 12. 3. Hdot. 5. 106. — Trop. of a person in error, to restore, to set right, Gal. 6: 1. — Plut. Marcell. 10. — (β) By impl. and in the proper force of κατά, to *make perfect, i. e. such as one should be, deficient in no part. Of persons, Luke 6: 40. 2 Cor. 13: 11 καταρτίζεσθε be ye perfect. 1 Pet. 5: 10. seq. ἐν τινι in any thing, Heb. 13: 21 καταρτίσαι ὑμᾶς ἐν π. ἔργῳ ἀγαθῷ. 1 Cor. 1: 10. — Pol. 5. 2. 11 Μακεδόνες ταῖς ἐρεταῖς καταρτισμένοι. — Of things, e. g. τὰ ὑστερήματα, to fill out, to supply, 1 Thess. 3: 10.**

b) genr. to *prepare, to set in order, to constitute, in N. T. only in Pass. and Mid. Rom. 9: 22 σκεύη ὀργῆς καταρτισμένα εἰς ἀπώλειαν. Matt. 21: 6 κ. αἵνον, from Ps. 8: 3 where Sept. for מְרַחֵם. Heb. 10: 5 σῶμα δὲ καταρτίσω μοι, a body hast thou prepared for me sc. as a sacrifice to thee, quoted from Ps. 40: 7 Sept. where the Heb. is different. Heb. 11: 3 καταρτίσθαι τοὺς αἰῶνας ζήματι θεοῦ i. e. were created and set in order, comp. Sept. Ps. 74: 16 σὺ καταρτίσω ἥλιον καὶ σελήνην for Heb. מְרַחֵם. Ps. 89: 38. — Diod. Sic. 11. 75. Pol. I. 21. 4.*

Κατάρτισις, εως, ῆ, (καταρτίζω,) perfection, i. e. the being made or becoming perfect, 2 Cor. 13: 9. Comp. in Καταρτίζω a. β. — Plut. Alex. M. 7.

Καταρτισμός, οῦ, ὁ, (καταρτίζω,) a perfecting, i. e. the act of making perfect, Eph. 4: 12.

Κατασιώ, *f. εσω*, (κατά intens.) *to shake violently to and fro*, e. g. buildings Ael. V. H. 3. 16. Thuc. 2. 76. In N. T. *to move to and fro*, *to wave the hand*, *to beckon*, sc. as a signal for silence and attention, c. acc. Acts 19: 38 κατασιώσας τὴν χεῖρα *waving the hand*. c. dat. Acts 13: 16 κατασιώσας τῇ χειρὶ *waving with the hand*. also c. dat. of pers. 21: 40 κ. τῷ χ. τῷ λαφ. 12: 17. — τὴν χ. Philo Leg. ad Cai. 1018. B. τῇ χ. Jos. Ant. 8. 11. 2. Heliodor. 4. 16.

Κατασκάπτω, *f. ψα*, (σκάπτω) pp. *to dig down under* a building etc. *to undermine*, and hence *to overthrow*, *to destroy*, *to raze*, sc. cities, buildings, etc. Jos. Ant. 4. 8. 46. Hdian. 8. 4. 24. Xen. H. G. 2. 2. 23. — So in N. T. as quoted from Sept. e. g. Rom. 1: 3 τὰ θεοκτισμένα σου κατασκαπέν, from 1 K. 19: 10 where Sept. for כרסו. Part. pass. Acts 15: 16 τὰ κατακαμμένα, *ruins*, from Am. 9: 11 where Sept. for חרסו.

Κατασκευάζω, *f. άσω*, (κατά intens.) *to prepare fully*, *to put in readiness*, trans. e. g. a way before an oriental monarch, τὴν ὁδὸν Matt. 11: 10. Mark 1: 2. Luke 7: 27, quoted from Mal. 3: 1 where Heb. בָּנִי, Sept. ἐπι-βλέπομαι. See in Ἐτοιμάω α. Luke 1: 17 λαὸν κατασκευάσμενον *a people fully prepared* sc. to receive the Messiah. — Diod. Sic. 1. 1. Xen. Mem. 3. 11. 4. H. G. 2. 4. 9. — Spoken of buildings etc. *for to build*, *to construct*, e. g. οἶκον Heb. 3: 3, 4. σκηνήν 9: 2, 6. αὐτόν the ark of Noah 11: 7. 1 Pet. 3: 20. — Jos. Ant. 8. 8. 4. Hdian. 5. 6. 14. Xen. Cyr. 6. 1. 27. — Of God, *to create*, sc. τὰ πάντα Heb. 3: 4. Sept. for בָּרָא Ia. 40: 28. 43: 7. — Wisd. 9: 2.

Κατασκηνώ, *ω, f. άσω*, (σκηνώ) *to plant down a tent*, i. e. *to pitch a tent*, Diod. Sic. 14. 62. Xen. Cyr. 6. 2. 2. In N. T. *genre. to sojourn*, *to dwell*, and spoken of birds, *to haunt*, seq. ἐν τοῖς κλάδοις Matt. 13: 32. Luke 13: 19. ἔπο- τὴν οὐλάν Mark 4: 32. So Sept. for כָּבַשׁ Ps. 104: 12. Dan. 4: 18. coll. Dan. 4: 9. — Jos. Ant. 3. 8. 5. Diod. Sic. 19. 94 ult. πλὴν τοῦ κατασκηνοῦν ἐν οὐκείῃς. Pol. 35. 2. 4. — Trop. *to rest*, *to remain*. Acts 2: 26 ἡ σὰρξ μου κατασκηνοῦσι ἐν

ἀνιδί, quoted from Ps. 16: 9 where Sept. for כָּבַשׁ.

Κατασκήνωσις, *εως, ή*, (κατα-σκηνώ,) *the act of pitching a tent, build- ing*, Sept. for כָּבַשׁ 1 Chr. 28: 2. *a tent pitched* Diod. Sic. 17. 95. In N. T. *a dwelling-place, abode*, and spoken of birds, *a haunt*, Matt. 8: 20. Luke 9: 58. Sept. for כָּבַשׁ 2 Chr. 6: 21. Symm. for כָּבַשׁ Ps. 48: 5. — Tob. 1: 4, 2 Macc. 14: 35.

Κατασκιάζω, *f. άσω*, (σκιάζω) *to shadow down upon*, i. e. *to overshadow*, trans. Heb. 9: 5. — Anthol. Gr. I. p. 116. Plut. Artax. 18 fin.

Κατασκοπέω, *ω, f. ήσω*, (κατά intens. σκοπέω,) *to view accurately*, *to contemplate*, Xen. Mem. 2. 1. 22. *to in- spect* Pol. 10. 20. 2. In N. T. with sinister intent, *to spy out*, *to explore*, trans. Gal. 2: 4 κατασκοπήσαι τὴν ἐκ- θερίαν ἡμῶν. So Sept. for כָּבַשׁ 2 Sam. 10: 3. 1 Chr. 19: 3.

Κατασκοπός, *ος, ου, ο*, (κατασκοπέω) *a scout, spy*, Heb. 11: 31. Sept. for כָּבַשׁ Gen. 42: 9, 11. — Pol. 14. 3. 7. Xen. Cyr. 3. 3. 25.

Κατασοφίζομαι, *f. ίσομαι*, depon. Mid. (σοφίζομαι, σοφίζω,) pp. *to be wise against any one*, i. e. *to deal subtly with*, insidiously, deceitfully, c. acc. Acts 7: 19 κατασοφισάμενος τὸ γένος ἡμῶν, in allusion to Ex. 1: 10 where Sept. for כָּבַשׁ. — Judith 5: 11. Jos. Ant. 6. 11. 4. Luc. D. Deor. 1. 2. Diod. 8. 15. 74.

Καταστέλλω, *f. ελω*, (στέλλω) *to put or let down*, *to lower*, e. g. τὰς ῥάβ- δους the fasces Dion. Hal. Ant. Rom. 8. 44. In N. T. trop. *to put down*, i. e. *to quell*, *to assuage*, *to pacify*, e. g. τὸν ὄχλον Acts 19: 35, 36. — 2 Macc. 4: 31. Jos. Ant. 14. 9. 1. Plut. ed. R. VIII. p. 162. 11.

Κατάστημα, *ατος, τό*, (καθίστη- μ,) *position*, i. e. *state, condition*, spoken of external circumstances and deport- ment, Tit. 2: 3 ἐν κατωστίματι ἱεροτε- πείας. — 3 Macc. 5: 45. Jos. B. J. 1. 1. 4. Plut. Marcell. 23 pen.

Κατασιολή, *ής, ή*, (κατασιόλλω) *a letting down*, i. e. *the letting fall* e. g.

of a garment, the adjustment of it, on and around one's person, *κ. περιβολῆς* Plut. Pericl. 5. In N. T. collect. for raiment, apparel, 1 Tim. 2: 9 *ἐν καταστολή κοσμή.* Sept. for *קטורה* Is. 61: 3.—Jos. B. J. 2. 8. 4.

Καταστρέφω, *φ. ψα*, (*στρέφω*), to turn down, to turn under, *e. g.* with a plough Xen. Oec. 17. 10. In N. T. to overturn, to overthrow, trans. Matt. 21: 12 *τὰς τραπέζας τῶν κολλυβιστῶν.* Mark 11: 15. So Sept. for *הפך* Job 28: 9. Hag. 2: 22.—Anthol. Gr. III. p. 38. Also *κ. τὰς πόλεις* to destroy Jos. Ant. 2. 10. 2. Diod. Sic. 16. 71.

Καταστηγνιάω, *ω̄, φ. άσα*, (*στηγνιάω* *q. v.*) to revel against, to run riot against any one, seq. gen. 1 Tim. 5: 11 *ὅταν γὰρ καταστηγνιάσῃς τοῦ Χριστοῦ,* against Christ, *i. e.* they lead a life of luxury and gaiety in neglect of Christ, to the detriment of his cause. Comp. Matth. § 378. Buttn. § 132. 5. 3.—Basil. Ep. ad Amphil. III. p. 28. C. Nicet. Annal. XIX. 4. 368. D. Comp. Lob. ad Phr. p. 381. See more in *Στηγνιάω*.

Καταστροφή, *ῆς, ῆ*, (*καταστρέφω*), catastrophe, *i. e.* overthrow, destruction, of cities, 2 Pet. 2: 6 *ὡς πόλεις . . . καταστροφή κατέκρινε.* Sept. for *הפך* Gen. 19: 29. *הפך* Job 15: 21.—Hdot. 1. 6. Thuc. 1. 15.—Metaph. subversion, opp. to *τὸ χρέσιμον*, 2 Tim. 2: 14.

Καταστρώννυμι, *φ. στρώσω*, (*στρώννυμι*), to spread down, to strew down, trans. *e. g.* persons, 1 Cor. 10: 5 *καταστρώθησαν ἐν ἐρήμῳ,* *i. e.* they were strewed as corpses in the desert, were destroyed. Sept. for *הפך* Num. 14: 16.—Judith 14: 4. Ael. H. An. 7. 2. Xen. Cyr. 3. 3. 64 *οἱ Πάρσαι . . . πολλοὺς καταστρώννυσαν.* Comp. Diod. Sic. 15. 80 *τὸν τόπον νεκρῶν κατέστρωσε.*

Κατασύρω, *φ. ρῶ*, (*σύρω*), to drag down, to force along, *e. g.* as a torrent τοὺς ἰλδοὺς, ξύλα, τὴν ἄμμον Test. XII Patr. p. 643. *τὸ διασύρει* Alciph. Ep. 1. 1.—In N. T. of a person, to drag or haul along *sc. πρὸς κριτήν* Luke 12: 58.—Philo Leg. ad Cai. p. 1010 *διὰ μίσους κατέσυρον ἀγορᾶς.* So *deträhere* in *judicium*, Cic. pro Milon. 14.

Κατασφάζω or **κατασφάττω**, *φ. άζω*, (*σφάζω* or *σφάττω*), to slaughter down *i. e.* genr. to butcher, to kill, trans. τοὺς ἐχθρούς Luke 19: 27. Sept. for *הרג* Zech. 11: 5.—2 Macc. 5: 12. Ael. V. H. 13. 2. Xen. An. 4. 1. 23.

Κατασφραγίζω, *φ. λῶω*, (*κατά* intens.) to seal down *i. e.* to, in Engl. to seal up, *e. g.* τὸ βιβλίον a book or roll, Rev. 5: 1. Sept. for *התקן* Job 9: 7.—Wisd. 2: 5. Plut. ed. R. VIII. p. 82. 3.

Κατάσχεσις, *εως, ῆ*, (*κατέχω* *q. v.*) a possession *i. e.* thing possessed, in N. T. a dwelling, land. Acts 7: 5 *δοῦναι εἰς κατάσχεσιν αὐτῇν* *sc. τὴν γῆν.* v. 45 *ἐν τῇ κατάσχεσιν*, see in *ἔν* no. 4. So Sept. for *התקן* Gen. 17: 8. Neh. 11: 3. Ps. 2: 8.—Judith 9: 13. Jos. Ant. 9. 1. 2.

Κατατίθημι, *φ. θήσω*, (*τίθημι*), to put or lay down, to deposit, trans.

a) pp. *e. g.* in a tomb, Mark 15: 46 *κατέθηκεν αὐτὸν ἐν μνημείῳ.*—Ael. V. H. 13. 2. genr. Jos. Ant. 4. 4. 2. Xen. Eq. 6. 7.

b) Mid. to deposit for oneself, *i. q.* in Engl. to lay up for future use, genr. Xen. Cyr. 7. 5. 34. An. 7. 6. 34. In N. T. trop. *κατατίθεσθαι χάριν* v. *χάριτας* *c. dat.* to lay up favour with any one, to win his favour, comp. Engl. 'to curry favour with.' Acts 24: 27 *θίλων τε χάριτας κατατίθεσθαι τοῖς Ἰουδ. ὃ Θέλει.* 25: 9.—1 Macc. 10: 23. Diod. Sic. 15. 91. Dem. 416. 5. Xen. Cyr. 8. 3. 26.

Κατατομή, *ῆς, ῆ*, (*κατατέμνω* to cut through or off), concision, *i. e.* a cutting off, mutilation. So Phil. 3: 2, contemptuously for the Jewish circumcision in contrast with the true spiritual circumcision, v. 3. Comp. in *Ἀποκόπτω*.

Κατατοξεύω, *φ. εύω*, (*τοξεύω*), to shoot down *sc.* with an arrow or dart, Pass. *c. dat.* *βολίδι* Heb. 12: 20, in allusion to Ex. 19: 13 where Sept. for *הרג*.—Luc. D. Deor. 19. 2. Hdot. 3. 36.

Κατατρέχω, *αορ. 2 κατέδραμον*, (*τρέχω*), to run down *sc.* from a higher to a lower place, Acts 21: 32 *κατέδραμον ἐκ αὐτοῦς* he ran down to them *sc.* from the tower Antonia. Sept. for *הרד* 1 K.

19: 20. — Hdot. 7. 192. Xen. An. 7. 1. 20. In a hostile sense Sept. Lev. 26: 37. Xen. Cyr. 7. 2. 5.

Καταφάγω, see in *Κατεσθίω*.

Καταφέρω, f. καταίσω, aor. 1 pass. *κατηνέχθη*.

1. to bear or carry down from a higher to a lower place, Palaeph. 10. 2. Plut. M. Anton. 69. to bring down sc. with violence, as a blow Luc. Tim. 53. to throw down Jos. Ant. 2. 9. 7. Hdian. 4. 15. 9. — Hence in N. T. only Pass. *καταγέρεσθαι*, to be borne or thrown down, to fall. Acts 20: 9 *κατενεχθεις ἀπὸ τοῦ ὕπνου ἔπεσε*, i. e. he sunk down from sleep, lost his balance and fell. — Ael. V. H. 3. 5. Hdian. 1. 11. 3. — Trop. to be borne down, oppressed, sc. with sleep, ὕπνῳ Acts 20: 9. — Symm. for *πῆλξ* Ps. 76: 7. *ἐφ' ὕπνῳ* Dion. Hal. Ant. 4. 1 ult. *εἰς ὕπνον* Jos. Ant. 2. 5. 5. Diod. Sic. 3. 57. Plut. ed. R. VI. p. 409. 5.

2. *καταφέρω ψήφον*, with *κατά* intens. to give a vote, to vote, i. q. *φέρω ψήφον* but stronger, implying alacrity, zeal. Acts 26: 10 *κατήνεγκα ψήφον* I gave my vote, assented, comp. 22: 20. — So *φέρω ψήφον* Dem. p. 271 ult. Plut. Coriol. p. 220. C. *τῆς ἡμέρας ἐν ᾗ τὴν ψήφον ἔδει φέρειν ἐνστάσης*. — Others, to give one's vote against any one, i. q. *φέρειν ψήφον κατά τινα*, e. g. Jos. Ant. 10. 6. 2 *πάντες ἤνεγκαν ψήφους κατ' αὐτοῦ*.

Καταφεύγω, f. *φεύμαι*, (φεύγω,) to flee down to any place etc. i. e. to flee for refuge, e. g. *εἰς τὰς πόλεις* Acts 14: 6. trop. seq. inf. Heb. 6: 18. Sept. for *נָח* Num. 35: 26. Deut. 4: 42. — Hdian. 7. 11. 12. Xen. H. G. 4. 8. 28.

Καταφθείρω, f. *φθῶ*, (κατά intens.) to spoil utterly, to corrupt, trans. Luc. Tim. 36. *καταφθ. τὴν χώραν* to lay waste, Diod. Sic. 1. 56. Pol. 2. 64. 3. Hence in N. T.

a) trop. to corrupt, to deprave, e. g. *τὸν νοῦν*, Pass. 2 Tim. 3: 8. Comp. Buttm. § 134. 6. Sept. *καταφθ. τὴν ὁδόν* for *רָחַקְתָּ* Gen. 6: 12.

b) by impl. to destroy, Pass. to perish, 2 Pet. 2: 12. So Sept. for *בָּרַח* Ex. 18: 18. *רָחַקְתָּ* Gen. 6: 17. 2 Chr. 24: 23. — 2 Macc. 5: 14. Diod. Sic. 1. 16.

Καταφιλέω, *ῶ*, f. *ήσω*, (κατά intens.) to kiss tenderly, deoscular, stronger than *φιλέω*, trans. Matt. 26: 49 coll. v. 48. Mark 14: 45. Luke 7: 38, 45. 15: 20. Acts 20: 37. Sept. for *רָחַץ* Gen. 31: 28, 55. Ruth 1: 9, 14. — Luc. Asin. 51. espec. Xen. Mem. 2. 6. 33.

Καταφρονέω, *ῶ*, f. *ήσω*, (φρονέω,) to think against any one, i. e. to think lightly of, to despise, seq. gen. Buttm. § 132. 5. 3. Matt. 18: 10 *μη καταφρονήσητε ἐνὸς τῶν μικρῶν τούτων*. Rom. 2: 4. 1 Cor. 11: 22. 1 Tim. 4: 12. Heb. 12: 2. 2 Pet. 2: 10. — Wisd. 14: 30. Diod. Sic. 1. 67. Xen. Mem. 3. 4. 12. — In the sense of to neglect, not to care for, Matt. G. 24 et Luke 16: 13 opp. to *ἀνθήσθαι*. 1 Tim. 6: 2. — Hdian. 5. 4. 3. Xen. Mem. 3. 12. 3.

Καταφρονητής, *οῦ*, ὁ, (καταφρονέω,) a despiser, contemner, Acts 13: 41, quoted from Sept. Hab. 1: 5 where Heb. *נִבְלָא*. Sept. for *נִבְלָא* Hab. 2: 5. — Jos. Ant. 6. 14. 4. Plut. Brut. 12.

Καταχέω, f. *έσω*, (χέω,) to pour down upon, and so genr. to pour upon, e. g. *ἐπὶ τὴν κεφ.* Matt. 26: 7. *κατά τῆς κεφ.* Mark 14: 3. — Sept. Job 41: 15. Hdian. 8. 4. 26. Dem. 1123 ult.

Καταχθόνιος, *ίου*, ὁ, ἡ, adj. (χθών) under-ground, subterranean, put for *ἄδης* and its inhabitants Phil. 2: 10. — Anthol. Gr. IV. p. 257. Dion. Hal. Ant. 2. 10.

Καταχράομαι, *ῶμαι*, f. *ήσομαι*, depon. Mid. (κατά intens.) to use overmuch, to over-use, and so to misuse, seq. dat. 1 Cor. 7: 31 *οἱ χράομενοι τῷ κόσμῳ ὡς μὴ καταχράομενοι*. 9: 18. — Ael. V. H. 3. 13. Hdian. 8. 4. 22.

Κατανύχω, f. *ξω*, (νύχω,) to cool down, to cool, i. e. to refresh by cooling, c. acc. *τὴν γλῶσσαν* Luke 16: 24. — Sept. Ez. 26: 19. Diod. Sic. 3. 8 pen.

Καταίδωλος, *ου*, ὁ, ἡ, (κατά intens. *είδωλον*.) full of idols, given to idolatry, Acts 17: 16 *κατείδωλον οἶσαν τὴν πόλιν*. Comp. the forms *τόπος κατάδεινδρος* Diod. Sic. 16. 31. *τοπ. κατάφντος* Pol. 18. 3. 1.

Κατέναντι, adv. (κατά, *έναντι*.) pp. down over against, i. e. at the point

over against, and hence genr. i. q. *over against, opposite to*, seq. gen. Mark 11: 2 καίμην τὴν κατέναντι ὑμῶν. 12: 41. 13: 3. Also c. art. ὁ, ἡ, κατέναντι, as adj. *opposite*, Luke 19: 30 εἰς τὴν κατέναντι καιμην. Buttm. § 125. 6. Sept. for קָדָם Ex. 19: 2. קָדָם 1 Chr. 5: 11. קָדָם־לְךָ Zech. 14: 4.—Eccclus. 22: 18. — In the sense of *before, in the sight of*, Rom. 4: 17 κατέναντι οὐ ἐπλάτυσε θεοῦ, by attract. for κατέναντι θεοῦ ᾧ ἐπλάτυσε, comp. Buttm. § 143. 4. So Sept. for קָדָם־לְךָ Ex. 32: 10. קָדָם 2 Chr. 2: 6. Ex. 32: 5.

Κατενώπιον, adv. (κατά, ἐνώπιον,) pp. *down in the presence of*, in the very presence of, and hence genr. *before, in the sight of*, seq. gen. 2 Cor. 2: 17 κατενώπιον τοῦ θεοῦ. 12: 19. Eph. 1: 4. Col. 1: 22. Jude 24 κατ. τῆς δόξης αὐτοῦ, *before, in the presence of*. Sept. for קָדָם־לְךָ Lev. 4: 17. קָדָם Josh. 21: 46. קָדָם Josh. 1: 5.

Κατεξουσιάζω, f. άσω, (ἐξουσιάζω,) *to exercise authority against i. e. over any one*, c. gen. Matt. 20: 25. Mark 10: 42.

Κατεργάζομαι, f. άσσομαι, depon. Mid. (κατά intens. ἐργάζομαι,) aor. 1 pass. κατεργάσθην with pass. signif. 2 Cor. 12: 12, comp. Buttm. § 113. n. 6; *to work out*, trans. i. e. *to bring about, to accomplish*, Xen. Mem. 3.5.11. In N.T.

a) *to work out, i. e. to effect, to produce, to be the cause or author of*, Rom. 4: 15 ὁ νόμος ὁργὴν κατεργάζεται. 5: 3. 7: 8, 13. 15: 18. 2 Cor. 4: 17. 7: 10 bis, 11. 9: 11. Phil. 2: 12. James 1: 3, 20. — Xen. Mem. 2.3.11. Lac. 9. 1.

b) *to work up, i. e. to make an end of, to vanquish*, e. g. ἅπαντα Eph. 6: 13.—Jos. Ant. 2.4.2. Hdian. 1.9.3. Xen. Cyr. 4.6.4 τὸν λείοντα.

c) genr. *to work, to do, to practise*, the force of κατά-being not indeed lost, but still not easily expressed in English. E. g. of actions, Rom. 1: 27 τὴν ἀσχημοσύνην κατεργαζόμενοι. 2: 9 κ. τὸ κακόν. 7: 15, 17, 18, 20. 1 Cor. 5: 3. 1 Pet. 4: 3 (Xen. Hiero 1.32.) Of miracles, σημεῖα, pass. 2 Cor. 12: 12. (Hdot. 9. 108.) In the sense of *to make, to form*, c. acc. et dat. 2 Cor. 5: 5. Sept. for לָבַן Ex. 15: 17. comp. 35: 30.

Κατέρχομαι, aor. 2 κατέλθον, (ἐρχομαι q. v.) *to go or come down, to descend*, e. g. of persons going from a higher to a lower region of country, to the sea-coast, etc. seq. εἰς c. acc. of place Luke 4: 31. Acts 8: 5. 13: 4. seq. ἀπὸ c. gen. of place Luke 9: 37. Acts 15: 1. 18: 5. 21: 10. seq. εἰς et ἀπὸ Acts 11: 27. 12: 19. seq. πρὸς c. acc. of pers. Acts 9: 32. — c. εἰς Ael. V. H. 4. 25. Hdian. 1.16.3. — Of persons coming from the high sea down to land, seq. εἰς Acts 18: 22. 27: 5. — Hdian. 4.8.1. — Trop. of divine gifts, James 3: 15 σοφία ἄνωθεν καταρχομένη, see in ἄνωθεν no. 1.

Κατεσθίω, aor. 2 κατέφαγον, (κατά, ἐσθίω q. v.) *to eat down, to swallow down, to devour*, trans.

a) pp. of animals, κατέφ. Matt. 13: 4 ἦλθε τὰ κτενὴ καὶ κατέφαγεν αὐτά. Mark 4: 4. Luke 8: 5. Rev. 12: 4. Sept. for לָכַן Gen. 37: 19. Ex. 10: 15.—Palaeoph. 4.1 κατεσθ. — Of persons, e. g. βιβλαρίδιον καταφαγεῖν, *to devour a book*, as emblematic of a perfect knowledge of its contents, Rev. 10: 9, 10. Comp. Ez. 3: 1, 3, where Sept. for לָכַן. — Xen. Lac. 15.4 καταφ. Diod. Sic. I. 90 κατεσθ.—Trop. καταφαγεῖν τὸν βίον, *to squander one's substance*, Luke 15: 30. — Hom. Od. 15.12. Aeschin. 13.38 καταφαγεῖν τὴν πατριάν οὐσίαν.

b) trop. (a) of things, e. g. of fire, *to consume*, Rev. 11: 5 κατεσθ. 20: 9 κατέφ. Sept. for לָכַן, κατεσθ. Is. 29: 6. Joel 2: 5. καταφ. Lev. 10: 2. So of zeal, John 2: 17 ὁ ζήλος τοῦ οἴκου σου κατέφαγέ με, quoted from Ps. 69: 10 where Sept. for לָכַן.—Test. XII Patr. p. 538 ὁ ζήλος αὐτὸν κατεσθίει. Jos. Ant. 7.8.1. — (β) Of persons, e. g. Gal. 5: 15 ἀλλήλους κατεσθίειν, i. q. *to consume or destroy one another*. (trop. Sept. for לָכַן Is. 9: 12. Xen. Au. 4.8.14.) In the sense of *to pillage, to plunder*, by extortion etc. κατεσθ. τινα 2 Cor. 11: 20. τὰς οἰκίας τῶν χηρῶν Matt. 23: 13. Mark 12: 40. Luke 20: 47.—comp. Hom. Od. 2.237.

Κατευθύνω, f. νῶ, (κατά, εὐθύ-νω,) *to guide straight towards or upon any thing, i. e. genr. to guide, to direct*, c. acc. e. g. one's way or journey to a

place, 1 Thess. 3: 11 ὁ κύριος καταδύ-
ναι (optat.) τὴν ὁδὸν ἡμῶν πρὸς ὑμᾶς.—
Plut. Alex. M. 33 init.—Trop. τοὺς πό-
δας εἰς τὴν ὁδὸν τῆς αἰρήνης Luke 1: 79.
τὰς παρδίας εἰς τι 2 Thess. 3: 5. So
Sept. κ. τὴν ὁδὸν for רַחֵץ Hiph. Ps. 5: 9.
κ. τὴν παρδίαν for רַחֵץ 2 Chr. 12: 14.
19: 3.—Plut. ed. R. VI. p. 71 ult.

Κατεφίστημι, f. στήσω, (ἐφίστημι
q. v.) in N. T. only in aor. 2 καταπέστην,
intrans. to stand forth against, and by
impl. in a hostile sense i. q. to rush up-
on, to assault, seq. dat. τῷ Παύλῳ Acts
18: 12. See Matth. § 401. Comp. Ἐπί-
στημι b.

Κατέχω, f. κᾶθίζω, aor. 2 κατέσχον,
(κατά intens.) to have and hold fast, to
hold firmly, trans.

a) genr. in various senses. (α) to re-
tain, to detain a person; Luke 4: 42 καὶ
κατέσχον αὐτὸν τοῦ μὴ πορεύεσθαι. Phil-
lem. 13. Sept. for רַחֵץ Gen. 24: 56.
רַחֵץ Gen. 42: 19. — Jos. Ant. 7. 4. 1.
Xen. Mem. 2. 6. 9, 11. — In the sense
of to hinder, to repress, 2 Thess. 2: 6, 7.
Some also Rom. 1: 18, see below. —
Xen. Cyr. 4. 6. 4 bis. — (β) to possess
i. e. to hold in firm and secure posses-
sion, 1 Cor. 7: 30 καὶ οἱ ἀγοράζοντες ὡς
μὴ κατέχοντες. 2 Cor. 6: 10. Rom. 1: 18
τῶν τὴν ἀλήθειαν ἐν ἀδικίᾳ κατέχοντων,
i. e. possessing a knowledge of the
truth but, living in unrighteousness.
Sept. for Chald. Aph. רַחֵץ Dan. 7: 18,
22.—Ael. V. H. 7. 1. Pol. 1. 2. 3. Xen.
Mem. 3. 5. 26. — (γ) trop. to hold fast
in one's mind and heart, to keep in
mind etc. e. g. τὸν λόγον Luke 8: 15.
τὰς παραδόσεις 1 Cor. 11: 2. τὸ καλὸν
1 Thess. 5: 21. also Heb. 3: 6, 14. 10:
23. in memory 1 Cor. 15: 2. — Dion.
Hel. Ant. 4. 29. Theophr. Char. 26, or
8 ed. Tauchn.—(δ) Pass. to be held fast,
i. e. trop. to be bound by a law, ἐν ᾧ
καταχόμεθα Rom. 7: 6. (comp. Sept. for
רַחֵץ Gen. 39: 20.) also of disease,
John 5: 4 ᾧ δὴποτε καταλχετο νοσήματι
by whatever disease he was held bound.
So Sept. and יָחַץ Jer. 13: 21.—Hdian.
1. 12. 1. ib. 1. 4. 19. Aristid. II. p. 508
sq. comp. Xen. Conv. 1. 10. — (ε) As a
nautical term, κατέχευεν [τὴν ναῦν] εἰς
τὸν αἰγιαλόν, to hold a ship firm towards
the land, i. e. to steer towards the land,

Acts 27: 40. — Hdol. 7. 188 κατέχευε . . .
εἰς τὸν αἰγιαλόν. Pol. 1. 25. 7. Plut. Thes.
21. Thuc. 8. 23. fully Hom. Od. 11.
455 εἰς πατρίδα γαίαν νῆα καταχέμεναι.
With ἐπὶ Xen. H. G. 2. 1. 29.

b) by impl. to lay fast hold of, to seize,
Matt. 21: 38 κατασχόμεν τὴν κλήρον.
So to take eagerly, τὸν ἔσχατον τόπον
Luke 14: 9. Sept. for יָחַץ 2 Sam. 4:
10. 20: 9. — Diod. Sic. 12. 82. Xen.
H. G. 2. 1. 2.

Κατηγορέω, ᾧ, f. ἥσω, (κατά,
ἀγορεύω,) to speak against sc. in public,
before a court, etc. i. e. to accuse, e. g.

a) pp. in a judicial sense, seq. gen. of
person expr. or impl. Butt. § 132. 5. 3.
Matth. § 369. Matt. 12: 10 ἵνα κατηγορή-
σωσιν αὐτοῦ. Mark 3: 2. Luke 11: 54.
23: 2, 10. John 8: 6. Acts 24: 2, 19.
25: 5. 28: 19. Rev. 12: 10. — 1 Macc.
7: 6. Xen. An. 5. 8. 1. — Seq. gen. of
pers. et acc. of thing, Matth. § 370. n. 2.
Mark 15: 3 κατηγοροῦν αὐτοῦ πολλά.
(1 Macc. 7: 25. Xen. H. G. 1. 7. 14.)
or c. gen. of thing by attract. Acts 24:
8. 25: 11. seq. περί c. gen. of thing
Acts 24: 13. — Isocr. ad Nicoc. p. 51.
ed. Lange. Xen. H. G. 1. 7. 2. — Seq.
κατά c. gen. of pers. also seq. gen. of
thing by attract. Luke 23: 14. — Pass.
where the subject is a person, Acts 25:
16 ὁ κατηγορούμενος. seq. ὑπὸ τινος
Matt. 27: 12. (Hdol. 7. 205.) Where the
subject is a thing, seq. παρά τινος, Acts
22: 30 τὸ τί κατηγορεῖται παρά τῶν Ἰουδ.
— Thuc. 1. 95.

b) genr. i. q. to complain of, seq. gen.
of pers. John 5: 45 bis, μὴ δοκίμῃς ὅτι
ἐγὼ κατηγορήσω ὑμῶν κ. τ. λ. Rom. 2:
13. — Hdian. 6. 9. 1. Xen. Hi. 1. 14.

Κατηγορία, ας, ἡ, (κατηγορεῖν,
accusation, e. g. judicial, Luke 6: 7.
John 18: 29. 1 Tim. 5: 19. — Jos. Ant.
2. 4. 3. Ael. V. H. 11. 10. — Genr. i. q.
complaint. Tit. 1: 6 ἐν κατηγορίᾳ ἀσωτίας.
— comp. Dem. 319. 4.

Κατήγορος, ου, ὁ, (κατηγορεῖν,
an accuser, John 8: 10. Acts 23: 30, 35.
24: 8. 25: 16, 18. Of Satan Rev. 12:
10 in text rec. Comp. ἰν Διάβολος b.
— 2 Macc. 4: 5. Xen. Mem. 1. 2. 9.

Κατήγωρ, ορος, ὁ, (κατηγορεῖν,
an accuser i. e. Satan, Rev. 12: 10 in

later editions for κατήγορος. Comp. in *Διάβολος* b. — Not found in profane Greek writers, but lit. i. q. Rabb. קטגור accuser, Buxtorf. Lex. Rab. Ch. 2009.

Κατήφεια, ας, ἡ, (κατηφής with cast-down eyes, dejected, Luc. Sacrif. 1, fr. κατά, φάος,) *dejection, sorrow*, James 4: 9.—Jos. Ant. 2. 6. 4. Thuc. 7. 75.

Κατηγέω, ᾶ, f. ἴσω, (ἡγέω,) *to sound forth towards, against, around any one*, Luc. Jup. Trag. 39. Hence trop. and in N. T. *to teach, to instruct*, se. orally, by the sound of the living voice.

a) pp. and spoken of the oral instruction, preaching, of the apostles and early christian teachers, seq. acc. of pers. 1 Cor. 14: 19 ἵνα καὶ ἄλλους κατηγέω. impl. Gal. 6: 6. (Act. Thom. §16.) Pass. c. acc. of thing, Buttm. § 134. 6. Acts 18: 25 κατηχημένος τὴν ὁδὸν τοῦ κυρίου. Gal. 6: 6. seq. περί c. gen. Luke 1: 4. seq. ἐκ c. gen. Rom. 2: 18. —Jos. de Vita sua 65 ult. Luc. Asin. 48.

b) genr. *to inform, to apprise of*, and Pass. *to be informed of, to hear by report*, seq. περί c. gen. Acts 21: 21. τὶ περί τινος v. 24. — So κατηχηθεὶς περί τῶν συμβεβηκότων Plut. de Fluv. X. p. 736. 1. p. 741. 2. ed. Reiske.

Κατ' ἰδίαν, see in ἴδιος a. β.

Κατιώω, f. ᾶσω, (κατά intens. ἰώω fr. ἰός q. v.) *to cause to rust, to corrode with rust*; Pass. *to rust out, to be corroded*, hyperbol. James 5: 3 ὁ χερσὶς ὑμῶν καὶ ὁ ἄργυρος κατιώται. Comp. Ep. of Jer. 24. Lam. 4: 1. — Arrian. Diss. Epict. 4. 6 ὡς πλάγια ἐπικείμενα κατιώται.

Κατωγύω, f. ᾶσω, (ἰσχύω,) *to be strong against any one, i. e. to prevail against or over*, e. g. in a hostile sense, *to overcome, to vanquish*, seq. gen. Matt. 16: 18 οὐ κατισχύουσιν αὐτῆς. — Ecclus. 7: 30. Ael. H. An. 5. 19. id. V. H. 12. 9. Diod. Sic. 1. 24. — Genr. *to prevail, to get the upper hand*, absol. Luke 22: 23. —Jos. Ant. 16. 3. 1. Pol. 6. 51. 6.

Κατοικέω, ᾶ, f. ἴσω, (οἰκίω,) *to settle down in a fixed dwelling, to dwell permanently, viz.*

a) trans. *to dwell fixedly in a place, to inhabit*. (a) pp. c. acc. of place, Acts 1:

19 τοῖς κατοικοῦσιν Ἱερουσαλὴμ. 2: 9, 14. 4: 16. 9: 32, 35 τοῖς κατοικοῦντας Ἀνθόαν. 19: 10, 17. Rev. [12: 12.] 17: 2. So Sept. for בְּנֵי Gen. 13: 7. 34: 29. — Luc. D. Deor. 18. 1. Diod. Sic. 5. 16. Xen. H. G. 2. 4. 38. — (β) trop. of God as manifesting his constant presence in the temple, Matt. 23: 21.

b) intrans. *to dwell fixedly, to reside*, e. g. seq. εἰς c. acc. see in Εἰς no. 4. Matt. 2: 23 ἰδοὺ κατήσθην εἰς πόλιν λεγ. Ναζαρέτ. 4: 13. Acts 7: 4. seq. ἐν c. dat. Luke 13: 4 κατοικοῦντας ἐν Ἱερουσαλὴμ. Acts 1: 20. 2: 5. 7: 2, 4. 9: 22. 11: 29. 13: 27. Heb. 11: 9. Rev. 13: 12. seq. ἐπὶ c. gen. ἐπὶ τῆς γῆς Rev. 3: 10. 6: 10. 8: 13. 11: 10 bis. 13: 8, 14 bis. [14: 6.] 17: 8. c. acc. ἐπὶ πᾶν τὸ πρόσωπον τῆς γῆς Acts 17: 26. seq. τοῦ, ὅπου, Rev. 2: 13 bis. καὶ Matt. 12: 45. Luke 11: 26. impl. Acts 22: 12. Sept. for בְּנֵי c. ἐν Gen. 13: 12. 19: 29. c. ἐπὶ Lev. 20: 22. 25: 18, 19. καὶ Gen. 11: 2. — c. ἐν Diod. Sic. 4. 58. Xen. An. 5. 3. 7. αὐτοῦ Παλαιοφ. 31. 11.—(β) trop. of God, see above in a. β. c. ἐν Acts 7: 48. 17: 24. (Sept. and בְּנֵי Ps. 2: 4. 9: 12. Test. XII Patr. p. 652.) Of Christ as being ever present by his Spirit in the heart of Christians, ἐν ταῖς καρδίαις ὑμῶν Eph. 3: 17. Of τὸ πνεῦμα τῆς θεότητος which was in Jesus, c. ἐν Col. 2: 9. 1: 19. Of the spirit or disposition of mind, James 4: 5. So in prosopop. ἡ δικαιοσύνη 2 Pet. 3: 13. comp. Sept. Jer. 32: 16.

Κατοικίαις, εως, ἡ, (κατοικία,) *dwelling, habitation*, Mark 5: 3. Sept. for מְנוּחָי Gen. 10: 30. — Plut. Lysand. 28 med.

Κατοικητήριον, ου, τό, (κατοικία,) *dwelling-place, dwelling*, e. g. τοῦ θεοῦ, as being ever present by his Spirit in the hearts of Christians, Eph. 3: 22. x. δαιμόνων Rev. 18: 2. Sept. for מְנוּחָי 2 Chr. 30: 27. Nah. 2: 11. מְנוּחָי Ex. 12: 20. מְנוּחָי 2 Chr. 6: 30.

Κατοικία, ας, ἡ, (κατοικίω,) *dwelling, habitation*, Acts 17: 26. Sept. for מְנוּחָי Ex. 35: 3. Lev. 3: 17.—Pol. 2. 32. 4.

Κατοπτρίζω, f. ἴσω, (κάτοπτρον mirror, comp. ἑσπάζω,) *to let look in*

a mirror, Mid. to look in a mirror, to behold in a mirror, Diog. Laert. de Plat. 3. 39 τοῖς μεθύνουσι συμβούλους κατοπτρίζουσαι. Artemid. 2. 7. — In N. T. Mid. to behold as in a glass, c. acc. 2 Cor. 3: 18 τὴν δόξαν κυρίου κατοπτριζόμενοι, i. e. beholding the glory of the Lord as reflected and radiant in the gospel, in antith. to v. 15. — Philo 2 Al- leg. p. 79. E, μηδὲ κατοπτρισαίμην ἐν ἄλλῃ τῇ τῇ σὴν ἰδίαν ἢ ἐν σοὶ τῷ θεῷ. Comp. Loesner Obs. p. 304.

Κατόρθωμα, αἶος, τό, from κατορθόω to set upright, to establish, Sept. 2 Chr. 33: 16. 1 Chr. 28: 7. to direct successfully, to achieve prosperously, Ael. V. H. 11. 9. Xen. Mem. 3. 1. 3. — Hence in N. T. κατορθώμα, any thing happily achieved, noble deed, Acts 24: 3 κατορθωμάτων γινομένων τῷ ἔθνει τούτῳ κ. τ. λ. many things having been happily achieved for this nation, sc. in reference to the government and institutions, spoken in flattery to Felix. — Of military achievements Jos. Ant. 6. 11. 3. Diod. Sic. 17. 51. Plut. ed. R. VI. p. 676. Not used by earlier writers, Lob. ad Phryn. p. 250 sq.

Κατώ, adv. (κατά,) downwards, down. Comparat. κατωτέρω Matt. 2: 16, comp. Buttm. Ausf. Sprachl. II. p. 270. n. 4.

1. Of place i. e. (α) of place whither, implying motion down, Matt. 4: 6 βάλε σατανάν κατώ. Luke 4: 9. John 8: 6, 8. Acts 20: 9. Sept. for כַּתְּמָה Ecc. 3: 21. Is. 37: 31. — Hdiar. 3. 11. 5. Xen. An. 4. 8. 20.

b) of place where, below, underneath, Mark 14: 66 ἐν τῇ αὐτῇ κατώ. Acts 2: 19. Matt. 27: 51. Mark 15: 38. Sept. for כַּתְּמָה Ez. 1: 27. כַּתְּמָה Ez. 31: 16. — Hdiar. 3. 11. Xen. Mem. 3. 1. 7. — So c. art. ὁ, ἡ, τὸ κατώ, as adj. that which is below, the low, i. e. earthly John 8: 23. Buttm. §125. 6. — Jos. B. J. 5. 4. 1 ἡ κατώ πόλις. Diod. Sic. 1. 49. Thuc. 1. 120.

2. Of time, comparat. Matt. 2: 16 ἀπὸ διπλοῦς καὶ κατωτέρω of two years old and under, i. q. lower down. So Sept. κατώ for כַּתְּמָה 1 Chr. 27: 23. — Diod. Sic. 1. 3 κατωτέρω. Ael. V. H. 3. 17 κατώ.

Κατωτέρος, α, ον, (comparat. fr.

κατώ,) lower down, i. e. lower. Eph. 4: 9 κατέβη εἰς τὰ κατωτέρα μέρη τῆς γῆς he descended into the lower parts of the earth, i. q. ἄδης, ὥστε, implying that Christ became subject to death, comp. 1: 20. So Sept. εἰς τὰ κατωτάτα τῆς γῆς for גַּרְגְּלִי תַּיִתְּהִימָה i. e. Sheol, Ps. 63: 10. comp. Is. 44: 23. Ez. 26: 20.

Κατωτέρω, see in Κατώ.

Καῦμα, αἶος, τό, (καίω,) burning, heat, Rev. 7: 16. 16: 9. Sept. for עֵר Gen. 8: 22. — Eccles. 14: 27. Xen. Mem. 4. 3. 9.

Καυμαίζω, f. ἴω, (καῦμα,) to burn, to scorch, trans. Matt. 13: 6. Mark 4: 6. Rev. 16: 8, 9. — Arr. Epict. 1. 6. 26. Plut. VI. p. 378. 4. ed. Reiske.

Καῦσις, εὼς, ἡ, (καίω,) a burning, burning up. Heb. 6: 8 ἥς τὸ τέλος εἰς καῦσιν, i. e. the end of which is to be burned. Sept. for כַּתְּמָה Pi. inf. Is. 40: 16. 44: 15. — Plut. ed. R. VI. p. 481. 10.

Καυσόομαι, οὔμαι, (καῦσις,) only Pass. to be set on fire, to burn, 2 Pet. 3: 10, 12. — trop. of a fever, Gal. et Dioscor.

Καύσων, ὠνος, ὁ, (καίω, καύσις,) burning, heat, sc. of the sun, Matt. 20: 12. Luke 12: 55. James 1: 11. — Eccles. 18: 6. 43: 27. Artemid. III. p. 73. B. — Others in James 1. c. a scorching wind, i. e. the east wind from the Arabian desert, as Sept. for כִּימָה Jer. 18: 17. Ez. 17: 10; and for simp. כִּימָה Job 27: 21.

Καυτηριάζω, f. ἄσω, (καυτήριον cautery, brand-iron, fr. καίω,) to cauterize, to brand with a hot iron, Pass. 1 Tim. 4: 2 καυτηριασμένοι τὴν ἰδίαν συνείδησιν branded in their own consciences, having the marks, stigma, of their guilt burnt in upon their own consciences. — Hesych. καυτηριασμένοι μὴ ἔχοντες τὴν συνείδησιν ὑγιή. Comp. Diod. Sic. 20. 54 ταῖς ψυχαῖς τῶν ἐνδον ὥσπερ καυτήριον τινα προσήγε. Cic. de Off. 3. 21 qui conscientiae labes et vulnera in animo habent. — Others, by impl. 'being seared, hardened, in their consciences,' see Reitz ad Luc. I. p. 645.

Καυχάομαι, ὤμαι, f. ἤσομαι,

2 pers. pres. *καυχᾶσαι* Rom. 2: 17, 23. see Buttm. § 103. III. 1, marg. p. 190. Winer §13. 2. b. Lob. ad Phr. p. 360.—*To boast oneself, to glory, to exult*, both in a good and bad sense. E. g. absol. 1 Cor. 1: 29, 31 ὁ *καυχόμενος*. 4: 7. 2 Cor. 10: 13, 17. 11: 18, 30. 12: 1, 6, 11. Gal. 6: 14. Eph. 2: 9. Seq. accus. of thing *as to which, of which one boasts*, comp. Buttm. § 131. 6, 7. 2 Cor. 9: 2 ἦν ... *καυχόμενος* Μακκδόσιν. 11: 30. c. acc. of degree 11: 16. Seq. ἐν c. dat. of that in which one glories, e. g. of things Rom. 2: 23 ὃς ἐν νόμῳ *καυχᾶσαι*. 5: 3. 2 Cor. 5: 12. 10: 15, 16. 11: 12. 12: 9. Gal. 6: 13. James 1: 9. 4: 16. of persons, Rom. 2: 17 ἐν θανάτῳ. 5: 11. 1 Cor. 1: 31. 3: 21. 2 Cor. 10: 17. Phil. 3: 3. 2 Thess. 1: 4. Seq. ἐπὶ c. dat. Rom. 5: 2 ἐπὶ ἀποδοῦ κατὰ c. acc. *as to any thing*, 2 Cor. 11: 18. *περὶ* c. gen. 2 Cor. 10: 8. ὑπὲρ c. gen. 2 Cor. 7: 14 ὑπὲρ ὑμῶν κ. 9: 2. 12: 5 bis. Sept. absol. for יְהוָה 1 Sam. 2: 3. for יְהוָה c. acc. Prov. 27: 1. c. ἐν Jer. 9: 22, 23. c. ἐπὶ Prov. 25: 14. — Pind. Ol. 9. 58. c. ἐπὶ Eccles. 30: 2. Diod. 8. 16. 70. c. acc. Lucian. Ocyp. v. 120. c. dat. Hdot. 7. 39.

Καύχημα, ατος, τό, (καυχάομαι,) a boasting, glorying, exulting, i. e.

a) pp. the act of glorying or exulting in any thing, c. gen. Heb. 3: 6 τὸ *καύχημα* τῆς ἀποδοῦ, i. e. the hope in which we glory. So ὑπὲρ τινος 2 Cor. 5: 12. 9: 3. absol. 1 Cor. 5: 6. — Pind. Isth. 5. 65.

b) meton. *object of boasting, ground of glorying, exultation.* Rom. 4: 2 ἔχου *καύχημα*. 1 Cor. 9: 15, 16. 2 Cor. 1: 14. Gal. 6: 4. Phil. 1: 26. 2: 16. Sept. for יְהוָה Deut. 10: 21. Jer. 17: 14. יְהוָה Prov. 17: 6.—Eccles. 10: 22.

Καύχησις, εως, ἡ, (καυχάομαι,) a boasting, glorying, exulting, i. q. καύχημα, but found only in later writers, H. Planck in Bibl. Repos. I. p. 670.

a) pp. the act of glorying or exulting in any thing, 2 Cor. 7: 14 ἡ *καύχησις* ἡμῶν ἢ ἐπὶ Θεοῦ, see in Ἐπὶ I. 1. a. β. 2 Cor. 9: 4. 11: 17. 1 Thess. 2: 19 στέφανος *καυχήσεως*, i. e. the crown in which we glory, exult. James 4: 16. So ὑπὲρ τινος 2 Cor. 8: 24. So Sept.

στέφ. *καυχήσεως* for יְהוָה Prov. 16: 31. Ez. 16: 12. 23: 42.

b) meton. *object of boasting, ground of glorying, exultation*, Rom. 3: 27 ποῦ οὐκ ἡ *καύχησις*; 2 Cor. 1: 12. 11: 10. ἐν Χριστῷ Rom. 15: 17. ὑπὲρ ὑμῶν 2 Cor. 7: 4. So 1 Cor. 15: 31 τῇ τῇ ἐμὲν *καύχησης* ἣν ἔχω, i. q. τῇ *καύχησης* ὑπὲρ ὑμῶν v. ἐν ὑμῖν.—Sept. Jer. 12: 13. Etymol. Mag. 400. 38.

Καπαρναούμ, see Καπρναούμ.

Κεγχρεαί, ὠν, αἱ, Cencrea, the eastern port of Corinth, about 70 stadia from the city, Acts 18: 18. Rom. 16: 1. comp. Strabo VIII. p. 262.

Κέδρος, οὔ, ἡ, cedar, Heb. יָדָה, a tree celebrated in O. T. and growing chiefly on Mount Lebanon, where at the present day only a few remain, see Calmet art. Cedar. — Hom. Od. 5. 60. Ael. V. H. 5. 6. — Not found in N. T. except in the false reading τοῦ *χευμαφόου* τῶν *κιδρών* John 18: 1 in text. rec. See in *Κεδρών*.

Κεδρών, ὁ, indec. Cedron, Heb. קִדְרֹן (turbid) *Kidron*, Josephus *Κεδρών, ὠος*, Ant. 8. 1. 5. al. pr. n. of a torrent which rises a little to the northward of Jerusalem, and flows through the valley between the city and the mount of Olives, *φάραγξ τοῦ Κεδρώνος* Jos. Ant. 9. 7. 3. B. J. 5. 4. 2. It then passes along the valley of Jehoshaphat and so eastwardly by the convent of St. Saba, into the Dead Sea. It is mostly dry except in the rainy season. See Rosenm. Bibl. Geogr. II. i. p. 206. — In N. T. John 18: 1 ὁ *χευμαφόος* τοῦ *Κεδρών*, the brook, torrent of Cedron. So Sept. ὁ *χευμ. Κεδρών* for Heb. קִדְרֹן 2 K. 15: 13. 23: 6, 12. 2 Chr. 29: 10. al. Jos. Ant. ὁ *χευμ. Κεδρώνος* Ant. 8. 1. 5. — Out of this, later transcribers unacquainted with the Hebrew have made ὁ *χευμμαφόος* τῶν *κιδρών*, brook of cedars, John 1. c. in text. rec. and also in Sept. 2 Sam. 15: 23. 1 K. 15: 13.

Κεῖμαι, f. κλισομαι, to lie, and also to be laid, i. q. Perf. Pass. of τίθημι, see Buttm. § 109. II.

a) pp. to lie, to recline, of persons, e. g. an infant ἐν τῇ φάτρῃ Luke 2: 12, 16.

a dead body Matt. 23: 6. Luke 23: 53. John 11: 41. 20: 12.—Hdian. 2.1.19. Xen. An. 1. 8. 27.—Of things, Luke 24: 12 τὰ ὀνόματα κείμενα μόνα. John 20: 5, 6, 7. 21: 9. seq. *ἐν* c. acc. 2 Cor. 3: 15. — c. *ἐν* Palaeoph. 46. 3. Luc. Pisc. 41.

b) i. q. perf. pass. of τίθημι, i. e. to be laid, set, placed, e. g. as a foundation 1 Cor. 3: 11. a throne Rev. 4: 2. vessels John 2: 6. 19: 29. (Xen. An. 7. 3. 22.) πρὸς τι to be laid at, as a blow, Matt. 3: 10. Luke 3: 9. So to be laid up, reposit, Luke 12: 19.—Xen. Oec. 7: 36.—Of a place, to lie, to be situated, Rev. 21: 16 πόλις τετραγώνος κείται. Matt. 5: 14.—2 Macc. 4: 33. Diod. Sic. 1. 30. Xen. An. 5. 4. 15.—Trop. of persons, to be set, appointed, c. *εἰς* final, for any thing Luke 2: 34. Phil. 1: 16. 1 Thess. 3: 3. Of laws, to be given, made, c. dat. 1 Tim. 1: 9.—Xen. Mem. 4. 4. 16.

c) i. q. to be sc. in any state or condition durably, c. *ἐν*, 1 John 5: 19 ὁ κόσμος κείται ἐν τῇ πορνείᾳ, is wholly given to wickedness. — 2 Macc. 3: 11. 4: 31. comp. Hom. Θῶν ἐν γούνασι κείται Od. 1. 267, 400. Pind. Pyth. 8. 107.

Κεῖρα, ας, ἡ, band, bandage, for swathing infants or dead bodies, Moscoph. κεῖρα ὁ τῶν νηπίων δεσμός, ἡγουν ἡ ποιῶς φασκία, καὶ ἡ δεσμοῦσι τοὺς νεκροὺς. In N. T. only in the latter sense, John 11: 44, where it is nearly i. q. ὀδόνιον John 20: 5.—Origen ad Joh. 1. c. κεῖραι νεκρῶν εἰσι δεσμοί.

Κεῖρω, ῖ, κερῶ, pp. to wear away, to eat away, sc. by rubbing, gnawing, cutting, etc. Hom. Il. 11. 560. ib. 21. 204. Od. 11. 578; see Passow sub v. Hence genr. and in N. T. to shear, trans. e. g. a sheep Acts 8: 32, from Is. 53: 7 where Sept. for קָטַץ. Espec. the head, to cut off the hair, Acts 18: 18 κεῖράμενος τὴν κεφαλὴν having shorn his head, i. e. having had it shorn. 1 Cor. 11: 6 bis. So Sept. for קָטַץ Job 1: 20. Jer. 7: 28. קָטַץ 2 Sam. 14: 26.—Ael. V. H. 11. 10. Xen. H. G. 1. 7. 8.

Κέλευσμα, ατος, τό, (κλείνω), cry of incitement, of urging on, outcry, clamour, shout. 1 Thess. 4: 16 ὁ κύριος ἐν κλείσματι, ἐν φωνῇ ἀρχαγγέλου καὶ ἐν σάλπιγγι θεοῦ, καταβήσεται ἀπ' οὐ-

ρανοῦ. — Of the shout of sailors at the oar Luc. Catapl. 19. of soldiers rushing to battle Thuc. 3. 14. of a multitude Diod. Sic. 3. 15. of a huntsman to his dogs Xen. Ven. 6. 20.

Κελεύω, ῖ, εἰσῶ, pp. to set in motion, to urge on, Hom. Il. 23. 642. comp. Passow s. voc. In N. T. and genr. to command, to order, sc. something to be done. Seq. acc. et infin. aor. Matt. 14: 19 κλείψας τοὺς ὄχλους ἀνακλιθῆναι. v. 28. 18: 25. 27: 58, 64. Luke 18: 40. Acts 4: 15. 8: 38. 22: 30. 23: 10. 25: 6, 17. c. acc. impl. Matt. 8: 18. 14: 9. Acts 5: 34. 12: 19. 21: 33.—Judith 12: 1. Xen. Cyr. 2. 2. 9. c. acc. impl. Diod. Sic. 4. 61.—Seq. acc. et inf. pres. Acts 21: 34 ἐκλινεῖτε ἄγεσθαι αὐτόν. 22: 24. 23: 3, 35. 24: 6. 25: 21. 27: 43. c. acc. impl. Acts 16: 22.—Xen. Cyr. 1. 4. 17. c. acc. impl. Hdian. 2. 3. 8. Xen. Cyr. 2. 2. 2.—Seq. dat. et inf. aor. Matt. 15: 35 καὶ ἐκλινεῖς τοῖς ὄχλοις ἀναπεσεῖν. Absol. Acts 25: 23. —Xen. Cyr. 1. 3. 9. absol. 1. 4. 18.

Κενοδοξία, ας, ἡ, (κενόδοξος), vain-glory, empty pride, Phil. 2: 3. — Wisd. 14: 14. Luc. D. Mort. 10. 8. Plut. VIII. p. 164. 10. ed. R.

Κενόδοξος, ου, ὁ, ἡ, (κενός, δόξα), vain-glorious, full of empty pride and ambition, Gal. 5: 26. — Pol. 27. 6. 12. ib. 39. 1. 1.

Κενός, ἡ, ὅν, empty, opp. to πλήρης full, e. g. πόλις ἀνθρώπων κενή Hdian. 8. 1. 9. Xen. An. 1. 8. 20. In N. T.

a) pp. as αὐτόν . . . ἀπέστειλαν κενόν, i. e. with empty hands, having nothing, Mark 12: 3. Luke 20: 10, 11. 1: 53. So Sept. for חֲרִיץ Gen. 31: 42. Deut. 15: 13.—Judith 1: 11. Hom. Od. 10. 42.

b) metaph. empty, vain, i. e. (α) fruitless, without utility or success, Acts 4: 25 καὶ λαοὶ ἐμαλίστησαν κενά. 1 Cor. 15: 10 ἡ χάρις οὐ κενὴ ἐγενήθη. 15: 14 bis, 58. 1 Thess. 2: 1. εἰς κενόν ἢ ναὶ 2 Cor. 6: 1. Gal. 2: 2. Phil. 2: 16 bis. 1 Thess. 3: 5. So Sept. for חֲרִיץ Is. 55: 11. וְהָיוּ חֲרִיץ Job 7: 6. εἰς κ. for חֲרִיץ Jer. 6: 29. 18: 15. — Xen. An. 2. 2. 21. εἰς κ. Diod. Sic. 19. 9. — (β) of that in which there is nothing of truth or reality, false, fallacious, e. g. κενὰ λόγος

Eph. 5: 6. α. ἀπάτη Col. 2: 8. So Sept. for קֶרֶן Ex. 5: 9. קֶרֶן Hos. 12: 1. (Dem. 19: 11.) Of persons, *empty*, *foolish*, James 2: 20. — Arr. Epict. 2. 19: 8.

Κενοφωνία, ας, ἡ, (κενός, φωνή,) lit. *empty voice*, i. e. *vain words*, fruitless disputation, 1 Tim. 6: 20. 2 Tim. 2: 16. — Hesych. κενοφωνίας· ματαιολογίας.

Κενόω, ὦ, f. ὠσω, (κενός,) to *empty*, to *make empty*, trans. Sept. Jer. 14: 2. Luc. Alex. 36 αἱ οἰκταὶ ἐκενώθησαν. Thuc. 8: 57. In N. T. only trop.

a) *κενοῦν ἑαυτόν*, to *empty oneself*, i. e. to *divest oneself of rightful dignity* by descending to an inferior condition, to *abase oneself*, Phil. 2: 7 ἐκένωσα ἑαυτόν, i. q. ἐταπείνωσα ἑαυτόν in v. 8. So Sept. κενός for קֶרֶן Neh. 5: 13. Orig. Homil. in Jer. 1: 7.

b) to *make empty*, *vain*, *fruitless*. Rom. 4: 14 κενώνται ἡ πλῆσις. 1 Cor. 1: 17. Hence to *falsify* i. e. to *shew to be without ground*, fallacious, e. g. καύχημα 1 Cor. 9: 15. 2 Cor. 9: 3. — Hesych. κενωθῆ· μάταιος ἀποφανθῆ.

Κέντρον, ου, τό, (κεντρίω to prick,) a *prick*, *point*, genr. Hence in N. T.

a) a *sting*, e. g. of locusts, scorpions, Rev. 9: 10. — Ael. H. An. 1. 60 of bees. Luc. Contempl. 15. — Trop. as a thing of venom, venomous weapon, ascribed to death personified, 1 Cor. 15: 55, 56 τοῦ σου, θάνατε, τὸ κέντρον; . . . τὸ δὲ κέντρον τοῦ θανάτου ἡ ἁμαρτία, i. e. *sting*, i. q. that with which death destroys, that through which death is so destructive, viz. *sin*; quoted laxly from Sept. Hos. 13: 14 where Heb. קֶדַח plague, pestilence. Comp. Hos. 5: 12 Sept. for קֶדַח rottenness.

b) a *goad*, *stimulus*, i. e. a rod or staff with an iron point for urging on horses, oxen, etc. pp. Hom. II. 23. 387, 430. Hdot. 3. 130. Xen. Cyr. 7. 1. 29. In N. T. only in the proverbial expression πρὸς κέντρα λατίζειν, to *kick against the goads*, i. e. to offer vain and rash resistance, Acts 9: 5. 26: 14. So in Greek and Rom. writers, Aeschyl. Agam. 1624 or 1633. Eurip. Bacch. 795. Pind. Pyth. 2. 174. Lat. *adversum stimulum calcare* Terent. Phorm. 1. 2. 28. con-

tra acumina calcitrare Amm. Marc. 18. 5.

Κεντυρίων, ωνος, ὁ, (Lat. centurio,) a *centurion*, originally the commander of a hundred foot-soldiers, i. q. εκατόνταρχος, Mark 15: 39, 44, 45. See Adam's Rom. Ant. p. 370.

Κενῶς, adv. (κενός,) *vainly*, in *vain*, to no purpose, James 4: 5. Sept. for קֶרֶן Is. 49: 4. — Arr. Epict. 2. 17. 6.

Κεραία, ας, ἡ, (κέρας,) pp. *little horn*, i. e. a *point*, *extremity*, e. g. of a sail-yard Luc. Navig. 4. Pol. 14. 10. 11. of an island Philostr. Vit. Sophist. 1. 21. 2. In N. T. apex, point of a letter, e. g. of כ, ר, ב, כ, ר, put for the least particle, Matt. 5: 18. Luke 16: 17. — Philo in Flacc. p. 984. B. Plut. ed. R. X. p. 524 pen. ζυγομαχεῖν περὶ συλλαβῶν καὶ κεραίων.

Κεραμεύς, έτος, ὁ, (κεραμος,) a *potter*, Matt. 27: 7, 10. Rom. 9: 21. Sept. for קֶרֶן Is. 29: 16. — Pol. 15. 35. 2.

Κεραμικός, ἡ, ὄν, (κεραμεύς,) of or made by a *potter*, Rev. 2: 27 σκεῖν τὰ κεραμικά a *potter's vessels*, quoted from Ps. 2: 9 where Sept. σκεῖν κεραμίας for קֶרֶן יִצְחָק. — Plut. ed. R. VIII. p. 327. 1 κεραμικοὶ τροχοί. Comp. Lob. ad Phr. p. 147.

Κεράμιον, ου, τό, (pp. neut. of adj. κεράμιος earthen Xen. An. 3. 4. 7,) pp. an *earthen vessel* i. e. a *pot*, *pitcher*, *amphora*, e. g. κεράμιον ὕδατος a *water-pitcher*, Mark 14: 13. Luke 22: 10. Sept. for קֶרֶן Jer. 35: 5. — Jos. Ant. 8. 13. 2. Xen. An. 6. 1. 15.

Κεράμος, ου, ὁ, (perhaps from κεράννυμι,) pp. *potter's clay*, Hdian. 3. 9. 10. any *earthen vessel* i. q. κεράμιον Hdot. 3. 6. In N. T. a *tile* sc. of burnt clay for covering roofs, Luke 5: 19. — Hdian. 7. 12. 11. Xen. Mem. 3. 1. 7.

Κεράννυμι, f. κέρασω, perf. παμ. κείρασμαι Buttin. § 114. Lob. ad Phr. p. 582; to *mix*, to *minge*, e. g. wine with water or spices Sept. for קֶרֶן Is. 5: 22. Xen. An. 1. 2. 23. genr. Diod. Sic. 2. 26. In N. T. by impl. to *prepare a draught*, to *pour out* sc. for drinking, to

all one's cup. Rev. 14: 10 *πεπρασμένου* *αυράτου ἐν τῷ ποτηρίῳ.* 18: 6 bis. So Sept. for כַּסֵּי Prov. 9: 2, 5. Is. 19: 5. — Thuc. 6. 32 *κράσαντες κρατήρας.*

Κέρας, ατος, τό, plur. τὰ κέρατα uncontracted, Buttm. § 54. n. 1, *a horn, i. e.*

a) pp. of a beast, Rev. 5: 6. 12: 3. 13: 1 bis, 11. 17: 3, 7, 12, 16. Sept. for קֶרֶן Gen. 22: 13. Dan. 7: 7, 8. — Ael. H. An. 12. 19, 20. Xen. An. 7. 2. 23. — From the Heb. as the symbol of *strength, power*, Sept. and קֶרֶן Jer. 48: 25. Ps. 75: 11. Eccles. 47: 5, 7, 12; and hence meton. Luke 1: 69 *κίρας σωτηρίας* *horn of deliverance, i. q. strong deliverer.* So Sept. and Heb. יָצַק קֶרֶן Ps. 18: 3. 2 Sam. 22: 3. Comp. Gesen. Lex. קֶרֶן no. 1.

b) trop. of any *extremity, projecting point*, resembling a horn, e. g. upon the four corners of the Jewish altars, Rev. 9: 13. Comp. Ex. 27: 2 sq. where Sept. and קֶרֶן. See Calmet p. 46. — Of the wing of an army 2 Macc. 15: 20. Xen. Cyr. 2. 4. 29.

Κεράτιον, ου, τό, (dianth. fr. *κίρας*), pp. *little horn*; in N. T. *pod, carob-pod*, Luke 15: 16, i. e. the fruit of the carob tree, Rabb. כַּרְבִּי, in Greek *κερατάια* (horn-tree), the *ceratonia siliqua* of Linnaeus, Germ. *Johannisbrod-baum*. This tree is common in Syria and in the southern parts of Europe; it produces long slender pods shaped like a horn or sickle, containing a sweetish pulp and several brown shining seeds like beans. These pods are sometimes used as food by the poorer classes in the East, and swine are commonly fed with them. See Buxtorf. Lex. Chald. 821. Rees' Cyclop. art. *Ceratonia*. — Galen. de fac. Aliment. II.

Κερδαίνω, f. ανῶ, (κέρδος,) later fut. and aor. 1, *κερδήσομαι, κείρθησα*, Buttm. § 114. Lob. ad Phr. p. 740; fut. 1 pass. *κερδηθήσομαι*, 3 plur. *κερδηθήσονται* 1 Pet. 3: 1 see in *Ἰνα* 1. C. a. — *To gain, to acquire as gain, to win, trans.*

a) pp. of things, e. g. τὸν κόσμον ὅλον, the wealth of the whole world, Matt. 16: 26. Mark 8: 36. Luke 9: 25. In trade c. acc. Matt. 25: 17, 20, 22. ab-

sol. James 4: 13. — Ael. V. H. 2. 19. Xen. Mem. 2. 9. 4. — Spoken of any loss or evil, *to gain, i. e. to save, to be spared from, to avoid.* Acts 27: 21 *κερδήσαι* (*ἰδοι*) *τὴν ἔβριν ταύτην κ. τ. λ. and so to have saved, avoided, this loss.* — Jos. Ant. 2. 3. 2. Heliodor. 8. p. 380. Luc. Ty-rann. 8.

b) trop. of persons, *to gain, to win any one, i. e. (α) as a friend or patron, e. g. Χριστόν* Phil. 3: 8. *τὸν ἀδελφόν* Matt. 18: 15. — (β) *to gain over to one's side, in N. T. to win over to Christ and thus bring to salvation*, 1 Cor. 9: 19, 20 bis, 21, 22, where it is i. q. σώζω in v. 22. 1 Pet. 3: 1, coll. 1 Cor. 7: 16 where it is σώζω.

Κέρδος, εος, ους, τό, gain, profit, Phil. 1: 21. 3: 7. Tit. 1: 11. — Luc. de Merc. cond. 40. Plato Apol. Socr. 32.

Κέρμα, ατος, τό, (κίρω q. v.) pp. *a small piece, bit*, hence collect. *small coin, change*, John 2: 15. — Jos. B. J. 2. 14, 6. Dem. 549. 27.

Κερματιστής, ου, ὁ, (κερματίζω fr. *κίρω*), *a money-changer, broker*, John 2: 14, i. q. *κολλυβιστής* in Matt. 21: 12. The annual tribute of each Jew to the temple was a Jewish half-shekel, Ex. 30: 13 sq. and this the money-changers, sitting in the outer court, furnished to the people as they came up, in exchange for Greek and Roman coins. Comp. Buxtorf. Lex. Rab. 2032.

Κεφάλαιον, ου, τό, (pp. neut. of adj. *κεφαλαῖος* fr. *κεφαλή*), *head, e. g. of a bird* Diod. Sic. 3. 28. In N. T. and genr. trop. *the head, i. e.*

a) *the chief thing, main point.* Heb. 8: 1 *κεφάλαιον δὲ ἐπὶ τοῖς λεγομένοις, i. e. the great and essential point in what has been said.* So Suidas in reference to this passage, *κεφάλαιον ἐστὶ τὸ μέγιστον λέγεται.* — Luc. Vit. Auct. 23. Dem. 520. 3. Thuc. 6. 6.

b) *sum, amount, in computing, summing up*, Theophr. Char. 25 or 14. Thuc. 1. 36. Xen. Cyr. 6. 3. 18. — Hence of money, *a sum, capital*, Acts 22: 28 *πολλοῦ κεφαλαίου.* So Sept. and עֶכָּר Lev. 6: 4. — Jos. Ant. 12. 2. 3 med. Aeschin. 68. 26.

Κεφαλαίω, ὦ, f. ὠσα, (κεφαλαίον.) to sum up, Thuc. 3. 67. — In N. T. i. q. κεφαλίζω, to wound on the head, trans. Mark 12: 4 κἀκείνον λιθοβολήσαντες κεφαλαίωσαν, comp. Luke 20: 12 where it is τραυματίσαντες. Comp. Lob. ad Phr. p. 95.

Κεφαλή, ἡς, ἡ, the head, i. e.

a) pp. of man Matt. 6: 17. 8: 20. 27: 30. Luke 7: 38. al. snep. as cut off Matt. 14: 11. Mark 6: 27. of animals Rev. 9: 17, 19. 12: 3. al. Sept. for עֵקֶר Gen. 3: 15. 40: 19. — Hdian. 4. 8. 4. Xen. An. 2. 6. 1. — By synecd. as the principal part, put emphatically for the whole person, Acts 18: 6 τὸ αἷμα ὑμῶν ἐπὶ τὴν κεφαλὴν ὑμῶν, your blood be on your own heads, the guilt of your destruction rest upon yourselves. So Sept. and עֵקֶר 2 Sam. 1: 16. 1 K. 2: 33, 38. So Rom. 12: 20, quoted from Prov. 25: 22 where Sept. and עֵקֶר. — Aristoph. Plut. 526 εἰς κεφαλὴν σοι for εἰς σέ. comp. Hom. Il. 11. 55. Od. 1. 343. Ael. V. H. 12. 8. — Trop. of things, the head, top, summit, e. g. κεφαλὴ γωνίας, the head of the corner, i. e. the top-stone of the corner, the cope-stone, Matt. 21: 42. Mark 12: 10. Luke 20: 17. Acts 4: 11. 1 Pet. 2: 7, all quoted from Ps. 118: 22 where Sept. for עֵקֶר. — Comp. in Ἀπολογισμός. — Sept. Gen. 8: 5. 11: 4. Xen. Oec. 19. 13.

b) metaph. of persons, i. e. the head, the chief, one to whom others are subordinate, e. g. a husband in relation to a wife, 1 Cor. 11: 3 κεφαλὴ γυναικὸς ὁ ἀνὴρ. Eph. 5: 23. Of Christ in relation to his church, which is his body, σῶμα, and its members his members, μέλη, (comp. 1 Cor. 12: 27,) 1 Cor. 11: 3. Eph. 1: 22. 4: 15. 5: 23. Col. 1: 18. 2: 10, 19. Of God in relation to Christ 1 Cor. 11: 3. So Sept. and עֵקֶר Judg. 11: 8, 11. 2 Sam. 22: 24. AL.

Κεφαλὴς, ἰδος, ἡ, (κεφαλή,) pp. a little head, e. g. bulb of garlic Luc. Dial. Meretr. 14. 3. head, knob, of a column etc. Philo de Vit. Mos. II. p. 146. 50. Jos. Ant. 12. 2. 8. In N. T. prob. the head, knob of the wooden rod on which Hebrew manuscripts are rolled, and hence meton. for a roll, volume.

Heb. 10: 7 κεφαλὴς βιβλίου, quoted from Ps. 40: 8 where Sept. for קֶדֶם-סֵפֶר.

Κημῶ, ὦ, f. ὠσα, (κημός muzzle,) to muzzle, i. q. φημῶ for which it stands in some Mss. 1 Cor. 9: 9. — Xen. Eq. 5. 3.

Κῆνσος, ου, ὁ, Lat. census, i. e. pp. an enumeration of the people and valuation of property, see Adam's Rom. Ant. p. 79, 128 sq. in Greek ἀπογραφὴ q. v. In N. T. tribute, poll-tax, paid by each person whose name was taken in the census, i. q. ἐπικεφάλαιον. Matt. 17: 25. 22: 17 et Mark 12: 14 δοῦναι κῆνσον Καίσαρι. Matt. 22: 19 νόμισμα τοῦ κῆνσου the tribute-coin, i. q. δηναρίον in Mark 12: 15. — Hesych. κῆνσος· εἶδος νομίσματος, ἐπικεφάλαιον.

Κῆπος, ου, ὁ, a garden, any place planted with herbs and trees, Luke 13: 19. John 18: 1, 26. 19: 41. Sept. for גַּד Deut. 11: 10. Am. 4: 9. — Jos. Ant. 9. 10. 4. Xen. Oec. 4. 13.

Κηπουρός, οῦ, ὁ, (κηπος, οἶκος,) garden-keeper, gardener, John 20: 15. — Diod. Sic. 1. 59. Pol. 17. 6. 4.

Κηρίον, ου, τό, (κηρός wax,) a honey-comb, sc. full of honey, Luke 24: 42. Sept. for מֶזֶץ Prov. 24: 13. 19: 11. — Jos. Ant. 6. 6. 3. Diod. Sic. 5. 26. Xen. An. 4. 8. 20.

Κήρυγμα, ατος, τό, (κηρύσσω,) proclamation by a herald, Hdot. 8. 41. Dem. 917. 24. edict thus proclaimed Xen. Cyr. 4. 5. 57. In N. T. annunciation, preaching, spoken

a) of prophets, e. g. the denunciation of Jonah against Nineveh, τὸ κήρυγμα Ἰωνᾶ Matt. 12: 41. Luke 11: 32. So Sept. for קִרְיָקָן Jon. 3: 2.

b) of Christ and his apostles, preaching sc. of the gospel, public instruction, 1 Cor. 1: 21. 2: 4. 15: 14. Tit. 1: 3. Meton. for the gospel preached, Rom. 16 [14]: 25. 2 Tim. 4: 17. — Clem. Alex. Strom. 6. 5. 6.

Κήρυξ, υκος, ὁ, a herald, public crier, Xen. Cyr. 2. 1. 31. An. 5. 7. 3, 4. In N. T. a preacher, public instructor, e. g. of the divine will and precepts, as Noah 2 Pet. 2: 5. of the gospel, as Paul 1 Tim. 2: 7. 2 Tim. 1: 11.

Κηρύσσω γ. τιώ, f. ξω, (κήρυξ,) *to be a herald* etc. Hom. Il. 17. 325. Luc. D. Deor. 24. 1. *to make proclamation* sc. through a herald etc. Diod. Sic. 17. 109. Xen. H. G. 7. 2. 23. — In N. T. *to proclaim, to announce publicly, to publish, trans.*

a) genr. Matt. 10: 27 κηρύσσετε ἐπὶ τῶν δαιμονίων. Luke 12: 3. Acts 10: 42. Rev. 5: 2. Sept. for קָרַע Ex. 32: 5. Esth. 6: 9, 11. קָרַע Joel 2: 1. — Jos. Ant. 14. 15. 2. Hñian. 1. 7. 2. Aeschin. 75. 30. — In the sense of *to noise or blazen abroad, to laud publicly.* Mark 1: 45 ἤρξατο κηρύσσειν πολλὰ καὶ διαφημίζειν. 5: 20. 7: 36. Luke 8: 39. — Pol. 30. 20. 6. Xen. Cyr. 8. 4. 4.

b) espec. *to preach, to publish, to announce*, sc. religious truth, the gospel with its attendant privileges and obligations, the gospel dispensation. (α) genr. e. g. of John the Baptist, Matt. 3: 1 κηρύσσω ἐν τῇ ἐρήμῳ καὶ λέγων. Mark 1: 4, 7. Luke 3: 3. Acts 10: 37. Of Jesus Matt. 4: 17, 23. 9: 35. 11: 1. Mark 1: 14, 38, 39. Luke 4: 44. 8: 1. 1 Pet. 3: 19. Of apostles and teachers, Matt. 10: 7. 24: 14. 26: 13. Mark 3: 14. 6: 12. 13: 10. 14: 9. 16: 15. 20. Luke 9: 2. 24: 47. Acts 20: 25. 28: 31. Rom. 10: 8, 14, 15. 1 Cor. 9: 27. 15: 11. Gal. 2: 2. Col. 1: 23. 1 Thess. 2: 9. 2 Tim. 4: 2 κ. τὸν λόγον. — Act. Thom. § 1, κ. τὸν λόγον. — So τὸν Χριστὸν κηρύσσειν, *to preach Christ*, i. e. to announce him as the Messiah, and exhort to the reception of his gospel, Acts 8: 5. 9: 20. 19: 13. 1 Cor. 1: 23. 15: 12. 2 Cor. 1: 19. 4: 5 οὐ γὰρ ἑαυτοὺς κηρύσσομεν, ἀλλὰ Χριστὸν. 11: 4 bis. Phil. 1: 15. 1 Tim. 3: 16. — (β) In allusion to the Mosaic and prophetic institutions, *to preach, to teach.* Acts 15: 21 Μωϋσῆς . . . τοῖς κηρύσσοντας αὐτὸν ἔχει. Rom. 2: 21 ὁ κηρύσσων μὴ κλείπτειν. Gal. 5: 11 εἰ περιτομὴν εἶ κηρύσσω. Luke 4: 18, 19, quoted from Is. 61: 1 where Sept. for קָרַע, as also Prov. 8: 1.

Κῆτος, εὐς, οὐς, τό, *any large fish, sea-monster*, Matt. 12: 40. Sept. for כִּתָּיָה Jon. 2: 1. — Palaeph. 38. 1. Diod. Sic. 4. 42.

Κηφᾶς, ᾱ, ὅ, *Cephas*, later Heb. כֶּפֶז (rock, Buxt. Lex. Ch. 1032,) a

surname of Simon Peter, i. q. Πέτρος John 1: 43. 1 Cor. 1: 12. 3: 22. 9: 5. 15: 5. Gal. 2: 9.

Κιβωτός, ὠ, ῆ, *an ark*, i. e. a wooden chest, coffer, Ael. V. H. 9. 13. Lysias 121. 5. — In N. T. spoken of the ark of the covenant, Heb. 9: 4. Rev. 11: 19. Sept. for אָרֶן Ex. 25: 10. Lev. 16: 2. al. saep. — Jos. Ant. 4. 8. 44. — Of Noah's ark, Matt. 24: 38. Luke 17: 27. Heb. 11: 7. 1 Pet. 3: 20. So Sept. for תִּבְרָה Gen. 6: 14 sq. 7: 1 sq. Josephus calls it also *λάραξ* Ant. 1. 3. 2 sq.

Κιθάρα, ας, ῆ, (κιθάρις,) whence Lat. *cithara*, Engl. *guitar*, though the modern instrument is different, the ancient cithara or lyre being without a neck, and with the strings open like the modern harp; hence genr. *lyre, harp*. See Rees' Cyclop. art. *Cithara* and *Lyre*, also the plates of *Musical Instruments*. — 1 Cor. 14: 7. Rev. 5: 8. 14: 2. 15: 2. Sept. for כִּנּוֹר Gen. 31: 27. 1 Chr. 9: 11. Josephus describes the Heb. כִּנּוֹר, *κιθάρα*, as having ten strings and as struck with a key, Ant. 7. 12. 3. Comp. Gesen. Lex. art. כִּנּוֹר. — Ael. V. H. 14. 23. Luc. Imag. 14.

Κιθαρίζω, f. ἰω, (κιθάρις,) *to play upon the cithara*, i. e. genr. *to harp, to play the lyre*, 1 Cor. 14: 7. Rev. 14: 2. Sept. for נָנַח Is. 23: 16. — Ael. V. H. 3. 32. Xen. Mem. 3. 1. 4.

Κιθαροδός, ου, (κιθάρα, αἰδός, ῆδός,) *a harper, lyrist*, one who plays on the harp or lyre and accompanies it with song, Rev. 14: 2. 18: 22. — Ael. V. H. 3. 43. Luc. Vit. Auct. 3.

Κιλικία, ας, ῆ, *Cilicia*, a province of Asia Minor, bounded N. by Cappadocia, Lycaonia, and Isauria; S. by the Mediterranean; E. by Syria; and W. by Pamphylia. The western part was called *τραχεία, aspera*, and the eastern *πεδινή, campestris*. This country was the province of Cicero when proconsul, and its chief town Tarsus was the birthplace of Paul. Acts 6: 9. 15: 23, 41. 21: 39. 22: 3. 23: 34. 27: 5. Gal. 1: 21.

Κινάμωμον, ου, τό, *cinnamon*, the aromatic bark of the *Laurus cinna-*

momum, which grows in Arabia, India, and especially in the island of Ceylon. The ancients employed it in their incense and perfumes. Rev. 18: 13. Sept. for קנמין Ex. 30: 23. קנמין ירמיהו Jer. 6: 20. — Diod. Sic. 2. 49. Comp. Plin. H. N. 12. 19.

Κινδυνεύω, *f. εἶναι*, (*κινδυνός*) *to be in danger, in peril*, intrans. Luke 8: 23. 1 Cor. 15: 30. seq. inf. Acts 19: 27, 40. — Eccles. 31 [34]: 12. Jos. Ant. 4. 8. 2. Xen. H. G. 1. 4. 15.

Κίνδυνος, *ου, ὁ*, (prob. fr. *κινῶ*), *danger, peril*, Rom. 8: 35. 2 Cor. 11: 26 octies. Sept. for מִסְכָּרָה Pa. 116: 3. — Hdian. 3. 3. 6. Xen. Cyr. 1. 4. 8.

Κινῶ, *ω, f. ἴσω*, (*κίω*) *to move, to put in motion*, trans. Matt. 23: 4 οὐ θέλουσι κινῆσαι αὐτά sc. τὰ φορτία. Sept. Pass. for מָנִיחַ Is. 41: 7. מָנִיחַ Job 13: 25. — Xen. Conv. 2. 22. — “So κινεῖν τὴν κεφαλὴν *to move* i. e. *shake the head*, in derision Matt. 27: 39. Mark 15: 29. Sept. for מָנִיחַ 2 K. 19: 21. Job 16: 4. Ps. 22: 8. — Eccles. 12: 18. 13: 7. — Mid. *to move oneself*, i. e. *to move* intrans. Acts 17: 28 ζῶμεν καὶ κινούμεθα. — Sept. Gen. 7: 21. Ael. V. H. 1. 6. Xen. Cyr. 1. 4. 19. — Metaph. *to move, to stir up*, to excite, e. g. στάσιν Acts 24: 5. 21: 30 ἐκινήθη ἡ πόλις ὅλη. — Jos. B. J. 2. 10. 4. Xen. Ag. 1. 37. — Seq. ἐκ τοῦ τόπου, i. q. *to move away, to remove*, trans. Rev. 2: 5. 6: 14. — Jos. Ant. 4. 8. 18. Hdian. 6. 1. 6.

Κίνησις, *εως, ἡ*, (*κινῶ*) *motion*, John 5: 2 τὴν τοῦ ὕδατος κίνησιν. — Diod. Sic. 1. 7. Xen. Ven. 10. 12.

Κίς, *ὁ*, indec. *Κίς*, Heb. כִּישׁ *Kish*, pr. n. of the father of king Saul, Acts 13: 21. Comp. 1 Sam. 9: 1.

Κίχρημι, *f. χήσω*, (i. q. *χράω*, see Butt. §114. p. 307, 308,) *to lend*, trans. Luke 11: 5 χήσόν μοι τρεῖς ἄρτους. — Sept. Ex. 12: 36. Ael. V. H. 14. 10. Xen. Mem. 3. 11. 18.

Κλάδος, *ου, ὁ*, (*κλάω*) *a shoot, sprout, branch*, pp. young and easily broken off. Matt. 24: 32 ὅταν ἦδη ὁ κλάδος αὐτῆς γένηται ἀπαλὸς καὶ τὰ φύλλα ἐκφύγῃ. 13: 32. 21: 8. Mark 4: 32. 13: 28. Luke 13: 19. Sept. for קנמין Jer.

11: 16. Ez. 31: 7. — Ael. V. H. 2. 14. — Trop. and allegor. οἱ κλάδοι *branches for offspring, posterity*, Rom. 11: 16, 17, 18, 19, 21. — Theophr. Char. 5 or 21 κλάδος *Μελιταῖος*. Comp. Sept. *ῥάβδος* Is. 11: 1.

Κλαίω, *f. κλαύσωμαι* Butt. §114, in N. T. fut. κλαύσω Luke 6: 25, comp. Winer § 15; *to weep, to wail, to lament*, implying not only the shedding of tears, but also every external expression of grief.

a) intrans. and absol. Matt. 26: 75 ἐκλαυσε πικρῶς. Mark 14: 72. Luke 6: 21. 7: 13. 8: 52. John 11: 31, 33. 1 Cor. 7: 30. al. Seq. ἐπὶ c. dat. *to weep for or over any one*, Luke 19: 41. ἐπὶ c. acc. Luke 23: 28 μὴ κλαίετε ἐπὶ ἐμοὶ κ. τ. λ. Joined c. ἀλαλάζων Mark 5: 38. c. δορυβαίν Mark 5: 39. c. θρηγνύν John 16: 20. c. κόπτεσθαι Rev. 18: 9. c. ἀολύζων James 5: 1. c. περθεῖν Mark 16: 10. Luke 6: 25. Rev. 18: 15, 19. seq. ἐπὶ αὐτῇ v. 11. Sept. for מָנִיחַ Gen. 33: 4. Num. 14: 1. c. ἐπὶ τινι Judg. 14: 17. 2 Sam. 19: 1. — Eccles. 22: 9, 10. Ael. V. H. 12. 1 init. Xen. Cyr. 2. 2. 13.

b) seq. acc. *to bewweep, to bewail, to lament for*, e. g. the dead, Matt. 2: 18 Παχὴλ κλαίονσα τὰ τέκνα αὐτῆς. So Sept. for מָנִיחַ Gen. 37: 34. Deut. 34: 8. — 1 Macc. 9: 20. Ael. V. H. 6. 1. Xen. Cyr. 5. 2. 32. AL.

Κλάσις, *εως, ἡ*, (*κλάω*) *a breaking*, i. e. act of breaking, e. g. ἐν τῇ κλάσει τοῦ ἄρτου Luke 24: 35. Acts 2: 42. — Theophr. de Caus. Pl. 3. 19 κλάσις ἀμπέλων.

Κλάσμα, *ατος, τό*, (*κλάω*) *fragment, bit*, e. g. of food, Matt. 14: 20. 15: 37. Mark 6: 43. 8: 8, 19, 20. Luke 9: 17. John 6: 12, 13. Sept. for קֶשֶׁת Lev. 2: 6. Judg. 19: 5. קֶשֶׁת 1 Sam. 30: 12. — Diod. Sic. 17. 13. Xen. Ven. 10. 5.

Κλαυδῆ, *ης, ἡ*, *Clauda* or *Claude*, now Gozzo, a small island off the S. W. coast of Crete, Acts 27: 16. — It is also called *Κλαύδος* Ptol. 3. 7. *Gaudos*, Mel. 2. 7. Plin. H. N. 4. 22.

Κλαυδία, *ας, ἡ*, *Claudia*, pr. n. of a christian female, 2 Tim. 4: 21.

Κλαύδιος, *ου, ὁ*, *Claudius*, pr. n. 1. *Tiberius Claudius Nero Germanicus*,

the fifth Roman emperor, successor of Caligula, r. A. D. 41—54. Acts 11: 28. 18: 2. In the fourth year of his reign occurred the famine foretold by Agabus Acts 11: 28; see Jos. Ant. 20. 2. 6. ib. 20. 5. 2. ib. 3. 15. 3. Tac. Ann. 12. 43. Sueton. in Claud. 28. Krebs Obs. in N. T. p. 210. At first he was favourable to the Jews, Jos. Ant. 20. 1. 2; but in his ninth year he banished all the Jews from Rome, Acts 18: 2. Comp. Sueton. in Claud. 25.

2. *Claudius Lysias*, a Roman tribune, *χιλλαρχος*, commanding in Jerusalem, Acts 23: 26.

Κλαυθμός, οὐ, ὁ, (*κλαίω*), *weeping, waiting*, Matt. 2: 18. 8: 12. 13: 42. 50. 22: 13. 24: 51. 25: 30. Luke 13: 28. Acts 20: 37. Sept. for כָּבַד Gen. 45: 2. Ezra 3: 13. Comp. Lob. ad Phr. p. 325.

Κλάω, f. *κλάω*, to break, i. e. to break off or in two, Hom. Il. 11. 584. Diod. Sic. 4. 35. Plut. Romul. 28 med. In N. T. only in the phrase *κλάσαι τὸν ἄρτον*, to break bread, sc. for distribution as preparatory to a meal, the Jewish bread being in the form of thin cakes. Also genr. Matt. 14: 19. 15: 36. Mark 8: 6, 19. Luke 24: 30. Acts 27: 35. So Sept. and Heb. מִן הַלֶּחֶם Jer. 16: 7. comp. Is. 58: 7. — So in the Lord's supper and *agapae*, Matt. 26: 26. Mark 14: 22. Luke 22: 19. Acts 2: 46. 20: 7, 11. 1 Cor. 10: 16. 11: 24. — Act. Thom. § 27, 29. — Metaph. of the body, *σῶμα*, of Christ, as typically broken in the eucharist. 1 Cor. 11: 24 τὸ σῶμα τὸ ὑπὲρ ὑμῶν κείμενον, where the allusion is to the death on the cross. — pp. Jos. B. J. 2. 8. 10.

Κλείς, δῶς, ἡ, acc. *κλεῖν* and *κλειδα*, acc. plur. *κλειδας* and contr. *κλείς*, Buttm. § 44. § 58. Winer § 9. p. 61; a key, for locking and unlocking, in N. T. as the symbol of power and authority. Matt. 16: 19 δώσω σοι τὰς κλείς τῆς βασιλείας τοῦ Θεοῦ, i. e. the power of opening or shutting, of admitting to or excluding from, the kingdom of God. Rev. 3: 7 ὁ ἔχων τὴν κλεῖν τοῦ Δαβὶδ, in the same sense, in allusion to Is. 22: 22 where Sept. τὴν κλεῖδα οἰκου Δαβὶδ for מֶלֶךְ הַמֶּלֶךְ הַמֶּלֶךְ. Rev. 1: 18 τὰς κλείς

τοῦ ᾧδου. 9: 1. 20: 1. Metaph. Luke 11: 52 τὴν κλεῖδα τῆς γνώσεως, key of knowledge, i. e. the means of attaining to true knowledge in respect to the kingdom of God, comp. Matt. 23: 13. — pp. Sept. for פֶּתַח Judg. 3: 25. Artemid. 3. 54. Luc. Tim. 13.

Κλείω, f. *σω*, perf. pass. *κλεισμαι*, aor. 1 pass. *ἐκλείσθην*, for the *σ* see Buttm. § 98. n. 6; to shut, to close, trans.

a) pp. Matt. 6: 6 *κλείσας τὴν θύραν σου*. 25: 10. Luke 11: 7. John 20: 19, 26. Acts 5: 23. 21: 30. Rev. 20: 3. 21: 5. Sept. for חָסַד Gen. 7: 16. Josh. 2: 7. — Hdian. 2. 1. 13. Xen. Cyr. 7. 5. 27. — So of the heavens, ὁ οὐρανός, i. e. the windows of heaven so that no rain can fall, Luke 4: 25. Rev. 11: 6. Comp. Gen. 7: 11. 8: 2. Job 38: 37.

b) metaph. (a) Matt. 23: 13 *κλείετε τὴν θύραν τῶν οὐρ.* to shut up the kingdom of heaven, i. e. wilfully to prevent men from entering, comp. in *Κλείς*. So of authority to exclude or admit, Rev. 3: 7 bis, 8. — (β) 1 John 3: 17 *κλείσαι τὰ σπλάγχνα ἀπὸ τινος*, to shut up one's bowels from any one, i. e. not to let one's compassion flow out, to be hard-hearted. Comp. in *Σπλάγχχνον*.

Κλέμμα, ατος, τό, (*κλέπτω*), theft, Rev. 9: 21. — Dem. 736. 5. Xen. Oec. 14. 5. thing stolen Sept. Ex. 22: 2, 3. Luc. Asin. 19.

Κλέοπας, α, ὁ, *Cleopas*, one of the two disciples to whom Jesus appeared on the way to Emmaus, Luke 24: 18. Different from *Κλωπᾶς* q. v.

Κλέος, εους, τό, (*κλέω* fr. *καλέω*), pp. report, rumour, Hom. Il. 2. 486. Od. 13. 415. In N. T. and genr. fame, renown, glory, 1 Pet. 2: 20. Sept. for שָׁרָף Job 28: 22. — Ael. V. H. 2. 32. Thuc. 2. 45. Xen. Ven. 1. 6.

Κλέπτης, ου, ὁ, (*κλέπτω*), a thief, Matt. 6: 19, 20. 24: 43. Luke 12: 33, 39. John 10: 1. 12: 6. 1 Cor. 6: 10. 1 Thess. 5: 2, 4. 1 Pet. 4: 15. 2 Pet. 3: 10. Rev. 3: 3. 16: 15. Sept. for שָׁרָף Ex. 22: 2. Joel 2: 9. — Eccles. 5: 14. Luc. Asin. 46. Xen. Mem. 3. 1. 6. — Trop. of false teachers, deceivers, who steal men away from the truth, John 10: 8, 10. So Sept. and שָׁרָף Hos. 7: 1.

Κλέπτω, f. κλέψω Matt. 19: 18. Rom. 13: 9, instead of the more usual f. κλέβομαι Buttm. § 113. 4, and n. 7. Winer § 15. p. 80.—*To steal*, absol. Matt. 6: 19, 20 διορύσσουσι καὶ κλέπτουσι. Mark 10: 19. Luke 18: 20. John 10: 10. Rom. 2: 21 bis. Eph. 4: 28 bis. Fut. οὐ κλέψετε as imperat. Matt. 19: 18. Rom. 13: 9, see Winer § 44. 3. Matth. § 498. c. Sept. for כָּלָה Ex. 20: 15. Deut. 5: 19.—Luc. Asin. 41. Xen. Mem. 4. 2. 15. — In the sense of *to steal away, to take by stealth*, seq. acc. as a dead body Matt. 27: 64. 28: 13. So Sept. and כָּלָה 2 Sam. 21: 12.—Hdian. 2. 1. 5.

Κλημα, ατος, τό, (κλάω,) shoot, sprout, branch, i. q. κλάδος, pp. such as are easily broken off; in N. T. only of the vine, shoot, tendril, John 15: 2, 4, 5, 6. Sept. for כִּנְיָה Ez. 12: 6, 7. כִּנְיָה Ez. 15: 2.—Jos. Ant. 2. 5. 2. Xen. Oec. 19. 8.

Κλήμης, εντος, ὁ, Clement, pr. n. of a Christian Phil. 4: 3, not improbably Clemens Romanus.

Κληρονομέω, ὦ, f. ἴσω, (κληρονόμος,) to receive by lot sc. a portion thus distributed, Sept. for כִּנְיָה Num. 26: 55. Josh. 16: 4. Hence, as an inheritance might also be distributed by lot (Ecclus. 14: 15), to inherit, to be heir to any person or thing, in classic writers seq. gen. e. g. of pers. Luc. D. Mort. 9. 4. ib. 11. 3. of thing Dem. 171. 25. Comp. Lob. ad Phryn. p. 129. — In N. T. genr.

a) to inherit, to be heir, absol. Gal. 4: 30 οὐ γὰρ μὴ κληρονομήσῃ ὁ υἱὸς τῆς παιδίσκης μετὰ κ. τ. λ. quoted from Gen. 21: 10 where Sept. for כִּנְיָה, as also Gen. 15: 4. Num. 27: 11.

b) in later usage simply to obtain, to acquire, to possess, seq. acc. in N. T. spoken only of the friends of God as receiving admission to the kingdom of heaven and its attendant privileges. Matt. 5: 5 κληρονομήσουσι τὴν γῆν they shall quietly possess the land i. e. primarily the land of Canaan, but understood in a spiritual sense of the Messiah's kingdom; comp. Sept. and Heb. פָּדָה פָּדָה Ps. 37: 9, 11, 22, 29. 25: 13. Tholuck Bergpred. p. 83 sq. Bibl. Repos. III.

p. 704 sq. So κλ. τὴν βασιλείαν τοῦ θεοῦ Matt. 25: 34. 1 Cor. 6: 9, 10. 15: 50. Gal. 5: 21. κλ. ζωὴν αἰώνιον Matt. 19: 29. Mark 10: 17. Luke 10: 25. 18: 18. ἀφ' ὧν 1 Cor. 15: 50. also Heb. 1: 4, 14. 6: 12. 12: 17. 1 Pet. 3: 9. Rev. 21: 7. Sept. for כִּנְיָ Gen. 15: 7. Deut. 1: 21.—genr. seq. acc. Ecclus. 4: 13. Jos. Ant. 8. 13. 8 κλ. τοῦ Ναβούθου ἀμπελῶνα προῖκα. Diod. Sic. 1. 24. Pol. 2. 27. 5. See Lob. ad Phr. p. 129. Sturz de Dial. Alex. p. 140.

Κληρονομία, ας, ἡ, (κληρονομία q. v.) inheritance, i. e.

a) pp. from one's ancestors, patrimony, Matt. 21: 38. Mark 12: 7. Luke 12: 13. 20: 14. Sept. for כִּנְיָה Num. 27: 7, 8, 9, 10, 11.—Isocr. 393. A. Hdian. 5. 1. 13.

b) genr. portion, possession, espec. the land of Canaan as the possession of the Israelites, Acts 7: 5. Heb. 11: 8. So Sept. and כִּנְיָה Deut. 4: 38. Josh. 11: 23. — Hence trop. of admission to the kingdom of God and its attendant privileges, Acts 20: 32. Gal. 3: 18. Eph. 1: 14, 18. 5: 5. Col. 3: 24. Heb. 9: 15. 1 Pet. 1: 4.

Κληρονόμος, ου, ὁ, (κληρος, νόμομαι,) pp. 'receiving by lot' sc. a portion thus distributed; hence in N. T. and genr. an heir, see above in Κληρονομίω.

a) pp. Matt. 21: 38. Mark 12: 7. Luke 20: 14. Gal. 4: 1. Sept. for כִּנְיָ Jer. 8: 10. 2 Sam. 14: 7.—Ael. V. H. 13. 11. Lysias 907. 5.—Trop. κληρονόμος θεοῦ, heir of God, i. e. a partaker of the blessings which God bestows upon his children, implying admission to the kingdom of heaven and its privileges, Rom. 8: 17 bis. Gal. 4: 7. So Gal. 3: 29 κληρονόμοι sc. τοῦ Ἀβραάμ, heirs of the blessings promised to Abraham.

b) genr. i. q. possessor sc. of any thing received as a portion, possession, e. g. the kingdom of heaven etc. Rom. 4: 13, 14. Tit. 3: 7. Heb. 1: 2. 6: 17. 11: 7. James 2: 5.

Κληρος, ου, ὁ, (prob. fr. κλάω,) lot, i. e.

a) pp. a lot, die, any thing used in determining chances, comp. Potter's Gr. Antiq. I. p. 333. E. g. κληρον βάλλειν, Engl. to cast lots, Matt. 27: 35 bis.

Mark 15: 24. Luke 23: 34. John 19: 24. Acts 1: 26 bis ἔδωκαν κλήρους . . . καὶ ἔπεισεν ὁ κληρὸς. Sept. for לְרִיב Ps. 22: 19. Neh. 10: 34. Jon. 1: 7.—Luc. Hermet. 40. Hom. Il. 7. 175. ἐν κλήρῳ by lot Xen. Ath. 1. 2.

b) meton. lot, i. e. part, portion sc. as assigned by lot, Acts 8: 21 οὐκ ἔστι σοι μερίς οὐδὲ κλήρος ἐν τῷ λόγῳ τούτῳ. So Sept. and לְרִיב Deut. 10: 9. 12: 12. (Jos. Ant. 4. 7. 5.) So of an office to which one is appointed by lot or otherwise, Acts 1: 17, 25 λαβεῖν τὸν κληρὸν τῆς διακονίας, comp. v. 26.—Hence genr. portion, possession, heritage, trop. Acts 26: 18 κληρὸν ἐν τοῖς ἡγιασμένοις. Col. 1: 12. Plur. id. 1 Pet. 5: 3 μηδ' ὡς κατακυριεύοντες τῶν κληρῶν, not as lordling it over the possessions, heritage, sc. of God or Christ, the church.—Wisd. 5: 5. So pp. κληροὶ estates, lands, Hdot. 1. 76. ib. 9. 94. sing. Ael. V. H. 12. 61.

Κληροῶ, ᾧ, f. ὠσα, (κληρὸς,) to cast lots Hdot. 1. 94. Mid. to acquire by lot Xen. Cyr. 1. 6. 46. — In N. T. only Mid. κληροῦμαι, οὔμαι, genr. to obtain, to receive, absol. Eph. 1: 11 ἐν ᾧ καὶ ἐκληρώθημεν . . . εἰς τὸ εἶναι ἡμᾶς κ. τ. λ. i. q. through whom we have attained to be etc. through whom it has been granted us.—Act. Thom. § 24 ἵνα κληρωθῶ ἀξίως γενέσθαι κ. τ. λ. Ael. H. An. 1. 13. Alciph. 3. ep. 49.

Κληῖς, εως, ῆ, (καλῖς,) a call, i. e. summons Xen. Cyr. 3. 2. 14. invitation to a banquet 3 Macc. 5: 14. Xen. Conv. 1. 7. Hence in N. T. trop. a call, invitation sc. to the kingdom of God and its privileges, i. e. that divine call by which Christians are introduced into the privileges of the gospel. Rom. 11: 29 ἡ κλησίς τοῦ Θεοῦ. Eph. 4: 1. Phil. 3: 14. 2 Thess. 1: 11. 2 Tim. 1: 9. Heb. 3: 1. 2 Pet. 1: 10. Eph. 1: 18 et 4: 4 ἡ ἐλπίς τῆς κλησίως, i. e. the hope which the Christian's call permits him to cherish.—Clem. Alex. Strom. 6. 17. — So 1 Cor. 1: 26 βλέπετε τὴν κλήσιν ὑμῶν, i. e. the manner of your call, how ye were called. So too 1 Cor. 7: 20 ἕκαστος ἐν τῇ κλήσει ἣ ἐκληθή, ἐν ταύτῃ μείντω, i. e. as he was called, so let him remain. Others here compare Dion. Hal. Ant. 4. 18 κλήσεις i. q. classes, sub-

divisions of the Roman people; but this was neither a Greek nor Hellenistic use of the word.

Κλητός, ῆ, ὄν, (καλῖς,) called, invited, e. g. to a banquet, Sept. for אֱרִיךְ 1 K. 1: 41, 49. Aeschin. 50. 1. Hence in N. T. trop. called, invited, sc. to the kingdom of heaven and its privileges, genr. Matt. 20: 16 et 22: 14 πολλοὶ γὰρ εἰσι κλητοὶ, ὀλιγοὶ δὲ ἐκλεκτοί. Also emphat. of those who have obeyed this call, i. q. saints, Christians, Rom. 1: 6, 7 κλητοὶ Ἰησοῦ κ. . . κλητοὶ ἁγίῳ. 8: 28. 1 Cor. 1: 2, 24. Jude 1. Rev. 17: 14. Comp. Heb. אֱרִיךְ Is. 48: 12.—In the sense of appointed, chosen, sc. to any office, see in Καλῖς no. 1. e. Rom. 1: 1 et 1 Cor. 1: 1 κλητός ἀπόστολος, comp. Gal. 1: 15.

Κλίβανος, ου, ὁ, an oven, sc. for baking bread, Matt. 6. 30. Luke 12: 28. Sept. for Heb. קִיבָּן Ex. 8: 3. Lev. 26: 26.—Hdot. 2. 92. Artemid. 2. 10. The Attic form was κρίβανος, Lob. ad Phr. p. 179. Sturz de Dial. Alex. p. 176.—The Heb. קִיבָּן, Gr. κλίβανος, was a large round pot of earthen or other materials, two or three feet high, narrowing towards the top; this being first heated by a fire made within, the dough or paste was spread upon the sides to bake, thus forming thin cakes. See Calmet art. Bread p. 208. Jahn §140. Harmar's Obs. I. p. 401 sq.

Κλίμα, ατος, τό, (κλίνω,) inclination, declivity, Jos. Ant. 14. 15. 2. Pol. 2. 16. 3 κλίμα τῶν ὀρεῶν. So of the supposed inclination of the heavens towards the poles in ancient geography, whence the northern hemisphere was divided into seven κλίματα, climates, by lines parallel to the equator, Vitruv. 1. 1. Comp. Rees' Cyclop. art. Climate.—Hence in N. T. and genr. climate, i. e. clime, region, Gal. 1: 21 εἰς τὰ κλίματα τῆς Συρίας. Rom. 15: 23. 2 Cor. 11: 10. — Pol. 5. 44. 6. Jos. B. J. 5. 12. 2. Hdian. 2. 11. 8.

Κλίνη, ης, ῆ, (κλίνω,) a bed, couch, any thing on which one lies, reclines, etc. For the Hebrew beds, see Jahn § 40. Calmet art. Bed. In N. T. a) genr. and only of the sick, Mark 7:

30 et Rev. 2: 22 see in Βάλλω b. So Sept. and קַטַּץ Gen. 48: 2. 49: 3. genr. 2 Sam. 4: 7. 1 K. 17: 19.—Luc. Asiu. 3. Diod. Sic. 4. 59. Xen. Cyr. 5. 2. 15.—Of a bed in which the sick are borne, Matt. 9: 2, 6. Luke 5: 18. Acts 5: 15. Comp. Sept. and קַטַּץ Cant. 3: 7.—So of a bed or bier for the dead Jos. Ant. 7. 1. 6. Hdtan. 4. 2. 3 sq.

b) σπῶς, a couch, sofa, divan, for sitting or reclining. Luke 17: 34 ἵσονται δύο ἐπὶ κλίνης μιᾶς, i. e. two persons shall be sitting or reclining together; comp. the expression in Matt. 24: 40, and see below. Mark 4: 21. 7: 4. Luke 8: 16. So Sept. and קַטַּץ Am. 6: 4, comp. 3: 12.—Or, in all these passages κλίνη may be taken in the sense of triclinium, i. e. the couch or sofa on which the ancients reclined at meals, see in Ἀνάσκειναι no. 2. So Sept. and קַטַּץ Esth. 7: 8. Ez. 23: 41.—Ael. V. H. 12. 51. Xen. Cyr. 8. 8. 16. ἐπὶ τῇ κλίνῃ Luc. de Merc. Cond. 17. Tox. 28.

Κλινίδιον, ου, τό, (dimin. fr. κλί-νη,) a little bed, Luke 5: 19, 24, comp. v. 18 where it is κλίνη.—Dion. Hal. Ant. 7. 68. Plut. Coriolan. 24. Comp. Lob. ad Phryn. p. 180.

Κλίνω, f. νῶ, perf. κέκλινα, to incline, trans. i. e. to bend any thing from a straight position, whether downwards or horizontally.

a) genr. to bow, e. g. τὸ πρόσωπον εἰς τὴν γῆν in reverence Luke 24: 5. τὴν κεφαλὴν as one dying John 19: 30, or genr. to recline or lay the head sc. for rest Matt. 8: 20. Luke 9: 58. Comp. Sept. and קַטַּץ Ps. 144: 5. 2 K. 19: 16.—Diod. Sic. 15. 32. Xen. Eq. 5. 5.—Intrans. to incline oneself, (comp. in ἄγω no. 3,) spoken of the day as declining, Luke 9: 12. 24: 29 πέλειαν ἡ ἡμέρα. So Sept. for קַטַּץ Judg. 19: 11 קַטַּץ Judg. 19: 8. קַטַּץ Jer. 6: 4.—Arr. Alex. M. 3. 4. 4 ἐγκλινάμενος δὲ τοῦ ἡλίου εἰς ἑσπέραν. Hdot. 4. 181 ἀποκλίνω.

b) i. q. Lat. inclinare aciem, i. e. in military language, to make give way, to rout. Heb. 11: 34 παρεμβολὰς ἀλλοτρίων ἐκλιναν.—Jos. Ant. 14. 15. 4. Hom. Il. 5. 37. Pol. 1. 27. 8.

Κλίσια, ας, ἡ, (κλίνω,) pp. 'place where one may recline or rest,' hence

λυτ, tent, Hom. Od. 16. 1. Il. 1. 322. triclinium, i. e. couches, for reclining at a meal Pind. Pyth. 4. 237. a table-party, company reclining around a table, Jos. Ant. 12. 2. 11. Hence in N. T. accus. κλισίας adverbially, by table-parties, in companies. Luke 9: 14 κατακλίετε αὐτοὺς κλισίας ἀνὰ πενήκοντα. Comp. Buttm. § 115. 4. Herm. ad Vig. p. 882.

Κλοπή, ῆς, ἡ, (κλέπτω,) theft, Matt. 15: 19. Mark 7: 22. Sept. for inf. of כָּלַץ Gen. 40: 15.—Ecclesi. 41: 19. Xen. Cyr. 1. 2. 6.

Κλύδων, ωνος, ὁ, (κλύω to dash,) pp. a dashing of the sea, surge, billows, Luke 8: 24. James 1: 6. Sept. for קַטַּץ Jon. 1: 4, 11, 12.—Jos. Ant. 9. 10. 2. Pol. 1. 27. 4. Diod. Sic. 3. 21.

Κλυδωνίζομαι, f. ἵσμαι, depon. (κλύδων,) to surge, to be tossed in billows, trop. to fluctuate. Eph. 4: 14 κλυδωνιζόμενοι παντὶ ἀνέμῳ διασασσάμενοι. Sept. for קַטַּץ Is. 57: 20.—Jos. Ant. 9. 11. 3 ὁ δῆμος ταρασσόμενος καὶ κλυδωνιζόμενος. Aristaeen. 1. ep. 27.

Κλωπῆς, ᾶ, ὁ, Clotas, John 19: 25, elsewhere called Alphæus, see in Ἀλφαῖος no. 1.

Κνήθω, Att. κνάω, f. κνήσω, to rub, to scratch, Mid. κνήσασθαι τὸ οὖς to scratch one's own ear Luc. bis Acc. 1. τὴν κεφαλὴν Plut. Pomp. 48 ult. Hence to tickle, Anthol. Gr. III. p. 86. 8, εἰς γὰρ ἀμοιβὴν, ὡς λέγεται, κνήθειν οἰδω ὄνος τὸν ὄνον.—In N. T. only Pama. to be tickled, to feel an itching, trop. 2 Tim. 4: 3 κνηθόμενοι τὴν ἀκοήν, lit. being tickled, itching, as to the ears, i. e. having an itching to hear something pleasing. So Hesych. κνηθόμενοι τὴν ἀκοήν ζητοῦντες τι ἀκοῦσαι καθ' ἡδονήν. For the accus. see Buttm. § 134. 6. Winer § 32. 5. On the form κνήθω see Buttm. § 112. 11. Lob. ad Phr. p. 254.—So κνήσις ὥτων Plut. VI. p. 638. 4. ed. Reiske.

Κνίδος, ου, ἡ, Onidus or Onidus, a town and peninsula of Doris in Caria, jutting out from the S. W. part of Asia Minor between the islands of Rhodes and Cos, celebrated for the worship of Venus. Acts 27: 7.—Strabo XIV. p. 965.

C. Pñ. H. N. 36. 15. Hom. Od. I. 30. 1.

Κοδραντης, ου, δ, i. q. Lat. *quadrans*, the fourth part of an *as*, ἀσσάριον, q. v. It was a small brass coin, equal to two λέντα, i. e. nearly to two-fifths of one cent. Matt. 5: 26. Mark 12: 42. See in Ἀσσάριον. Jahn § 117. Adani's Rom. Ant. p. 492.

Κοιλία, ας, ἡ, (κοῖλος hollow,) the belly, e. g. the exterior, Sept. for קִיבָּ Judg. 3: 21. Pol. 39. 2. 7. In N. T. only of the interior, viz.

a) genr. the belly, the bowels, as the receptacle of food, put as often in Engl. for the stomach, either in men or animals, Matt. 12: 40 ἐν τῇ κοιλίᾳ τοῦ κήτους. 15: 17. Mark 7: 19. Luke 15: 16 γεμίσαι τὴν κοιλίαν αὐτοῦ. Rom. 16: 18. 1 Cor. 6: 13 bis, βρώματα τῇ κοιλίᾳ κ. τ. λ. Phil. 3: 19. Rev. 10: 9, 10. Sept. for קִיבָּ Jon. 2: 2. Num. 5: 22. Ps. 22: 15. — Luc. Cynic. 6. Hdian. 1. 17. 23. Thuc. 2. 49.

b) from the Heb. by synecd. for the womb. Matt. 19: 12 ἐκ κοιλίας μητρός. Luke 1: 15, 41, 42, 44. 2: 21. John 3: 4. Acts 3: 2. 14: 8. Gal. 1: 15. As personified, put for the woman herself, Luke 11: 27. 28: 29. So Sept. and קִיבָּ Gen. 25: 24. Is. 44: 2. קִיבָּ Gen. 25: 23. Ruth 1: 11. for קִיבָּ Job 3: 11. 10: 18.

c) trop. from the Heb. for the inward part, the inner man, as in Engl. the breast, the heart. John 7: 38 ποταμοὶ ἐκ τῆς κοιλίας αὐτοῦ κ. τ. λ. So Sept. and קִיבָּ Job 15: 35. Prov. 20: 27. קִיבָּ Ps. 40: 9.

Κοιμάω, ὦ, f. ἤσω, (kindr. with καίμαι,) to make sleep, to put to sleep, Hom. II. 14. 236. trop. ib. 12. 261. — Hence in N. T. and genr. Pass. κοιμάομαι, ὦμαι, with fut. Mid. ἴσομαι, to fall asleep, to sleep, intrans.

a) pp. Matt. 28: 13. Luke 22: 45 κοιμηθέντες ἀπὸ τῆς λύπης. John 11: 12. Acts 12: 6. Sept. for קָם Is. 5: 27. קָם Ruth 3: 8. 1 Sam. 3: 13. — Ael. V. H. 9. 24. Xen. Mem. 4. 5. 9.

b) spoken of the sleep of death, for to die, to be dead. Matt. 27: 52. John 11: 11. Acts 7: 60 τοῦτο εἰπὼν ἐκοιμήθη. 13: 36. 1 Cor. 7: 39. 11: 30. 15: 6, 18, 20, 51. 1 Thess.

4: 13, 14, 15. 2 Pet. 3: 4. Sept. often for קָם 1 K. 2: 10. 11: 43. Is. 43: 17. — 2 Macc. 12: 45. Hom. II. 11: 241. Soph. Electr. 509.

Κοιμησις, εως, ἡ, (κοιμία,) a sleeping, sleep, meton. rest, repose, John 11: 13. — Eccles. 46: 19. 48: 14.

Κοινός, ἡ, ὅν, common, i. e.

a) pp. pertaining equally to all. Acts 2: 44 εἶχον ἅπαντα κοινά. 4: 32. Tit. 1: 4. Jude 3. — Wisd. 7: 3. Diod. Sic. 1. 1. Xen. An. 3. 1. 43.

b) in the Levitical sense, 'not permitted by the Mosaic precepts,' and therefore common, not sacred; hence i. q. ceremonially unlawful, unholy, profane. Mark 7: 2 κοιναῖς χερσὶ τοῖς ἰστέν ἀνέπτοις. Acts 10: 14 οὐδέποτε ἐφαγον πᾶν κοινὸν ἢ ἀκάθαρτον. v. 28. 11: 8. Rom. 14: 14 ter. — 1 Macc. 1: 47, 62. Jos. Ant. 13. 1. 1 κοινὸν βίον. — Trop. under the gospel dispensation, unholy, unconsacrated. Heb. 10: 29 τὸ αἷμα τῆς διαθήκης κοινὸν ἡγασάμενος, i. e. unconsecrated and therefore having no atoning efficacy. Rev. 21: 27 in later edit. Others, polluted.

Κοινωνία, ὦ, f. ὦσω, (κοινός,) to make common, to communicate with others, Pol. 8. 18. 1. Thuc. 1. 39. — In N. T. in the Levitical sense, to make common, i. e. to render unlawful, unholy, unclean, to defile, ceremonially, c. acc. Matt. 15: 11 bis, 18, 20 bis, τὰ κοινοῦντα τὸν ἄνθρ. κ. τ. λ. Mark 7: 15 bis, 18, 20, 23. Heb. 9: 13. So to regard as common, to call unclean, Acts 10: 15. 11: 9. — Hesych. μὴ κοινον· μὴ ἀκάθαρτον λέγε. — Hence genr. to profane, to desecrate, to pollute, Acts 21: 28 τὸν ἅγιον τόπον. absol. Rev. 21: 27 in text. rec.

Κοινωνέω, ὦ, f. ἤσω, (κοινωνός,) to be partaker of or in any thing, with any person, i. e. to share in common.

a) of things, seq. gen. to partake of any thing. Heb. 2: 14 κοινωνήτης σαρκὸς καὶ αἵματος. Comp. Buttm. § 132. 4. 2. c. Winer § 30. 5. a. — 2 Macc. 5: 20. Hdian. 3. 10. 15. Xen. Mem. 2. 6. 22. — Seq. dat. to partake in any thing. Rom. 15: 27 εἰ γὰρ τοῖς πνευματικοῖς αὐτῶν κοινωνήσαν τὰ ἔθνη. 1 Tim. 5: 22. 1 Pet. 4: 13. 2 John 11. Rom. 12: 13

ταῖς χρεαῖς τῶν ἁγίων κοινωνοῦντες, *sharing in the necessities of the saints*, i. e. aiding them. — c. dat. Wisd. 6: 25. Plut. Arat. 8. Dem. 1436. 11.

b) of persons, to *partake with any one*, seq. dat. et *en*, Gal. 6: 6 *κοινωνεῖτω δι' ὃ κατηχοῦμενος τὸν λόγον τῷ κατηχοῦντι ἐν πᾶσιν ἀγαθοῖς*, *let him that is taught share with his teacher in all good things*, i. e. let him communicate to his teacher of his good things. c. *eis* Phil. 4: 15. — c. dat. of pers. et gen. Pol. 2. 42. 5. Ael. V. H. 3. 17. c. dat. et *eis* Act. Thom. § 26.

Κοινωνία, ας, ἡ, (κοινωνία,) *act of partaking, sharing*, i. e.

a) *participation, communion, fellowship*, Acts 2: 42. 1 Cor. 1: 9. 10: 16 bis, οὐχὶ *κοινωνία τοῦ αἵματος* . . . κ. τοῦ σώματος τοῦ Χρ. 2 Cor. 6: 14. 8: 4 κ. τῆς διακονίας, *part, share in transmitting this alms*. 13: 13 κ. τοῦ ἁγίου πνεύματος. Gal. 2: 9 δεξιὰ *κοινωνίας* *right hand of fellowship*, the pledge of communion etc. Eph. 3: 9 in text. rec. Phil. 1: 5 κ. ὑμῶν *eis* τὸ εὐαγγέλιον, i. e. your participation in the gospel, accession to it. 2: 1. 3: 10. Philem. 6. 1 John 1: 3 bis, 6: 7. — Jos. Ant. 2. 5. 1 κ. τῆς ὁμοίας συμφορᾶς. Hdian. 8. 2. 11. Ael. V. H. 14. 14.

b) *communication, distribution*, *genr.* Hdian. 1. 10. 3. In N. T. *meton.* for *contribution*, collection of money in behalf of poorer churches, Rom. 15: 26. 2 Cor. 9: 13. Heb. 13: 16. — Phavor. *κοινωνία* ἡ ἐλεημοσύνη.

Κοινωνικός, ῆς, ὄν, (κοινωνός,) *communicative*, i. e. social Pol. 2. 41. 1. In N. T. *communicating*, i. e. ready to give, *liberal*, 1 Tim. 6: 18. — Luc. Timon. 56 πρὸς ἄνδρα, οἷόν σε, ἀπλοῦκόν καὶ τῶν ὄντων κοινωνικόν. M. Antonin. 7. 52.

Κοινωνός, οῦ, ὁ, ῆς, (κοινός,) a *partaker, partner, companion*, absol. 2 Cor. 8: 23 ὑπὲρ Τίτου, *κοινωνός ἐμός*. Philem. 17. — Ecclus. 41: 18. Hdian. 2. 8. 5. — Seq. gen. of pers. of whom one is the companion, *with whom he partakes in any thing*, Matt. 23: 30. 1 Cor. 10: 20. Heb. 10: 33. (Sept. for חֵבֶר Is. 1: 23. Hdian. 4. 14. 4.) Seq. dat. of pers. to or *with whom* one is partner, Luke 5:

10 *κοινωνοὶ τῷ Σίμωνι*. Comp. in Εἰμί II. e. — Seq. gen. of thing, 1 Cor. 10: 18 *κοινωνοὶ τοῦ θυσιαστηρίου* i. e. of the victims sacrificed. 2 Cor. 1: 7. 1 Pet. 5: 1. 2 Pet. 1: 4. — Ecclus. 6: 10. Hdian. 1. 8. 6. Xen. Mem. 2. 6. 24, 26.

Κοίτη, ῆς, ἡ, (κείμε,) a *lying down*, sc. for rest or sleep, Hdot. 1. 10 ἀφ' τῆς *κοίτης* *bed-time*. Hence *genr.* and in N. T.

a) *place of repose, bed*, Luke 11: 7 τὰ παιδία μετ' ἐμοῦ *eis* τὴν *κοίτην*. — Jos. Ant. 6. 4. 2. Pol. 4. 57. 9. Xen. Mag. Eq. 11. 7. — Spoken of the marriage-bed, *meton.* for marriage itself, Heb. 13: 4. — Jos. Ant. 2. 4. 5. Plut. de Fluv. p. 18 μὴ θάλων *μαλινῶν τὴν κοίτην τοῦ γενησάντος*.

b) a *lying with a woman, cohabitation*, whether lawful or unlawful. Rom. 13: 13 περιπατήσωμεν . . . μὴ *κοίταις*, i. e. not in lewdness. Sept. for מִשְׁכָּב Lev. 18: 22. Num. 31: 17, 18, 35. — Wisd. 3: 13, 16. Pind. Pyth. 11. 39. Eurip. Hippol. 154. — Hence from the Heb. *meton.* for *seed, semen*, as necessary for conception. Rom. 9: 10 ἐξ ἑνὸς *κοίτην* ἔχευσα, i. e. having conceived by one etc. So Sept. ἐξ ἰδωκίς τις τὴν *κοίτην* αὐτοῦ ἐν σοὶ for Heb. מִשְׁכָּב בְּחַן Num. 5: 20. Lev. 18: 23. more fully Sept. δίδόναι *κοίτην* σπέρματος for Heb. מִשְׁכָּב בְּחַן Lev. 18: 20. Also Sept. *κοίτη* σπέρματος for מִשְׁכָּב בְּחַן Lev. 15: 16 sq. 31. 22: 4.

Κοιτών, ὄνος, ὁ, (κοίτη,) a *bed-chamber*, Acts 12: 20 ὁ ἐπὶ τοῦ *κοιτῶνος* τοῦ βασιλέως i. e. the king's chamber attendant, valet-de-chambre; see in Βλάστος. Sept. for מִשְׁכָּב Ex. 8: 3. מִשְׁכָּב חֲרָר 2 Sam. 4: 7. — Luc. Asin. 2. Dioid. 8. 11. 69. Not used by the best writers, Lob. ad Phryn. p. 252 sq.

Κόκκινος, ης, ὄν, *adj.* from κόκκος pp. grain, kernel, and also the coccus *ilicis* of Linn. or *kermes*, a small insect found adhering to the shoots of a species of oak, quercus coccifera, in Spain and western Asia, in the form of smooth reddish-brown or blackish grains, about the size of a pea. These grains or berries, as they were thought to be, were used by the ancients for dyeing a crim-

son or deep scarlet colour; but have been superseded in modern times by the cochineal insect, *coccus cacti*, which gives a more brilliant but less durable colour; see Rees' Cyclop. art. *Coccus* *ilicis*, and *Kermes*. Plin. H. N. 9. 41. ib. 16. 8. ib. 22. 2.—Hence κόκκινος, *coccus-dyed, crimson*, Matt. 27: 28 *χλαμύδα κοκκίνην*, for which in Mark 15: 17 *πορφύραν*. Heb. 9: 19. Rev. 17: 3, 4. 18: 12, 16. Sept. for *ῥαζήν* Ex. 25: 4. 28: 5. *רָצָה* Josh. 2: 18, 21.—Plut. ed. R. VI. p. 546. 8.

Κόκκος, ου, ὁ, a kernel, grain, seed. Matt. 13: 31 κ. *σινάπης*. 17: 20. Mark 4: 31. Luke 13: 19. 17: 6. John 12: 24 κ. *τοῦ σίτου*. 1 Cor. 15: 37.—Hdot. 4. 143. See also in *Κόκκινος*.

Κολάζω, f. ἀσμαι, (κόλος, κολοβός, i. q. poet. κολών,) pp. to mutilate, to prune sc. trees, *κολάζειν τὰ δένδρα* Theophr. de caus. Plant. 5. 9. 11. trop. *to correct, to moderate*, Ael. V. H. 11. 3. Plut. ed. R. VIII. p. 312. 8. Xen. Oec. 20. 12.—Hence in N. T. and genr. *to discipline, to punish*, c. acc. Acts 4: 21 *πῶς κολάσονται αὐτόν*. 2 Pet. 2: 9 *κολαζόμενους τηρεῖν* i. e. *to reserve as subject to punishment*, see Winer § 46. 5. p. 290. Buttm. § 144. 3. Matth. § 566. 6.—2 Macc. 6: 14. Hdian. 3. 5. 13. Xen. Mem. 3. 13. 4.

Κολακεία, ας, ἡ, (κολάζω, flatterer,) flattery, adulation, 1 Thess. 2: 5.—Jos. B. J. 4. 4. 1. Hdian. 1. 1. 3. Dem. 1099. 9.

Κόλασις, εως, ἡ, (κολάζω,) pp. mutilation, pruning, e. g. κόλασις τῶν δένδρων Theophr. de caus. Plant. 2. 4. 4. In N. T. *punishment*, Matt. 25: 46 *εἰς κόλασιν αἰώνιον*. 1 John 4: 18 see in *Ἔχω* c. α.—Wisd. 16: 2, 24. Ael. V. H. 7. 15. Diod. Sic. 1. 77 pen.

Κολασσαί, see Κολοσσαί

Κολαφίζω, f. ἴσω, (κόλαφος, κολάπτω,) to strike with the fist, to buffet, c. acc. Matt. 26: 67 et Mark 14: 65 *ἐκολάφισαν αὐτόν*. Hence genr. *to buffet, to maltreat*, 1 Cor. 4: 11. 2 Cor. 12: 7. 1 Pet. 2: 20.—Test. XII Patr. 708 *κολαφίζει τὰ τέκνα*. Unknown to the Attics, who used *κορυμβίζω*, Lob. ad Phryn. p. 175.

Κολλάω, ᾧ, f. ἴσω, (κόλλα glue,) to glue together, to make cohere, Luc. quom. Hist. conscr. 51. Diod. Sic. 2. 58.—In N. T. Mid. *κολλάομαι, ὦμαι, aor. 1 pass. ἐκολλήθην* with mid. signif. Buttm. § 136. 2, *to adhere, to cleave to*, pp. of things, seq. dat. Luke 10: 11 *τὸν κονιορτὸν τὸν κολληθέντα ὑμῖν*. Rev. 18: 5 in constr. praegn. in later edit. Sept. for *ῥαζή* Ps. 102: 6. Job 29: 10.—Anthol. Gr. I. p. 231.—Trop. of persons, *to join oneself unto, c. dat. of thing, e. g. τῷ ἄρματι, to follow, to accompany*, Acts 8: 29. *τῷ ἀγαθῷ, to cleave to*, Rom. 12: 9. Sept. and *ῥαζή* 2 K. 3: 3. Seq. dat. of pers. e. g. *to become a servant to any one* Luke 15: 15. *to follow, to cleave to, e. g. τῇ πόρῃ* 1 Cor. 6: 16. (Ecclus. 19: 2.) *τῷ κυρίῳ* v. 17. Sept. and *ῥαζή* 2 K. 18: 6. *to follow the side or party of any one, to associate with*, Acts 5: 13. 9: 26. 10: 28. 17: 34. Sept. and *ῥαζή* 2 Sam. 20: 2.—1 Macc. 3: 2. 6: 21. Plut. ed. R. VI. p. 355. 3.

Κολλούριον or *κολλύριον, ου, τό, (dimin. of κολλύρα a coarse bread or cake,) pp. a small cake, cracker*, Sept. for *κολλύριον* 1 K. 14: 3 in Cod. Alex. In N. T. *collyrium, eye-salve*, resembling the dough of the κολλύρα, Rev. 3: 18.—Arr. Epict. 3. 21. 21. Luc. Alex. 21 bis *κολλυρίον σκιναστὸν δὲ τοῦτο ἴστιν ἐκ πίττης Βρυτίας, καὶ ἀσφάλτου, καὶ λίθου τοῦ διαφανοῦς τετριμμένου, καὶ κηροῦ, καὶ μαστίχης, κ. τ. λ.* Other kinds are described in Cels. de Med. 6. 2 sq. ib. 7. 4. Dioscor. 1. 2.

Κολλυβιστής, οῦ, ὁ, from κόλυβος a small coin, change, Aristoph. Pax 1196, 1200 οὐδὲ κολλύβου, where Schol. *εἶδος εἰτελοῦς νομισματος ἀντὶ τοῦ οὐδὲ ὀβολοῦ*. Also *agio*, premium of exchange, *ἡ ἀργυρίου ἀλλαγὴ* Poll. Onom. 3. 9. ib. 7. 30. Cic. Verr. III. 78. as also Rabb. *קֹלְבִּיטָה* Buxt. Lex. Chald. 2032.—Hence *κολλυβιστής, a money-changer, broker, i. q. κερματιστής*, Matt. 21: 12. Mark 11: 15. John 2: 15. They had their seats in the outer court of the temple, see in *Κερματιστής*. Comp. Adam's Rom. Ant. p. 501.—Lysias Fragm. 34 ult. The grammarians condemn this word, Lob. ad Phr. p. 440.

Κολλύριον, see *Κολλοβριον*.

Κολοβώω, ὦ, f. ὠσω, (κολοβός mutilated, fr. κόλος,) to mutilate, trans. Sept. 2 Sam. 4: 12. Diod. Sic. 1. 78 pen. — In N. T. trop. of time, to cut off, to shorten, Pass. Matt. 24: 22 bis, et Mark 13: 20 κολοβωθήσονται αἱ ἡμέραι. So Heb. חסר Prov. 10: 27, Sept. ὀλιγοθήσονται.

Κολοσσαί or **Κολασσαί**, ὠν, αἱ, *Colosse*, a city of Phrygia Major, situated near the junction of the Lycus with the Meander, and not far from Hierapolis and Laodicea. With these cities it was destroyed by an earthquake about A. D. 65. A modern village near the site is called *Konos*. See Rosenm. Bibl. Geogr. I. ii. p. 204, 228. — Col. 1: 2.

Κολοσσαεύς, εως, ὁ, plur. *Κολοσσαῖς*, *Colossians*, only in the spurious subscription to the epistle.

Κόλπος, ου, ὁ, the bosom, i. e.

a) pp. the front of the body between the arms; hence John 13: 23 ἀνακλινόμενος ἐν τῷ κόλπῳ τοῦ Ἰησοῦ, reclining on Jesus' bosom, i. e. next to him on the triclinium at supper, so that his head was opposite to Jesus' bosom; comp. in Ἀνάκειμαι no. 2. Adam's Rom. Ant. p. 436. Calmet art. *Eating*. — Lat. in sinu recumbo Plin. Ep. 4. 22. — Trop. to be in or on the bosom of any one, i. q. to be in his embrace, to be cherished by him as the object of intimate care and dearest affection, comp. in Engl. bosom-friend etc. John 1: 18 ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς, i. q. ὁ μονογενὴς υἱός. So Luke 16: 22 εἰς τὸν κόλπον τοῦ Ἀβραάμ, and v. 23 Αἰζῶμεν ἐν τοῖς κόλποις [comp. Engl. embraces] αὐτοῦ, i. e. in near and intimate communion with Abraham, as being one of his beloved children. So Josephus de Macc. § 13 [4 Macc. 13: 16] οὕτω γὰρ θανόντας, ἡμᾶς Ἀβραάμ καὶ Ἰσαάκ καὶ Ἰακώβ ὑποδέχονται εἰς τοὺς κόλπους αὐτῶν. Comp. Lightfoot Hor. Heb. in loc. Sept. ἡ γυνὴ ἐν τῷ κόλπῳ σου for Heb. חֶמְלָהּ עִמָּךְ Deut. 13: 7. 28: 54, 56. comp. 2 Sam. 12: 3, 8. Is. 40: 11. — Eccles. 9: 1. Anthol. Gr. II. p. 75. IV. p. 129. Plut. Cato Min. 33 ult. Γαστήριον, ἐκ τῶν

Παρτήριον κόλπον ἀνδρῶν. Comp. Cic. ad Div. 14. 4 "tu vero sis in sinu semper et complexu meo." — Others refer Luke 1. c. to a banquet in the kingdom of heaven, comp. Matt. 8: 11. Luke 13: 28, see in Ἀνακλίνω b. But the scene is here laid in ἔδης, and not in the Messiah's kingdom.

b) the bosom of an oriental garment, which falls down over the girdle, and is often used for carrying things, as a sort of pocket. Luke 6: 38 δέσονται εἰς τὸν κόλπον ὑμῶν. So Sept. and רִמָּה Is. 65: 6. Jer. 32: 18. — Hom. Od. 15. 469. Pol. 3. 33. 2. Hdtot. 6. 125. Comp. Hor. Sat. 2. 3. 171. Liv. 21. 18 "tunc Romanus, sinu ex toga facto, etc."

c) put for a bay, gulf, inlet of the sea, Acts 27: 39. — Jos. Ant. 3. 1. 5. Hdian. 8. 1. 12. Xen. H. G. 6. 2. 9.

Κολυμβάω, ὦ, f. ἴσω, to swim, Acts 27: 43. — Hieroel. Facet. 1. Anthol. Gr. III. p. 41. 1. Moeris p. 267 πῆν καὶ ῥήγεσθαι, Ἀττικῶς κολυμβᾶν, Ἑλληνικῶς.

Κολυμβήθρα, ας, ἡ, (κολυμβάω,) pp. swimming-place, hence pool, pond, any reservoir of water for swimming, bathing, fish, etc. e. g. genr. ἡ κολ. τοῦ Σιλωάμ John 9: 7, 11. a healing bath or pool, see Βηθεσδα, John 5: 2, 4, 7. Sept. for בֵּית־הֶסֶד 2 K. 18: 17. Neb. 2: 14. Is. 7: 3. — Jos. Ant. 15. 3. 3. Diod. S. 11. 25.

Κολωνία, ας, ἡ, Lat. colonia, i. e. a Roman colony, Acts 16: 12. Philippi is here so called, because Augustus had colonized thither many of the partizans of Antony, Dio Cass. 51. 4. p. 445. Kuinoel in loc. Comp. Adam's Rom. Ant. p. 72 sq.

Κομάω, ὦ, f. ἴσω, (κόμη,) to have long hair, to wear the hair long, 1 Cor. 11: 14, 15. — Jos. Ant. 4. 4. 4. Xen. Lac. 11. 3.

Κόμη, ης, ἡ, hair, head of hair, 1 Cor. 11: 15. Sept. for שָׂרֵף Num. 6: 5. — Hdian. 1. 7. 9. Xen. Cyr. 1. 3. 2.

Κομίζω, f. ἴσω, Att. f. ἰώ, (κομίζω,) to take care of, to provide for, Hom. Il. 24. 541; so of one fallen in battle, i. e. to take up and bear away Hom. Il. 13. 196; hence genr. to take up, to carry off, e. g. as booty Hom. Il. 2. 875. ib. 11. 738. In N. T. gear.

a) to bear, to bring, trans. Luke 7: 37 κομίσασα ἀλάβαστρον μύρον.—Eedr. 4: 5. Arr. Alex. M. 7. 22. 8. Xen. Cyr. 3. 3. 2.

b) Mid. κομίζομαι, Att. f. κομοῦμαι, to take for oneself, to bear or bring to oneself, i. e. to acquire, to obtain, to receive, trans. Matt. 25: 27 ἐκομίσάμην ἂν τὸ ἐμόν. 2 Cor. 5: 10. Col. 3: 25 κομίζεται ὁ ἡδίκως. Heb. 10: 36 κ. τὴν ἐπαγγελίαν. 11: 39. 1 Pet. 1: 9. 5: 4. 2 Pet. 2: 13. seq. παρά c. gen. Eph. 6: 8. — 1 Macc. 13: 37. 2 Macc. 8: 33. Arr. Alex. M. 5. 27. 3. Xen. Cyr. 1. 5. 10.—In the sense of to receive again, to recover, trans. Heb. 11: 19. So Sept. for קָבַץ Gen. 38: 20. — 2 Macc. 10: 1. Jos. Ant. 13. 4. 1. Diod. Sic. 12. 80.

Κομψότερον, adv. (comparat. of κόμψως elegantly, well, Xen. Cyr. 1. 3. 8,) better, in the phrase κομψότερον ἔχειν, se melius habere, to be better, to mend, John 4: 52. See in Έχω f.—Arr. Epict. 3. 10. 13 κόμψως ἔχειν. Cic. ad Div. 16. 15 belle habere.

Κονιάω, ὦ, f. ἄσσω, (κονία dust, slacked lime,) to white-wash, sc. with lime, trans. Matt. 23: 27 τάφοις κωνιαμμένοις, white-washed sepulchres, in accordance with an annual custom of the Jews on the 25th day of the month Adar, see Jabn § 207 and n. II. Wetstein N. T. in loc. Acts 23: 3 τοῖς κωνιαμμένοις thou whited wall, i. e. thou hypocrite, fair without and foul within. Sept. for קִיר Deut. 27: 2, 4.—Diod. Sic. 19. 9. 4. Plut. Cato Maj. 4 pen.

Κονιορός, οὖ, ὁ, (κονία, ὄρνυς,) dust, pp. as excited, flying, Matt. 10: 14. Luke 9: 5. 10: 11. Acts 13: 51. 22: 23. Sept. for קָנָה Ex. 9: 9. Nah. 1: 3. קָנָה Deut. 9: 21. — Pol. 5. 85. 1. Xen. An. 1. 8. 8.

Κοπάζω, f. ἄσσω, (κόπος,) pp. 'to be beat out, weary,' i. q. κοπιῶ, hence genr. to relax, to remit, to cease; in N. T. of the wind, to lull, intrans. Matt. 14: 32. Mark 4: 39. 6: 51. Sept. for קָנָה Gen. 8: 1. קָנָה Jon. 1: 11, 12. — Ecclus. 43: 23. Hidot. 7. 191.

Κοπετός, οὖ, ὁ, (κόπτομαι q. v.) lamentation, wailing, sc. as accompanied with beating the breast etc. Acts 8: 2. Sept. for קָנָה Gen. 50: 10. Zech. 12:

10, 11.—1 Macc. 4: 39. Dion. Hal. Ant. 11. 31.

Κοπή, ἥς, ἡ, (κόπτω,) slaughter, carnage, Heb. 7: 1, in allusion to Gen. 14: 17 where Sept. for inf. קָנָה. Sept. for קָנָה Josh. 10: 20.—Judith 15: 7.

Κοπιῶ, ὦ, f. ἄσσω, (κοπία i. q. κόπος,) pp. i. q. Engl. to be beat out, i. e. to be weary, faint, intrans.

a) pp. Matt. 11: 28 δεῦτε πρός με πάντες οἱ κοπιῶντες. Rev. 2: 3. seq. ἐκ John 4: 6 κ. ἐκ τῆς ὁδοπορίας. Sept. for קָנָה Is. 40: 41. — Jos. Ant. 2. 15. 3 κ. ὑπὸ τῆς ὁδοπορίας. Aristoph. Thesm. 795. Athen. X. p. 416.

b) in N. T. to weary oneself sc. with labour, like Heb. קָנָה, i. e. to labour, to toil, absol. Luke 5: 5 δι' ὅλης τῆς νυκτὸς κοπιῶσάντες οὐδὲν ἐλάβομεν. Matt. 6: 28 et Luke 12: 27 τὰ κτήνη . . . οὐ κοπιῶ οὐδὲ κήθει. Acts 20: 35. 1 Cor. 4: 12. Eph. 4: 28. 2 Tim. 2: 6. Trop. of a teacher who labours in the gospel, John 4: 38 bis. 1 Cor. 15: 10. 16: 16. Sept. for Heb. קָנָה Josh. 24: 13. קָנָה Ps. 127: 1. — Anthol. Gr. IV. p. 134. 2 μὴ τρέξῃς, μὴ κοπία. — Seq. ἐν, to labour in, e. g. trop. ἐν λόγῳ 1 Tim. 5: 17. ἐν κτηνῶ i. e. in the work of the Lord Rom. 16: 12 bis. ἐν ὑμῖν among you 1 Thess. 5: 12. (comp. Ecclus. 6: 19.) Seq. εἰς c. acc. of pers. upon or for whom, εἰς ἡμᾶς Rom. 16: 6. εἰς ὑμᾶς Gal. 4: 11. (Ecclus. 24: 34.) c. εἰς final, as εἰς τοῦτο οὗτο 1 Tim. 4: 10. εἰς ὃ Col. 1: 29. εἰς κενόν in vain Phil. 2: 16. Sept. κ. εἰς κενόν for קָנָה Is. 65: 23. Jer. 51: 53.

Κόπος, οὖ, ὁ, (κόπτω,) pp. a beating, hence wailing, grief, sc. with beating the breast etc. i. q. κοπετός q. v. Sept. for קָנָה Jer. 45: 3. Aeschyl. Choeph. Also the being beat out, weariness, Xen. An. 5. 8. 3. Hence in N. T. toil, labour. Pi. e. wearisome effort, genr. John 4: 38 ὑμεῖς εἰς τὸν κόπον αὐτῶν ἀστέληλύθατε. 1 Cor. 3: 8. 15: 58 ὁ κόπος ὑμῶν ἐν Χριστῷ. 2 Cor. 6: 5. 10: 15. 11: 23, 27. 1 Thess. 1: 3 ὁ κόπος τῆς ἀγάπης labour of love i. e. work of beneficence. 2: 9, 3: 5. 2 Thess. 3: 8. Heb. 6: 10. Rev. 2: 2. 14: 13. Sept. for קָנָה Gen. 31: 42; — Ecclus. 14: 15. Bion. Id. 15. 16. Anthol. Gr. IV. p. 29

antep.—In the sense of *trouble, vexation*, in the phrase *κόπους παρέχειν τινί*, i. q. *to trouble, to vex* any one, Matt. 26: 10. Mark 14: 6. Luke 11: 7. 18: 5. Gal. 6. 17. Sept. *κόπος* for *לָקַח* Job 5: 6. Jer. 20: 18. — *κόπους παρέχειν* Aristot. Probl. sect. qu. 38. The earlier Greeks said *πόνον παρέχειν* Eccles. 29: 4. Hdot. 1. 177. *πράγματα παρέχειν* Hdot. 1. 155, 175.

Κοπρία, ας, ἡ, (*κόπος*), pp. *dung-hill* Sept. for *רִמְשָׁה* 1 Sam. 2: 8. Arr. Epict. 2. 4. 4 sq. In N. T. *dung, manure*, Luke 14: 35. 13: 8 in text. rec. Sept. for *רָקָה* 2 K. 9: 37. Jer. 25: 33. —Arr. Epict. 1. c. Artemid. 2. 9.

Κόπριον, ου, τό, (neut. of adj. *κόπριος*) *dung, manure*, plur. *κόπρια* Luke 13: 8 in later edit. — 1 Macc. 2: 62. Anthol. Gr. III. p. 85. Arr. Epict. 2. 4. 5.

Κόπτω, f. ψα, *to beat, to cut* sc. by a blow, trans.

a) pp. c. g. branches of trees, *to cut off or down*, Matt. 21: 8. Mark 11: 8. Sept. for *כָּרַח* Num. 13: 24. Judg. 9: 48.—Xen. An. 4. 8. 2.

b) Mid. *κόπτομαι* *to beat or cut oneself*, i. e. the breast etc. in the loud expression of grief; hence put for *to lament, to wail, to bewail*, absol. Matt. 11: 17. 24: 30. Luke 23: 27. seq. acc. Luke 8: 52. seq. *ἐπὶ τινι* Rev. 1: 7. *ἐπὶ τινι* 18: 9. Sept. for *כָּרַח* absol. 2 Sam. 1: 12. c. acc. Gen. 23: 2. 50: 10. seq. *ἐπὶ τινι* for *כָּרַח* 2 Sam. 11: 26. *ἐπὶ τινι* Zech. 12: 10. — absol. Jos. Ant. 7. 1. 6. Diod. Sic. 1. 14. Hdot. 6. 58. Active, *κόπτειν τὴν θύραν* Luc. Nigr. 2. x. *πρὸς τ. θύραν* Luc. Asin. 2.

Κόραξ, ακος, ὁ, *a raven*, Luke 12: 24. Sept. for *כָּרַח* Gen. 8: 7. Lev. 11: 15. — Ael. H. An. 1. 35, 47. Hdot. 4. 15.

Κοράων, ἰον, τό, (dimin. ft. *κόρη*), *girl, maiden, damsel*, Matt. 9: 24, 25. 14: 11. Mark 5: 41, 42. 6: 22, 23 bis. Sept. for *כָּרַח* Ruth 2: 8, 22. 1 Sam. 25: 42.—Arr. Epict. 3. 2. 8. Luc. Asin. 6, 36. The word belongs rather to the style of familiar discourse, like the Germ. *Madel*, Lob. ad Phryn. p. 73 sq.

Κορβάν, ὁ, indec. also *κορβανᾶς*, *ᾶ, ὁ*, Heb. *קָרְבָן*, *corban*, i. e. *a gift, offering, oblation*, sc. to God, Lev. 2: 1, 4, 12, 13. In N. T.

a) pp. *κορβάν*, something devoted to God, Mark 7: 11 *κορβάν, ὃ ἐστι δῶρον*, x. τ. λ.—Jos. Ant. 4. 4. 4 *οἱ κορβάν αὐτοῖς ὀνομάσαντες τῷ θεῷ, δῶρον δὲ τοῦτο σημαίνει* x. τ. λ.

b) *κορβανᾶς*, spoken of money offered in the temple, *the sacred treasure*, and by meton. *the treasury*, i. q. *γαζοφυλάκιον* q. v. Matt. 27: 6.—Jos. B. J. 2. 9. 4 *τὸν ἱερὸν θησαυρὸν, καλεῖται δὲ κορβανᾶς*.

Κορέ, ὁ, indec. *Core*, Heb. *קֹרֵי* (*ice*) *Korah*, pr. n. of a Levite who rebelled against Moses, Jude 11. See Num. c. 16.

Κορέννυμι, f. κορέσω, perf. pass. *κορέσμαι*, aor. 1 pass. *ἐκορέσθην*, *to sate, to satisfy*, sc. with food and drink, Pass. or Mid. *to be sated, to be full*, i. e. to have eaten and drunk enough, seq. gen. of thing, Pass. Acts 27: 38 *κορεσθέντες δὲ τροφῆς*. Trop. absol. 1 Cor. 4: 8.—c. gen. Ael. V. H. 4. 9. Xen. Mem. 3. 11. 13. trop. Hdian. 1. 13. 10.

Κορίνθιος, α, ου, *Corinthian*, a *Corinthian*, Acts 18: 8. 2 Cor. 6: 11.

Κόρινθος, ου, ἡ, *Corinth*, a celebrated Grecian city, the capital of Achaia proper, situated on the isthmus between the Peloponnesus and the main land, and hence called *bimaris*, Hor. Od. 1. 7. 2. It lay between the gulfs of Lepanto and Egina, on each of which it had a port, Lechaëum on the former and Cenchrea on the latter. The city was famous for the worship of Venus and for every species of expensive debauchery; whence the Horatian proverb: *Non cuius homini contingit adire Corinthum*, Hor. Ep. 1. 17. 36. Corinth was destroyed by L. Mummius during the Achaian war, about 146 B. C. It was restored by Julius Caesar, and became the capital of the Roman province Achaia and the seat of the proconsul, Acts 18: 12. Here Paul resided for more than 18 months (Acts 18: 11, 18) and gathered a large church, which was afterwards not wholly exempt from Corinthian vices. Acts 18: 1.

19: 1. 1 Cor. 1: 2. 2 Cor. 1: 2, 23. 2 Tim. 4: 20.

Κορήλιος, ου, ὁ, Cornelius, pr. n. of a Roman centurion at Cesarea, Acts 10: 1, 3, 7, 17, 21, 22, 24, 25, 30, 31.

Κόρος, ου, ὁ, corus, Heb. כֶּרֶךְ *cor*, the largest Hebrew dry measure, equal to the קֶרֶךְ, i. e. to ten baths or ephahs Ez. 45: 14, and also to ten Attic μέδимиνοι Jos. Ant. 15. 9. 2. The Attic *medimnus* was equal to six Roman *modii*, and according to Ideler and Boeckh contained 2602 Paris cubic inches, Boeckh Staatsbaush. der Athener I. p. 101. The English bushel is usually estimated at 1801 Paris cubic inches; hence the Attic *medimnus* and Hebrew *bath* were nearly equal to 1.445 bush. English, or about 11½ gallons; and so the Hebrew *cor*, κόρος, to 14.45 bushels English. Comp. in Βάτος II. Adam's Rom. Ant. p. 505. — Luke 16: 7 ἑκατὸν κόρους σίτου. Sept. κόρος for כֶּרֶךְ 2 Chr. 2: 10. 27: 5. for קֶרֶךְ Ez. 45: 13.

Κοσμέω, ὦ, f. ἤσω, (κόσμος) to order, i. e. to put in order, e. g. an army, to draw up Hom. II. 14. 388. In N. T.

a) to adjust, e. g. lamps, to trim, Matt. 25: 7 ἐκοσμήσαν τὰς λαμπάδας. So Sept. κοσμεῖν τὴν τράπεζαν for תְּרַבֵּץ Ez. 23: 41. — Xen. Cyr. 8. 2. 6 τράπεζαν.

b) to decorate, to adorn, e. g. τὸν οἶκον as if for a new dweller Matt. 12: 44. Luke 11: 25. a bride, νύμφην, Rev. 21: 2. genr. 1 Tim. 2: 9. Luke 21: 5. Rev. 21: 19. Sept. for תְּרַבֵּץ Jer. 4: 30. Ez. 16: 11. — Hdian. 5. 3. 12. Xen. Mem. 3. 11. 4. — So Matt. 23: 29 κοσμεῖτε τὰ μνημεῖα, ye decorate the sepulchres etc. sc. with garlands and flowers, or by adding columns or other ornaments. — Diod. Sic. 11. 33. Xen. H. G. 6. 4. 7. Mem. 2. 2. 13. Comp. Ael. V. H. 12. 7 Ἀλέξανδρος τὸν Ἀγέλλως τάφον ἐστεφάνωσε. — Trop. to honour, i. e. to make honourable, to dignify, Tit. 2: 10 τὴν διδασκαλίαν. 1 Pet. 3: 5 αἱ ἄγναι γυναῖκες . . . ἐκοσμοῦν ἑαυτάς. — Ecclus. 48: 11. Hdian. 6. 3. 5. Xen. Conv. 8. 38.

Κοσμικός, ῆ, ὄν, (κόσμος world), worldly, terrestrial, opp. to ἐπουράνιος. Heb. 9: 1 ἄγιον κοσμικόν, comp. v. 23. — Plut. ed. R. VI. p. 455. 3, κοσμική

διάταξις. — Trop. worldly, as conformed to this world, belonging to the men of this world, Titus 2: 12 ἐπιθυμῆσαι κοσμικαὶ worldly lusts. — Clem. Alex. Paed. 1. 1 ὁ λόγος . . . τῆς κοσμικῆς συνήθειας ἐξαπατᾷ τὸν ἄνθρωπον.

Κόσμιος, ου, ὁ, ῆ, adj. (κόσμος) well-ordered, decorous, modest, in a moral respect, 1 Tim. 2: 9. 3: 2. — Pol. 8. 11. 7. Xen. Hi. 5. 1. Mem. 3. 11. 14.

Κοσμοκράτωρ, ορος, ὁ, (κόσμος, κρατῶν) pp. lord of the world, Schol. in Aristoph. Nub. 397 Σεισάγγελος ὁ βασιλεὺς τῶν Αἰγυπτίων, κοσμοκράτωρ γεγενώς κ. τ. λ. In N. T. of Satan as the prince of this world, i. e. of worldly men, plur. Eph. 6: 12 πρὸς τοὺς κοσμοκράτορας τοῦ σκότους τοῦ αἰῶνος τούτου, i. e. Satan and his angels. Comp. John 12: 31. 2 Cor. 4: 4. — Ignat. 1. 1 διάβολον, ὃν καὶ κοσμοκράτορα καλοῦσιν. The Rabbins also adopted the epithet רַב־רְקִיבָה, see Buxt. Lex. Ch. 2006.

Κόσμος, ου, ὁ, (prob. κομῆς) order, i. e. regular disposition and arrangement, Hom. Od. 13. 77 κόσμος καθέλει. Pol. 1. 21. 1. Xen. Oec. 8. 20. Hence in N. T.

1. decoration, ornament, 1 Pet. 3: 3 οὐχ ὁ ἔξωθεν . . . κόσμος. Sept. for תְּרַבֵּץ Ex. 33: 4, 5, 6. Jer. 4: 30. — Hdian. 3. 6. 19. Xen. Cyr. 8. 4. 24.

2. order of the universe, the world, Lat. *mundus*, first so used by Pythagoras and then as a technical term of philosophy, see Passow in voc. no. 2. So Plato Gorg. 63. p. 508. A, φασὶ δὲ οἱ σοφοὶ καὶ οὐρανὸν καὶ γῆν καὶ θεοὺς καὶ ἀνθρώπους τὴν κοινωσίαν συνέχειν καὶ φίλλαν καὶ κοσμότητα καὶ σωφροσύνην καὶ δικαιοσύνην, καὶ τὸ ὅλον τοῦτο διὰ ταῦτα κόσμον καλοῦσι. Plin. H. N. 2. 3, "nam quem κόσμον Graeci, nomine ornamenti, appellaverunt, eum nos a perfecta absolutaque elegantia mundum." Comp. Cic. de Nat. Deor. 2. 22. Hence

a) genr. the world, the universe, heavens and earth etc. Matt. 13: 35 ἀπὸ καταβολῆς κόσμου. 24: 31 ἀπ' ἀρχῆς κόσμου. Luke 11: 50. John 17: 5, 24. Acts 17: 24. Rom. 1: 20. Heb. 4: 3. — 2 Macc. 7: 23. Ael. V. H. 8. 11. Luc. Icarom. 4. Xen. Mem. 1. 1. 11 ὅπως ὁ καλούμενος ὑπὸ τῶν σοφιστῶν

κόσμος *kyu.*—Meton. for the inhabitants of the universe, 1 Cor. 4: 9 *θίατρον ἐκτεθήκαμεν τῷ κόσμῳ, καὶ ἀγγέλους καὶ ἀνθρώπους.* — Trop. and symbol. as in Engl. a world of any thing, for an aggregate, congeries. James 3: 6 *ἡ γλῶσσα . . . κόσμος ἀδικίας, a world of iniquity.* Comp. Sept. Prov. 17: 6 *τοῦ πιστοῦ ὅλος ὁ κόσμος τῶν χρημάτων, τοῦ δὲ ἀπίστου οὐδὲ ὀβολός.*

b) by synecd. the earth, this lower world as the abode of man. (α) pp. Mark 16: 15 *πορευθέντες εἰς τὸν κόσμον ἀπαντα.* John 16: 21, 28. 21: 25. 1 Tim. 3: 16. 1 Pet. 5: 9. 2 Pet. 3: 6 *ὁ τότε κόσμος.* So *ἐρχεσθαι εἰς τὸν κόσμον* and the like, to come or be sent into the world, i. e. to be born John 1: 9; or to go forth into the world, to appear before men, John 3: 19. 6: 14. 1 Tim. 1: 15. Heb. 10: 5. also 1 John 4: 1. 2 John 7. John 3: 17. 1 John 4: 9. Hyperbolically, Matt. 4: 8 *πάσας τὰς βασιλείας τοῦ κόσμου.* Rom. 1: 8.—Comp. Luc. de Astrol. 12. — (β) meton. the world for the inhabitants of the earth, men, mankind. Matt. 5: 14 *ὑμεῖς ὥστε τὸ φῶς τοῦ κόσμου.* 13: 38 *ὁ δὲ ἄγρος, ἔστιν ὁ κόσμος.* John 1: 29. 3: 16 *οὕτω γὰρ ἠγάπησεν ὁ θεὸς τὸν κόσμον.* Rom. 3: 6, 19. 1 Cor. 4: 13. 2 Cor. 5: 19. Heb. 11: 7. 2 Pet. 2: 5 *ἀρχαίου κόσμου.* 1 John 2: 2. (Wisd. 10: 1. 14: 6, 14.) So hyperb. the world for the multitude, every body, Fr. *tout le monde.* John 7: 4 *φανήσωσιν σεαυτὸν τῷ κόσμῳ,* opp. *ἐν κρυπτῷ.* 12: 19. 14: 22. 18: 20. 2 Cor. 1: 12. 2 Pet. 2: 5 *κόσμος ἀσεβῶν.* Put also for the heathen world, i. q. τὰ ἔθνη, Rom. 11: 12, 15. comp. Luke 12: 50.

c) in the Jewish mode of speaking, the present world, the present order of things, as opposed to the kingdom of Christ; and hence always with the idea of transiency, worthlessness, and evil both physical and moral, the seat of cares, temptations, irregular desires, etc. It is thus nearly i. q. *ὁ αἰὼν οὗτος,* *הַיָּמִין הַזֶּה*, see fully in *Αἰὼν* no. 2.—(α) genr. c. οὗτος, John 12: 25 *ὁ μισθὸν τὴν ψυχὴν αὐτοῦ ἐν τῷ κόσμῳ τούτῳ,* opp. *εἰς ζωὴν αἰώνιον.* 18: 36 *ἡ βασιλεία ἣ ἐμὴ οὐκ ἔστιν ἐκ τοῦ κόσμου τούτου κ. τ. λ.* 1 Cor. 5: 10. Eph. 2: 2. 1 John 4: 17. Without οὗτος, 1 John 2: 15,

16, 17. 3: 17. Spec. the wealth and enjoyments of this world, this life's goods, Matt. 16: 26 *τί γὰρ ὠφελεῖται ἄνθρωπος, ἐὰν τὸν κόσμον ὅλον κερδήσῃ,* Mark 8: 36. Luke 9: 25. 1 Cor. 3: 22. 7: 31, 33, 34. Gal. 6: 14. James 4: 4. 1 John 2: 17. — (β) Meton. for the men of this world, worldlings, as opp. to those who seek the kingdom of God, e. g. with οὗτος, John 12: 31 *ἡ κρίσις τοῦ κ. τούτου.* 1 Cor. 1: 20 *σοφία τοῦ κ. τούτου.* 3: 19. Gal. 4: 3. Col. 2: 8. As subject to Satan, John 12: 31 *ὁ ἄρχων τοῦ κ. τούτου.* 14: 30. 16: 11. Without οὗτος, John 7: 7 *οὐ δύναται ὁ κόσμος μισθὸν ὑμῶν.* 14: 17, 19, 27, 31. 16: 8. 17: 6, 9. 1 Cor. 1: 21. 2 Cor. 7: 10. Phil. 2: 15. James 1: 27. etc. AL.

Κουάρτος, ου, ὁ, Lat. *Quartus*, pr. n. of a Christian at Rome, Rom. 16: 23.

Κούμι, cumi, i. e. Heb. imperat. fem. *קומי* arise, expressed in Greek letters, Mark 5: 41.

Κουστωδία, ας, ἡ, Lat. *custodia*, i. e. custody, in N. T. meton. for concr. watch, guard, sc. of Roman soldiers at the sepulchre of Jesus, Matt. 27: 65, 66. 28: 11.— Hesych. *κουστωδία* βοηθία στρατιωτική.

Κουφίζω, f. *ισα*, (κουφος) to be light, intrans. Hes. Op. 465. Soph. Philoct. 735. In N. T. trans. to lighten, sc. a ship by throwing things overboard, Acts 27: 38. Sept. for *הקל* Jon. 1: 5.— Pol. 1. 39. 4 κ. τὰς ναῦς. Xen. Mem. 2. 7. 1.

Κόφινος, ου, ὁ, a basket, Lat. *cophinus*, wicker-basket. Matt. 14: 20 *δώδεκα κοφίνους πληρεῖς.* 16: 9. Mark 6: 43. 8: 19. Luke 9: 17. John 6: 13. Sept. for *הקף* Ps. 81: 5. *הקף* Judg. 6: 19.— Suidas *κόφινος* ἄγγεον πλεκτόν. Aristoph. Av. 1310. Xen. Mem. 3. 8. 6.— The *κόφινος* was proverbially the Jewish travelling-basket, comp. *Juv. Sat. 3. 15* "Judaeis, quorum cophinus foenumque supellex." 6. 542.

Κράββατος, ου, ὁ, Lat. *grabatus*, i. e. a small couch, which might easily be carried about, or for travelling etc. called by the Greeks *σάμπεον*,

συμπαίδιον. Mark 2: 4, 9, 11, 12. 6: 53. John 5: 8, 9, 10, 11, 12. Acts 5: 15. 9: 33. Comp. Mark 1. c. with Luke 5: 18, 24.—Act. Thom. § 50, 51. Arr. Epict. 3. 22. 74. Used only by very late writers, Lob. ad Phryn. p. 62 sq. Sturz de Dial. Alex. p. 175 sq.

Κράζω, f. *κραέσμαι*, aor. 1 *ἐκραξα*, perf. 1 *ἐκράξα* with the signif. of the present, Buttin. § 113. n. 13. Passow s. voc. This is strictly an onomatopoeic verb imitating the hoarse cry of the raven, Germ. *krächzen*; hence genr. and in N. T. to cry, to cry out, intrans.

a) of inarticulate cries, clamour, exclamation, e. g. from fear, ἀπὸ τοῦ φόβου Matt. 14: 26; from pain Matt. 27: 50. Mark 15: 39 coll. v. 37. Rev. 12: 2; from abhorrence Acts 7: 57. Of demoniacs Mark 1: 26. 5: 5. 9: 26. Luke 9: 39. (Sept. for פָּצַח 2 Sam. 13: 19. Jer. 25: 34.) So in joy, by hyperb. Luke 19: 40 οἱ ἄνθρωποι *κραέζονται*. Sept. for פָּצַח Josh. 6: 16. Ps. 65: 14.—Arr. Epict. 3. 4. 4 *κράζε* όταν μὴ αἰσίων *κραέγῃ*. Luc. Tim. 11. Xen. An. 7. 8. 15.

b) of any thing uttered with a loud voice, to cry, to exclaim, to call aloud, e. g. followed by the words uttered, Mark 10: 48 ὁ δὲ πολλῷ μᾶλλον *ἐκράξεν* νῦν *Σαβιδ* x. τ. λ. 15: 13, 14. Luke 18: 39. John 12: 13 καὶ *ἐκράζον* Ἰωαννά. Acts 19: 32, 34. 23: 6. al. So c. φωνῇ *μεγάλῃ* Acts 7: 10. ἐν φωνῇ *μεγάλῃ* Rev. 14: 15. Followed by a tense or particip. of λέγω etc. e. g. *ἐκράξε λέγων* Matt. 14: 30. Mark 3: 11. John 1: 15. *ἐκράξαν λέγοντες* Matt. 8: 29. 27: 23. *κράζων καὶ λέγων* Mark 5: 7. Luke 4: 41. *κράζοντες καὶ λέγοντες* Matt. 9: 27. 21: 15. *κράξας καὶ εἶπε* Mark 9: 24. So c. φωνῇ *μεγάλῃ* Rev. 6: 10. 7: 2, 10. 19: 17.

c) of urgent prayer, imprecation, etc. Rom. 8: 15 ἐν ᾧ *κράζομεν* Ἀββᾶ ὁ πατήρ. Gal. 4: 6. Metaph. James 5: 4 ὁ μισθὸς τῶν ἐργατῶν . . . *κράζει* sc. πρὸς κύριον, for vengeance. Sept. for פָּצַח Ps. 28: 1. 30: 9. פָּצַח 2 Sam. 19: 28. Jer. 11: 11, 12. AL.

Κραιπάλη, ης, ἡ, (as if for ἀρπάλη or ῥαπάλη from ἀρπάζω,) pp. seizure of the head, and hence intoxication and its consequences, giddiness, headache, etc. Lat. *crapula*. Luke 21: 34 ἐν

κραϊπάλῃ καὶ μέθῃ i. e. in constant revelling, carousing.—Plut. ed. R. VI. p. 227. 10. Hdian. 1. 17. 7.

Κρανίον, ου, τό; (dimin. of κρανιον,) a skull, Lat. *cranium*, Matt. 27: 33. Mark 15: 22. Luke 23: 33. John 19: 17. Sept. for קְרָנִיָּה Judg. 9: 53. 2 K. 9: 35.—Luc. D. Mort. 23. 3. Hdian, 7. 7. 8.

Κράσπεδον, ου, τό; (kindr. with κροσσός, κρόσσας,) pp. the edge, margin, skirt, e. g. of a mountain Xen. H. G. 4. 6. 8. of a garment Theocr. 2. 53. In N. T. fringe, tassel, Heb. כִּיכָרִיץ Num. 15: 38 sq. where the Jews are directed to wear them on the corners of the outer garment. Matt. 9: 20. 14: 36. 23: 5. Mark 6: 56. Luke 8: 44. Sept. for כִּיכָרִיץ Num. 1. c.

Κραταιός, ὁ, ὄν, (κράτος,) strong, mighty, e. g. ἡ x. χεὶρ τοῦ θεοῦ 1 Pet. 5: 6. So Sept. and קִיץ Ex. 3: 19. Deut. 3: 24.—Ezdr. 8: 47. Pol. 2. 69. 8.

Κραταιόω, f. ὥσω, (κραταιός,) to be strong, to strengthen, trans. a form found only in Sept. N. T. and later writers, for the earlier κρατύνω, Passow s. v. Active, Sept. for קִיץ 1 Sam. 23: 16. 2 K. 15: 19.—In N. T. only Pass. to be strong, to grow strong, Luke 1: 80 et 2: 40 *ἐκραταιοῦτο πνεῦμα*. Eph. 3: 16. 1 Cor. 16: 13. Sept. for קִיץ intr. 2 Sam. 10: 12. 2 Chr. 21: 4. יָצַח Ps. 31: 25.—1 Macc. 1: 62.

Κρατέω, ὦ, f. ἦσω, (κράτος,) to be strong, mighty, powerful, i. e. seq. gen. of pers. to have power over, to rule over, Hom. Il. 1. 79, 288. In N. T. seq. gen. of thing, or accus. of pers. or thing.

a) seq. gen. of thing, to have power over, to be or become master of, i. e. to gain, to attain to; comp. Titm. de Synon. N. T. p. 89 sq. Acts 27: 13 τῆς προθέσεως. Heb. 4: 14 *having therefore such an high priest . . . κρατῶμεν τῆς ὁμολογίας let us attain to the full benefit of our profession in him*, i. q. 6: 18 *κρατήσαι τῆς προκειμένης ἐλπίδος*. See Titm. l. c. p. 91 sq.—Sept. Prov. 14: 18 οἱ πανούργοι *κρατήσουσιν αἰσθήσεως*. Joa. Ant. 6. 6. 3 μὴ x. τοῦ λογισμοῦ. Dioc. Sic. 16. 20 x. τῆς προθέσεως.—Hence genr. *κρατεῖν τῆς χειρὸς τινος, to take the*

hand of any one, Matt. 9: 25. Mark 1: 31. 5: 41. Luke 8: 54. comp. Buttm. § 132. 6. 3. So Sept. and פִּיִּי Gen. 19: 16. 2 Sam. 1: 11.

b) seq. accus. (α) to have power over, to be or become master of, nearly i. q. seq. gen. in α above, but always implying a certain degree of force with which one gets a person or thing wholly into his power, even when resisting; see Tittm. de Synon. in N. T. p. 89. Hence genr. to get into one's power, to lay hold of, to seize, to take, e. g. a person, Matt. 14: 3 ὁ γὰρ Ἡρώδης κρατῆσας τὸν Ἰωάννην, ἔθηκεν αὐτόν. 18: 28. 21: 46. 22: 6. 26: 4, 48, 50, 55, 57. Mark 3: 21. 6: 17. 12: 12. 14: 1, 44, 46, 49, 51. Acts 24: 6. Rev. 20: 2. So an animal Matt. 12: 11. Sept. for פִּיִּי Cant. 3: 4. 2 Sam. 6: 6.—pers. Palaeph. 2. 7, 9. ib. 32. 2. anim. Test. XII Patr. p. 589 τὰς δορκάδας ἐκράτουν διὰ τοῦ δρόμου. Arr. Epict. 2. 7. 12. Xen. Ven. 5. 29.—Hence genr. κρατεῖν τινα τῆς χειρός, to take one by the hand i. e. against his will, Mark 9: 27. comp. Buttm. § 132. 6. 3. (Test. XII Patr. p. 590.) Also Matt. 28: 9 ἐκράτησαν αὐτοῦ τοὺς πόδας, i. e. they embraced his feet. Sept. for פִּיִּי Judg. 16: 26.

(β) to have in one's power, to be master of, i. e. to hold, to hold fast, not to let go, e. g. things, Rev. 2: 1 ὁ κρατῶν τοὺς ἐντὰ ἄσπερας ἐν τῇ δεξιᾷ αὐτοῦ, comp. 1: 16 where it is ἔχων. Rev. 7: 1 κ. τοὺς τωσ. ἀνίμους ἕνα μὴ κ. τ. λ. Pass. Luke 24: 16 οἱ ὀφθαλμοὶ αὐτῶν ἐκρατοῦντο. Of persons, to hold in subjection, Pass. Acts 2: 24 καθότι οὐκ ἦν δυνατόν κρατεῖσθαι αὐτὸν ἐν αὐτοῦ sc. θανάτου. (Aristoph. Av. 419. Xen. An. 5. 6. 7.) So to hold one fast, i. e. to hold fast to him, to cleave to him, e. g. in person Acts 3: 11 κρατοῦντος δὲ αὐτοῦ τὸν Πέτρον κ. τ. λ. or in faith Col. 2: 19 τὴν κεφαλὴν i. e. Christ.—Metaph. spoken of sins, to retain, not to remit, John 20: 23 bis. Also to keep to oneself, e. g. τὸν λόγον Mark 9: 10. (Sept. κρατούμενα for Chald. קְרָטָמָא enigma Dan. 5: 12. Test. XII Patr. p. 683.) Genr. to hold fast in mind, to observe, Mark 7: 3 κρατοῦντες τὴν παράδοσιν τῶν προφητῶν. v. 4, 8. 2 Thess. 2: 15. Rev. 2: 13, 14, 15, 25. 3: 11.—Test. XII Patr. p. 665 κρατεῖν τὸ θύλημα τοῦ θεοῦ.

Κράτιστος, ἡ, ον, pp. superl. of poetic κρατός, (κρατός,) used also as superl. of ἀγαθός, Buttm. § 68. 1. § 69. n. 1; most excellent, most noble, used in addressing persons of rank and authority, Luke 1: 3 κράτιστε Θεόφιλε. Acts 23: 26. 24: 3. 26: 25.—Jos. c. Apion. 1. 1. Ant. 4. 6. 8. Longin. 39 init. Theophr. Char. 3 or 5.

Κράτος, εος, ους, τό, strength, physical Hom. Il. 16. 524. ib. 24. 293. In N. T. might, vigour, power, viz.

a) genr. Acts 19: 20 κατὰ κράτος mightily, vehemently, see in Κατά no. 1. d. γ. (Xen. Ag. 2. 3.) Eph. 1: 19 κατὰ τὴν ἐνέργειαν τοῦ κράτους τῆς ἰσχύος αὐτοῦ i. e. of his mighty power, comp. in ἰσχύς. Eph. 6: 10. Col. 1: 11. Comp. Buttm. § 123. n. 4. So Sept. for פִּיִּי Is. 40: 26. Comp. Sept. for פִּיִּי Ps. 89: 10.—Meton. might, collect. for mighty deeds Luke 1: 51 ἐποίησε κράτος ἐν βραχίονι κ. τ. λ. Comp. Heb. יָדוֹתָיִם Sept. ποιῶν δύναμιν Ps. 118: 16.

b) power i. e. dominion. 1 Tim. 6: 16 ἡ τιμὴ καὶ κράτος αἰώνιον. Heb. 2: 14. 1 Pet. 4: 11. 5: 11. Jude 25. Rev. 1: 6. 5: 13.—2 Macc. 9: 17. 11: 4. Jos. Ant. 1. 19. 1. Hdtan. 7. 7. 12.

Κραυγάζω, f. ἄσω, (κραυγή,) to cry out, to clamour, intrans. i. q. κράω. Matt. 12: 19 οὐκ ἐπύκνωσεν, οὐδὲ κραυγάζουσιν, see in Ἐπύκνω. 15: 22. John 11: 43 φωνῇ μεγ. ἐκραύγην. 18: 40. 19: 6, 15. Acts 22: 23. Sept. for קָרָא Ezra 3: 13.—Arr. Epict. 3. 4. 4. Dem. 1258. 26. Comp. Lob. ad Phr. p. 337.

Κραυγή, ἡς, ἡ, (κραῖω,) cry, outcry, e. g. for public information Matt. 25: 6. Rev. 14: 18. (Xen. An. 2. 2. 17.) Of tumult or controversy, clamour, Acts 23: 9. Eph. 4: 31. (Pol. 2. 70. 6.) Of sorrow, wailing, Rev. 21: 4. Sept. for קָרָא Ex. 12: 30. (Xen. H. G. 6. 4. 16.) Of supplication Heb. 5: 7. Sept. for קָרָא Job 34: 28.

Κρέας, ατος, αος, τό, plur. τὰ κρέατα contr. κρέα, Buttm. § 54, meat, flesh, i. e. not living, Rom. 14: 21. 1 Cor. 8: 13. Sept. for קָרָא Ex. 12: 8. Deut. 12: 15.—Jos. Ant. 3. 9. 2, 3. Xen. Mem. 4. 3. 10.

Κρείσων or **τιών, ονος, ὅ, ἡ**, (pp. **κρείσων**,) comparat. of poetic **κρεῖς**, used also as comparat. of **ἀγαθός**, better, Buttm. 68. 1. Passow a. voc. Comp. in **Κρεῖστος**.

a) better i. e. more useful, more profitable, only neut. τὸ κρεῖσσον, 1 Cor. 7: 9, 38. 11: 17. 12: 31. Phil. 1: 23. Heb. 11: 40. 12: 24. 2 Pet. 2: 21. Sept. for כִּי Ex. 14: 12. Prov. 25: 25.—Xen. Oec. 20. 9.

b) better in value or dignity, nobler, more excellent, Heb. 1: 4 τοσοῦτον κρεῖσσον γινόμενος. 6: 9. 7: 7, 19, 22. 8: 6 bis. 9: 23. 10: 34. 11: 16, 35. 1 Pet. 3: 17. Sept. for כִּי Judg. 8: 2. Prov. 8: 11.—Hdian. 3. 2. 6. Xen. Ag. 11. 15.

Κρεμάννυμι, f. **κρεμάσω**, aor. 1 pass. **ἐκρεμάσθην** to hang, to suspend. trans. Mid. **κρέμαμαι** after the form **ῥαταμαι**, to hang, to be suspended, intrans. A present **κρεμάω** is found only in very late writers, Passow sub v. Buttm. § 114.

a) Act. c. acc. impl. et seq. **ἐπὶ** c. gen. Acts 5: 30 et 10: 39 **κρεμάσαντες** (αὐτὸν) **ἐπὶ** ξύλου. Pass. seq. **εἰς** Matt. 18: 6. absol. Luke 23: 39. Sept. seq. **ἐπὶ** for כִּי Act. Gen. 40: 19, 22. Pass. Esth. 5: 14. 7: 10.—Xen. An. 1. 2. 8. Pass. Xen. Eq. 10. 9.

b) Mid. Acts 28: 4 **κρεμάννον** τὸ θηρίον **ἐκ** τῆς χειρὸς αὐτοῦ, hanging from his hand. Seq. **ἐπὶ** ξύλου Gal. 3: 13. Trop. seq. **ἐκ**, Matt. 22: 40, see in **ἔν** no. 3. c. a. Sept. **κρεμάννος** for כִּי Deut. 21: 23. 2 Sam. 18: 10. trop. Deut. 28: 66.—Jos. Ant. 7. 10. 2. Hdian. 1. 14. 1. seq. **ἐκ** Xen. Mem. 3. 10. 13. trop. Philo T. II. ed. Mang. p. 420 **ὡς** αἱ τοῦ ἔθνους ἐλπίδες **ἐκρεμάντο**.

Κρημνός, οῦ, ὅ, (κρεμάννυμι), a steep place, precipice, pp. overhanging, Matt. 8: 32. Mark 5: 13. Luke 8: 33. Sept. for כִּי 2 Chr. 25: 12.—Jos. Ant. 3. 5. 1. Diod. 8. 1. 33.

Κρής, ητός, ὅ, a Cretan, Acts 2: 11. Tit. 1: 12 **Κρήτες** αἱ ψεύσται, quoted from Callim. Hymn. in Jov. 8. comp. Pol. 4. 8. 11.—Ael. V. H. 1. 10 οἱ **Κρήτις** εἰσι τοῖσιν ἀγαθοί. Xen. An. 1. 2. 9.

Κρήσκης, ητιος, ὅ, Crescens, pr.

n. of a Christian at Rome, 2 Tim. 4: 10.

Κρήτη, ἡς, ἡ, Crete, now **Candia**, a celebrated island of the Mediterranean, opposite to the Egean Sea. It was anciently celebrated for its hundred cities, whence the epithet **ἑκατόπολις** Hom. Il. 2. 649. The Cretans were celebrated archers, robbers, and liars, see in **Κρής** and espec. Pol. 4. 8. 11. Here a Christian church was left by Paul in charge of Titus. Tit. 1: 5. Acts 27: 7, 12, 13, 21.

Κριθή, ἡς, ἡ, barley Rev. 6: 6. Sept. for כִּי Deut. 8: 8.—Xen. An. 1. 2. 22.

Κρίθινος, η, ον, (κριθή) of barley, as **ἀγοι κριθῖνοι** barley-leaves John 6: 9, 13. Sept. for כִּי 2 K. 4: 42.—Jos. Ant. 5. 6. 4. Xen. An. 4. 5. 26, 31.

Κρίμα, ατος, τό, (κρίμα) judgment, i. e.

a) the act of judging, giving judgment, i. q. **κρίσις**, spoken only in reference to future reward and punishment. John 9: 39 **εἰς κρίμα ἔγω εἰς τὸν κόσμον ἦλθον** for judgment am I come into the world, i. e. in order that the righteous may be approved and the wicked condemned, as is figuratively said in the next clause. 1 Pet. 4: 17. So of the judgment of the last day, Acts 24: 25. Heb. 6: 2. Meton. for the power of judgment Rev. 20: 4. So Heb. כִּי Sept. **κρίσις** Lev. 19: 15. Deut. 1: 17. Heb. Ez. 21: 32.

b) judgment given, decision, award, sentence. (α) genr. Matt. 7: 2 **ἐν ᾧ γὰρ κρίματι κρινεῖτε, κριθήσεσθε**. Rom. 5: 16. Plur. Rom. 11: 33 τὰ κρίματα αὐτοῦ, the judgments of God, his decrees. Sept. for כִּי Zech. 8: 16. Pa. 17: 2. Plur. of God Pa. 19: 10. 119: 75.—Pol. 24. 1. 12 **ἐκκαλοῦντες τοὺς κρίμασιν ὡς παραβλαβευμένοις**.—(β) Oftener sentence sc. of punishment, condemnation, implying also the punishment itself as a certain consequence, Matt. 23: 13 διὰ τοῦτο λήψετε περισσώτερον κρίμα. Mark 12: 40. Luke 20: 47. 23: 40. 24: 20. Rom. 2: 2, 3 τὸ κρίμα τοῦ Θεοῦ. 3: 8. 13: 2. 1 Cor. 11: 29, 34. Gal. 5: 10. 1 Tim. 3: 6. 5: 12. James 3: 1. 2 Pet. 2: 3. Jude 4. Rev. 17: 1. 18: 20 see in **ἔν** no. 1. b.

So Sept. and **κρίνω** Deut. 21: 22. Jer. 4: 12.—Eccles. 21: 5.

c) from the Heb. *law-suit, cause*, something to be judged, e. g. *κρίματα* *ἔχειν* to have law-suits, to go to law, 1 Cor. 6: 7. So Sept. and **κρίνω** Job 23: 4. 31: 13.

Κρίνον, ου, τό, a lily, Matt. 6: 28. Luke 12: 27. Sept. for **קרינ** Cant. 2: 16. 4: 5.—Anthol. Gr. I. p. 254. Theocr. 11. 56.

Κρίνω, f. ινώ, aor. 1 ἔκρινα, perf. ἔκρικα, aor. 1. pass. ἐκρίθην, i. q. Lat. cerno by transpos. of the vowel, pp. *to separate*, Hom. II. 2. 362. ib. 5. 501. *to distinguish, to discriminate* between good and evil, Xen. Mem. 3. 1. 9. ib. 4. 8. 11. *to select, to choose out* the good, Xen. An. 1. 9. 30.—Hence genr. and in N. T. *to judge, i. e. to form or give an opinion after separating and considering the particulars of a case.*

a) *to judge, sc. in one's own mind as to what is right, proper, expedient, i. e. to deem, to decide, to determine, seq. infin.* Acts 15: 19 *διὸ ἐγὼ κρίνω μὴ παροχλεῖν τοῖς κ. τ. λ. i. e. my decision is etc.* 3: 13 *κρίναρτος ἐκείνου ἀπολύειν*. 20: 16. 25: 25. 1 Cor. 2: 2. 5: 3. Tit. 3: 12. Seq. τοῦ c. inf. Acts 27: 1 *ὡς δὲ ἐκρίθη τοῦ ἀποκλεῖν ἡμᾶς κ. τ. λ.* —3 Macc. 1: 6. Jos. Ant. 7. 1. 5. Xen. An. 3. 1. 7.—Seq. acc. et infin. Acts 21: 25 *κρίναρτες μηδὲν τοιοῦτον τηρεῖν αὐτοῖς*. With infin. *εἶναι impl. comp.* Matth. 5: 534. n. 1. Acts 13: 46 *καὶ οὐκ ἄξιους κρίναρτες ἑαυτοῦς τῆς αἰ. ζωῆς, and judge or deem yourselves unworthy of eternal life*. 16: 15. 26: 8. Rom. 14: 5 bis, *ὅς μὲν κρίνει ἡμέραν [εἶναι] παρ' ἡμέραν, ὅς δὲ κρίνει πᾶσαν ἡμέραν, one man judgeth, deemeth, one day to be above another; another judgeth every day sc. to be alike, as we must supply from the force of the antithesis, comp. Matth. 5: 634. 3. — c. inf. Diod. Sic. 12. 20. Xen. Hi. 1. 17. inf. impl. Wisd. 4: 22. Jos. Ant. 4. 8. 2 *κρίθεται εὐδαμονότατοι*. Xen. Cyr. 3. 1. 34. Comp. Diod. Sic. 12. 13 *τὴν γραμματικὴν παρὰ τὰς ἄλλας μαθήσεις προέκρινεν ὁ νομοθέτης*. — Seq. acc. of thing, *to determine on, to decree*, Rev. 16: 5 *ὅτι ταῦτα ἔκρινας*. Acts 16: 4 *τὰ δόγματα τὰ κεκριμένα*. (Isocr. Paneg. p.*

50. A. Pol. 8. 6. 7.) Seq. accus. τοῦτο as introducing the infin. c. art. τό, Rom. 14: 13 *ἀλλὰ τοῦτο κρίναρτε μᾶλλον, τὸ μὴ τιθέναι κ. τ. λ.* 2 Cor. 2: 1. 1 Cor. 7: 37 *τοῦτο κρίναρτε, τοῦ τηρεῖν κ. τ. λ.* So τοῦτο ὅτι, 2 Cor. 5: 14.

b) *to judge, i. e. to form and express a judgment, opinion, as to any person or thing, more commonly unfavourable.* Seq. acc. of pers. John 8: 15 *ἐγὼ οὐ κρίνω οὐδέν*. Rom. 2: 1, 3. 3: 7. 14: 3, 4, 10, 13. Col. 2: 16. Seq. acc. of thing, 1 Cor. 10: 15. (Xen. Vect. 5. 11.) Absol. Matt. 7: 1 bis, 2 bis. Luke 6: 37 bis. John 8: 16, 26. Rom. 2: 1 bis. 1 Cor. 4: 5. 10: 29. Seq. interrog. c. αἰ, Acts 4: 19. genr. 1 Cor. 11: 13. (αἰ Thuc. 4. 130. πότιστον Xen. Cyr. 4. 1. 5.) So with an adjunct of manner, e. g. *κρίναρτε κρίνον* John 7: 24, comp. Buttm. § 131. 3. *αφ. τὸ δίκαιον* Luke 12: 57. *ὁρθῶς* Luke 7: 43. *κατ' ὅψιν* John 7: 24. *κατὰ σάρκα* 8: 15. — By impl. *to condemn, seq. acc.* Rom. 2: 27. 14: 22. James 4: 11 ter, 12. So Sept. and **קרינ** Job 10: 2.

c) *to judge, in a judicial sense, viz. (a) to sit in judgment on any person, to try, seq. acc.* John 18: 31 *κατὰ τὸν νόμον ὑμῶν κρίναρτε αὐτόν*. Acts 23: 3. 24: 6. 1 Cor. 5: 12 bis. (Pol. 5. 29. 6. Xen. An. 6. 6. 18.) Pass. *κρίνομαι, to be judged, to be tried, to be on trial*. Acts 25: 10 *οὐ μὲν δὲ κρίνομαι*. Rom. 3: 4. (Sept. for **קרינ** Ps. 51: 6.) Seq. *κρίσιμος* for any thing Acts 23: 6. 24: 21. *ἐπὶ τινι* for, Acts 26: 6. *ἐπὶ τινος* before any one Acts 25: 9, 20. — Dem. 407. 20. Xen. H. G. 1. 7. 7. c. *παρὶ* ib. 3. 5. 25. c. *ἐπὶ τινος* comp. Max. Tyr. 9. 4. Comp. Wetstein N. T. II. p. 120. — Spoken in reference to the gospel dispensation, to the judgment of the great day, e. g. of God as judging the world through Christ, John 5: 22. 8: 50. Acts 17: 31 *κρίνει τὴν οἰκουμένην*. Rom. 3: 6 *πῶς κρίνει ὁ θεὸς τὸν κόσμον*. 2: 16 *τὰ κρυπτά*. 1 Cor. 5: 13. James 2: 12. 1 Pet. 1: 17. 2: 23. Rev. 11: 18. 20: 12, 13. Of Jesus as the Messiah and judge, John 5: 30. 16: 11. 2 Tim. 4: 1 *Ἰ. Χρ. τοῦ μέλλοντος κρίνειν ζῶντας καὶ νεκρούς*. 1 Pet. 4: 5. Rev. 19: 11. Figuratively of the apostles, Matt. 19: 28. Luke 22: 30. 1 Cor. 6: 2, 3. *ἐν ὑμῖν κρίνεται ὁ κόσμος* 1 Cor. 6: 2. Coinp. in *Βασιλείᾳ* b.

Wisdom. 3: 8. Ecclesiastes. 4: 15. — Diod. Sic. 19. 51 τῆς Ὀλυμπιάδος ἱστορίας οὐσης ἐν πᾶσι Μακεδόσι κριθῆναι. Comp. Wetstein N. T. II. p. 120. — (β) In the sense of to pass judgment upon, to condemn, c. acc. John 7: 51 μὴ ὁ νόμος ἡμῶν κρίνῃ τὸν ἄνθρωπον. α. τ. λ. Luke 19: 22. Acts 13: 27. As implying also punishment, 1 Cor. 11: 31, 32. 1 Pet. 4: 6. — genr. Ael. V. H. 8. 3. Dem. 215. 4. Xen. An. 5. 6. 33. — So of the condemnation of the wicked and including the idea of punishment as a certain consequence, i. q. to punish, to take vengeance on; e. g. of God as judge, Acts 7: 7 καὶ τὸ ἔθνος . . . κρίνω ἔγωγε, quoted from Gen. 15: 14 where Sept. for יִשְׂרָאֵל. Rom. 2: 12. 1 Thess. 2: 12. Heb. 13: 4 καὶ μοιχοὺς κρίνει ὁ Θεός. Rev. 6: 10. 18: 8. ib. v. 20 see in 'Ex no. 1. b. 19: 2. Of Jesus, John 3: 17 οὐ . . . ἵνα κρίνῃ τὸν κόσμον. v. 18 bis. 12: 47 bis, 48 bis. James 5: 9. Sept. and ܡܝܬܝܝܢ Is. 66: 16. Ez. 38: 22. — (γ) Once from the Heb. i. q. to vindicate, to avenge, Heb. 10: 30 κύριος κρίνει τὸν λαὸν αὐτοῦ, the Lord will avenge his people i. e. by punishing their enemies, quoted from Deut. 32: 26 or Ps. 135: 14 where Sept. for יִשְׂרָאֵל, also Gen. 30: 6. Ps. 54: 3.

d) Mid. κρίνομαι, pp. to let oneself be judged, i. e. to have a law-suit, to go to law, seq. dat. with any one, Matt. 5: 40. seq. μετά τινος with 1 Cor. 6: 6. seq. ἐπὶ τινος before any one 1 Cor. 6: 1, 6. Sept. c. μετά τινος for Heb. עִם יָדָא Ecc. 6: 10. c. πρὸς τινά for Heb. עִם יָדָא Job 31: 13. — Eurip. Med. 609. comp. Anthol. Gr. II. p. 34.

Κρίσις, εἶδος, ἡ, (κρίσις), pp. separation, trop. division, dissension, Hdot. 5. 5. ib. 7. 26. decision, i. e. decisive moment, crisis, turn of affairs, Pol. 9. 5. 4. ib. 16. 4. 8. In N. T. judgment, i. e.

a) genr. opinion formed and expressed. John 7: 24 τὴν δικαίαν κρίσιν κρίνατε. 8: 16. Comp. in Κρίνω b. — Jos. c. Ap. 1. 24 οἱ ὑγιαίνοντες τῇ κρίσει. Pol. 17. 14. 10. Xen. Mem. 3. 5. 10.

b) judgment in a judicial sense, i. e. (α) the act of judging, in reference to the final judgment, e. g. ἡ ἡμέρα κρίσεως day of judgment, Matt. 10: 15. 11: 22, 24. 12: 36. Mark 6: 11. 2 Pet. 2:

9. 3: 7. 1 John 4: 17. ἔρα κρίσεως Rev. 14: 7. κρίσις μεγάλης ἡμέρας Jude 6. So simply κρίσις for κρίσις μεγ. ἡμ. Matt. 12: 41, 42. Luke 10: 14. 11: 31, 32. Heb. 9: 27. So John 12: 31 νῦν κρίσις ἐστὶ τοῦ κόσμου, now is this world judged. 16: 8, 11. John 5: 27 et Jude 15 κρίσιν ποιῆν i. q. κρίναι, comp. John 5: 30 and in Κρίνω c. α. Meton. for the power of judgment John 5: 22. Sept. for ܡܝܬܝܝܢ Lev. 19: 15. Deut. 1: 17. Is. 28: 6. — Jos. Ant. 6. 3. 2. Hdian. 1. 11. 12. Xen. An. 6. 6. 20.

(β) judgment given, sentence pronounced, genr. John 5: 30. 2 Pet. 2: 11 βλάσφημον κρίσιν, and Jude 9 κρίσις βλασφημίας. (Dem. 322. 15.) Spec. sentence of punishment, condemnation, e. g. to death Acts 8: 33, see in Αἴρω no. 4. a. Olshausen in loc. So Sept. and ܡܝܬܝܝܢ Jer. 39: 5. — Ael. V. H. 13. 38. Diod. Sic. 1. 82 pen. — Usually implying also punishment, as a certain consequence, e. g. from God, δίκαιαι αἱ κρίσεις αὐτοῦ Rev. 16: 7. 19: 2. 18: 10 coll. v. 8. 2 Thess. 1: 5 coll. v. 6. So Sept. and ܡܝܬܝܝܢ Jer. 1: 16. Of Christ as Judge of the world condemning the wicked, judgment, condemnation, e. g. Matt. 23: 33 κρίσις τῆς γενέσεως. Mark 3: 29. John 5: 29 ἀνάστασις κρίσεως. John 3: 19. 5: 24. Heb. 10: 27. James 2: 13 bis, see in Καταναυγάζομαι. 2 Pet. 2: 4. So 1 Tim. 5: 24 τινὼν ἀνθρώπων αἱ ἁμαρτίαι προδηλοὶ εἰσι, προάγουσαι εἰς κρίσιν, i. e. in some men their sins lead on to condemnation, i. e. accuse them, cry for condemnation, and by impl. are repented of; in others their sins also follow after, i. e. they persevere in them although conscious of present guilt and future condemnation.

(γ) Meton. court of justice, tribunal, judges, i. e. the smaller tribunals established in the cities of Palestine, subordinate to the Sanhedrim; comp. Deut. 16: 18. 2 Chr. 19: 5. According to the Rabbins they consisted of 23 judges; but Josephus expressly says the number was seven, Ant. 4. 8. 14. B. J. 2. 20. 5. See Krebs. Obs. p. 19. Tholuck Bergpred. p. 180. — Matt. 5: 21, 22 ὅμοιος ἐστὶ τῇ κρίσει. Comp. Sept. and ܡܝܬܝܝܢ Job 9: 32. 22: 4.

c) from the Heb. right, justice, equity,

Matt. 23: 23. Luke 11: 49 *παράχρησθαι τὴν κρίσιν*. So Sept. and *ܡܡܝܬ* Deut. 32: 4. Gen. 18: 25. Jer. 22: 15. — Also for *law, statutes*, i. e. the divine law, the religion of Jehovah, as developed in the Gospel, Matt. 12: 18, 20, quoted from Is. 42: 1, 2, 3, where Sept. and *ܡܡܝܬ*. Comp. Gesen. Comm. in loc.

Κρίσπος, ου, ὁ, *Crispus*, pr. n. of the ruler of a synagogue at Corinth, Acts 18: 8. 1 Cor. 1: 14.

Κριτήριον, ου, τό, (*κριτής*), *crition*, *rule of judging*, Att. Epict. 1. 11. 9 sq. *judgment-seat, tribunal*, Sept. *καθήμενοι ἐπὶ κριτηρίου* Judg. 5: 10. In N. T. trop. *court of justice, tribunal*. James 2: 6 *ἔκρινον ὑμᾶς εἰς κριτήρια*. 1 Cor. 6: 2, 4. Sept. for Chald. *ܡܡܝܬ* Dan. 7: 10, 26. — Susann. 49. Pol. 9. 33. 12. ib. 16. 27. 2. — In 1 Cor. 1. c. others by impl. *cause, law-suit*, but unnecessarily; so Syr. Vers.

Κριτής, ου, ὁ, (*κρίνω*), *a judge*, i. e. one who decides or gives an opinion in respect to any person or thing.

a) genr. James 2: 4 *κριταὶ διαλογισμῶν* *pon. see in Διαλογισμός* a. Matt. 12: 27. Luke 11: 19. In an unfavourable sense James 4: 11. Sept. for *ܡܡܝܬ* 1 Sam. 24: 16. — Wisd. 15: 7. Pol. 9. 33. 12. Xen. Conv. 5. 1, 9, 10.

b) in a judicial sense, one who sits to dispense justice, Matt. 5: 25 bis. Luke 12: 58 bis. 18: 2, 6. Acts 18: 15. 24: 10. Of Christ the final Judge, Acts 10: 42 *κριτής τῶν ζώντων καὶ νεκρῶν*. 2 Tim. 4: 8. James 5: 9 coll. v. 8. Of God, *κριτὴ θεῷ πάντων* Heb. 12: 23. Sept. for *ܡܡܝܬ* Ezr. 7: 4. *ܡܡܝܬ* Deut. 16: 18. Job 9: 24. of God Ps. 7: 12. 50: 6. — Diod. Sic. 1. 92. Xen. H. G. 4. 4. 3.

c) from the Heb. i. q. *a leader, ruler, chief*, Heb. *ܡܡܝܬ*, spoken of the Hebrew judges so called, from Joshua to Samuel, Acts 13: 20. Comp. Judg. 2: 16 sq. Gesen. Heb. Lex. art. *ܡܡܝܬ* no. 2. — Jos. Ant. 6. 5. 4.

Κριτικός, ἡ, ὄν, (*κριτής*), *skilled in judging, quick to discern and judge of any thing*, seq. gen. Heb. 4: 12 *κριτικός ἐνθυμήσεων* κ. τ. λ. — Hesych. *κριτικός ἐνθυμήσεων διακρίνων λογισμούς*.

Κρούω, ε. σμ, *to knock, to rap*, c. g. at a door for entrance, seq. *τὴν θύραν* Luke 13: 25. Acts 12: 13. absol. Matt. 7: 7, 8. Luke 11: 9, 10. 12: 36. Acts 12: 16. Rev. 3: 20. Sept. for *ܡܡܝܬ* Judg. 19: 22. Cant. 5: 13. — Judith 14: 14. κ. *τὴν θύραν* Xen. Conv. 1. 11. The more usual Attic phrase was *κόπτειν τὴν θύραν*, Lob. ad Phr. p. 177.

Κρύπτη, ης, ἡ, (pp. fem. of *κρυπτός*), *a crypt, secret cell or vault*. Luke 11: 33 *εἰς κρύπτην τίθῃσι* in some editions. — Athen. V. p. 205. A. — Text. rec. has *εἰς κρυπτήν*, as if by Hebraism for neut. *εἰς κρυπτόν*, see Gesen. Lehrs. p. 661. Stuart § 436. Comp. also *εἰς μακράν*, etc.

Κρυπτός, ἡ, ὄν, (*κρίπτω*), *hidden, concealed*, and therefore *secret*, Matt. 10: 26 *οὐδὲν ἔστι . . . κρυπτόν ὃ οὐ γνωσθήσεται*. Mark 4: 22. Luke 8: 17. 12: 2. *ἐν τῷ κρυπτῷ* in *secret*, where we cannot be seen of others, Matt. 6: 4 bis, 6 bis, 18 bis. *ἐν κρυπτῷ*, in *secret*, privately, John 7: 4, 10. 18: 20. Luke 11: 33 *εἰς κρυπτήν*, see in *Κρύπτη* above. 1 Cor. 4: 5 *τὰ κρυπτά τοῦ σκότους* *secret works of darkness*. 2 Cor. 4: 2 *see in Διοχόρη* c. Sept. for *ܡܡܝܬ* Jer. 49: 9. — Hdtan. 5. 6. 7. Xen. Mag. Eq. 4. 10. — Trop. *τὰ κρυπτά τινος* *the secrets of one's heart, secret thoughts*, Rom. 2: 16. 1 Cor. 14: 25. 1 Pet. 3: 4 *ὁ κρυπτός τῆς καρδίας ἄνθρωπος*, i. e. the internal man. Rom. 2: 29 *ὁ ἐν τῷ κρυπτῷ Ἰουδαῖος*, a Jew at heart. — Eccelus. 1: 30. 4: 18.

Κρύπτω, ε. ψα, *to hide, to conceal*, Pass. or Mid. *to hide oneself, to be hid*; Aor. 2 pass. *ἐκρύβην* as pass. *to be hid*, Matt. 5: 14. Luke 19: 42; and with mid. signif. *to hide oneself* John 8: 59. 12: 36. Buttm. § 136. 2. Comp. Lob. ad Phr. p. 317 sq. — Matt. 5: 14 *οὐ δύναται πάλιν κρυβῆναι*. 13: 35. v. 44 *ὃν εὐραὶν ἔκρυψε*. 1 Tim. 5: 25. Heb. 11: 23. Rev. 2: 17 *τοῦ μάννα τοῦ κεκρυμμένου*, *of the hidden manna*, as symbolical of the enjoyments of the kingdom of heaven; in allusion perhaps to the Jewish tradition that the ark with the pot of manna was hidden by order of king Josiah, and will again be brought to light in the reign of the Messiah; comp.

Wetstein N. T. and Schoettgen Hor. Heb. in loc. Seq. *ἐν τῷ*, Matt. 13: 44 *ῥησαντες κρυμμένον ἐν τῷ ἄγρῳ*. 25: 25. trop. Col. 3: 3. Seq. *εἰς τι* Rev. 6: 15. seq. *ἀπό τινος* to hide from, John 12: 36 *Ἰησοῦς ἀπαλθὼν ἐκρύβη ἀπ' αὐτῶν*, hid himself from them. Luke 18: 34. 19: 42. Rev. 6: 16. So John 8: 59 *Ἰησοῦς δὲ ἐκρύβη, καὶ ἐξῆλθεν ἐκ τοῦ ἱεροῦ* i. e. Jesus hid himself and [afterwards] went out of the temple; or we may render ἐκρύβη adverbially, he secretly went out etc. comp. in *Ἀποτολμαίω*. Perf. part. *κρυμμένος*, hidden, as adv. secretly, John 19: 38, see Butt. § 123. n. 3. Sept. for *קָרַבְתִּי* Gen. 3: 8, 10. Is. 42: 22. *קָרַבְתִּי* Gen. 4: 13. *קָרַב* Josh. 7: 19. *קָרַב* Prov. 1: 11.—Hdian. 1. 14. 7. c. *ἐν* Hdian. 3. 4. 14. c. *εἰς* Di-od. Sic. 4. 33. c. *ἀπὸ* Hom. Od. 23. 110.

Κρυσταλλίζω, f. *ισω*, (*κρύσταλ-λος*), to be as crystal, clear and sparkling, Rev. 21: 11.

Κρυσταλλος, ου, ὁ, (*κρύος*, *κρυσταίνω* to freeze,) crystal, pp. any thing congealed and pellucid, e. g. ice Sept. for *קָרַב* Job 6: 16. Hom. Il. 22. 152. In N. T. prob. rock-crystal, Rev. 4: 6. 22: 1.—Diod. Sic. 2. 52 init.

Κρυφαῖος, α, ον, (*κρύπτω*), hidden, secret, in some Mss. Matt. 6: 18 *ἐν τῷ κρυφαίῳ* for *ἐν τῷ κρυπτῷ*. Sept. for *קָרַב* Jer. 23: 24.—Xen. Hi. 10. 6.

Κρυφῇ, adv. (*κρύπτω*), secretly, not openly, Eph. 5: 12. Sept. for *קָרַב* Deut. 28: 57.—Xen. Conv. 5. 8. Comp. Butt. § 115. n. 3.

Κτῆσθαι, ὦμαι, f. ἵσθαι, depon. Mid. to get for oneself, to acquire, to procure, by purchase or otherwise, perf. *κῆσθαι* as pres. to possess, see Butt. § 113. 6. Seq. acc. Matt. 10: 9. Luke 18: 13 *πάντα ὅσα κτῆσθαι*. 1 Thess. 4: 4 *τὸ ἑαυτοῦ σωθεὶς κτῆσθαι*, to procure for himself a wife, in the oriental manner by purchase, see in *Συνέως*. With an adjunct of price, e. g. gen. Acts 22: 28. *διὰ* c. gen. 8: 20. *ἐν* c. gen. 1: 18 *οὗτος ἐκτήσατο χωρίον ἐκ τοῦ μισθοῦ κ. τ. λ.* i. e. was the occasion of purchasing etc. Seq. *ἐν* c. dat. trop. Luke 21: 19 *ἐν τῇ ὑπομονῇ ὑμῶν κτήσασθε τὰς ψυχὰς ὑμῶν*, through your patience pur-

chase your lives, procure your safety, comp. Matt. 10: 22 et 24: 13. Sept. for *קָרַב* Gen. 4: 1. 25: 10.—Ecclus. 51: 26. Ael. V. H. 5. 9. Xen. Mem. 1. 6. 3.

Κτήμα, ατος, τό, (*κῆσθαι*), a possession, property, any thing acquired and possessed, estate, Matt. 19: 22 et Mark 10: 22 *ἦν γὰρ ἔχων κτήματα πολλά*. Acts 2: 45. 5: 1 coll. v. 3 where is *χωρίον*. Sept. for *קָרַב* Job 20: 29. *קָרַב* Prov. 31: 16. *קָרַב* Prov. 23: 10.—Luc. Tox. 62. Hdian. 7. 12. 13. Xen. Mem. 3. 11. 5.

Κτήνος, εος, ους, τό, (*κτῆσθαι*) pp. i. q. *κῆμα*, possession, property, spec. flocks and herds of every kind, Xen. An. 4. 5. 25. Pol. 12. 4. 14. In N. T. a beast, domestic animal, e. g. as bought or sold Rev. 18: 13; as yielding meat 1 Cor. 15: 39; as used for riding, burden, etc. Luke 10: 34. Acts 23: 24. Sept. for *קָרַב* Ex. 9: 20. Josh. 8: 27. *קָרַב* Num. 20: 8. *קָרַב* Gen. 13: 2. 7. *קָרַב* Gen. 30: 44.—Hdian. 4. 15. 13 of horses and camels.

Κτήτωρ, ορος, ὁ, (*κτῆσθαι*), possessor, owner, Acts 4: 34 *κτήτορες χωρίων*. —Diod. Sic. X. p. 102. Bip. or VI. p. 196. Tauchn.

Κτίζω, f. *ισω*, (kindr. with *κτῆσθαι*) pp. to bring under tillage and settlement e. g. a land Hom. Il. 20. 216. to found a city Od. 11. 263. Jos. Ant. 4. 8. 5. Diod. Sic. 1. 12.—In N. T. to found, i. e. to create, to form, trans. of God as creating the universe or any of its parts, Mark 13: 19 *ἡς ἔκτισε ὁ θεός*. Rom. 1: 25. 1 Cor. 11: 9. Eph. 3: 9. Col. 3: 10. 1 Tim. 4: 3. Rev. 4: 11 bis. 10: 6. Of Christ Col. 1: 16 bis. Sept. for *קָרַב* Deut. 4: 32. Ps. 89: 13.—Wisd. 11: 17. Ecclus. 17: 1.—Trop. of a moral creation, renovation, Eph. 2: 10 *κτισθέντες ἐν Χ. Ἰ. ἐπὶ ἔργοις ἀγαθοῖς*. v. 15. 4: 24. So Sept. and *קָרַב* Ps. 51: 12.

Κτίσις, εως, ἡ, (*κτίζω*), a founding of cities Jos. c. Ap. 1. 2. Diod. Sic. 2. 4. Thuc. 1. 17. In N. T. creation, i. e. a) the act of creating, Rom. 1: 20 *ἀπὸ κτίσεως κόσμου*.—Psalt. Salom. 8: 7. b) genr. created thing, and collect.

created things. Rom. 1: 25 *ἐλάτρευον τῇ κτίσει παρὰ τὸν κτίσαντα.* 8: 39. Heb. 4: 13. — Wisd. 2: 6. Ecclus. 49: 16. — Collect. (α) *creation* in general, the universe, e. g. *ἀπ' ἀρχῆς κτίσεως* Mark 10: 6. 13: 19. 2 Pet. 3: 4. Col. 1: 15 *πρωτότοκος πάσης κτίσεως.* Rev. 3: 14. Spec. the visible creation, Heb. 9: 11. — Judith 9: 12. 16: 14. — (β) meton. for *man, mankind*, Mark 16: 15 *κηρύξατε τὸ εὐαγγέλιον πάσῃ τῇ κτίσει.* Col. 1: 23. So Rom. 8: 19, 20, 21, 22, *creation for human creatures, all mankind*; others *creation* in general. 2 Cor. 5: 17 et Gal. 6: 15 *καινὴ κτίσις* a *new creature* in a moral sense, i. q. *καινὸς ἄνθρωπος* in Eph. 4: 24.

c) by impl. *ordinance, institution.* 1 Pet. 2: 13 *ὑποτάγητε οὖν πάσῃ ἀνθρωπίνῃ κτίσει.*

Κτίσμα, ατος, τό, (κτίω), *created thing, creature*, 1 Tim. 4: 4. Rev. 5: 13. 8: 9. — Wisd. 9: 2. 13: 5. — Metaph. James 1: 18 *ἀπαρχὴ τῶν αὐτοῦ κτισμάτων*, i. q. *καινὴ κτίσις*, see in *Κτίσις* b. β.

Κτιστής, οῦ, ό, (κτίω), *founder of a city* Diod. Sic. 11. 66 fin. In N. T. *creator*, spoken of God 1 Pet. 4: 19. — Ecclus. 24: 8. 2 Macc. 1: 24.

Κυβεία, ας, ῆ, (κύβος cube, die), *game at dice*, Xen. Mem. 1. 3. 2. Oec. 1. 20. In N. T. *trop. game, gambling*, e. g. *ἐν κυβείᾳ ἀνθρώπων*, i. e. as a thing of mere hap-hazard, Eph. 4: 14. — Others, *trick, fraud*, as *κυβεῖν* Arr. Epict. 2. 19. 28. Rabb. כַּיָּבֵי בִּי Buxt. Lex. Chald. 1984.

Κυβέρνησις, εως, (κυβερνάω) pp. *a governing, direction*, for concr. *government, director*, sc. in the primitive churches 1 Cor. 12: 28. Sept. for מְדִינָה Prov. 11: 14. — Plut. Phocion 2 pen.

Κυβερνήτης, ου, ό, (κυβερνάω, Lat. *gubernare*, to govern a ship,) *governor of a ship*, i. e. *the steersman, pilot*, who had the sole direction of the ship, Acts 27: 11. Rev. 18: 17. See Potter's Gr. Antiq. II. p. 144. Adam's Rom. Ant. p. 406. Sept. for מְדִינָה Ez. 27: 8, 27, 28. — Pol. 1. 37. 4. Xen. Mem. 1. 7. 3.

Κυκλόθεν, adv. (κύκλος), *from around, round about*, Rev. 4: 3, 4, 8. Seq. gen. Rev. 5: 11. Sept. for מִכָּרְבִּיב Judg. 8: 34. 1 K. 4: 24. מִכָּרְבִּיב 1 K. 6: 5.

— Lys. 283. 14. Dio. Chrysa. Or. 6. 216. Comp. Lob. ad Phr. p. 9.

Κυκλώω, ὦ, f. ὠσα, (κύκλος), *to encircle, to surround*, trans. John 10: 24. Acts 14: 20. Of besiegers Luke 21: 20 *κυκλουμένην ὑπὸ στρατοπέδων τὴν Ἱερουσαλὴμ*. Heb. 11: 30. Rev. 20: 9. Sept. for רָבַב 1 K. 7: 15. 1 Sam. 7: 16. מִכָּרְבִּיב Ia. 29: 3. — genr. Diod. Sic. 18. 59. in a hostile sense Pol. 1. 17. 13. Diod. 8. 15. 65.

Κύκλος, ου, ό, a circle, in N. T. only in dat. κύκλῳ as adv. *around, round about*, comp. Butt. § 115. 4. Mark 3: 34 *περιβλεψάμενος κύκλῳ*. 6: 6, 36. Luke 9: 12. Rom. 15: 19. Seq. gen. Rev. 4: 6 *κύκλῳ τοῦ θρόνου*. (5: 11.) 7: 11. Sept. for מִכָּרְבִּיב Gen. 23: 17. Ex. 30: 3. seq. gen. for inf. מִכָּרְבִּיב Josh. 6: 3. — Hdian. 1. 15. 5. Xen. H. G. 6. 5. 17. seq. gen. Xen. Cyr. 4. 5. 5.

Κυλίω, f. ἴω, (later form for κυλλίνω), *to roll*, trans. e. g. *ἔκυλλεν* Sept. for מָלַח Josh. 10: 18. *πιδον* Luc. Quom. Hist. conser. 2. In N. T. Mid. *to roll intrans. to wallow*, Mark 9: 20 *ἐκυλλετο ἀφρίζων*. — Jos. Ant. 5. 6. 4. Arr. Epict. 4. 11. 29. Diod. Sic. 1. 87.

Κύλισμα, ατος, τό, (κυλλίω) pp. something rolled, a wheel, Symm. for מָלַח Ez. 10: 13. In N. T. *wallowing-place*, i. q. *κυλλιστρα*. 2 Pet. 2: 22 *ἵς... εἰς κύλισμα βορβορόν*. See in *Βόρβορος*. — Poll. Onom. I. 183. So *κυλλιστρα* Xen. Eq. 5. 3.

Κυλλός, ῆ, όν, (kindr. with κοῖλος), pp. *bent, crooked*, e. g. the hand as held out in begging, Aristoph. Eq. 1083. Also of the limbs, and hence genr. and in N. T. *crippled, lame*, espec. in the hands, Matt. 15: 30, 31. 18: 8. Mark 9: 43. — Anthol. Gr. III. p. 31. Aristoph. Av. 1379.

Κῦμα, ατος, τό, (κύω), *a wave, billow*, Matt. 8: 24. 14: 24. Mark 4: 37. Acts 27: 41. Jude 13. Sept. for מַגָּל Job 38: 11. Ia. 48: 18. — Luc. Navig. 8. Pol. 10. 10. 3.

Κύμβαλον, ου, τό, (κύμβος bason), *a cymbal*, 1 Cor. 13: 1. Sept. for מִצְצָן 1 Chr. 13: 8. Ezra 3: 10. — Jos. Ant. 7. 12. 3. Xen. Eq. 1. 3.

Κύμινον, ου, τό, cumini, cuminum *sativum* of modern botany, Heb. מִן

Germ. *Kümmel*, an umbelliferous plant with aromatic seeds of a warm and bitterish taste, very similar to caraway-seeds; they were used by the ancients as a condiment, as they still are by the common people of Germany. Matt. 23: 23. Sept. for קימץ Is. 28: 25, 27. — Theophr. Char. 19 or 10. Comp. Plin. H. N. 19. 8.

Κυνάριον, ου, τό, (dimin. of *κύων*,) a little dog, puppy, Matt. 15: 26, 27. Mark 7: 27, 28. — Theophr. Char. 5 or 21. Plato Euthydem. 27 med. p. 298. Xen. Cyr. 8. 4. 20. Comp. Lob. ad Phr. p. 180.

Κύνριος, ου, ὁ, a Cyprian, Cypriot, from Cyprus, Acts 4: 36. 11: 20. 21: 16.

Κύπρος, ου, ἡ, Cyprus, a large and celebrated island of the Mediterranean, not far from the coasts of Syria and Asia Minor, extremely fertile, and abounding in wine, oil, alhenna, and mineral productions. The inhabitants were luxurious and effeminate. The presiding divinity of the island was Venus, who had a famous temple at Paphos, and is hence often called the Paphian goddess. Of the Cyprian cities, Salamis and Paphos are mentioned in N. T. Acts 11: 19. 13: 4. 15: 39. 21: 3. 27: 4. Comp. Rosenm. Bibl. Geogr. III. p. 378 sq.

Κύντω, ἑ. ψα, to stoop, to bow oneself, intrans. Mark 1: 7. John 8: 6, 8. Sept. for קנץ 1 Sam. 24: 9. 1 K. 1: 16, 31. — Plut. Agesil. 12 med. Xen. Mem. 3. 9. 7.

Κυρηναῖος, ου, ὁ, a Cyrenian, from Cyrene, in N. T. spoken of Jews born or residing there, Matt. 27: 32. Mark 15: 21. Luke 23: 26. Acts 6: 9. 11: 20. 13: 1.

Κυρήνη, ης, ἡ, Cyrene, a large and powerful city of Lybia Cyrenaica in northern Africa, situated in a plain a few miles from the Mediterranean coast. It was the resort of great numbers of Jews, who were here protected by the Ptolemies and by the Roman power. See 1 Macc. 15: 23. Jos. Ant.

14. 7. 2. ib. 16. 6. 5. c. Ap. 2. 4. Rosenm. Bibl. Geogr. III. p. 367. — Acts 2: 10.

Κυρήνιος, ου, ὁ, Cyrenius, Lat. Quirinus, Luke 2: 2, i. e. Publius Sulpitius Quirinius, a Roman senator, of an obscure family, but raised to the highest honours by Augustus, Tacit. Ann. 3. 48. He was sent as governor or proconsul to Syria, in order to take a census of the whole province with a view to taxation; and this census he completed in A. D. 8, according to the usual chronology, Acts 5: 37. Jos. Ant. 18. 1. 1. ib. 18. 2. 1. — The census spoken of in Luke l. c. was probably a mere enrolment of persons, (see in *Απογραφή*,) and is therefore mentioned by no other historian; but how could it have been made by Cyrenius, who first came as proconsul several years later? and when too at the time specified by Luke, Saturninus and not Cyrenius was proconsul of Syria? Not improbably Cyrenius may have been at that time joined with Saturninus as his procurator, and is therefore called *ἡγέμων*, just as Volumnius had been before, Jos. Ant. 16. 9. 1. ib. 16. 10. 8; and just as Coponius afterwards was joined with Cyrenius himself, and so called *ἡγέμων*, Jos. Ant. 18. 1. 1. Profane history does not indeed assert that Quirinus had thus been procurator of Syria at a period some years before he was sent thither as proconsul; but neither does it assert any thing in contradiction to such an hypothesis; which is favoured also by the mode of expression in Luke: *This was the first census under Cyrenius*, etc. See in Calmet Act. Cyrenius p. 326.

Κυρία, ας, ἡ, (fem. of *κύριος*,) mistress, lady, used as an honorary title of address to a female, as in English, 2 John 1, 5. Comp. in *Κύριος* A. c. — Epict. Ench. 40 *αἱ γυναῖκες κυραὶ καλοῦνται ἀπὸ τῶν πατριάρχων ἐπὶ τῶν* genr. Sept. for קַרְיָה Gen. 16: 4. 2 K. 5: 3. Xen. H. G. 3. 1. 12. — Others regard it as a pr. n. fem. *Cyria*, which was not unusual among the Greeks, comp. Gruteri Inscript.

Κυριαχίος, ἡ, ὄν, (κύριος,) pertaining to the Lord, to the Lord Jesus Christ, as κυριακὸν δείπνον the Lord's supper 1 Cor. 11: 20. κυρ. ἡμέρα the Lord's day Rev. 1: 10. — Act. Thom. § 31. Clem. Alex. Strom. 7. 10.

Κυριεύω, f. εὖσω, (κύριος,) to be lord over any person or thing, to have dominion over, seq. gen. Luke 22: 25 οἱ βασιλεῖς τῶν ἐθνῶν κυριεύουσιν αὐτῶν. Rom. 14: 9. 2 Cor. 1: 24. Part. ὁ κυριεύων, a lord, potentate, 1 Tim. 6: 15 κύριος τῶν κυριευόντων Lord of lords, comp. in Βασιλεῖς a. Trop. of things, Rom. 6: 9, 14 ἁμαρτία γὰρ ὑμῶν οὐ κυριεύσει. 7: 1. Sept. for הָיָה Judg. 9: 2. Is. 19: 4. — Pol. 5. 34. 6. Xen. Mem. 3. 5. 11.

Κύριος, ου, ὁ, (κύριος) might, power,) lord, master, owner.

A) Generally a) as the possessor, owner, master, e. g. of property, Matt. 20: 8 ὁ κύριος τοῦ ἀμπελῶνος. 21: 40. Gal. 4: 1. Sept. ὁ κύριος τοῦ ταύρου Heb. לַיהוָה Ex. 21: 28, 29, 34. — Pol. 3. 98. 10. Xen. Cyr. 3. 3. 44. — So the master or head of a house, Mark 13: 35 κύριος τῆς οἰκίας. Matt. 15: 27. (Sept. and לַיהוָה Ex. 22: 7.) The master or possessor of persons, servants, slaves, Matt. 10: 24. 24: 45 δαυλος . . . ὃν πορεύσῃσιν ὁ κύριος αὐτοῦ x. τ. λ. v. 46, 48, 50. Acts 16: 16, 19. Rom. 14: 4. Eph. 6: 5, 9. Col. 3: 22. 4: 1. al. So Sept. for יהוה Judg. 18: 11. Ex. 39: 7. Gen. 24: 9 sq. — Luc. Charid. 19. Diod. Sic. 4. 63. Xen. Conv. 6. 1. — Spoken of a husband, 1 Pet. 3: 6 ὡς Σάρρα ὑπήκουσε τῷ Ἀβραάμ, κύριον αὐτὸν καλοῦσα. So Sept. for יהוה Gen. 18: 12. — Plut. Mor. II. p. 210. Tauchn. or VII. p. 32. 13. Reiske. — Seq. gen. of thing, and without the art. lord, master of any thing, as having absolute authority over it, e. g. κύριος τοῦ θεσπίου Matt. 9: 38. Luke 10: 2. x. τοῦ σαββάτου Matt. 12: 8. Mark 2: 28. — Jos. Ant. 4. 8. 19 κύριος εἶμαι τὰ πάντα κυριεύσθαι. Dem. 36, 27. Xen. Cyr. 8. 5. 22.

b) of a supreme lord, sovereign, e. g. the Roman emperor Acts 25: 26. — Philo Leg. ad Cai. II. p. 587. 42. Arr. Epict. 4. 1. 12. Plut. T. VI. p. 673. 18. ed. Reiske. — Of the heathen gods, 1

Cor. 8: 5 ὡςπερ εἰς θεοὶ πολλοὶ καὶ κύριοι πολλοί, i. e. prob. gods superior and inferior, i. q. demona. — Pind. Isth. 5. 67 Ζεὺς ὁ πάντων κύριος. Diod. Sic. 1. 65.

c) as an honorary title of address, especially to superiors, as in Engl. Master, Sir, Fr. Sieur, Monsieur, Germ. Herr. E. g. from a servant to his master Matt. 13: 27. Luke 13: 8; a son to his father Matt. 21: 30; to a teacher, master, Matt. 8: 25. Luke 9: 54, (comp. in Ἐπιστάτης,) and so doubled Matt. 7: 21, 22. Luke 6: 46. comp. Gesen. Lebrg. p. 679; to a person of dignity and authority, Mark 7: 28. John 4: 11, 15, 19, 49; to the Roman procurator Matt. 27: 63. Also in the respectful intercourse of common life, John 12: 21. 20: 15. Acts 16: 30. Comp. Seneca Ep. 3, 'obvius, si nomen non succurrit, dominos appellamus.' Sept. and יהוה Gen. 19: 2. 23: 6, 11, 15. al. — Arr. Epict. 2. 20. 30. ib. 3. 10. 15. Pol. 7. 9. 5.

B) Spoken of God and Christ. a) of God as the Supreme Lord and sovereign of the universe, usually in Sept. for Heb. יהוה Jehovah. With the art. ὁ κύριος, Matt. 1: 22. 5: 33. Mark 5: 19. Luke 1: 6, 28. Acts 7: 33. Heb. 8: 2, 10. James 4: 15. al. saep. Without the art. κύριος Matt. 27: 10. Mark 13: 20. Luke 1: 58. Acts 7: 49. Rom. 4: 8. Heb. 7: 21. 1 Pet. 1: 25. al. saep. So Sept. for יהוה ὁ κύριος Job 1: 7. κύριος Gen. 11: 5. 18: 33. יהוה ὁ κύριος Is. 49: 14. κύριος 1 K. 22: 6. יהוה ὁ κύριος Ps. 73: 28. κύριος 1 K. 2: 26. יהוה ὁ κύριος 1 Sam. 23: 7. κύριος Gen. 21: 2, 6. יהוה ὁ κύριος Job 8: 3. κύριος Num. 23: 8. יהוה κύριος Job 6: 4, 14. — With adjuncts, without the art. e. g. κύριος ὁ θεός τινος Matt. 4: 7, 10. 22: 37. Luke 1: 16. al. Sept. for יהוה יהוה Is. 25: 8. Ez. 4: 14. (Judith 8: 14, 16.) κύριος σαβαώθ Rom. 9: 29. James 5: 4. Sept. and Heb. יהוה צבאות 1 Sam. 15: 2. Is. 1: 9. κύριος παντοκράτωρ 2 Cor. 6: 18, and κύριος ὁ θεός ὁ παντοκράτωρ Rev. 4: 8, 11: 17. al. Sept. for יהוה צבאות יהוה 2 Sam. 7: 8. Nah. 2: 14. κύριος τῶν κυριεύόντων Lord of lords 1 Tim. 6: 15, compare in Βασιλεῖς a. κύριος εὐρανοῦ

καὶ γὰρ Acts 17: 24; and so applied also to God as the *Father* of our Lord Jesus Christ, Matt. 11: 25 *πατήρ*, κύριος τοῦ σώματος α. v. λ. Luke 10: 21. Comp. Heb. יהוה אלהינו יהוה Sept. κύριος ὁ θεὸς τοῦ σώματος 2 Chr. 36: 23. Ezra 1: 2. Neh. 1: 5.

b) of the Lord Jesus Christ. (α) In reference to his abode on earth as a *master* and *teacher*, where it is i. q. *ἡγεμὼν*, and *ἐπιστάτης*, comp. Matt. 17: 4 with Mark 9: 5 et Luke 9: 33. comp. also John 13: 13, 14. So chiefly in the evangelists before the resurrection of Christ, and with the art. ὁ κύριος τῆς *Lord* emphat. Matt. 21: 3 ὁ κύριος ἀντων *ἔρχεται ἔρχεται*. 28: 6. Luke 7: 13. 10: 1. John 4: 1. 20: 2, 13. Acts 9: 5. 1 Cor. 9: 5. al. saep. With adjuncts, e. g. ὁ κύριος καὶ ὁ διδάσκαλος John 13: 13, 14. ὁ κύριος Ἰησοῦς Luke 24: 3. Acts 1: 21. 4: 33. al. — (β) As the *supreme Lord* of the gospel dispensation, *Head* over all things to the church Eph. 1: 22, *Lord* of all, ὁ γὰρ αὐτὸς κύριος πάντων Rom. 10: 12, comp. 9: 5. 1 Cor. 15: 25 sq. Heb. 2: 8. & 1. Rev. 17: 14. With the art. ὁ κύριος Mark 16: 19, 20. Acts 8: 28. 19: 19. 2 Cor. 8: 17. Eph. 5: 10. Col. 3: 26. 2 Thess. 3: 1, 5. 2 Tim. 4: 8. James 5: 7. al. saep. So c. gen. of pers. ὁ κύριος πρὸς etc. Matt. 22: 44. Eph. 6: 9. Heb. 7: 14. Rev. 11: 8. Without the art. κύριος Luke 1: 76. 2 Cor. 3: 16, 17. Col. 4: 1. 2 Pet. 3: 10. For *in supia* see below. — With adjuncts, e. g. c. art. ὁ κύριος Ἰησοῦς or Ἰησοῦς ὁ α. 1 Cor. 5: 5. 11: 23. Rom. 4: 24. ὁ κύριος ἡμῶν Ἰησοῦς Heb. 13: 20. ὁ α. ἡμῶν Χριστός once Rom. 16: 18. ὁ α. Ἰησοῦς Χριστός, or Ἰ. Χρ. ὁ κύριος Acts 16: 31. Rom. 13: 14. al. Rom. 1: 4. 1 Cor. 1: 9. al. ὁ κύριος ἡμῶν Ἰ. Χρ. 1 Cor. 1: 2, 10. Gal. 6: 18. al. saep. Ἰ. Χρ. ὁ κύριος ἡμῶν Eph. 3: 11. 1 Tim. 1: 2. 2 Pet. 1: 2. So without the art. e. g. κύριος Ἰησοῦς Rom. 10: 9. 1 Cor. 12: 3. Phil. 2: 19. al. Χριστὸς κύριος i. e. the Messiah Luke 24: 11. κύριος Ἰησοῦς Χριστός, or Ἰ. Χρ. κύριος, Rom. 1: 7. 2 Cor. 1: 2. Phil. 2: 2. al. 2 Cor. 4: 5. κύριος ἡμῶν Ἰ. Χρ. Gal. 1: 3. — Further in the phrase *in supia*, in the *Lord*, without the art. found only in the usage of Paul except once Rev. 14: 13, and to be explained

from the fact, that believers are represented as one with Christ, as members of his body Eph. 5: 30 comp. 1 Cor. 12: 27, or of one spiritual body of which he is the Head Col. 3: 19 comp. Eph. 2: 20, and are therefore in Christ, see in *Ev* no. 1. c. α. Hence *in supia* is (1) *in the Lord*, after verbs of rejoicing, trusting, etc. Phil. 3: 1. 1 Cor. 1: 31. Phil. 2: 19. (2) *in or by the Lord*, by his authority, Eph. 4: 17. 1 Thess. 4: 1. (3) *in or through the Lord*, through his aid and influence, by his help, 1 Cor. 15: 58. 2 Cor. 2: 12. Gal. 5: 10. Eph. 2: 21. Col. 4: 17. (4) *in the work of the Lord*, in the gospel-work, Rom. 16: 8, 13. 1 Cor. 4: 17. 9: 2. Eph. 6: 21. 1 Thess. 5: 12. (5) as marking condition, one *in the Lord*, i. e. united with him, his follower, a Christian, Rom. 16: 11. Phil. 4: 1. Plilem. 16. (6) as denoting manner, *in the Lord*, i. e. as becomes those who are in the Lord, Christians, Rom. 16: 2, 22. 1 Cor. 7: 39. Eph. 6: 1. Phil. 2: 29. Col. 3: 18. AL.

Κυριότης, τηρος, ῥ, (κύριος), *lordship, dominion*, for concr. *lords, princes, rulers*, Eph. 1: 21. Col. 1: 16. 2 Pet. 2: 10. Jude 8. — Not found in classic writers.

Κυρώω, ᾠ, f. ᾠον, (κύρος), *to give authority, to establish as valid, to confirm*, trans. e. g. διαθήκη Gal. 3: 15. 2 Cor. 2: 8 κυρώσαι εἰς αὐτὸν ἐγάπησεν. Sept. pass. for *קָיָה* Gen. 23: 20. — Jos. Ant. 10. 11. 6. Pol. 1. 11. 1. Thuc. 8. 69.

Κύων, κυνός ὁ, ῥ, a dog, plur. εἰ κύνες dogs.

a) pp. Luke 16: 21. 2 Pet. 2: 22. Sept. for *כֶּלֶב* Ex. 22: 31. Judg. 7: 8. — Ael. H. An. 8. 9. Xen. Men. 2. 7. 13. — In the East dogs are mostly without masters; they wander at large in the streets and fields, often in troops, and feed upon offals and even corpses; comp. 1 K. 14: 11. 16: 4. 21: 19. Ps. 59: 6, 14 sq. They are held as unclean, and to call one a dog is a stronger expression of contempt than even with us, 1 Sam. 17: 43. 2 K. 8: 13. The Jews called the heathen dogs, just as Mohammedans do Christians at the pres-

ent day, comp. Schoettgen Hor. Heb. p. 1145. See Jahn § 51. Calmet art. *Dog*.

b) trop. for an impudent, shameless person, Phil. 3: 2 where it is spoken of Judaizing teachers, comp. Is. 56: 11. (Hom. Il. 6. 344, 356. Od. 22. 35.) Matt. 7: 6 μὴ δότε τὸ ἅγιον τοῖς κυνὶ, lit. *give not consecrated meat to dogs*, i. e. genr. proffer not good and holy things to those who will spurn and pervert them. — Also plur. for Sodomites, catamites, Rev. 22: 15. So Sept. and חֲזָזִי Deut. 23: 19.

Κῶλον, ου, τό, (perh. κἄλλω,) a limb, member, of the human body Eurip. Phoeniss. 1192 or 1201. Apollodor. Bibl. 3. 5. of an animal Diod. Sic. 3. 26. — In N. T. plur. τὰ κῶλα for *carcasses, corpses*, as in Engl. *bones*, Heb. 3: 17. So Sept. for חֲזָזִי Num. 14: 29, 32. Is. 66: 24.

Καλύω, f. ὥσω, (κόλος, kindr. with κολάζω, κολούω,) pp. to cut off, to weaken, and hence genr. to *hinder, to prevent, to restrain*, pp. seq. acc. of pers. and gen. of thing, Acts 27: 43 ἐκάλυσεν αὐτοὺς τοῦ βουλήματος. So Sept. for חֲזָזִי 1 Sam. 25: 26. — Xen. Ag. 2. 2. Arr. 1. 6. 2. — Seq. acc. of pers. et infin. Acts 8: 36 τί καλύει με βαπτισθῆναι. 16: 6. 24: 22. 1 Thess. 2: 16. Heb. 7: 23. c. acc. impl. Luke 23: 2. 1 Tim. 4: 3. Matt. 19: 14. c. inf. impl. Mark 9: 38, 39. 10: 14. Luke 9: 49. 11: 52. 18: 16. Acts 11: 17. Rom. 1: 13. 3 John 10. absol. Luke 9: 50. — Hdian. 1. 12. 5. Xen. Mem. 4. 5. 4. c. acc. impl. Jos. c. Ap. 1. 22 καλύουσι οἱ νόμοι ξενοκούς ὄγκους ὁμνύειν. Xen. Mem. 2. 6. 26. c. inf. impl. Xen. H. G. 7. 5. 26. absol. Xen. An. 4. 2. 25 ult. — Seq. accus. of thing, 1 Cor. 14: 39 καὶ τὸ λαλεῖν γλώσσαις μὴ καλύετε. 2 Pet. 2: 16. c. τοῦ et inf. Acts 10: 47 μήτι τὸ ὕδωρ καλύσαι . . . τοῦ μὴ βαπτισθῆναι τούτους, comp. Buttm. § 140. n. 1. Winer § 45. 4. b. — Hdian. 3. 1. 13. Xen. Mem. 4. 5. 4, 5. — By Hebr. seq. acc. of thing and ἀπό c. gen. of pers. Luke 6: 29 ἀπὸ τοῦ αἵροντός σου τὸ ἱμάτιον, καὶ τὸν χιτῶνα μὴ καλύσης. So Sept. for חֲזָזִי Gen. 23: 6. חֲזָזִי 9 Sam. 13: 13.

Κῶμη, ης, ἡ, (κῶμαι, κοιμάω,) a village, hamlet, in the country and without walls, comp. Jahn § 41.

a) pp. e. g. τὰς πόλεις καὶ τὰς κῶμας Matt. 9: 35. 10: 11. Luke 8: 1. 13: 22. ἄγροι καὶ κῶμαι, *fields and villages* Mark 6: 36. Luke 9: 12. κῶμαι ἢ πόλεις ἢ ἄγροι Mark 6: 56. ἡ κῶμη, αἱ κῶμαι, simply, Matt. 14: 15. 21: 2. Mark 6: 11: 2. Luke 5: 17. 9: 6, 52, 56. 10: 38. 17: 12. 19: 30. 24: 13, 28. John 11: 1, 30. So John 7: 42 of Bethlehem, sc. before the time of Rehoboam who fortified it 2 Chr. 11: 6. Meton. *villages* for the inhabitants of villages Acts 8: 25. Sept. for חֲזָזִי 1 Chr. 27: 25. Cant. 7: 12. — Pol. 2. 17. 9 ἔκουν κατὰ κῶμας ἀτειχίστους. Xen. Cyr. 3. 3. 28. — Mark 8: 27 αἱ κῶμαι Καισαρείας, *the villages of Caesarea*, i. e. lying around and dependent upon it. Sept. plur. for חֲזָזִי Josh. 15: 45. 17: 11. חֲזָזִי Josh. 15: 31 sq. 19: 6 sq.

b) apparently of a large town or city, perhaps without walls or partly in ruins, e. g. Bethsaida prob. of Galilee, Mark 8: 23, 26 bis, comp. v. 22 et John 1: 45. Sept. for חֲזָזִי Josh. 10: 37. 15: 9. — Hdian. 3. 6. 19 of Byzantium, πᾶσα τε ἡ πόλις κατεσκάφη καὶ . . . παντός τε κόσμου καὶ τιμῆς ἀφαιρεθῆν, τὸ Βυζάντιον κῶμη δουλεύειν Περσίδιος δῆρον ἐδόθη.

Κωμόπολις, εως, ἡ, (κῶμη, πόλις,) lit. a village-city, i. e. a large village or town like a city, but without walls, Mark 1: 38. — Strabo XIII. p. 887. B, καὶ τὸ Πλιον, ὃ νῦν ἐστὶ, κωμόπολις τις ἦν.

Κῶμος, ου, ὁ, a feasting, revel, Lat. *comissatio*, a carousing or merry-making after supper, the guests often sallying into the streets and going through the city with torches, music, and songs in honour of Bacchus etc. Rom. 13: 13. Gal. 5: 21. 1 Pet. 4: 3. — 2 Macc. 6. 6. Diod. Sic. 17. 72. Ael. V. H. 13. 1 pen. Xen. Cyr. 7. 5. 25. Comp. Passow in voc. Adam's Rom. Ant. p. 434. Plutarch de Socr. Genio § 29. Tom. VIII. p. 354 sq. ed. Reiske.

Κώνωψ, ωπος, ὁ, ἡ, a gnat, cu-

lex, as found in acid wine and vinegar, Matt. 23: 24, see in Κάμπος.—Aristot. H. An. 5. 19 οἱ δὲ κείωνες ἐκ σκαλῆων, οἱ γίνονται ἐκ τῆς παρὰ τὸ ὄξος ἰλύος. Genr. Hdot. 2. 95. Later Heb. כֶּמֶץ and כִּימָץ, Buxt. Lex. Rab. Chald. 1516, 927, 342.

Κῶς, ἡ, gen. Κῶ, acc. Κῶν and Κῶ Butt. § 37. n. 2, *Cos* or *Co*, now *Stan Co* or *Stanchio*, a small and fertile island of the Egean sea, near the coast of Caria in Asia Minor, almost between the promontories on which the cities Cnidus and Halicarnassus were situated. It was celebrated for its wine, milks, and cotton of a beautiful texture. Acts 21: 1 εἰς τὴν Κῶν. — 1 Macc. 15: 23 εἰς Κῶ. Jos. Ant. 14. 7. 2.

Κωσάμ, ὁ, indec. *Cosam*, prob.

Heb. עֶבֶר, pr. n. of a man Luke 3: 28.

Κωφός, ἡ, ὄν, (κόπτω) pp. *blunted*, *dull*, e. g. a weapon Hom. Il. 11. 390. In N. T. trop. of the senses and faculties.

a) *blunted*, *lame*, as to the tongue, as to speech, i. e. ἀκω, Matt. 9: 32, 33 ἐλάλησεν ὁ κωφός. 12: 22 bis. 15: 30, 31. Luke 1: 22, 11: 14 bis, δαυμόνιον κωφόν, comp. in Ἀλαλος, Sept. for עֶבֶר Hab. 2: 18. — Hdot. 1. 34. Xen. Cyr. 7. 2. 20.

b) *blunted*, *dull*, as to hearing, *deaf*, Matt. 11: 5 καὶ κωφοὶ ἀκούουσιν. Mark 7: 32, coll. v. 33. v. 37. 9: 25 πνεῦμα ἁλalon καὶ κωφόν, see in Ἀλαλος. Luke 7: 22. So Sept. and עֶבֶר Ps. 38: 14. Is. 35: 5. 43: 8. — Luc. Vitar. Auct. 27. Xen. Cyr. 3. 1. 19.

Λ.

Λαγχάνω, f. λήξωμαι, aor. 2 ἐλαχον, to obtain by lot, to have fall to oneself, viz.

a) pp. and seq. gen. Luke 1: 9 ἐλαχε τοῦ θυμιάσματος, the different portions of the daily service being assigned by lot, see Wetstein N. T. in loc. Comp. Matth. § 328. Winer § 30. 5 ult. — c. gen. Thuc. 2. 44. absol. Jos. B. J. 3. 8. 7. Diod. Sic. 4. 63. Xen. Cyr. 6. 3. 34. — Hence by impl. to decide by lot, to cast lots, seq. παρὰ c. gen. John 19: 24 λήξαμεν παρὰ αὐτοῦ, τίνας ἔσται. — absol. Diod. Sic. 4. 63 ἐλαχον, καὶ συνέβη τῷ κλήρῳ λαχὼν Θηοσία.

b) genr. to obtain, to receive, c. acc. Acts 1: 17 ἐλαχε τὸν κλῆρον, see in Κλήρος b. 2 Pet. 1: 1. Comp. Matth. l. c. p. 637. — 3 Macc. 6: 1. Luc. Hermot. 57. Xen. An. 4. 5. 24.

Λάζαρος, ου, ὁ, *Lazarus*, pr. n.

a) of the brother of Mary and Martha of Bethany, raised by Jesus from the dead, John 11: 1, 2, 5, 11, 14, 43. 12: 1, 2, 9, 10, 17. — b) of the poor man in

our Lord's parable, Luke 16: 20, 23, 24, 25. Hence the modern *Lazaretto*.

Λάθρα, adv. (λαθεῖν, λανθάνω,) *secretly*, *privately*, Matt. 1: 19 λάθρα ἀπολύσαι. 2: 7. John 11: 28. Acts 16: 37. Sept. for עֶבֶר Deut. 13: 7. Job 31: 27. עֶבֶר 1 Sam. 18: 22. — Diod. Sic. 14. 75. Xen. H. G. 4. 8. 16.

Λαίλαψ, ἀπος, ἡ, *tempest*, sc. of wind with rain, whirlwind, hurricane, Mark 4: 37. Luke 8: 23. 2 Pet. 2: 17. Sept. for עֶבֶר Jer. 35: 32. עֶבֶר Job 38: 1. עֶבֶר Job 21: 18. — Pol. 30. 14. 6. Hom. Il. 17. 57.

Λάκω, see Λάσσω.

Λακτιζω, f. λα, (adv. λάξ,) to kick, to strike with the heel, e. g. πρὸς ἀντὶρα Acts 9: 5. 26: 14. See in Κέντηρον. — Luc. Hermot. 23. Xen. Mem. 2. 2. 7. An. 3. 2. 18.

Ααλέω, ὦ, f. ἴσω, to speak, to talk, pp. to use the voice, without any necessary reference to the words spoken,

and thus differing from *εἰπεῖν* and *λέγων*; see Tittm. de Syn. N. T. p. 79, 80. Espec. of children, *to talk much, to prattle*, Germ. *lallen*, Xen. Cyr. 1. 4. 12 *παιδαῖον ὢν, δυνατότατος λαλεῖν ἐδόκουν εἶναι*. Plut. de Garrul. init. Comp. Heb. *דַּבֵּר* and *דִּבֶּר*, Gesen. Lex.—In N. T. genr. *to speak, to talk*; less frequent in profane writers.

a) pp. of persons, absol. Matt. 9: 33 *διέλεγον ὁ κωφός*. 12: 22. 15: 31. Mark 5: 35 *ἐν αὐτοῦ λαλοῦντες*. Luke 7: 15. Acts 18: 9. James 1: 19. al. saep. Sept. for *דַּבֵּר* 1 Sam. 3: 9, 10. Is. 1: 2.—Luc. de Domo 3 ult. Hadian. 2. 4. 14 *ἐν λαλοῦντα τὸν . . . φρονέουσι*.—Seq. adv. John 18: 23 *αἱ κακῶς διέλεγον*. 1 Cor. 13: 11 *ὡς νήπιος διέλεον*. ὁρδῶς Mark 7: 35. οὕτως Acts 7: 6. Heb. 6: 9. *στόμα πρὸς στόμα* *mouth to mouth* i. e. *face to face* 2 John 12. (Sept. for *דַּבֵּר* Num. 12: 8. *ἡδύως* Dem. 578. 16.) With other adjuncts of manner, e. g. dat. as *παρόψηλα* *boldly, openly*, John 7: 26. Acts 2: 6 *ἰδίᾳ διαλέκτῳ*. 6: 10. 1 Cor. 13: 1. genr. *γλῶσσαις λαλεῖν* see in *Γλώσσα* b. γ. Also c. prep. a. g. *εἰς αἶψα* 1 Cor. 14: 9 see in *Ἀψφ*. *ἐκ* c. gen. of manner or source Matt. 12: 34. John 8: 44 *ἐκ τῶν ἰδίων λαλεῖ*. *ἐν* c. dat. 1 Cor. 12: 3 *ἐν πνεύματι θ. λαλῶν*. Seq. particip. of manner, Luke 1: 64 *καὶ ἔλεγε εὐλογῶν*. 2 Cor. 11: 23.—In various constructions designating the person or thing *to or of whom one speaks*, e. g. (α) Seq. dat. of pers. *to speak to or with any one*, Matt. 12: 47 *ζητοῦντίς σοι λαλῆσαι*. Luke 1: 22. John 9: 29. 19: 10. Acts 7: 38. Rom. 7: 1. (Sept. and *דַּבֵּר* Gen. 18: 33. Arr. Epict. 3. 13. 7. Dem. 578. 16.) With an adjunct of manner added, e. g. dat. *παρόψηλα* John 7: 13. Eph. 5: 19 *λαλοῦντας ἑαυτοῖς ψαλμοῖς*, i. e. *singing together*. Seq. *ἐν* c. dat. 1 Cor. 14: 6, 21. *περὶ τινος* Luke 2: 38. Seq. particip. *λέγων*, giving definiteness to the idea of *λαλεῖν*, Matt. 14: 27 *διέλεγον αὐτοῖς ὁ Ἰ. λέγων*. 23: 1. 26: 18. Luke 24: 6. al. So Sept. for *דַּבֵּר* Gen. 17: 3. 34: 8. *דַּבֵּר* Gen. 22: 42. See Gesen. Lex. art. *דַּבֵּר* no. 1.—(β) Seq. *μετὰ τινος*, *to speak with*, John 4: 27. 9: 37 *ὁ λαλῶν μετὰ σοῦ*. With *λέγω*, Mark 6: 50

διέλεγον μετ' αὐτῶν καὶ λέγω. Rev. 21: 9 *λέγων*. Sept. for *דַּבֵּר* Num. 11: 17. *דַּבֵּר* γ. Gen. 35: 13.—(γ) Seq. *πρὸς τινα*, *to speak to*, found only thrice except in Luke's writings, (1 Thess. 2: 2. Heb. 5: 5. 11: 18; see below.) Acts 4: 1 *λαλοῦντων δὲ αὐτῶν πρὸς τὸν λαόν*. 21: 39. Sept. for *דַּבֵּר* Gen. 18: 27, 29. (Luc. Asin. 5. Plut. de Garrul. 1.) Followed by *εὐαγγελίζομαι* Luke 1: 19. Acts 11: 20. *λέγων* Acts 8: 26. 26: 31. 28: 25. With *λέγων* impl. Heb. 5: 5. 11: 18. So Sept. for *דַּבֵּר* c. *דַּבֵּר* c. *דַּבֵּר* impl. 1 K. 21: 5. 2 K. 1: 1. comp. Gen. 41: 17. Ex. 32: 7. See Gesen. Lex. art. *דַּבֵּר* Piel no. 1. c.—(δ) Seq. *περὶ τινος*, *to speak about or of any one*, John 8: 26. 12: 41. Sept. for *דַּבֵּר* Ez. 33: 30.—(ε) Seq. accus. of a kindred noun or of a pronoun, in a general or adverbial sense, and thus differing from *λέγων* c. acc. which implies a definite object or is followed by the express words spoken; see Butt. § 131. 3 and 7. Comp. in Engl. *to talk nonsense* i. e. *foolishly, to talk strange things*, i. e. *strangely*. Matt. 12: 34 *πῶς δύνασθε ἀγαθὰ λαλεῖν*. John 8: 20 *ῥήματα*. Rom. 15: 18 *τι*. 1 Cor. 9: 8 *ταῦτα*. 14: 9. 2 Cor. 12: 4. 1 Tim. 5: 13. So Mark 2: 7 *λαλεῖ βλασφημία*. Acts 6: 13 *ῥήματα βλασφ.* John 8: 44 *τὸ ψεῦδος*. Jude 15, 16. Sept. and *דַּבֵּר* Ex. 4: 12. (Luc. Demonax 51 *ὀλίγα μὲν λαλῶν, πολλὰ δὲ ἐκρούων*. Plut. de Garrul. 23. Xen. Cyr. 1. 4. 1.) With other adjuncts, e. g. acc. et dat. of pers. Matt. 9: 18. John 14: 25. 15: 11. (Sept. Gen. 28: 15.) c. dat. of manner etc. Mark 8: 32 *τὸν λόγον παρόψηλα λέλει*. 1 Cor. 14: 2. *διὰ* c. gen. of manner 1 Cor. 14: 9. *ἐν* c. dat. of manner 2 Cor. 11: 17. *ἐν Χριστῷ* i. e. *by his authority* 2 Cor. 12: 19. *τὶ κατὰ τινος* i. e. *according to* 2 Cor. 11: 17. *τὶ μετὰ τινος* Eph. 4: 25. (Sept. Gen. 31: 29.) *τὶ περὶ τινος* Luke 2: 33. *τὶ πρὸς τινος* Acts 11: 14. Luke 24: 44. *πρὸς τὸ οὗς* Luke 12: 3. Sept. for *דַּבֵּר* Gen. 18: 19.

b) as modified by the context, where the sense lies not so much in *λαλεῖν* as in the adjuncts, e. g. (α) of one teaching, for *to teach, to preach*, absol. Luke 5: 4. 1 Cor. 14: 34, 35. 1 Pet. 4: 11.

seq. adv. John 12: 50. Acts 14: 1. Eph. 6: 20. seq. ἀπὸ v. ἐκ c. gen. of source or occasion John 7: 17, 18. 12: 49. seq. ἐκ c. gen. of manner John 3: 31. seq. dat. of manner, γλώσσῃς λαλεῖν, Mark 16: 17. Acts 2: 4. al. see in Γλῶσσα b. γ. — With adjunct of pers. to whom, e. g. dat. John 15: 22. 1 Cor. 3: 1; also c. παθήσῃς John 18: 20. ἐν c. dat. of manner Matt. 13: 10 διατί ἐν παραβολαῖς λαλεῖς αὐτοῖς; 13: 34 id. et χωρὶς παραβολῆς. c. ἐπὶ τῷ ὀνόματι τινος Acts 4: 17. 5: 40; see in Ἐπί II. 3. c. a. περί τινος Luke 9: 11. So πρὸς τινα Acts 11: 20. — Seq. acc. of the thing taught, comp. in a. 4, absol. John 3: 11. 8: 30, 40. 18: 20. Acts 16: 14. 20: 30. Tit. 2: 1; and so in reference to the doctrines of Jesus, John 8: 28, 38. 12: 50. Acts 5: 20. 17: 19. 1 Cor. 2: 6, 7. λαλεῖν καὶ διδάσκων Acts 18: 25. With pers. to whom, e. g. dat. Mark 2: 2 ἐλάλι αὐτοῖς τὸν λόγον. 4: 33. John 6: 63. Acts 8: 25; also seq. ἐν c. dat. of manner John 16: 25. λέγων Matt. 13: 3. εἰ πρὸς τινα Acts 3: 22. 1 Thess. 2: 2 λαλῆσαι πρὸς ὑμᾶς τὸ εὐαγγέλιον. — (β) of those who tell, relate, declare, announce any thing, John 1: 37. πρὸς τινα et adv. Luke 2: 20. περί τινος John 9: 21. (c. dat. Theophr. Char. 7 or 24.) Seq. acc. of thing, comp. above in a. a. Acts 4: 20. Matt. 26: 13; seq. acc. et dat. of pers. Acts 23: 28, and with λέγων impl. Matt. 13: 33. comp. above in a. γ. Also c. περί τινος Luke 2: 17. Acts 22: 10. καθ' ὃν τρέπον 27: 25. παρά τινος Luke 1: 45. — (γ) of prophesy, predictions, etc. for to foretell, to declare, 2 Pet. 1: 21. James 5: 10. Acts 3: 24. 26: 22. πρὸς τινα Acts 28: 25. seq. acc. of thing, comp. above in a. a. Luke 24: 25 οἱ by attr. for ἄ. Acts 3: 21. seq. acc. et dat. of pers. John 16: 1, 4. So of a divine promise, Luke 1: 55, 70. — (δ) of what is said with authority, for to direct, to charge, to prescribe, seq. dat. Mark 16: 19. c. acc. et dat. John 15: 11. acc. et εἰς et περί Heb. 7: 14. For to publish, to promulgate, authoritatively, Heb. 2: 5. 9: 19. — (ε) trop. to speak by writing, by letter, 2 Cor. 11: 17 bis, Heb. 2: 5. 2 Pet. 3: 16. Of

one dead who speaks, exhorts, by his example, Heb. 11: 4.

c) meton. of things, e. g. (α) of a law, i. q. to prescribe, Rom. 3: 19.—(β) of the expiatory blood of Jesus, Heb. 12: 24 κρείττον λαλοῦντι παρά τὸν Ἀβελ, speaking better than [the blood of] Abel, since this latter cried only for vengeance, Gen. 4: 10. — (γ) In the imagery of the Apocalypse, spoken of a voice, Rev. 1: 12. 4: 1. 10: 4; of thunders, which are said λαλεῖν τὰς ταυτῶν φωνάς Rev. 10: 3, 4; of a beast, Rev. 13: 5, 11, 15. So Heb. 7: 28 of the serpent, Gen. 3: 1, 4, Sept. εἰπὼν. AL.

Λαλιά, ᾶς, ῆ (λαλεῖν,) prattle, loquacity, Theophr. Char. 23 or 7. Aristoph. Nub. 929 or 931. In N. T. speech, utterance, i. e.

a) manner of speaking, e. g. a dialect, brogue, Matt. 26: 73. Mark 14: 70. Sept. for 777 Cant. 4: 3.

b) meton. what is uttered, words, talk, John 4: 42. 8: 43. Sept. for 777 Job 32: 1. comp. Sept. Is. 11: 3.—Pol. 32. 9. 4. ib. 1. 32. 6.

Λαμά or λαμμά, lama, i. e. Heb. 777 or 777, why? wherefore? Matt. 27: 46 et Mark 15: 34, from Ps. 22: 2 where Sept. ἐναι.

Λαμβάνω, f. λήγωμαι, aor. 2 ἔλαβον, perf. ἔληφα, to take, actively, and also in the partially passive sense to receive, trans.

1. to take, a) pp. with the hand, seq. acc. expr. or impl. (α) genr. Matt. 14: 19 καὶ λαβὼν τοὺς πέντε ἄρτους. 25: 1 λαβούσας τὰς λαμπάδας. 26: 26, 52. 27: 6, 30, 48. Mark 9: 36. Luke 22: 17. John 12: 3, 13. 13: 4, 12, 30. 1 Cor. 11: 23. Rev. 5: 8. 22: 17. c. ἐκ τινος John 16: 14. Rev. 5: 7. Sept. for 777 Gen. 18: 8. Num. 16: 17, 18. 877 Josh. 6: 4. Is. 2: 4.—Hdian. 8. 8. 15. Xen. Cyr. 6. 4. 4.—Trop. τιμὴν ἑαυτοῦ h. Heb. 5: 4. δύναμιν Rev. 11: 17. — Xiphilin. Galh. p. 187 νομίζων οὐκ ἀληθεύειν τὴν ἀρχὴν, ἀλλὰ δεδόσθαι αὐτῷ.—Part. λαβών is often used before other verbs by a species of pleonasm, in order to express the idea more completely and graphically, comp. in Ἀνάστημι II. d.

Viger. p. 352. Passow in *λαμβάνω* ult. Matt. 13: 31 *ὃν λαβὼν ἄνθρωπος ἔσπευ- γεν.* v. 33. Luke 24: 43. Acts 16: 3.—Sept. Josh. 2: 4. Luc. Scyth. 6. Xen. Cyr. 8. 3. 6, 7.—(β) Of taking food or drink, c. acc. John 19: 30. Acts 9: 19 *καὶ λαβεῖν τροφήν.* 1 Tim. 4: 4. absol. Mark 15: 23. So Heb. *קָבַץ*, comp. Gesen. Lex.—(γ) In the sense of *to take to or with any one*, e. g. Matt. 16: 5 *ἐπὶ τὸ λαβεῖν ἄρτους λαβεῖν.* v. 7. 25: 4. John 18: 3. *μεθ' ἑαυτῶν* Matt. 25: 3. (Xen. Cyr. 2. 4. 22.) So *λαμβάνειν γυναῖκα*, *to take a wife, to take as a wife*, Mark 12: 19, 20, 21, 22. Luke 20: 28 sq. Sept. for *קָבַץ* Gen. 6: 2. 11: 29.—Jos. Ant. 1. 16. 3. Plato Crito 12. p. 50. D. Xen. Cyr. 8. 4. 16.—(δ) *to take upon oneself, to bear*, trop. Matt. 10: 38 *τὸν σταυρόν.* 8: 17 *τὰς ἀσθενείας ἡμῶν*, quoted from Is. 53: 4 where Heb. *קָבַץ*, Sept. *φέρειν*.—(ε) *to take up, to gather up*, Matt. 16: 9, 10 *πόσους κοφί- νους ἔλαβετε*, comp. Mark 8: 19, 20. Trop. *λαβεῖν τὴν ψυχὴν*, as opp. to *τίθη- με*, John 10: 17, 18.—Xen. Oec. 8. 2. ib. 9. 10.

b) *to take out from a number, to choose*. Acts 15: 14 *λαβεῖν ἐξ ἐθνῶν λα- ον.* Heb. 5: 1.—Sept. Amos 2: 11. Pol. 2. 38. 11. Xen. An. 1. 1. 6.

c) *to take, i. e. to seize, to lay hold of*, with the idea of force, violence. (α) pp. Matt. 21: 35 *καὶ λαβόντες τοὺς δούλους αὐτοῦ, ὃν μὲν ἔδωκαν κ. τ. λ.* v. 39. Mark 12: 3, 8. John 19: 1. absol. 2 Cor. 11: 20.—Luc. D. Deor. 21. 2. Xen. Cyr. 2. 4. 23.—So in hunting or fish- ing, *to take, to catch*, Luke 5: 5. trop. 2 Cor. 12: 16 *ὁλόγω ὑμᾶς ἔλαβον*, comp. Matt. 4: 19.—Palaeph. 28. 3. Xen. Cyr. 1. 4. 9.—(β) Trop. of any strong af- fection or emotion, *to seize, to come or fall upon any one*, e. g. *ἐκστασις ἔλαβεν ἅπαντας* Luke 5: 26. φόβος 7: 16. *πει- ρασμός* 1 Cor. 10: 13. Sept. for *יָצַח* Ex. 15: 15.—2 Macc. 9. 5. Jos. Ant. 2. 6. 8. Xen. Conv. 1. 15.—So of an evil spirit, demon, Luke 9: 39. comp. Jos. Ant. 4. 6. 5.

d) *to take away*, e. g. from any one by force, Matt. 5: 40 *καὶ τὸν χιτῶνά σου λαβεῖν.* Rev. 3: 11 *ἵνα μηδεὶς λάβῃ τὸν στέφανόν σου.* 6: 4 *ἐκ τῆς γῆς.*

Sept. for *קָבַץ* Gen. 27: 35. 31: 1.—Pol. 4. 3. 11. Xen. An. 2. 1. 10.

e) *to take up a person, i. e. to receive him as a friend or guest into one's house, society, etc.* i. q. *δέχομαι*. (α) genr. John 19: 27 *ἔλαβεν ὁ μαθητὴς αὐ- τὴν εἰς τὰ ἴδια.* 2 John 10 *εἰς οἶκόν σου.* John 6: 21 *εἰς τὸ πλοῖον.*—Hom. Od. 7. 255.—Trop. of a teacher etc. *to re- ceive, to acknowledge, to embrace and follow his instructions*, John 1: 12. 5: 43. 13: 20. 14: 17. So of doctrine, *to embrace, to admit*, e. g. *τὸν λόγον* Matt. 13: 20. Mark 4: 16. *τὴν μαρτυρίαν* John 3: 11, 32, 33. 1 John 5: 9. *τὰ ῥή- ματα* John 12: 48. 17: 8.—(β) From the Heb. *λαμβάνειν πρόσωπόν τινα*, *to receive the person of any one*, Heb. *קָבַץ אָנֹכִי*, pp. spoken of a king or judge who receives or admits the visits of those who bring him salutations and presents, and favours their cause, see espec. Job 13: 10; hence *to favour any one*, both in a good and bad sense, see Gesen. Lex. art. *קָבַץ* no. 3. b. In N. T. only in a bad sense, *to accept one's person, i. q. to be partial towards him*, c. gen. Gal. 2: 6 *πρόσωπον θεοῦ ἀνθρώ- πον οὐ λαμβάνει.* absol. Luke 20: 21. So Sept. for *קָבַץ אָנֹכִי* Ps. 82: 2. Lev. 19: 15.

f) trop. in phrases, where *λαμβάνειν* with its accus. is often equivalent to the verb corresponding to the accus. e. g. *ἀρχὴν λαμβάνειν*, i. q. *to begin*, Heb. 2: 3. (Ael. V. H. 2. 28. Hdian. 7. 11. 1.) *ἀφορμὴν λαμβ.* *to take occa- sion*, Rom. 7: 8, 11. (Diod. Sic. 1. 60 *καιρόν.*) *θάρσος λαμβ.* *to take courage*, i. q. *θαρσύνω*, see in *Θάρσος*, Acts 28: 15. *ἵκανον λαμβ.* *to take security*, Acts 17: 9. *λήθην λ.* *to forget*, 2 Pet. 1: 9. (Ael. V. H. 3. 18. Jos. Ant. 2. 9. 1.) *μορφὴν τινα λ.* *to take the likeness or form of any one, to liken oneself to him*, Phil. 2: 7. *πειράν λαμβ.* *to make trial of, i. e. to attempt*, Heb. 11: 29. (Hdian. 1. 8. 10. Xen. Cyr. 6. 1. 54.) or also i. q. *to have trial of, to experi- ence*, Heb. 11: 36. (Xen. Oec. 17. 1.) *συμβούλιον λαμβ.* *to take counsel*, i. q. *to consult*, Matt. 12: 14. 27: 1, 7. 28: 12 *ὑπόδειγμαί τινα λαμβ.* *to take any one as an example* James 5: 10. *ὑπόμνη-*

σιν λαμβ. *to recollect, to remember*, 2 Tim. 1: 5. *χάραγμα τινος λαμβ. to take or adopt the mark of any one*, Rev. 14: 11; seq. *ἐπὶ* c. gen. 14: 9. 20: 4.

2. *to receive*, sc. what is given, imparted, imposed, *to obtain, to partake of*.

a) genr. e. g. absol. Matt. 7: 8 πᾶς γὰρ ὁ αἰτῶν λαμβάνει. 10: 8. John 16: 24. 1 Cor. 4: 7. c. *ἐκ* of source John 1: 16. Seq. acc. Matt. 20: 9 ἔλαβον ἀπὸ δηνάριον. v. 10. 25: 16 πάντες τάλαντα λαβόν. Mark 10: 30. 11: 24. John 4: 36. Acts 3: 3. Rom. 4: 11. 1 Cor. 9: 24. Gal. 3: 14. Phil. 3: 12 comp. in Καταλαμβάνω b. Heb. 11: 35. James 1: 12. 1 Pet. 4: 10. Rev. 4: 11. Seq. *ἐκ* τινος partitively, see in Ἐκ no. 3. li. Rev. 18: 4 *ἐκ τῶν πληγῶν αὐτῆς ἵνα μὴ λάβετε*.—Palaeoph. 52. 3. Ael. V. H. 9. 31. Xen. Cyr. 3. 3. 7. — With an adjunct of the source etc. e. g. ἀπὸ c. gen. *from*, 1 John 2: 27. παρά c. gen. *from any one* Acts 2: 33. James 1: 7. Rev. 2: 27. (Hdian. 4. 7. 3.) spoken de conatu, John 5: 34, 41 δόξαν παρά ἀνθρώπου οὐ λαμβάνω. v. 44. ὑπὸ c. gen. 2 Cor. 11: 24 ὑπὸ Ἰουδαίων . . . ἔλαβον sc. πληγὰς, comp. Xen. Cyr. 1. 3. 16. Bos. Ell. Gr. p. 385 sq.

b) of those who receive an office, station, dignity, either as committed or transmitted, e. g. ἐπισκοπὴν Acts 1: 20. κλήρον v. 25. ἱερατεῖαν Heb. 7: 5. βασιλείαν Luke 19: 12, 15. c. παρά τινος Acts 20: 24. — Hdian. 3. 15. 8. Xen. Cyr. 1. 5. 2. — Also of a successor in office, λαβεῖν διάδοχον Acts 24: 27, comp. Διαδέχομαι. Lat. *successorem accipere* Plin. Ep. 9. 13.

c) of persons appointed to receive tribute, rent, etc. *to collect, to exact*. Matt. 17: 24 οἱ τὰ διδραχμα λαμβάνοντες, i. e. the receivers, collectors. 21: 34. Heb. 7: 8. c. ἀπὸ τινος Matt. 17: 25. 3 John 7.—Xen. Mem. 1. 6. 3. c. παρὰ Luc. D. Mort. 22. 1. Xen. Mem. 1. 5. 6.

d) trop. *to receive instruction*, i. q. *to be instructed, to learn*, Rev. 3: 3 μνημόνους εὖν πῶς ἐλήφας καὶ ἤκουσας.—Diod. Sic. 2. 29 βεβαίως ἕκαστα λαμβάνουσιν, i. e. μανθάνουσιν.

e) trop. in phrases, comp. above in no. 1. f. E. g. ἐντολὴν λαμβάνειν, *to*

receive commandment, παρὰ τινος John 10: 18. 2 John 4. παρὶ τινος Col. 4: 10. πρὸς τινὰ Acts 17: 15. (Act. Thom. § 36.) καταλλαγὴν λαμβ. i. q. *to be reconciled*, Rom. 5: 11. κρίμα λαμβ. *to receive condemnation*, i. q. *to be condemned*, Matt. 23: 13. James 3: 1. c. dat. reflex. Rom. 13: 2 οἰκοδομῆν λαμβ. i. q. *to be edified* 1 Cor. 14: 5. παραγγελίαν λ. *to receive a charge* Acts 16: 24. περιτομῆν λαμβ. i. q. *to be circumcised* John 7: 23. AL.

Λάμεχ, ὁ, indec. Lamech, Heb. לֶמֶךְ, pr. n. of a patriarch, the father of Noah, Luke 3: 36. See Gen. 5: 25 sq.

Λαμμᾶ, see Λάμα.

Λαμπάς, ἄσδος, ἡ, (λάμπα,) a light, e. g. a torch, lamp, lantern, etc. genr. Acts 20: 8 λαμπάδες ἱκαναί. Rev. 4: 5. Sept. for לָמְפָה Gen. 15: 17. Ex. 20: 18. Prob. a torch, Rev. 8: 10. John 18: 3. Sept. and. לָמְפָה Judg. 15: 4, 5. — Jos. Ant. 5. 6. 5. Hdian. 4. 2. 20. — Also a lamp, fed with oil, Matt. 25: 1, 3, 4, 7, 8. So Sept. and לָמְפָה Judg. 7: 16, 20. On the form of ancient lamps see Jahn § 40 ult. Calmet art. Lamps.

Λαμπρός, ὁ, ὄν, (λάμπα,) shining, bright, radiant, viz.

a) pp. of a star, Rev. 22: 16 ὁ ἄστηρ ὁ λαμπρὸς ὁ πρωϊνός. — Ep. Jer. 51. Hom. Il. 4. 77. Xen. Mem. 4. 7. 7. — Of raiment, radiant and hence white, spoken of angels Acts 10: 30. Rev. 15: 6. 19: 8. Of the robe put by Herod upon Christ in mockery, as Pilate's soldiers afterwards put on him a purple robe, Luke 23: 11, comp. Mark 15: 17 etc. — Pol. 10. 4. 8. Diod. S. 1. 91. — Hence by impl. splendid, sumptuous, of raiment, James 2: 2, 3 ἐσθῆς λαμπρά. So genr. Rev. 18: 14 τὰ λαμπρά, costly things.—Diod. S. 20. 7. Xen. Conv. 1. 4.

b) clear, limpid, Rev. 22: 1 ποταμὸν λαμπρὸν ὡς κρυστάλλινον. — Xen. H. G. 5. 3. 19.

Λαμπρότης, τητος, ἡ, (λαμπρός,) brightness, splendour, λ. τοῦ ἡλίου Acts 26: 13. Sept. for לָמְפָה Is. 60: 3. רָזִיחַ Dan. 12: 3.—Pol. 11. 9. 1. Xen. An. 1. 2. 18.

Λαμπρῶς, adv. (λαμπρός,) *splendidly*, i. e. *sumptuously*, Luke 16: 19. — Jos. Ant. 6. 1. 3. Xen. Cyr. 2. 4. 1.

Λάμπω, f. φω, *to shine, to give light*, intrans. c. dat. Matt. 5: 15 λάμπει πᾶσι τοῖς ἐν τῇ οὐλᾷ. absol. 17: 2 λάμπει τὸ πρόσωπον αὐτοῦ. Luke 17: 24. Acts 12: 7. 2 Cor. 4: 6 ἐκ σκότους φῶς λάμπει. Metaph. Matt. 5: 16. 2 Cor. 4: 6. Sept. for פָּרַץ Prov. 4: 18. דָּרְדָּרִי Dan. 12: 3. — Jos. Ant. 3. 8. 9. Xen. Mem. 4. 7. 7.

Λανθάνω, aor. 2 ἔλαθον, *to lie hid, concealed, to be unknown*, absol. Mark 7: 24 οὐκ ἠδυνήθη λαθεῖν. Luke 8: 47. — Ael. V. H. 4. 20 init. — Seq. acc. of pers. *to be hid* as to any one i. e. from him, *to escape his knowledge or notice*, Acts 26: 26 οὐκ ἔλαθε γὰρ αὐτόν τι τούτων. 2 Pet. 3: 5, 8. See Matth. § 412. 5. comp. Buttm. § 131. 4, 8. — Hdian. 5. 8. 8. Xen. Mem. 2. 1. 13. — Joined with the participle of another verb it has the force of an adverb, i. e. *secretly, unawares*. Heb. 13: 2 ἔλαθόν τινες ἐνδύοντες ἄγγελους. See Buttm. § 144. n. 8. Winer § 58. 4. — Hdian. 5. 8. 6. Xen. An. 1. 1. 9.

Λαξευτός, ἡ, ὄν, (λαξεύω, fr. λάς, ξίς,) *stone-hewn, rock-hewn*, i. e. hewn in a rock, e. g. a sepulchre, Luke 23: 53. Comp. in *Λατομία*. — Sept. Deut. 4: 49. Aquil. Num. 21: 20. 23: 14.

Λαοδίκεια, ας, ἡ, *Laodicea*, the chief city of Phrygia Pacatiana in Asia Minor, situated on the river Lycus a little above its junction with the Meander, and not far to the southward of Colosse and Hierapolis. Its earlier name was Diospolis; it was enlarged by Antiochus II, and called by him Laodicea after his wife. About A. D. 65 it was destroyed by an earthquake, along with the two cities just named; but was rebuilt by Marcus Aurelius. It is now in ruins, and the place bears the name of *Eski-hissar*. Comp. Rosenm. Bibl. Geogr. I. ii. p. 205, 228. — Col. 2: 1. 4: 13, 15, 16. Rev. 1: 11. (3: 14.)

Λαοδικεύς, ἑως, ὁ, *a Laodicean*, Col. 4: 16. Rev. 3: 14.

Λαός, οὔ, ὁ, *people*, viz.

a) *a people, nation, tribe*, i. e. the mass of any people, and not like δῆμος a community of free citizens. Luke 2: 10 ἥτις ἔσται παντὶ τῷ λαῷ. v. 31. Rev. 5: 9. Acts 4: 25 quoted from Ps. 1 where Sept. for עַם. Sept. for עַם Job 36: 31. Ez. 20: 41. — Hom. Od. 6. 194 Hdot. 5. 42. — Spec. of the Jews as the people of God's choice, absol. or c. τοῦ Θεοῦ etc. Matt. 1: 21. 2: 4, 6. Mark 7: 6. Luke 2: 32. John 11: 50. Heb. 7: 5. al. saep. So Sept. and עַם Ex. 1: 20. 8: 1. Deut. 2: 4. al. saepina. — Trop. of Christians as God's spiritual Israel, Tit. 2: 14. Heb. 2: 17. 4: 9. 13: 12.

b) *genr. the people*, i. e. *the many, the multitude, the public*, either indefinitely or of a multitude collected in one place. Luke 7: 29 καὶ πᾶς ὁ λαὸς ἀκούσας. 8: 47. 9: 13 εἰς πάντα τὸν λαὸν τοῦτον *for all this multitude*. 18: 43. 23: 27 πλήθος τοῦ λαοῦ καὶ γυναικῶν. Acts 3: 9, 11, 12. 5: 37. 18: 10. — Hom. Il. 18. 502. ib. 23. 728. — Espec. *the common people, the populace*, the inhabitants of any city or territory, e. g. Jerusalem Acts 2: 47. 21: 30, 36; of Galilee Matt. 4: 23. 9: 35. So Sept. and עַם Gen. 19: 4. 23: 7, 12, 13. (Hom. Od. 13. 156.) As distinguished from magistrates etc. Matt. 26: 5 ἵνα μὴ θρόνυβος γένηται ἐν τῷ λαῷ. 27: 25, 64. Mark 11: 32. Luke 19: 48. 20: 6. 23: 13. Acts 6: 12. al. So Sept. and עַם Ex. 18: 22, 26. Josh. 6: 8, 10. AL.

Λάρυγξ, υγγος, ὁ, *larynx, the throat, gullet*, as an organ of the voice, Rom. 3: 13 quoted from Ps. 5: 10 where Sept. for לָרִיחַ. — Ecclus. 6: 5. Aristoph. Ran. 575 or 583. On the diff. between λάρυγξ and φάρυγξ, see Lob. ad Phr. pp. 65, 470.

Λασαία, ας, ἡ, *Lasaea*, a maritime city of Crete, on the southern coast, not mentioned in profane writers. Acts 27: 8.

Λάσχω, f. λαιήσω, *to crack, to knock, to snap*, Hes. Theog. 694. Hom. Il. 13. 616. In N. T. and later, *to crack open, to burst, to burst*, Acts 1: 18 ἐλάσχω μίσος. — Act. Thom. § 33 ὁ δὲ δρᾶσαν φωνηθεὶς ἐλάσχω. Zonar. Lex. 691 ἀντὶ τοῦ ἐσπλάσθαι.

Λατομέω, ὡς ἡ ἴσως, (λατόμος, fr. *lās, τέμνω*,) to cut stone, to hew in stone, e. g. μαρμαίον, ὃ ἐλατόμουν ἐν τῇ πέτρᾳ Matt. 27: 60. Mark 15: 46. So Sept. and חֲצַב Is. 22: 16. Deut. 6: 11.—Jos. Ant. 12: 7. 6. Diod. Sic. 5. 39.

Λατρεία, ας, ἡ, (λατρεύω,) service, pp. for hire, or as a slave, Ael. V. H. 3. 9. Soph. Ajax 503. In N. T. only in respect to God, service, worship, John 16: 2. Rom. 9: 4. 12: 1. Heb. 9: 1, 6. Sept. and עֲבָדָה Ex. 12: 25, 26. Josh. 22: 27.—1 Macc. 1: 45.

Λατρεύω, f. εὔσω, (λατρός one hired, hireling,) to serve, pp. for hire or as a slave, Palaeph. 45. 1, 4. Xen. Cyr. 3. 1. 36, i. q. δουλεύειν ib. § 41. In N. T. spoken in respect to God, to serve, to worship.

a) genr. seq. dat. Matt. 4: 10 et Luke 4: 8 κύριον τὸν θεόν . . . αὐτῷ μόνῳ λατρεύεις. Luke 1: 74. 2: 37. Acts 7: 7, 42. 24: 14. 27: 23. Rom. 1: 9. Phil. 3: 3. 2 Tim. 1: 3. Heb. 9: 14. 12: 28. Rev. 22: 3. absol. Acts 26: 7. So Sept. and עֲבָדָה Deut. 6: 13. 10: 12. Josh. 24: 15. Once of idol-worship, Rom. 1: 25 ἐλάτρευον τῇ κτίσει κ. τ. λ. So Sept. and עֲבָדָה Deut. 4: 28. Judg. 2: 11, 13. — c. acc. Eurip. Iph. Taur. 1115 or 1122. Electr. 131.

b) of an external ritual worship, i. q. to officiate as priest, Heb. 8: 5. 13: 10; and so in the celestial temple Rev. 7: 15. Also genr. for to offer sacrifice, to worship, Heb. 9: 9. 10: 2. Comp. Sept. and עֲבָדָה Ex. 3: 12. 7: 16.

Λάχανον, ου, τό, (λαχύνω to dig, to till,) pp. 'a plant in tilled ground,' hence a garden plant, herb. Matt. 13: 32 μίλλον τῶν λαχάνων πάντων. Mark 4: 32. Luke 11: 42. Rom. 14: 2. Sept. for עֲדָנָה 1 K. 21: 2. עֲדָנָה Gen. 9: 3.—Luc. Philopseud. 8. Plut. VI. p. 499. 9. ed. Reiske.

Λεββαῖος, ου, ὁ, Lebbaeus, a name of the apostle Jude, also called Thaddeus, Matt. 10: 3.

Λεγεών, ὥνος, ὁ, Lat. *legio*, a legion, pp. the largest division of troops in the Roman army, varying greatly in number at different periods, as 3000, 4200, 5000, 6600, etc. See Adam's Rom. Ant. p. 366 sq. Rees' Cyclop. s.

v.—In N. T. *legion*, for an indefinitely great number, e. g. of angels Matt. 26: 53. of demons Mark 5: 9, 15. Luke 8: 30. So Rabb. לִיגְיֹן, see Buxt. Lex. Chald. 1123.

Λέγω, f. ἔω, primarily to lay, Germ. *legen*, e. g. to lay or let lie down for sleep Hom. Il. 24. 635, and Mid. to lie down for sleep Od. 17. 102. to lay together, i. e. to collect, Il. 23. 239. Od. 24. 72. Also to lay before, i. e. to relate, to recount; and hence the prevailing Attic and later signif. to say, to speak, i. e. to utter definite words, connected and significant discourse, i. q. to discourse; thus differing from λαλῶν q. v. and also from εἰπῶν in so far as this latter refers only to words spoken and not to their connected sense; see Tittm. de Synon. N. T. p. 79, 80 sq. Sept. usually for עָמַד.—In N. T.

1. to lay before, i. e. to relate, e. g. παραβολήν, to put forth, to propound, c. dat. of pers. Luke 18: 1 λέγει δὲ καὶ παραβολήν αὐτοῖς. 13: 6. c. πρὸς τινα Luke 12: 41. 14: 7. So of events etc. to narrate, to tell, e. g. τοῦτο, ταῦτα, c. dat. Luke 9: 21. πρὸς τινα 24: 10. — Palaeph. 18. 1. Hdian. 1. 11. 2. ib. 7. 12. 20 τὰ δὲ ἐκόμενα ἐν τοῖς ἐξῆς λεχθήσονται. 8. 1. 1.

2. to say, to speak, to discourse, see above. a) genr. and construed:

(a) With an adjunct of the object, i. e. the words spoken, the thing or person spoken of, etc. (1) followed by the words uttered, Matt. 1: 20 ἄγγελος . . . ἐφάνη αὐτῷ, λέγων Ἰωσήφ κ. τ. λ. 8: 2. Mark 6: 2. Luke 2: 13. 12: 54. John 1: 29 καὶ λέγει ἰδοὺ ὁ ἄμνος τοῦ θεοῦ. v. 36. Acts 4: 16. Rom. 9: 25. Heb. 1: 6. 8: 13. James 3: 23. al. saep. (Xen. Conv. 4. 1.) So seq. ὅτι before the words quoted, Matt. 9: 18. Mark 2: 12 λέγοντας ὅτι οὐδέποτε οὐτως εἶδομεν. 3: 21. Luke 4: 41. 23: 5. John 8: 33. Acts 2: 13. 6: 11. Rom. 3: 8. al. saep. Comp. Buttm. § 149. p. 423. (Palaeph. 6. 7. Hdian. 8. 3. 4.) Hence particip. λέγων, λέγοντες, saying, is often put after other verbs or nouns implying speech, like Heb. עָמַדְתִּי, as introducing the exact words, i. q. in these words, e. g. Matt. 5: 2 ἐδί-

δοκουν αὐτοὺς, λέγων Μακάριοι κ. τ. λ. 6: 31 μὴ οὖν μεριμνήσητε, λέγοντες τί φάγομεν κ. τ. λ. 9: 30. 12: 38. 16: 7. Mark 1: 7, 24. 11: 31. Luke 4: 35, 36. 7: 39. 20: 5. John 4: 31, 51. Acts 2: 13, 40. 24: 2. Heb. 12: 26. Rev. 6: 10. al. saepiss. but not found in the acknowledged epistles of Paul. So Sept. and מִרְיָה Gen. 1: 22. 2: 16. Lev. 1: 1. al. saepiss. — Palaeph. 7. 7.—(2) Seq. acc. of thing or person, e. g. the thing spoken, Matt. 21: 16 ἀκούεις τί οὗτοι λέγουσιν; Mark 11: 23. Luke 8: 8 ταῦτα λέγων. John 5: 34. Rom. 10: 8. Eph. 5: 12. al. saep. Hence τὰ λεγόμενα Luke 18: 34. Acts 8: 6. (Hdian. 4. 14. 8 ἐλεῖς τοιαύτα. Xen. Cyr. 1. 4. 12. An. 7. 7. 43.) Seq. acc. of person spoken of, but only in attraction with ὅτι, see Buttm. § 151. 1. 6. Wiener § 63. 3. a. John 8: 54 ὁ πατήρ . . . ὃν ὑμεῖς λέγετε, ὅτι θεὸς ὑμῶν ἐστίν. 9: 19. Comp. Xen. Conv. 4. 46 λέγειν τε τοὺς φίλους, οὐκινεῖς αἰσι. — (3) Seq. acc. et inf. comp. Matth. § 537. p. 1056. John 12: 29 ἔλεγε βροντὴν γεγονέναι. Matt. 16: 13. Luke 11: 18. Acts 4: 32. 5: 36. Rom. 15: 8. 2 Tim. 2: 18. c. εἰ- ναι impl. Rev. 2: 20. — Hdian. 1. 7. 9. Xen. Cyr. 1. 2. 1. — (4) Seq. ὅτι instead of the accus. and inf. comp. in Ὅτι no. 1. c. Buttm. § 149. p. 423. Wiener § 45. 2. Mark 9: 11. Luke 9: 7. John 4: 20 καὶ ὑμεῖς λέγετε, ὅτι ἐν Ἱερουσαλὴν ὁ τόπος κ. τ. λ. 1 Tim. 4: 1. So with ὅτι and the apodosis impl. in the phrase οὐ λέγεις, Matt. 27: 11. John 18: 37. comp. Luke 22: 70 ὑμεῖς λέγετε, ὅτι ἐγὼ εἶμι. — Xen. Cyr. 1. 3. 17.—(5) Seq. adv. or adverbial phrase, John 13: 13 καὶ καλῶς λέγετε. (Xen. Mem. 2. 7. 11.) Rom. 3: 5 et Gal. 3: 15 λ. κατ' ἀνθρώπον. Metaph. Rev. 18: 7 ἐν τῇ καρδίᾳ αὐτῆς λέγει, and Matt. 3: 9 λέγειν ἐν ἑαυτοῖς, to say in one's heart, in or among themselves, i. e. to think, comp. in Εἰπον α. ζ. Gesen. Lex. מִרְיָה no. 2.

(β) With a further adjunct of the person to whom one speaks, e. g. c. dat. μετά, πρός; and also of whom, e. g. c. εἰς, περί, ὑπέρ. The adjunct of the object is then always present or implied, in some one of the preceding constructions. (1) Seq. dat. of pers. e. g. with the words uttered, Matt. 8: 26 καὶ λέγει αὐτοῖς τί θέλοις ἐπεὶ κ. τ. λ. 14: 4.

Mark 2: 5, 14. 2 John 10, 11. al. saepiss. So c. dat. of thing personified Matt. 21: 19. Rev. 6: 16. Also seq. ὅτι before the words quoted, comp. above in α. 1. Luke 8: 49. John 4: 42. So too καὶ ἔλεγε αὐτῷ etc. is put after other verbs of speaking, like λέγων, comp. above in α. 1. Mark 9: 31. 14: 61 ἐπηρώτα αὐτὸν καὶ λέγει αὐτῷ· σὺ εἶ ὁ Χρ. κ. τ. λ. With an acc. of thing, John 16: 7. 2 Thess. 2: 5. Rev. 2: 7. acc. of pers. of whom, as object, John 8: 27. Phil. 3: 18. With ὅτι instead of acc. et inf. Matt. 16: 18. John 16: 26. With an adverbial construction of manner, as Mark 3: 23 ἐν παραβολαῖς ἔλεγεν αὐτοῖς. 4: 2. 12: 38. With περί τινος Matt. 11: 7. — (2) Seq. μετ' ἀλλήλων, with one another, with the words spoken, John 11: 56. — (3) Seq. πρός c. acc. of pers. to whom, e. g. with the words uttered, Mark 10: 26. Luke 14: 7. John 4: 15. Heb. 7: 21. (Xen. Cyr. 1. 3. 14.) with ὅτι of citation Luke 4: 21. With an acc. of thing, 11: 53. With περί τινος 7: 24.—Further with an adjunct of person of whom one speaks: (4) Seq. εἰς c. acc. of, concerning any one, genr. Eph. 5: 32. with the words uttered, Acts 2: 25. with an acc. of thing Luke 22: 65. — Xen. Mem. 1. 5. 1.—(5) Seq. περί c. gen. of pers. with the words uttered, John. 1: 48. Matt. 11: 7. c. acc. of thing Acts 8: 34. John 1: 22. 9: 17. Tit. 2: 8. c. ὅτι pro inf. Luke 21: 5.—(6) Seq. ὑπέρ σεαυτοῦ, to speak for oneself, Acts 26: 1.

b) as modified by the context, where the sense lies not so much in λέγω, as in the adjuncts, e. g. (α) before questions, for to ask, to inquire, followed by the words spoken, Matt. 9: 14. Mark 5: 30. 14: 14. Luke 7: 20. John 7: 11 καὶ ἔλεγον ποῦ ἐστιν ἐκείνος; Rom. 10: 19. c. dat. of pers. Mark 6: 37. Luke 16: 5. 22: 11. Seq. εἰ whether, Acts. 25: 20. c. dat. of pers. 21: 37.—(β) before replies, for to answer, to reply, followed by the words spoken, e. g. after a direct question, Matt. 17: 25. John 18: 17. c. dat. of pers. Matt. 18: 22. 20: 7, 21; also c. ὅτι of citation Matt. 19: 8. John 20: 13. preceded by ἀποκριθεὶς Mark 8: 29. Luke 3: 11. Without a preceding question, c. dat.

of pers. and the words spoken, Matt. 4: 10. 26: 35. Luke 16: 29. John 2: 4. with ἀποκριθεὶς etc. Mark 9: 19. Luke 11: 45.—(γ) in affirmations, for to affirm, to maintain, e. g. with the words or proposition uttered, Mark 14: 31 ὁ δὲ ἐκ περισσοῦ λέγει μᾶλλον ἔαν κ. τ. λ. Gal. 4: 1. 1 John 2: 4. Seq. acc. c. inf. Matt. 22: 23 Luke 23: 2 24: 23 οὗ λέγουσιν αὐτὸν ζῆν. c. acc. impl. James 2: 14. 1 John 2: 6, 9. Seq. ὅτι instead of acc. et inf. Matt. 17: 10. Rom. 4: 9. —With a dat. of pers. in the formulas λέγω σοι v. ὑμῖν, ἀμὴν λέγω ὑμῖν, etc. in solemn affirmations, genr. Matt. 11: 22. Mark 11: 24. Luke 4: 25. c. ἀμὴν Matt. 5: 18. 25: 12. al. ἀμὴν, ἀμὴν, John 1: 52. 3: 3. 8: 51. al. comp. in Ἀμὴν no. 3. So in the middle of a clause, Matt. 11: 9 καὶ λέγω ὑμῖν, καὶ περισσότατον προφήτου. Luke 7: 14. 11: 51. 15: 10. Seq. ὅτι for acc. c. inf. Matt. 3: 9. Mark 9: 13. Luke 4: 24. John 3: 11.—(δ) of teaching, for to teach, to inculcate, e. g. with the proposition taught, Matt. 15: 5. c. acc. Acts 1: 3. c. acc. et infin. Acts 21: 21. acc. impl. 15: 24. c. acc. et dat. of pers. Matt. 10: 27. John 8: 16. 16: 12.—absol. Xen. Conv. 4. 13.—(ε) of predictions to foretell, to predict, c. acc. et dat. Mark 10: 32. c. acc. Luke 9: 31. c. dat. John 13: 19.—(ς) of what is spoken with authority, to command, to direct, to charge, absol. Matt. 23: 3 λέγουσι γὰρ, καὶ οὐ ποιοῦσι. c. acc. Luke 6: 46. c. acc. et dat. Mark 13: 37. John 2: 5. c. dat. of pers. et imperat. Matt. 5: 44 ἐγὼ δὲ λέγω ὑμῖν ἀγαπᾶτε κ. τ. λ. 8: 4. 20: 8. Mark 5: 41. 6: 10. Luke 5: 24. John 2: 7, 8. c. dat. et inf. Rev. 13: 14. c. inf. Rom. 2: 22. seq. ἵνα Acts 19: 4. (c. inf. Xen. An. 1. 3. 8. ib. 7. 1. 40.) So in the senses of to charge, to exhort, c. dat. Acts 5: 38. c. dat. et inf. Acts 21: 4. c. τοῦτο seq. inf. Eph. 4: 17.—(η) of calling out, i. q. to call, to exclaim, etc. Matt. 25: 11 λέγουσιν κύριε, κύριε, ἀνοίξον ἡμῖν. Luke 13: 25. Acts 14: 11.—(θ) trop. to say or speak by writing, by letter, etc. e. g. with the words written, Luke 1: 63 ἔγραψε, λέγων κ. τ. λ. 20: 42. c. acc. 1 Cor. 7: 6, impl. Philem. 21. c. acc. et dat. 1 Cor. 15: 51. c. dat. 1 Cor. 6: 5. 10: 15. 2 Cor.

6: 13. c. ὅτι for acc. and inf. Gal. 5: 2. τοῦτο ὅτι 1 Thess. 4: 15. seq. adv. etc. 2 Cor. 7: 3. 11: 16. Phil. 4: 11. — So Sept. and חָנַן 2 K. 10: 6. Jos. Ant. 13. 4. 1. Hdot. 3. 40.

c) meton. of things, e. g. (α) a voice, φωνή λέγουσα Matt. 3: 17. Rev. 6: 6. c. dat. Acts 9: 4. Rev. 16: 1. c. dat. of manner Acts 26: 14. — (β) a writing, scripture, ἡ γραφή, with the words quoted John 19: 37. James 4: 5, 6. τὴν Rom. 4: 3. Gal. 4: 30. With ἡ γραφή impl. Gal. 3: 16. Eph. 4: 8. — Hdot. 1. 124. lb. 8. 22.—(γ) a law, ὁ νόμος, c. acc. 1 Cor. 9: 8. absol. v. 10. 14: 34. — (δ) genr. ὁ χρηματισμός Rom. 11: 4. ἡ δικαιοσύνη as personified, 10: 6.

d) trop. for to mean, to have in mind, comp. above in a. α. 5. Gesen. Lex. חָנַן no. 2. Seq. imper. Gal. 5: 16. c. acc. of thing, 1 Cor. 10: 29 συνειδήσιν δὲ λέγω κ. τ. λ. 1: 12. Gal. 3: 17. c. acc. of pers. John 6: 71 λέγει δὲ τὸν Ἰούδαν. Mark 14: 71. — Jos. Ant. 6. 5. 5. Ael. V. H. 2. 36. Xen. Oec. 17. 8.

3. to call, to name, i. q. καλεῖν, pp. to speak of as being or being called so and so, seq. dupl. acc. Matt. 19: 17 τί με λέγεις ἀγαθόν; Mark 15: 12 ὃν λέγεται βασιλεὺς τῶν Ἰουδαίων. Luke 20: 37. John 5: 18. 15: 15. Acts 10: 28. al. Pass. Matt. 13: 55 ἡ μητὴρ αὐτοῦ λέγεται Μαριάμ. Heb. 11: 24. Part. ὁ λεγόμενος, called, named, Matt. 2: 23 εἰς πόλιν λεγομένην Ναζαρέθ. 9: 9 ἀνδραποχόν, Ματθαῖον λεγόμενον. 26: 3, 14. Mark 15: 7. John 4: 5. 9: 11. 22: 1. Acts 3: 2. Eph. 3: 11. al. Also surnamed, Matt. 4: 18 Σίμωνα τὸν λεγόμενον Πέτρον. 10: 2. 4: 11. — Esdr. 8: 41. Jos. Ant. 12. 3. 2. Palaeph. 7. 6. Xen. An. 1. 8. 10.—With the idea of translation into another language, e. g. fully, John 1: 39 ῥαββί, ὃ λέγεται ἱεραμενόμενον, διδάσκαλε. 19: 17 ὃς λέγεται ἑβραϊστὶ, Γολγοθᾶ. Acts 9: 36. Simply, John 4: 25 Μωσίου, ὃ λεγόμενος Χριστός, i. e. in Greek. 11: 16 Θωμᾶς ὃ λεγόμενος Διδύμος. 20: 16 ῥαββουνί, ὃ λέγεται διδάσκαλε, comp. 1: 39. AL.

Λεῖμμα, ατος, τό, (λείπω,) a remnant, what is left, meton. of pers. some remaining, Rom. 11: 5. So Sept. for חָנַן Josh. 13: 12. חָנַן 2 K. 19: 4.

—pp. Plut. ed. R. VI. p. 269. 13. Hdot. 1. 119.

Λείος, α, ον, *smooth, level, plain*, opp. τραχύς. Luke 3: 5 εἰς ὁδοὺς λείας, quoted from Is. 40: 4 where Heb. מִדְּבָרִי, Sept. εἰς πῖδια.—Ael. V. H. 3. 1. Hes. Erg. 1. 286, et Xen. Mem. 2. 1. 20 λείη ὁδός.

Λείπω, f. ψω, *to leave, to forsake*, pp. trans. Hdian. 1. 10. 2. Xen. Ven. 3. 3. In N. T.

a) Pass. *to be left, forsaken of any thing*, i. e. *to be destitute of, to lack*, seq. gen. James 1: 5 εἰ δὲ τις ὑμῶν λείπεται σοφίας. 2: 15. Comp. Butt. § 132. 5. 2. Seq. ἐν μηδενί James 1: 4, i. e. *to be wanting in nothing*, i. q. τέλειος, ὁλόκληρος.—Comp. Jos. Ant. 9. 11. 2 οὐδὲ μᾶς ἀρετῆς ἀπέλειπτο.

b) intrans. *to fail, to lack, to be wanting*, c. dat. of pers. Luke 18: 22 ἔτι ἐν σοὶ λείπει. Tit. 3: 13. τὰ λείποντα Tit. 1: 5.—Wisd. 19: 4. Pol. 13. 2. 2. Diod. S. 1. 5. On the derivation of the intrans. from the transitive signif. see Passow s. v. no. 4.

Λειτουργέω, αῶ, f. ἴσω, (λειτουργός q. v.) pp. *to perform some public service, to serve the public*, sc. at one's own expense, intrans. Dem. 833. 25. Isocr. 161. C. In N. T. genr. *to serve, to minister*.

a) publicly in religious worship, e. g. the priests of the O. T. absol. Heb. 10: 11; of christian teachers, seq. τῷ κυρίῳ Acts 13: 2. Sept. for דָּרַשׁ Num. 18: 2. Deut. 10: 8.—Jos. B. J. 2. 17. 2. Dion. Hal. Ant. 2. 22.

b) by impl. in a more private sense, *to minister to any one, to supply pecuniary aid*, c. dat. Rom. 15: 27.—Test. XII Patr. p. 689 οὐκ οἰκτεροῦ λειτουργοῦντα αὐτῷ ἐν καμῷ. Comp. Xen. Mem. 2. 7. 6.

Λειτουργία, ας, ἡ, (λειτουργός q. v.) *public service, public office*, i. e. such as in Athens and elsewhere were administered by the citizens in turn and at their own expense, as a part of the system of finance, Jos. Ant. 16. 5. 3. Ael. V. H. 6. 6. Dem. 1209. 2. Comp. Xen. Oec. 2. 6. Boeckh Staatshaush. der Athener I. p. 480. II. p. 62. Pot-

ter's Gr. Ant. I. p. 85.—In N. T. genr. *service, ministry*, e. g.

a) of the public ministrations of the Jewish priesthood, Luke 1: 23 αἱ ἡμέραι τῆς λειτουργίας αὐτοῦ. Heb. 8: 6. 9: 21. Trop. of the ministry of a christian teacher in bringing men to the faith, Phil. 2: 17 λειτουργία τῆς πίστεως ὑμῶν. Sept. and עֲבָדָה Ex. 38: 21. Num. 8: 22.—Jos. B. J. 1. 1. 4. Diod. Sic. 1. 21.

b) by impl. *friendly service, kind office*, genr. Phil. 2: 30. Spoken of alms, i. e. public collections in the churches, 2 Cor. 9: 12.

Λειτουργικός, ῆ, ὄν, *pertaining to the public service* e. g. of the temple, Sept. σκεῦη λ. for דְּבָרֵי הַכֹּהֵן Num. 4: 12. עֲבָדָה כֹּהֵן Num. 4: 26.—In N. T. act. *ministering*, rendering service to others, Heb. 1: 14 λειτουργικὰ πνεύματα, sc. εἰς διακονίαν etc. Comp. on the ministry of angels Ps. 34: 8. 91: 11 sq. Matt. 13: 49. 16: 27. Philo de Gigant. p. 286.

Λειτουργός, ον, ὁ, (λαός, λαῖος v. λῆτος popular, public, and ἔργον,) *a public servant, minister*, such as in Athens performed or administered the λειτουργίαι at their own expense, comp. in Λειτουργία, and Boeckh and Potter as there cited.—In N. T. *a minister, servant*, viz.

a) genr. e. g. τοῦ θεοῦ, Rom. 13: 6. Heb. 1: 7 ὁ ποιῶν τοὺς λειτουργοὺς αὐτοῦ πρὸς φλόγα, quoted from Ps. 104: 4 where Sept. for דָּרַשׁ, comp. 1 K. 10: 5.—Eccles. 10: 2.

b) spoken of a priest in the Jewish sense, Heb. 8: 2 τῶν ἁγίων λειτουργός. So Sept. and דָּרַשׁ Neh. 10: 39. Jer. 33: 21. Of Paul as a minister of Christ, of the gospel, Rom. 15: 16.—Dion. Hal. Ant. 2. 73 λ. τῶν θεῶν.

c) by impl. Phil. 2: 25 λειτουργὸν τῆς χρείας μου, *a minister for my wants*, i. e. one who ministers to my wants.

Λέντιον, ον, τό, Lat. *lentum*, a linen cloth, e. g. a towel, apron, worn by servants and persons in waiting. John 13: 4, 5.—Sueton. Calig. 26 succinctos linteis.

Λενίς, ἶδος, ἡ, (λίπος, λίπω,) *a*

scale, crust, e. g. from the eyes Acts 9: 18. Sept. of fish, for קשקש Lev. 11: 9, 10.—Diod. Sic. 10. 91 of thin plates, lamina.

Λέπρα, ας, ἡ, (λεπρός,) leprosy, in which the skin becomes scaly etc. See Jahn § 188 sq. Calmet s. v. Rees' Cyclop. s. v. Matt. 8: 3. Mark 1: 42. Luke 5: 12, 13. Sept. for קשקש Lev. 13: 2, 3 sq.—Jos. Ant. 3. 11. 3, 4. Hdot. 1. 138.

Λεπρός, οῦ, ὁ, (λέπος, λεπός,) pp. scaly, scabby, hence a leper, one diseased with leprosy, Matt. 8: 2. 10: 8. 11: 5. Mark 1: 40. Luke 4: 27. 7: 22. 17: 12. *Σίμων ὁ λεπρός, Simon the leper*, i. e. who had been a leper, Matt. 26: 6. Mark 14: 3. Sept. for קשקש Lev. 13: 44, 45. קשקש 2 Sam. 3: 29. 2 K. 7: 3.—Jos. Ant. 3. 11. 4.

Λεπτόν, οῦ, τό, (neut. of λεπτός thin,) the name of the smallest Jewish coin, like Engl. mite. Its value was half a *Κοδράντης* q. v. or the eighth part of an *Ασάριον* q. v. and it was therefore equal to about one fifth of one cent. Comp. Jahn § 117. Mark 12: 42. Luke 12: 59. 21: 2.—pp. *λεπτόν νόμισμα* Aleiphr. I. Ep. 9. *λεπτόν νόμισμα* Pollux On. 9. 92.

Λευί or Λευίτης, accus. Λεβί Winer § 10. 1, *Levi*, pr. n. of four persons in N. T.

1. The third son of Jacob and Leah, the head of the tribe of Levi, Heb. 7: 5, 9. Rev. 7: 7.

2. Two of the ancestors of Jesus, Luke 3: 24, 29.

3. One of the apostles, the son of Alphaeus, called also Matthew, Mark 2: 14. Luke 5: 27, 29. Comp. Matt. 9: 9.

Λευίτης, ου, ὁ, a Levite, one of the posterity of Levi, spoken in N. T. of the descendants of the three great families into which this tribe was divided, the heads of which were Gershoni, Kohath, and Merari, Num. 3: 17 sq. These were appointed by the Mosaic law to be the ministers and servants of the priests, and to perform the menial offices of the temple and temple service. Luke 10: 32. John 1: 19. Acts 4: 36. See Num. 1: 50 sq.

c. 4. c. 8: 5 sq. Jos. Ant. 9. 13. 3. Jahn § 363 sq.

Λευιτικός, ἡ, ὁ, Levitical, pertaining to the Levites, Heb. 7: 11.

Λευκαίνω, f. αἰώ, (λευκός,) to whiten, to make white, e. g. τὰς στολὰς Rev. 7: 14. absol. Mark 9: 3. Sept. for לבן Ps. 51: 9. Is. 1: 18.—Hom. Od. 12. 172. Eurip. Iph. Aul. 157.

Λευκός, ἡ, ὁ, (λαύω, λείσσω, Lat. luceo,) pp. light, i. e. emitting light, shining, glittering, radiant, and hence radiant white.

a) pp. of raiment, espec. that of angels etc. Mark 16: 5. John 20: 12. Acts 1: 10. Rev. 3: 4, 5, 18. 4: 4. 6: 11. 7: 9, 13. 19: 14. Luke 9: 29 ὁ ἱματισμὸς αὐτοῦ λευκὸς ἔλασσετο. Matt. 17: 2 λευκὰ ὡς τὸ φῶς. 28: 3 et Mark 9: 3 ἵματι χιτῶν, comp. Dan. 7: 9 where Sept. for לבן . Of a throne Rev. 20: 11.—Hom. Od. 6. 45. Il. 14. 185 κρήδεμνον λευκὸν ἥλιος οἷς.

b) genr. *white*, e. g. hair Matt. 5: 36. Rev. 1: 14. a stone Rev. 2: 17. a cloud 14: 14. a horse 6: 2. 19: 11, 14. a field ripe for the harvest John 4: 35. Sept. for לבן Lev. 13: 3, 4. Zech. 1: 8. 6: 3.—Hdian. 5. 6. 16. Xen. Ag. 1. 28.

Λέων, οντις, ὁ, a lion, Heb. 11: 33. 1 Pet. 5: 8. Rev. 4: 7. 9: 8, 17. 10: 3. 13: 2. Sept. for לָוִי 1 Sam. 17: 34, 36, 37. לָוִי Judg. 14: 5, 8, 9.—Pol. 5. 35. 13. Xen. Ven. 11. 1.—Trop. for a cruel adversary, persecutor, 2 Tim. 4: 17 ἐφύσθη ἐν στόματι λέοντος, where some understand Nero, and others Satan; comp. Ps. 7: 2. Prov. 28: 15. Ez. 22: 25. (Jos. Ant. 20. 6. 10, of Tiberius.) Also for a hero, powerful deliverer, Rev. 5: 5 λέων ὁ ὢν ἐν φυλῇς Ἰούδα, comp. Neh. 2: 13. Jer. 49: 18.

Λήθη, ης, ἡ, (λανθάνω,) forgetfulness, oblivion, e. g. λήθη λαμβάνω i. q. to forget, 2 Pet. 1: 9, comp. in *Λαμβάνω* no. 1. f.—Jos. Ant. 2. 6. 10. Ael. H. A. 4. 35. Xen. Mem. 1. 2. 21.

Ληγός, οῦ, ὁ et ἡ, a trough, e. g. for drinking, watering, Sept. for לֵי Gen. 30: 39, 42. Hom. Hymn. in Merc. 104. In N. T. *wine-trough, wine-vat*, viz.

a) the upper vat or *press*, into which the grapes were cast and trodden by men, Rev. 14: 19, 20 bis. 19: 15. Sept. for נָח Neh. 13: 15. Is. 63: 2. — Diod. Sic. 3. 63. Anacr. 52. 4. — It was sometimes hewn in a rock, and had a grated opening near the bottom through which the liquor flowed off into a lower vat. See Jahn § 69.

b) the lower vat, 'dug in the rock or earth as above, i. q. ὑπολήνιον, Matt. 21: 33, coll. Mark 12: 1; also Is. 5: 2 where Heb. נָח, Sept. προλήνιον. Sept. ληνός for נָח, Prov. 3: 10. Joel. 2: 24. — Anthol. Gr. IV. p. 259. 3. Schol. in Aristoph. Eccl. 154. Wetstein N. T. I. p. 466.

Ἀῆρος, ου, ὁ, *tattle, idle talk*, Luke 24: 11. — Jos. B. J. 3. 8. 9. Xen. An. 7. 7. 41.

Ἀρσιτής, οὔ, ὁ, (ληΐς, ληΐσταις to plunder,) a *plunderer, robber*, Matt. 21: 13 σπῆλαιον ληστῶν. 26: 55. Mark 11: 17. 14: 48. Luke 10: 30, 36. 19: 46. 22: 25. John 10: 1. 18: 40. 2 Cor. 11: 26. Matt. 27: 38, 44 et Mark 15: 27, comp. Luke 23: 33 νακουργός. Trop. John 10: 8, comp. in Κλέπτῃς. Sept. σπῆλαιον ληστῶν for נִשְׁבָּרִים הַרְבֵּה Jer. 7: 11. — Hdian. 1. 10. 3. Xen. H. G. 6. 4. 35.

Ἀῆσις, εως, ἡ, (λαμβάνω,) a *receiving, receipt*, only Phil. 4: 15, for which see in Δόσις. — Ecclus. 41: 19. 42: 7.

Ἄλιν, adv. *much, very, exceedingly*, e. g. with a verb, Matt. 2: 16 θρυμώδη Ἄλιν. 27: 14. Luke 23: 8. 2 Tim. 4: 15. 2 John 4. 3 John 3. Sept. for יֵאָח Gen. 4: 5. 1 Sam. 11: 15. — Xen. An. 6. 1. 28. — With an adjunct. Matt. 4: 8 ὁδὸς ὑψηλὸν Ἄλιν. 8: 28. Mark 9: 3. Sept. for יֵאָח Gen. 1: 31. — Palaeoph. 28. 1. Xen. Ag. 5. 4. — With other adverbs, Mark 1: 35 πρὸς ἔσπερον Ἄλιν, see in Ἐσπερος. 6: 51. 16: 2. — Luc. Pisc. 34. — For οἱ ὑπὲρ Ἄλιν 2 Cor. 11: 5. 12: 11, see in Τραγῆλα.

Ἀβανός, οὔ, ὁ, pp. *arbor thurifera*, the tree which produces frankincense, growing in Arabia and around Mount Lebanon, Hdol. 4. 75. Lob. ad

Phryn. p. 187 sq. Comp. Plin. H. N. 32. 14 or 31. Theophr. H. Plant. 9. 1, 3, 4. — Later and in N. T. *frankincense*, i. q. *λιβανωτός*, a transparent and fragrant gum which distils from incisions in the above tree, and was used by the ancients as incense, comp. Ex 30: 34. In modern times it is classed among drugs, and is sometimes called *olibanum*. Matt. 2: 11. Rev. 18: 13. Sept. for Heb. נָח Ex. 1. c. Lev. 2: 1. 5: 11. — Diod. Sic. 3. 41. Hdian. 4. 8. 20. See Rees' Cyclop. art. *Frankincense*.

Ἀβανωτός, οὔ, ὁ, (λιβανός, q. v.) pp. *frankincense*, Ael. V. H. 11. 5. Hdian. 5. 5. 12. In N. T. meton. a *censer* for burning incense, *thuribulum*, Rev. 8: 3 ἔχων *λιβανωτὸν χρυσοῦν*. v. 5.

Λιβερτίνος, ου, ὁ, Lat. *libertinus*, a *libertine*, i. e. a *freed-man* of Rome, either personally made free or born of freed parents, see Adam's Rom. Ant. p. 34, 41 sq. In N. T. Acts 6: 9 *τινὲς τῶν ἐκ τῆς συναγωγῆς τῆς λεγομένης Λιβερτίνων*, certain of those belonging to the *synagogue of the Libertines* so called. These were probably Jews, who having been carried as captives to Rome, and there freed by their masters, had settled down as residents in that city, i. e. as Roman *freed-men*. Philo expressly affirms that a large section of the city beyond the Tiber was occupied by Jews of this character, Leg. ad Cai. p. 1014. C, or Opp. II. p. 568. Tacitus also relates, that under Tiberius 4000 freed-men who professed the Jewish religion were at once transported to Sardinia, Annal. 2. 85. Comp. Sueton. Tiber. 36. See Loesner Obs. in N. T. p. 180. Kuinoel IV. p. 220. — Others read by conject. *Λιβυστίνας*, Libyans.

Λιβύη, ης, ἡ, *Libya*, Acts 2: 10, a region of Africa, west of Egypt along the coast of the Mediterranean, and extending back indefinitely into the desert. The tract along the coast was divided under the Romans into two parts; on the east Libya Marmarica, and towards the west Libya Cyrenaica, so called from its chief city Cyrene,

and called also Libya Penopolis from the five cities which it contained, Apollonia, Arsinoë, Berenice, Cyrene, Ptolemais. In all these cities there dwelt many Jews. Plin. H. N. 5. 5. Jos. Ant. 14. 7. 2. Comp. in Κυρήνη.

Λιθάίνω, *ἐ. ἄνω*, (λίθος,) *to stone, to pelt with stones*, in order to wound or kill, seq. acc. John 10: 31, 32, 33. 11: 8. Acts 5: 26. 14: 19. 2 Cor. 11: 25. Heb. 11: 37. So Sept. and *ἔπευ* 2 Sam. 16: 6, 13.—Pol. 10. 29. 5.

Λιθινός, *η, ον*, (λίθος,) *stone, of stone*, i. e. made of stone. John 2: 6 *ἐδρίαι λίθιναι*. 2 Cor. 3: 3. Rev. 9: 20. Sept. for *ἰσχυρ* Gen. 35: 14. Ex. 31: 17. —Luc. Demon. 67. Xen. An. 3. 4. 7, 9.

Λιθοβολέω, *ᾶ, ῑ. ἦσω*, (λίθος, *βάλλω*,) *to throw stones at any one, to stone*, sc. in order to wound or kill, i. q. *λιθάίνω*, seq. accus. Matt. 21: 35. 23: 37. Mark 12: 4. Luke 13: 34. Acts 7: 58, 59. 14: 5. As a Mosaic punishment, John 8: 5. Comp. Lev. 20: 10 et Deut. 22: 23, coll. v. 21 where Sept. and *ἔπευ*. Heb. 12: 20, comp. Ex. 19: 13 where Sept. and *ἔπευ*. Also for *ἔπευ* Lev. 24: 27. 24: 14, 16. Comp. John 8: 257. —Plut. X. p. 202. 15. ed. Reiske.

Λίθος, *ον, ὁ*, *a stone*, a) pp. as of small stones, Matt. 4: 3 *ἴνα οἱ λίθοι οὗτοι ἄρτοι γίνωνται*. v. 6. 7: 9. Mark 5: 5. al. Sept. and *ἰσχυρ* 1 Chr. 12: 2. 2 Chr. 1: 15. (Xen. An. 5. 2. 14.) Of stones for building, Matt. 24: 2. Mark 13: 1 *ἴδε ποταπὸν λίθος*. v. 2. Luke 19: 44. For the size and beauty of the stones with which the temple was built, see Jos. Ant. 15. 11. 3. B. J. 5. 5. 1 sq. Ezra 5: 8 where Sept. *λίθοι ἔλεγκται* for *ἔπευ* *ἰσχυρ*. (Xen. Mem. 3. 1. 7.) Of a mill-stone *ἡ μύλος* Mark 9: 42. Rev. 18: 21. (Hdian. 3. 1. 14.) Of a stone for covering the door or mouth of a sepulchre, Matt. 27: 60, 66. 28: 2. Mark 15: 46. Luke 24: 2. John 11: 38. al. Sept. and *ἰσχυρ* Gen. 29: 2, 3, 8, 10. (Luc. de Luctu 19.) Of stone tablets 2 Cor. 3: 7, comp. Ex. 31: 1, 4. Of idols carved in stone i. e. statues of marble Acts 17: 29. So Sept. and *ἰσχυρ* Deut. 4: 28. 28: 36. Of pre-

cious stones, *λίθος τιμίος* Rev. 17: 4. 18: 12, 16. 21: 11, 19. trop. 1 Cor. 3: 12. *λίθος ἱάσπις* Rev. 4: 3. 21: 11. Sept. and *ἰσχυρ* *λ. τίμ.* 2 Sam. 12: 30. 1 K. 10: 2, 11. *λ. σμ.* Ex. 35: 25. Ez. 10: 1.—Jos. Ant. 10. 2. 2. Hdian. 4. 8. 21.

b) trop. spoken (α) of Christ, as *ὁ λίθος ἀποργαγνῆτος*, Eph. 2: 20. 1 Pet. 2: 6; see in *ἀποργαγνῆτος*. As *ὁ λίθος ζῶν* 1 Pet. 2: 4, see in *ζῶν* a. γ. As *ὁ λίθος προσκόμματος*, *stone of stumbling*, Rom. 9: 32, 33. 1 Pet. 2: 7, i. e. the occasion or cause of fall, destruction, to the Jews, since they took offence at his person and character, and thus rejected their spiritual deliverer. Comp. Is. 8: 14 et ibi Gesen. Comm. — (β) Of Christians as *λίθοι ζῶντες* 1 Pet. 2: 5, see in *ζῶν* a. γ. AL.

Λιθόστρωτος, *ον, ὁ, ἡ*, adj. (*λίθος*, *στρώννυμι*,) *stone-strewed, paved*, App. Bell. Civ. 3. 26 *ἐν λιθοστρώτῳ πόλει*. Arr. Epict. 4. 7. 37 *σοὶ μέλει πῶς ἂν ἐν λιθοστρώτοις [οἰκίμασι] οἰκήσῃς*, i. e. houses decorated with tessellated or Mosaic pavements, as was customary at Rome after the time of Sylla, Plin. H. N. 36. 25 or 64. Sueton. Caes. 46. Adam's Rom. Ant. p. 529.—In N. T. neut. *τὸ λιθόστρωτον*, *pavement*, i. e. a tessellated pavement of Mosaic work as above, common not only at Rome, but imitated also in the provinces. Suetonius relates (l. c.) that Julius Caesar in his military expeditions took with him pieces of marble ready fitted, in order that wherever he encamped they might be laid down in the praetorium. Hence John 19: 13 *ὁ Πιλάτος . . . ἤγαγεν ἔσω τὸν Ἰησοῦν, καὶ ἐκάθισεν ἐπὶ τοῦ βήματος εἰς τόπον λεγόμενον λιθόστρωτον*, *Ἐβραϊστὶ δὲ γαββαθᾶ*, i. e. he led Jesus out of the praetorium, whither the Jews might not enter, and took his seat upon the public tribunal, *βῆμα*, which stood upon a tessellated pavement, comp. Jos. B. J. 2. 9. 3. Others suppose the similar pavement in the temple to be meant, Jos. B. J. 6. 1. 8. ib. 6. 3. 2; but a Roman magistrate could hold no such proceedings in the temple. See Wetstein N. T. in loc. Krebs Obs. in N. T.

p. 158 sq.—Sept. for חָרַץ Cant. 3: 10. חָרַץ 2 Chr. 7: 3. Esth. 1: 6. Comp. in Γαββαθᾶ.

Λικμάω, ὤ, f. ἴσω, (λικμός a winnowing-fork,) to winnow sc. grain, which in the East is done by throwing it with a fork against the wind, which scatters the straw and chaff, Hom. II. 5. 500. Xen. Oec. 18. 2, 6. Comp. Jahn § 65. Calmet art. *Thrashing* p. 891. Hence by impl. to scatter, to disperse, Sept. Is. 17: 13. Amos 9: 9. Wisd. 11: 19. — In N. T. trop. Matt. 21: 44 et Luke 20: 18 ἐφ' ὃν δ' ἂν πείσῃ [ὁ λίθος], λικμήσει αὐτόν, it shall scatter him to the winds, i. e. crush him in pieces, make chaff of him. So Sept. for Chald. ܕܝܬܐ Aph. Dan. 2: 44. ܕܝܬܐ Job 27: 21.

Λιμὴν, ἑνός, ὁ, a haven, harbour, port, Acts 27: 12 bis. v. 8 see in Καλοὶ λ. Sept. for חֶמְדָּה Ps. 107: 30.—Diod. Sic. 3. 38. Xen. An. 6. 4. 1.

Λίμνη, ης, ἡ, (λείβω,) pp. any standing water, pool, lake, e. g. the lake of Gennesareth, Luke 5: 1 παρὰ τὴν λ. Γεννησαρέτ. absol. 5: 2. 8: 22, 23, 33. Of a lake of burning sulphur, e. g. γέ-
-εσσα q. v. Rev. 19: 20. 20: 10, 14, 15. 21: 8. Comp. in Ἰδιος. Sept. for ܕܝܬܐ Ps. 107: 35. 114: 8. — 2 Macc. 12: 16. Diod. Sic. 2. 4. Xen. H. G. 3. 2. 19.

Λιμός, οὗ, ὁ, (λείπω, λείμμαι,) also Dor. ἡ λιμός in Mas. Luke 15: 14. Acts 11: 28, comp. Loh. ad Phr. p. 188; pp. failure, want, sc. of food, hence hunger, famine.

a) of single persons, hunger, 2 Cor. 11: 27 ἐν λιμῷ καὶ δίψει. Luke 15: 17. Rom. 8: 35. Sept. for ܕܝܬܐ Lam. 5: 10. —So λιμός ἡ δίψος Luc. 16: 58. Xen. Mem. 1. 4. 13.

b) of cities or countries, famine, scarcity of grain, Matt. 24: 7 ἔσονται λιμοὶ καὶ λοιμοί. Mark 13: 8. Luke 4: 25. 15: 14. 21: 11. Acts 7: 11. 11: 28. Rev. 6: 8. 18: 8. Sept. for ܕܝܬܐ Gen. 12: 10. Ruth 1: 1. al. — 1 Macc. 9: 24. Diod. S. 1. 84 init. Xen. Cyr. 7. 5. 7.

Λίνον, ου, τό, flax, e. g. the plant Sept. for ܕܝܬܐ Ex. 9: 31. Xen. Ath. 2. 11, 12. In N. T. and genr. what is made of flax, linen, e. g. raiment Rev. 15:

6 ἐνδεδυμένοι λίνον καθαρόν. Comp. Sept. and ܕܝܬܐ Is. 19: 9. — Hom. II. 9. 661. Od. 13. 73. — Put also for the wick of a candle or lamp, i. e. a strip of linen, Matt. 12: 20 λίνον τυφόμενον οὐ σβέσει, the smoking wick he will not quench, i. e. the faint and almost expiring light he will not extinguish, quoted from Is. 42: 3 where Sept. and ܕܝܬܐ. Sense: the Messiah will speak peace and comfort to the oppressed, and will not add to their sorrows. See Gesen. Comm. in loc.

Λίνος, ου, ὁ, Linus, pr. n. of a Christian, 2 Tim. 4: 21.

Λιπαρός, ὁ, ὄν, (λίπος,) fat, e. g. θηρία Xen. Cyr. 1. 4. 11. ἡ γῆ Sept. Neh. 9: 35. full, fresh, ruddy, e. g. the goddess Θέμις Hes. Theog. 901. λιπαροὶ τὰ πρόσωπα Plut. Agesi. 29. In N. T. of things, espec. as belonging to ornament and luxury, shining, precious, sumptuous, Rev. 18: 14 πάντα τὰ λιπαρὰ καὶ τὰ λαμπρὰ ἀπώλειτο.—Hom. II. 22. 406. Pind. Olymp. 8. 108 λιπαρὸς κόσμος.

Λίτρα, ας, ἡ, Lat. libra, a pound, sc. in weight. John 12: 3 λαβοῦσα λίτραν μύρου. 19: 39.—Pol. 22. 26. 19. — The λίτρα varied in different countries; the Roman libra was divided into 12 ounces, and was equivalent to about 12 ounces avoirdupois. Adam's Rom. Ant. p. 490. Boeckh Staatsh. der Ath. I. p. 17. Jahn § 117. Rabb. מִשְׁקָלֵי, Buxt. Lex. 1138 sq.

Λίψ, λιβός, ὁ, pr. n. for the south or south-west wind, Pol. 10. 10. 1. Hdot. 2. 95. Sept. for ܕܝܬܐ Ps. 78: 26. In N. T. meton. for the south, the southern quarter, Acts 27: 12. Sept. for ܕܝܬܐ Gen. 13: 14. ܕܝܬܐ Num. 2: 10.

Λογία, ας, ἡ, (λέγω to collect,) a collection sc. of money 1 Cor. 16: 1, 2. Suid. λογίαν τὴν συλλογὴν. So Theodoret and others in loc. Not found in classic writers.

Λογίζομαι, f. ἵσμαι, depon. Mid. (λόγος,) aor. 1 ἐλογισάμην. Also aor. 1 pass. ἐλογίσθην Mark 15: 28. al. and fut. 1 pass. λογισθήσομαι Rom. 2: 26, in the passive sense, comp. Butt. § 113. n. 6. Matth. § 495. e. Even

the present of this verb is also used passively Rom. 4: 4, 5, 24. 9: 8; see Winer § 39. 7. c. Comp. Buttm. Ausf. Sprachl. § 113. n. 7. — *To reason, i. e. to use the reason, to think, to consider, to reckon.*

a) genr. Mark 11: 31 καὶ ἐλογίζοντο πρὸς ἑαυτοὺς. seq. ὅτι Heb. 11: 19. τοῦτο ὅτι 2 Cor. 10: 7. Seq. acc. of thing, *to think upon, to consider*, Phil. 4: 8 ταῦτα λογίζεσθε. — Wisd. 2: 1. Plut. ed. R. VI. p. 393. 13. Isocr. p. 79. B. Xen. Hi. 1. 11. c. ὅτι Xen. H. G. 2. 4. 28. ταῦτα Thuc. 7. 73. — In the sense of *to reason out, to think out, to find out by thinking*. 2 Cor. 3: 5 οὐκ ἴκανοί ἐσμεν ἀφ' ἑαυτῶν, λογισασθαι τι κ. τ. λ. Comp. Sept. and בִּשְׁפָּח Jer. 11: 19. 50: 45. — Liban. XLIV. p. 914. D, ἀφ' ἑαυτῶν αὐτὰ λογίζόμενοι καὶ σκοποῦντες οἱ δικασταὶ κ. τ. λ.

b) of the result of reasoning, *to conclude, to judge, to suppose, to hold*, seq. acc. et inf. Rom. 3: 28 λογίζομεθα γὰρ, δικαιούσθαι πίστιν ἀνθρώπων. Phil. 3: 13. 2 Cor. 11: 5. Rom. 6: 11. 14: 14. seq. ὅτι instead of acc. et inf. Rom. 8: 18 λογίζομαι γὰρ, ὅτι οὐκ ᾔδεια κ. τ. λ. seq. τοῦτο ὅτι 2: 3. 2 Cor. 10: 11. absol. 1 Pet. 5: 12. Sept. and בִּשְׁפָּח Is. 53: 4. — Hdian. 2. 11. 14. Diod. 8. 13. 112. Xen. Vect. 4. 43. Mem. 3. 9. 6. c. ὅτι Hdian. 3. 8. 6. ὡς Jos. Ant. 7. 7. 3. — So genr. *to reason, to judge*, absol. 1 Cor. 13: 11 ὡς ῥήπιος ἐλογίζομαι. seq. εἰς τινα 2 Cor. 12: 6. Also in the sense of *to purpose*, 2 Cor. 10: 2 λογίζομαι τολεῖν. So Sept. and בִּשְׁפָּח Neh. 6: 2. — Xen. An. 2. 2. 13.

c) *to reckon as or for any thing, to count, to regard, to hold*, c. acc. et seq. ὡς, 1 Cor. 4: 1 οὕτως ἡμᾶς λογίζεσθαι ἄνθρωπος, ὡς ὑπηρέτας Χρ. 2 Cor. 10: 2 ult. Rom. 8: 36 quoted from Ps. 44: 23 where Sept. and בִּשְׁפָּח, as also Am. 6. 5. (c. dupl. acc. Wisd. 5: 4. 15: 15.) Seq. εἰς c. acc. *for or as any thing*, see Εἰς no. 3. a. Acts 19: 27 εἰς οὐδὲν λογισθῆναι. (Wisd. 9: 6.) Rom. 2: 26. 9: 8 τὰ τέκνα . . . λογίζεται εἰς σπέρμα, where λογίζεται is either pass. or we may supply ὁ θεός, ἡ γραφή, etc. Sept. for בִּשְׁפָּח 1 Sam. 1: 13. — Seq. μετὰ c. gen. *to reckon with or to, i. e. to count as*. Mark 15: 28 et Luke 22: 37

μετὰ ἀνόντων ἐλογίσθη, quoted from Is. 53: 12 where Sept. for נִחַן נִחַן Niph. So Heb. נִחַן בִּשְׁפָּח, Sept. προσλογίζεσθαι μετὰ, Ps. 88: 5.

d) *to reckon or count to any one, pp. to put to one's account*, seq. dat. Rom. 4: 4 τῷ δὲ ἐργαζομένῳ ὁ μισθὸς οὐ λογίζεται κατὰ χάριν. — Dio Chrysost. XLVIII. p. 534. B, οὐδὲ οἱ γονεῖς τοῖς τέκνοις ἀντὶ τῶν ἀναλεμμάτων τὰς εὐχὰς λογίζονται. Ael. H. Au. 3. 11 ult. comp. Thuc. 2. 40. — Hence trop. *to impute, to attribute*, pp. seq. dat. of pers. and acc. of thing, but often in the pass. construction. (a) genr. Rom. 4: 6 ὃ ὁ θεός λογίζεται δικαιοσύνην χωρὶς ἔργων. v. 11. So of evil, *to impute, to lay to one's charge*, and with a neg. *not to impute i. e. to overlook, to forgive*, Rom. 4: 8 μακάριος ἄνθρωπος ὃς οὐ μὴ λογισται κύριος ἁμαρτιᾶν, quoted from Ps. 32: 2 where Sept. for בִּשְׁפָּח. 2 Cor. 5: 19. (comp. Col. 2: 13.) 2 Tim. 4: 16. 1 Cor. 13: 5. So Sept. and בִּשְׁפָּח 2 Sam. 19: 20. — (β) Also seq. εἰς τι, e. g. Rom. 4: 5, 9 ἐλογίσθη τῷ Ἀβραάμ ἡ πίστις εἰς δικαιοσύνην, i. e. Abraham's faith was imputed to him as righteousness, he was treated on account of it as if righteous. So with ἡ πίστις or the like impl. Rom. 4: 3, 22. Gal. 3: 6. James 2: 23. c. εἰς impl. Rom. 4: 10, 23, 24. Comp. Gen. 15: 6 where Sept. and בִּשְׁפָּח. — 1 Macc. 2: 52.

Λογικός, ἡ, όν, (λόγος), *rational*, pertaining to the reason, mind, understanding, not material. Rom. 12: 1 λογικῇ λατρεία, comp. John 4: 23 et Rom. 7: 25. 1 Pet. 2: 2 γάλα λογικόν i. e. nutriment for the mind. — Test. XII Patr. p. 547 προσφέρουσι κυρίῳ λογικὴν προσφοράν. Opp. to ἄλογος Arr. Epict. 1. 2. 1. Anthol. Gr. III. p. 87.

Λόγιον, ου, τό, (neut. of λόγιος), something uttered, *effatum*; spoken of God, an oracle, a divine communication, e. g. of oracles in the O. T. Acts 7: 38. Rom. 3: 2. So through Christ, the doctrines of the gospel, Heb. 5: 12. 1 Pet. 4: 11. Sept. for נִחַן נִחַן Ps. 12: 7. — Diod. Sic. 2. 14. Hdot. 4. 178.

Λόγιος, ου, ό, ἡ, adj. (λόγος), Att. *learned, erudite*, i. q. πολυλόγος, Dion.

Hal. Ant. 1. 7. Hdot. 2. 77. In N. T. eloquent, an orator, i. q. *ἁρτυνός*, Acts 18: 24 *ἀρτὴρ λόγιος*. — Jos. Ant. 17. 6. 2. Luc. Gall. 2. Plut. Cicero 48. See Lob. ad Phryn. p. 198.

Λογισμός, οὐ, ὁ, (*λογίζουαι*) pp. reckoning i. e. the art, *arithmetical*, Xen. Mem. 4. 7. 8. In N. T. reasoning, thought, cogitation, e. g. of conscience Rom. 2: 15. — genr. Wisd. 9: 14. Jos. Ant. 5. 1. 26. Dem. 127. 24. — In the sense of device, counsel, 2 Cor. 10: 5 *λογισμοὺς καθαιρούντες*. Sept. for *חֲשָׁבוֹתָי* Prov. 6: 18. Jer. 11: 19. Comp. in *λογίζουαι* b, ult.

Λογομαχέω, ὦ, f. ἦσα, (*λογομάχος*, fr. *λόγος*, *μάχη*), to strive about words, to dispute about trifles, 2 Tim. 2: 14.

Λογομαχία, ας, ἡ, (id.) word-strife, dispute about trifles, 1 Tim. 6: 4.

Λόγος, ου, ὁ, (*λέγω*), word, as spoken, any thing spoken; also reason, as manifesting itself in the power of speech; hence both Lat. *oratio* and *ratio*. Comp. Passow a. v.

I. Word, both the act of speaking and the thing spoken, Lat. *oratio*.

a) word, as uttered by the living voice, a speaking, speech, utterance, Lat. *vox*, Matt. 8: 8 *μόνον σὺνὶ λόγῳ*. Luke 7: 7. 23: 9. 1 Cor. 14: 9. Heb. 12: 19. al. Sept. for *דָּבָר* Gen. 44: 18. — Hdot. 1. 6. 16. Hdot. 1. 61. Xen. Cyr. 6. 4. 5. — So *εἰπεῖν λόγον κατὰ τινα*, to speak a word against any one, Matt. 12: 32. *εἰς τινα* id. Luke 12: 10. — Jos. Ant. 15. 3. 9. — Also *ὁ λόγος τοῦ Θεοῦ*, the word of God, his omnipotent voice, decree, 2 Pet. 3: 5, 7. So Sept. and *דָּבָר* Ps. 33: 6. comp. Gen. 1: 3. Pa. 148: 5.

b) word, emphat. i. e. a saying, declaration, sentiment uttered, Lat. *dictum*, *effatum*. (a) genr. John 6: 60 *σκληρὸς ἐστὶν οὗτος ὁ λόγος*. Luke 20: 20. Matt. 7: 24 *ὅστις ἀκούει μου τοὺς λόγους τούτους*. v. 26. 10: 14. Luke 4: 22. al. Sept. and *דָּבָר* Prov. 4: 4, 20. (Ael. V. H. 14. 15 *τοὺς Σουφράτους λόγους*.) So in reference to words or declarations, e. g. which precede, Matt. 15: 12 *οἱ Φαρισαῖοι ἀκούσαντες τὸν λόγον*, sc. in v. 3 sq. 19: 22 coll. v. 21. Mark 7: 29

coll. v. 28. John 2: 22. 4: 50. 7: 49 coll. v. 37. 10: 19. Acts 5: 24. Tit. 3: 8. Rev. 19: 9. (Xen. Mem. 4. 2. 32.) Or which follow, John 12: 38. Acts 20: 35. Rom. 13: 9. 1 Cor. 15: 54. 1 Tim. 3: 1. Sept. and *דָּבָר* 1 K. 2: 4. Seq. gen. of thing, e. g. *λόγος ἐπαγγελίας* Rom. 9: 9. *ἡ τῆς ἐπαγγελίας* Heb. 7: 28. Also *ὁ λόγος τοῦ προφήτου* etc. the word, declaration, of the prophet, i. e. prediction, prophecy, Luke 3: 4. John 12: 38. Acts 15: 15. 2 Pet. 1: 19. Rev. 1: 3. In the sense of proverb, maxim, John 4: 37. — Ael. V. H. 1. 19. Lys. 115. 29. — (β) In reference to religion, religious duties, etc. i. q. doctrine, precept. Acts 18: 15 *αἱ διζήτημά ἐστιν παρὰ λόγου κ. τ. λ.* 15: 24. Tit. 1: 9. Heb. 2: 2. *λόγοι τῆς πίστεως* 1 Tim. 4: 6. *λόγος ἀνθρώπων* 1 Thess. 2: 13. 2 Tim. 2: 17. of a teacher John 15: 20. So Sept. and *דָּבָר* Ex. 34: 27, 28. — 1 Mac. 2: 33, 34. — Espec. of God, *λόγος τοῦ Θεοῦ*, word of God, divine declaration, oracle. John 10: 35 *πρὸς εὐς ὁ ἰ. τοῦ Θεοῦ*. 5: 38. An announcing good, divine promise, Rom. 9: 6. Heb. 4: 2. (Sept. and *דָּבָר* Pa. 32: 4. 56: 5.) or evil, Heb. 4: 12. Rom. 3: 4 from Pa. 51: 6 where Sept. and *דָּבָר*. Rom. 9: 28 from Is. 10: 22, 23, where Sept. for *דָּבָר*. (Bar. 2: 1.) In relation to duties, etc. precept, John 8: 55. 5: 24. Mark 7: 13. Sept. and *דָּבָר* Ex. 35: 1. So of the divine declarations, precepts, oracles, relating to the instructions of men in religion, the Word of God, i. e. the divine doctrine, the doctrines and precepts of the Gospel, τὰς Γραφὰς ἑαυτοῦ. Luke 5: 1 *ἀκούειν τὸν λόγον τοῦ Θεοῦ*. John 17: 6. Acts 4: 29, 31. 8: 14. 1 Cor. 14: 36. 2 Cor. 4: 2. Col. 1: 25. 1 Thess. 2: 13. Tit. 1: 3. Heb. 13: 7. c. τοῦ Θεοῦ impl. Mark 16: 20. Luke 1: 2. Acts 10: 44. Phil. 1: 14. 2 Tim. 4: 2 *κήρυξεν τὸν λόγον*. James 1: 21. 1 Pet. 2: 8. Rev. 12: 11. So *ὁ λόγος τῆς ἀληθείας* Eph. 1: 13. 2 Tim. 2: 15. *ἡ τῆς ζωῆς* Phil. 2: 16. *ἡ τῆς σωτηρίας* Acts 13: 26. *ἡ τῆς βασιλείας* Matt. 13: 19, and with τῆς β. impl. v. 20 sq. Mark 4: 14 sq. *ἡ τοῦ εὐαγγελίου* Acts 15: 7. *ἡ τοῦ σταυροῦ* 1 Cor. 1: 18. *ὁ ἰ. τῆς χάριτος αὐτοῦ* Acts 20: 32. In the same sense of Christ, *ὁ λόγος τοῦ Θεοῦ*.

John 5: 24. 14: 23, 24. Col. 3: 16. 1. τοῦ κυρίου Acts 8: 25. ὁ 1. τῆς χάριτος αὐτοῦ Acts 14: 3.

c) *word, words*, i. e. *talk, discourse, speech*, Lat. *sermo*, the act of discoursing, holding forth, harangue, etc. (α) pp. and (1) genr. Matt. 22: 15 ὅπως αὐτὸν παγιδεύσωσιν ἐν λόγῳ. Luke 9: 28. Acts 14: 12 ὁ ἡγούμενος τοῦ λόγου. 2 Cor. 10: 10. ἐν λόγῳ in *word*, in *discourse*, James 3: 2. 1 Tim. 4: 12. ἐν λόγῳ κολακείας flatterings words 1 Thess. 2: 5. διὰ λόγον by *word*, by *discourse*, orally, Acts 15: 27. 2 Thess. 2: 2, 15. In antith. λόγος and ἔργον, *word and deed*, Col. 3: 17. 2 Cor. 10: 11. comp. in ἔργον b. β. (Dion. Hal. Ant. 6. 87 ult. Xen. Mem. 1. 2. 59.) λόγος and δύναμις 1 Cor. 4: 19, 20. 1 Thess. 1: 5. Also περὶ οὗ πολὺς ἡμῖν ὁ λόγος of whom we have much to say, Heb. 5: 11. c. gen. 1 Tim. 4: 5 διὰ λόγον θεοῦ καὶ ἐντεύξας through prayer to God and supplication, comp. in Ἀγάπη b. β. — Jos. Ant. 4. 8. 24. Palaeoph. 21. 2. Hdtian. 1. 4. 1. Dem. 319. 9. — (2) Of teachers etc. *discourse, teaching, preaching, instruction*. Matt. 7: 28 ὅτι συνετέλειον ὁ Ἰ. τοὺς λόγους τούτους. 26: 1. Luke 4: 32, 36. John 4: 41. Acts 2: 41. 13: 15. 20: 7 παρέτεινε τὸν λόγον. 1 Cor. 1: 17. 2: 1, 4. 1 Tim. 5: 17 ἐν λόγῳ καὶ διδασκαλίᾳ. 1 Pet. 3: 1. So in antith. λόγος and ἔργον Luke 24: 19. Acts 7: 29; comp. above. (Xen. Mem. 2. 3. 6.) ὁ λόγος ἀληθείας 2 Cor. 6: 7. James 1: 18. ὁ 1. μεταλλαγῆς 2 Cor. 5: 19 coll. v. 18. — (3) Of those who relate any thing, i. q. *narration, story*, John 4: 30. Acts 2: 22. (Xen. Cyr. 1. 2. 16, or 3. 1.) Meton. *history, treatise*, i. e. a book of narration περὶ τινας Acts 1: 1. — Dion. Hal. Ant. 1. 74. Ael. V. H. 7. 14. Xen. Ag. 10. 3. — (4) In the sense of *conversation, colloquy*, Luke 24: 17. — Ael. V. H. 13. 31 or 32. Xen. Ag. 3. 5. — Hence *answer, reply*, Matt. 5: 37.

(β) meton. for the *power of speech, delivery, oratory, eloquence*, 2 Cor. 11: 6 ἰδιώτης τῷ λόγῳ. 1 Cor. 12: 8. Eph. 6: 19. — i. q. *δύναμις λόγων* Hdtian. 7. 5. 10 comp. Passow λόγος A. 10.

(γ) meton. for the *subject of discourse, topic, matter, thing*, e. g. (1) genr. Matt. 19: 11. Luke 1: 4 ἵνα ἐπι-

γνῆς περὶ ὧν κατήχθης λόγων τὴν ἀσφάλειαν. Acts 8: 21 coll. v. 12. Sept. and רבך saepius. e. g. 2 Sam. 3: 13. 11: 18. — Pol. 8. 14. 5. Hdt. 1. 21. — (2) Spec. *matter of dispute, discussion, question*, e. g. judicial Acts 19: 38. (Dem. 942. 17.) moral, Matt. 21: 24 ἐρωτήσω ὑμᾶς κατὰ λόγον ἑνα. — Diog. Laert. Stilpo II. 116 τοιοῦτόν τινα λόγον ἐρωτήσαι.

d) *word*, i. e. *talk, rumour, report*. Matt. 28: 15 καὶ διεσπασθη ὁ λόγος οὗτος κ. τ. λ. Mark 1: 45. John 21: 23. seq. περὶ τινας Luke 5: 15. 7: 17. Acts 11: 22. So Sept. and רבך 1 K. 10: 6. — Jos. Ant. 15. 3. 7. Xen. An. 1. 4. 7. c. περὶ ib. 6. 6. 13. — Hence for *mere talk, pretence, shew*, Col. 2: 23 λόγους μὴν ἔχοντα σοφίαν. — Diog. Sic. 13. 4, opp. to ἀλήθεια. Dem. 93. 5 λόγους ταῦτα καὶ προφάσεις.

II. *Reason*, the reasoning faculty, as that power of the soul which is the basis of speech, Lat. *ratio*. Dem. 783. 2 μηδέποτε ἐν λόγῳ ταῦτα σκοπεῖται. Arr. Epict. 1. 12. 26. In N. T.

a) *a reason, ground, cause*. Matt. 5: 32 παρὰ τοὺς λόγους πορνείας. Acts 10: 29. Sept. ἐπὶ λόγου for Heb. רבך 2 Sam. 13: 22. — Pol. 28. 11. 7. Xen. An. 6. 2. 10. — So κατὰ λόγον i. q. with *reason, reasonably*, for good cause, Acts 18: 14. — 3 Macc. 3: 14. Luc. D. Mort. 30. 3. Thuc. 3. 39. — In the sense of *argument*, Acts 2: 40 according to some, where however the sense of *words, discourse*, is more appropriate. — Xen. Mem. 1. 1. 1.

b) *reason*, as demanded or assigned, i. e. *reckoning, account*. (α) pp. συναίρειν λόγον μετὰ τινος to take up an account with any one, i. e. to reckon with, Matt. 18: 23. 25: 19. ἀποδιδόναι λόγον, to render an account sc. τῆς οἰκονομίας Luke 16: 2. So Phil. 4: 15, 17, see in Λόσις. — Diog. Sic. 1. 49. Plut. Apothegm. VII. p. 707. 17. ed. Reiske. — (β) trop. *account*, i. e. the relation and reasons of any transaction, explanation; so ἀποδιδόναι v. διδόναι λόγον, to give account, e. g. τῆς συστροφῆς Acts 19: 40. seq. περὶ τινας Matt. 12: 36. Rom. 14: 12. absol. Heb. 13: 17. 1 Pet. 4: 5. So λόγον αἰτεῖν περὶ τινας 1 Pet. 3: 15. Also Heb. 4: 13

πρός ἡμῖν ὁ λόγος. Sept. ἀποδιδ. λόγον for Chald. אנהני Dan. 6: 3.—Diod. Sic. 1. 37 ἀποδιδ. λόγον περί. 3. 47. Dem. 227. 26 δίδοναι λόγον. Xen. Oec. 11. 22.—(γ) trop. λόγον ποιῶμαι, to make account of, i. e. to regard, to care for, Acts 20: 24 οὐδενὸς λόγον ποιῶμαι, i. e. I make account of none of these things, am not moved by them. — Jos. Ant. 2. 5. 3. Dion. Hal. Ant. 9. 50 λόγον οὐδενὸς αὐτῶν ποιησάμενος. Xen. Cyr. 5. 3. 26 τῶν ἄλλων μίλων μοι λόγος.

III. *The Word, the Logos*, in the writings of John, John 1: 1 bis, 14. 1 John 1: 1. [5: 7.] Rev. 19: 13. It here stands for the pre-existent nature of Christ, i. e. that spiritual and divine nature spoken of in the Jewish writings before and about the time of Christ, under various names, e. g. σοφία, wisdom, Prov. 8: 12, 22 sq. Eccclus. a. 24; אֱלֹהִים בְּרַחֲמֵי אֱלֹהִים, *Son of man*, Dan. 7: 13, comp. Prov. 30: 4; Chald. יהוה יהוה אלהינו, *Word of Jehovah*, in the Targums for Heb. יהוה Gen. 20: 3. Is. 45: 12. Comp. Buxt. Lex. Chald. 125; also in Philo ὁ προσβύτατος τοῦ θεοῦ λόγος, Opp. I. p. 207. On this divine *Word*, מְיָמִינִי, the Jews of that age would appear to have had much subtle discussion; and therefore probably the Apostle sets out with affirming: ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος John 1: 1; and then also declares that this *Word* became flesh and was thus the Messiah, v. 14. Comp. in Θεός b. See Titum. de Synon. in N. T. p. 267, and in Bibl. Repos. I. p. 418. Olshausen Comm. on John 1: 1. Kuinoel IV. p. 84 sq. — Some take ὁ λόγος here for ὁ λεγόμενος the promised, i. q. ὁ ἐρχόμενος; others for ὁ λέγων, the teacher; but both of these hypotheses are without philological support. AL.

Λόγχη, ἡς, ἡ, point of a weapon, pp. the triangular iron head of a lance or javelin Hdot. 1. 52. Xen. An. 4. 7. 16. In N. T. lance, spear, John 19: 34. Sept. for רֶמֶס Judg. 5: 8. Neh. 4: 13, 16. — 2 Macc. 5: 2. Dion. Hal. Ant. 2. 70. Xen. An. 2. 2. 9.

Λοιδόρεω, ὦ, f. ἴσω, (λοιδόρος,)

to rail at, to reproach, to revile, c. acc. John 9: 28 λοιδόρησαν αὐτόν. Acts 23: 4. Pass. 1 Cor. 4: 12. 1 Pet. 2: 23. Sept. for רִיב Deut. 33: 8. — Diod. Sic. 20. 33. Xen. An. 3. 4. 49. Comp. Matth. § 384. n. 2.

Λοιδόρία, ας, ἡ, (λοιδόρεω,) railing, reproach, 1 Tim. 5: 14. 1 Pet. 3: 9 bis, λοιδόριαν ἀντὶ λοιδόρίας. Sept. for רִיב Prov. 20: 3.—Eccclus. 22: 24. Xen. Hi. 1. 14.

Λοιδόρος, ου, ὁ, ἡ, adj. railing, reviling, as subst. a railer, reviler, 1 Cor. 5: 11. 6: 10. Sept. for רִיבֵי Prov. 25: 25. — Eccclus. 23: 8. Plut. Apoth. II. p. 15 ult. Tauchn.

Λοιμός, οῦ, ὁ, pestilence, plague, Matt. 24: 7 et Luke 21: 11 λοιμοὶ ἔσονται. Sept. for דָּבָר Jer. 27: 6. 28: 8. — Ael. V. H. 6. 10. Diod. Sic. 4. 42. — Trop. of a malignant and mischievous person, a pest, Acts 24: 5 εἰρόντες γὰρ τὸν ἄνδρα τοῦτον λοιμόν. So Sept. for לַיָּצֵחַ 1 Sam. 2: 12. 25: 25. פֶּלַע Pa. 1: 1. פֶּשַׁע Ez. 7: 21.—1 Macc. 10: 61. Dem. 794. 5. So pestis Cic. in Catil. 2. 1.

Λοιμός, ἡ, ὄν, (λείπω,) left, remaining, other.

a) plur. Matt. 25: 11 αἱ λοιπαὶ παρθένοι. Acts 2: 37 τοὺς λοιποὺς ἀποστόλους. Rom. 1: 13. 2 Cor. 12: 13. 2 Pet. 3: 16. al. Absol. οἱ λοιποὶ the rest, the others, Matt. 22: 6. Mark 16: 13. Luke 18: 9. Rom. 11: 7. Rev. 2: 24. Neut. τὰ λοιπά Mark 4: 19. Luke 12: 26. 1 Cor. 11: 34. Sept. for נֶחֱרַק Josh. 13: 27. 2 K. 1: 18. נֶחֱרַק Josh. 17: 2. נֶחֱרַק Ezra 4: 7. — Luc. Vit. Auct. 27. Hdian. 4. 2. 20. τὰ λ. Xen. Ag. 2. 22.

b) adverbially, (α) τοῦ λοιποῦ sc. χρόνου, in future, henceforth, Gal. 6: 17. Comp. Buttm. § 150. p. 437. Herm. ad Vig. p. 706.—Hdian. 8. 4. 17. Xen. Cyr. 4. 4. 10. — (β) τὸ λοιπόν, for the rest, e. g. of time, henceforth, henceforward, comp. Buttm. Herm. l. c. Matt. 28: 45 et Mark. 14: 41 καθύστε τὸ λοιπόν; i. e. sleep ye ever still? 1 Cor. 7: 29. Heb. 10: 13. (Xen. An. 2. 2. 5. Cyr. 8. 5. 24.) Also, as to the rest, finally, Eph. 6: 10. Phil. 3: 1. 4: 8. 2 Thess. 3: 1.—Xen. An. 3. 3. 8. — (γ)

acc. λοιπόν, also ὁ δὲ λοιπόν 1 Cor. 4: 2, *as to the rest, finally, but, now*, 1 Cor. 1: 16. 4: 2. 2 Cor. 13: 11. 1 Thess. 4: 1. 2 Tim. 4: 8. Acts 27: 20. Comp. Buttm. 1. c.—Palaeph. 52. 7. Arr. Epict. 1. 24. 1. Ael. V. H. 8. 14. Al.

Λουκάς, ᾧ, ὁ, *Luke*, contr. from Lat. *Lucanus*, the writer of the Gospel of Luke and of the Acts of the Apostles. He was the companion of Paul in several of his journeys, and came with him to Rome, comp. Acts 16: 10, 40. 28: 16. He is probably the same who is called ὁ ἱατρός Col. 4: 14, but must not be confounded with Λούκιος *Lucius* in Acts 13: 1.—2 Tim. 4: 11. Philem. 24. Col. 4: 14.

Λούκιος, ου, ὁ, *Lucius*, the Latin name of a teacher in the church at Antioch, a Cyrenian, Acts 13: 1. Rom. 16: 1.

Λουτρὸν, οὔ, τό, (λούω,) *a bath*, Hdian. 3. 6. 19. Xen. Ath. 2. 10. water for bathing, washing, Hdian. 7. 2. 12. Diod. Sic. 1. 84.—In N. T. the act of *bathing, washing, ablution*, spoken of baptism Eph. 5: 26. Tit. 3: 5.—Act. Thom. § 25. pp. Sept. for רָחַץ Cant. 4: 2. Hdian. 1. 17. 19. Xen. Cyr. 7. 5. 59.

Λούω, f. σω, *to bathe, to wash*, trans. spoken only of persons, etc. seq. acc. Acts 9: 37 λούσαντες δὲ αὐτήν. c. acc. impl. et seq. ἀπό, Acts 16: 33 ἔλουσιν [αὐτοὺς] ἀπὸ τῶν πληγῶν. Pass. John 13: 10. 2 Pet. 2: 22. Heb. 10: 23 λλουμένοι τὸ σῶμα ὕδατι καθαρό, where for the acc. comp. Buttm. § 131. 6. § 134. n. 2. and for the dat. § 133. 3. Sept. for רָחַץ Lev. 8: 7. Ruth 3: 3.—Luc. Kronos 17. Xen. Mem. 3. 13. 3.—Trop. *to cleanse, to purify*, c. acc. et ἀπό, Rev. 1: 5 λούσονται ἡμᾶς ἀπὸ τῶν ἁμαρτιῶν κ. τ. λ. Comp. Sept. and רָחַץ Is. 1: 16.

Λύδδα, ης, ἡ, *Lydda*, a large village not far from Joppa, Acts 9: 32, 35, 38.—Jos. Ant. 20. 6. 2 Λύδδα κώμη, πόλις τοῦ μεγέθους οὐκ ἀποδείουσα. Heb. prob. לֹד *Lod* 1 Chr. 8: 12. Comp. Rosenm. Bibl. Geogr. II. ii. p. 334 sq.

Λυδία, ας, ἡ, *Lydia*, pr. n. of a woman of Thyatira residing at Philippi,

a dealer in purple, Acts 16: 14, 40.—Also the name of a province on the western coast of Asia Minor, the former kingdom of Croesus, of which the cities Thyatira, Sardis, and Philadelphia, are mentioned in N. T.

Λυκαονία, ας, ἡ, *Lycaonia*, a region in the interior of Asia Minor, bounded N. by Galatia, E. by Cappadocia and Cataonia, S. by Cilicia and Isauria, and W. by Phrygia. It was adapted to pasturage; and of its cities, Iconium, Derbe, and Lystra are mentioned in N. T. Acts 14: 6.—The Lycaonians spoke a peculiar dialect (v. 11), which Jablonsky supposes to have been derived from the Assyrian, Opuac. ed. te Water III. p. 3 sq. Others regard it as corrupted from the Greek.

Λυκαονιστί, adv. *Lycaonicè*, in the *Lycaonic dialect*, Acts 14: 11, see in *Λυκαονία*. Comp. Buttm. § 119. 15. c.

Λυκία, ας, ἡ, *Lycia*, a province on the S. W. coast of Asia Minor, bounded E. by Pamphilia, N. by Phrygia, W. by Caria, and S. and S. W. by the Mediterranean. Of its cities only Patara is mentioned in N. T. Acts 27: 5.

Λύκος, ου, ὁ, *a wolf*, Matt. 10: 16. Luke 10: 3. John 10: 12 bis. Sept. for לָקִי Is. 11: 6.—Xen. Mem. 2. 7. 14.—Trop. of a rapacious and violent person, wolf-like, Matt. 7: 15. Acts 20: 29.—Act. Thom. § 25. Comp. Sept. and לָקִי Zeph. 3: 4. Hom. Il. 4. 471.

Λυμαίνομαι, depon. (λύμη) pp. *to stain, to disgrace*, sc. by insult, indignity, i. e. *to insult, to treat with indignity*, c. dat. Hdot. 9. 79. In N. T. *to injure, to make havoc of, to destroy*, c. acc. Acts 8: 3 Σαῦλος δὲ ἐλυμαίνετο τὴν ἐκκλησίαν. Comp. Matth. § 415. a. § 391. Sept. for רָחַץ Jer. 48: 18. Am. 1: 11.—Diod. Sic. 1. 60. Xen. Cyr. 6. 3. 24.

Λυπεύω, ᾧ, f. ἴσῳ, (λύπη,) *to grieve, to afflict with sorrow*, trans. Pass. or Mid. *to be grieved, to be sad, sorrowful*. Matt. 14: 9. 17: 23 ἐλυπήθησαν σφοδρὰ. 18: 31. 19: 22. 26: 22, 37. Mark 10: 22. 14: 19. John 16: 20. 21: 17. 2 Cor.

2: 2 bis, 4, 5 bis. 6: 10. 7: 8 bis, 9 ter, 11. 1 Thess. 4: 13. 1 Pet. 1: 6. Sept. for לָרַח Deut. 15: 10. Jon. 4: 1. רָחַץ 2 Sam. 19: 2. — Hdian. 6. 7. 7. Xen. Mem. 2. 2. 8. — In the sense of *to aggrrieve, to offend*, Eph. 4: 30. Rom. 14: 15 *εἰ διὰ βρώματα ὁ ἀδελφός σου λυπῆται*. — Ael. V. H. 12. 16. Xen. Cyr. 2. 4. 10.

Λύπη, ης, ἡ grief, sorrow, John 16: 6, 20, 21, 22. Luke 22: 45. Rom. 9: 2. 2 Cor. 2: 1, 3, 7. 7: 10 bis. 9: 7. Phil. 2: 27 bis. Heb. 12: 11. Sept. for לָרַח Gen. 42: 38. רָחַץ Jonah 4: 1. — Hdian. 3. 15. 5. Xen. Mem. 3. 9. 8. — Meton. for *cause of grief, grievance, trouble*, 1 Pet. 2: 19. — Sept. Prov. 31: 6. Xen. Lac. 7. 6.

Λυσάνιας, ου, ὁ, Lysanias, pr. n. of a tetrarch of Abilene, Luke 8: 1. See in Ἀβιλιηνή.

Λυσίας, ου, ὁ, Lysias, i. e. Claudius Lysias, a Roman tribune, *χύλαρχος*, commanding in Jerusalem, Acts 23: 26. 24: 7, 22.

Λύσις, εως, ἡ (λύω), a loosening, disjunction, pp. of or from any tie, constraint, etc. spoken in N. T. of the conjugal tie, *separation, divorce*, 1 Cor. 7: 27. — In the sense of *liberation from*, e. g. *λ. τῶν κακῶν* Jos. Ant. 9. 4. 4. Pol. 15. 15. 4. Thuc. 2. 102. *solution, interpretation*, *λ. τῶν αἰνιγμάτων* Wisd. 8: 8. Sept. for רָחַץ Ecc. 8: 1.

Λυσiteléō, ὦ, εἰ ἦσω, (λυσitelḗs fr. λύω, τίλλω,) pp. 'to pay or make good expense incurred,' hence to make oneself useful, to be useful, profitable. Luke 17: 2 *λυσitelḗ αὐτῷ . . . ἢ κ. τ. λ.* i. e. *it were better for him . . . than etc.* — Eccclus. 29: 11. Xen. Cyr. 2. 4. 12. genr. Ael. V. H. 13. 39 or 40. Xen. Mem. 2. 1. 15.

Λύστρα, ας, ἡ, or ὠν, τά, Lys-trā, a city in the southern part of Lycaonia in Asia Minor, now *Latik*. Acts 14: 6, 8, 21. 16: 1, 2. 2 Tim. 3: 11. Pliny also refers it to Lycaonia, 5. 32; but Ptolemy assigns it to Isauria, 5. 4. Comp. in Ἰσῳρίον.

Λύτρον, ου, τό, (λύω,) loosing-money,

ransom, i. e. *fine paid for letting loose, setting free, etc.* trop. Matt. 20: 28 et Mark 10: 45 *δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν*, i. e. *as a ransom for the deliverance of many sc. from the consequences of sin and guilt*. Sept. for לָרַח Lev. 25: 24, 51. רָחַץ Ex. 30: 12. Num. 35: 31, 32. — Jos. Ant. 14. 14. 1. Hdian. 4. 6. 12. Thuc. 6. 5.

Λυτρόω, ὦ, εἰ ὥσω, (λύτρον,) to ransom, i. e. *to let go free for a ransom*, Diod. Sic. 19. 73 ult. In N. T. only Mid. *λυτρόομαι*, *εἰ ὥσομαι*, 'to cause to let go free for a ransom,' i. e. *to ransom, to redeem, to deliver*, sc. by paying a ransom oneself, trop. c. acc. Luke 24: 21 *λυτροῦσθαι τὸν Ἰσραήλ*, sc. *from the power of the Romans and genr. from their present fallen state*. Also seq. ἀπό, Tit. 2: 14 *λ. ἡμᾶς ἀπὸ πασῶν ἀνομίας*, i. e. *from the power and consequences of iniquity*. Aor. 1 pass. *ἐλυτρώσθην* in a pass. sense, c. & 1 Pet. 1: 18. Butt. § 113. n. 6. Sept. for לָרַח Is. 44: 22 sq. also for לָרַח Ps. 119: 134. c. & Ps. 130: 8. — 1 Macc. 4: 11. Act. Thom. § 15. pp. Plut. Cimon 9 ult. Diod. Sic. 5. 17.

Λυτρώσις, εως, ἡ (λυτρόομαι,) redemption, deliverance, Luke 1: 68. 2: 38. Trop. from sin and its consequences, Heb. 9: 12. Sept. for לָרַח Lev. 25: 48. רָחַץ Ps. 111: 9. 130: 7.

Λυτρωτής, ου, ὁ, (λυτρόομαι,) a redeemer, deliverer, Acts 7: 35. Sept. for לָרַח Ps. 19: 15. 78: 35. — Act. Thom. § 10, 57.

Λύχνια, ας, ἡ, (λύχνος,) a light-stand, lamp-stand, candle-stick, a word of the later Greek for the earlier *λυχνιον* Lob. ad Phr. p. 313 sq. Matt. 5: 15 *ἀλλ' ἐπὶ τὴν λύχνον*. Mark 4: 21. Luke 8: 16. 11: 33. Heb. 9: 2. Sept. for לָרַח Ex. 25: 31. Lev. 24: 4. — Eccclus. 26: 17. Jos. Ant. 3. 8. 2. Luc. Asin. 40. — Emblematy in the Apoc. alypse, of a christian church Rev. 1: 12, 13, 20 bis. 2: 1, 5; of a christian teacher or prophet Rev. 11: 4, in allusion to Zech. 4: 2 sq. where Sept. and רָחַץ.

Λύχνος, ου, ὁ, a light, i. e. *porta-*

ble, as a candle, lamp, lantern, etc. Matt. 5: 15 οὐδὲ καίουσιν λύχνον. Mark 4: 21. Luke 8: 16. 11: 33, 36. 12: 35 ἔστωσαν ὑμῶν . . . οἱ λύχνοι καίόμενοι let your lamps stand burning i. e. be ye ready, watch, comp. Matt. 25: 7 sq. Luke 15: 8. 2 Pet. 1: 19. Rev. 18: 23. 22: 5. So ὁ λύχνος τοῦ σώματος for the eye, Matt. 6: 22. Luke 11: 34. Sept. for 7 Ex. 25: 37. Zech. 4: 2. — Arr. Epict. 2. 17. 37. Luc. Asin. 51. Diod. Sic. 3. 12 pen. — Trop. of John the Baptist as a distinguished teacher, John 5: 35; of the Messiah, τὸ ἀρτιον, Rev. 21: 23. Comp. Sept. and 7 Ps. 119: 105. Prov. 6: 23.

Λύω, f. λύω, to loose, to loosen, sc. what is fast, bound, i. q. to unbind, to untie, trans.

a) pp. of a ligature or any thing fastened by it. Mark 1: 7 λύσαι τὸν ἱμάτιον τῶν ὑποδημάτων αὐτοῦ. Luke 3: 16. John 1: 27. Acts 7: 33. 13: 25. (Sept. for 7 Ex. 3: 5. Hdian. 1. 11. 12 τὴν ζώνην.) trop. τὸν δεσμόν τῆς γλώσσης i. e. impediment Mark 7: 35. τὰς ὀδῖνας τοῦ θανάτου Acts 2: 24, see in Ὡδίν. (comp. Ael. H. An. 12. 5.) Here belongs also the phrase ὃ ἐὰν λύσῃς ἐπὶ τῆς γῆς, ἔσται λελυμένος ἐν τοῖς οὐρανοῖς Matt. 16: 19 bis. 18: 18 bis, i. e. whatsoever ye shall loose (open) on earth etc. see fully in Λύω II. a. Others, to permit, to allow, like Chald. 877 and 7777 as opp. to 788, see Buxf. Lex. Chald. 2524 sq. 1410. — Of animals tied, e. g. τὸν πῶλον Mark 11: 2, 4, 5. Luke 19: 30, 31, 33 bis. absol. Matt. 21: 2. seq. ἀπὸ τῆς φανῆς Luke 13: 15. (Sept. for 7777 Job 39: 5. Xen. An. 3. 4. 35.) — Of a person swathed in bandages, grave-clothes, John 11: 44.

b) spoken of persons bound, to let

go loose, to set free, e. g. prisoners, Acts 22: 30 ἔλυσεν αὐτὸν ἀπὸ τῶν δεσμῶν. 24: 26. Rev. 9: 14, 15. 20: 3, 7 ἐκ τῆς φυλακῆς. trop. Luke 13: 16. 1 Cor. 7: 27 λῆλυσαι ἀπὸ γυναικός, i. e. art thou free from a wife, in antith. with δέδωσαι. Sept. for 7777 Ps. 105: 20. 146: 7. — Act. Thom. § 45. Jos. B. J. 1. 5. 2. Xen. Cyr. 3. 2. 12. c. gen. εἰρήτης Dem. 764. 11.

c) to loosen, to dissolve, i. e. to sever, to break, e. g. τὰς σφραγίδας Rev. 5: 2, 5. Acts 27: 41 ἡ δὲ πρύμνα ἐλύτο, but the stern went to pieces, from the violence of the waves. Trop. of an assembly, to dissolve, to break up, τὴν συναγωγὴν Acts 13: 43. — Diod. Sic. 19. 25 τὴν ἐκκλησίαν. Hom. Il. 1. 305 ἀγορὴν. — Hence

d) by impl. to destroy, e. g. buildings, to demolish, John 2: 19 λύσατε τὸν ναὸν τοῦτον. Eph. 2: 14. trop. 1 John 3: 8. So of the world as to be destroyed by fire, to dissolve, to melt, 2 Pet. 3: 10, 11, 12. — Esdr. 1: 5 λ. τὰ τεῖχη Ἰερουσ. Hom. Il. 2. 118. ib. 16. 100. — Trop. of a law, institution, to loosen its obligation, i. e. either to make void, to do away, John 10: 35 οὐ δύναται λυθῆναι ἡ γραφή. Matt. 5: 19, see Tholuck Bergpred. p. 148. (Dem. 31. 12.) or else to break, to violate, John 7: 23 ἵνα μὴ λυθῇ ὁ νόμος M. 5: 18 τὸ σάββατον. — Thuc. 6. 14 τοὺς νόμους. Xen. An. 3. 2. 10 τὰς σπονδὰς καὶ τοὺς ὅρκους.

Λωίς, ἰδὸς, ἡ, Lois, pr. n. of a christian matron, the grandmother of Timothy, 2 Tim. 1: 5.

Λώι, ὁ, indec. Lot, Heb. לוֹי (veil), pr. n. of Abraham's nephew, Luke 17: 28, 29, 32. 2 Pet. 2: 7. Comp. Gen. 11: 31. 13: 5 sq. 14: 12 sq. c. 19.

M.

Μααθ, ὁ, indec. Maath, pr. n. of an ancestor of Jesus, Luke 3: 26.

Μαγδαλά, ἡ, indec. Magdala, prob. i. q. Heb. מַגְדָּלָה tower, Chald.

מַגְדָּלָה, a place on the western shore of the lake of Gennesaret, south of Capernaum and a few miles north of Tiberias. Seetzen and Burckhardt found here a miserable village still called El

Μαγδαλ. Matt. 15: 39. See Burckhardt's Travels in Syria etc. p. 320. Rosenm. Bibl. Geogr. 11. ii. p. 73. — Some Mss. read *Μαγαδάν* or *Μαγεδάν*.

Μαγδαληνή, ἥς, ἡ, *Magdalene*, i. e. of *Magdala*, a distinctive appellation of one of the females named *Mary* in N. T. i. q. *Mary of Magdala*, Matt. 27: 56, 61. 28: 1. Mark 15: 40, 47. 16: 1, 9. Luke 8: 2. 24: 10. John 19: 25. 20: 1, 18. Comp. in *Μαρία*.

Μαγεία, ας, ἡ, (μάγος,) *magic*, plur. *μαγίαι* *magic arts, sorceries*, Acts 8: 11.—Jos. Ant. 2. 13. 3. Plut. de Superst. VI. p. 653. 9. ed. Reiske.

Μαγεύω, f. εἶσω, (μάγος,) *to practice magic, sorcery*, etc. intrans. Acts 8: 9.—Luc. Asin. 4. Plut. Numa 15 med.

Μάγος, ου, ὁ, *magus*, pl. *μάγοι*, *magi*, the name for priests and wise men among the Medes, Persians, and Babylonians, pp. *great, powerful*, Heb. מַגִּי, and from the same stem comes the Gr. *μάγας*, Lat. *magis, magnus*. Comp. Jer. 39: 3. Gesen. Lex. Heb. art. 22. Xen. Cyr. 4. 5. 51. ib. 7. 5. 57. Ael. V. H. 2. 17. Hdian. 4. 12. 6, 8. Cic. de Divinat. 1. 23. Wetstein N. T. I. p. 240.—Their learning was connected with astrology and enchantment, whence Sept. *μάγος* for Chald. *ἡψῆ* *enchanter, magician*, Dan. 1: 20. 2: 2, 27. 5: 7; i. q. Chald. *ἡψῆ* Sept. σοφός Dan. 2: 12, 18, 24, 27. 5: 7, 8. comp. 5: 11, 12.—In N. T. spoken

a) of the *Magi, wise men*, from the East, i. e. from Persia or Arabia, who came to salute the new-born Messiah, Matt. 2: 1, 7, 16 bis.

b) of a *magician, sorcerer, diviner*, Acts 13: 6, 8. Sept. for *ἡψῆ* see above.—Act. Thom. § 20. Hdian. 4. 12. 6, 8. Aeschin. 73. 13 τοιοῦτος μάγος καὶ γόης.

Μαγώγ, ὁ, indec. *Magog*, Heb. מֶגֶג, pr. n. of a son of Japhet Gen. 10: 2, and also of a powerful nation or assembly of nations in the extreme regions of the north, who are to invade the holy land in future times, Ez. c. 38, 39, i. q. the Scythians according to Jos. Ant. 1. 6. 1. Comp. in *Γόγ*. Rev. 20: 6.

Μυδιάν or **Μαδιάμ** ὁ, indec. *Madian*, Heb. מִדְיָן *Midian*, pr. n. of an Arabian tribe descended from Abraham by Keturah, Acts 7: 29. Comp. Gen. 25: 2. Their territory would seem to have been along the eastern shore of the Gulf of Akaba, where Josephus and the Arabian geographers place a city *Madyan*; and also to have extended as far as the borders of Moab and the vicinity of Mount Sinai, comp. Ex. 3: 1. 18: 5. Num. c. 31. Judg. c. 6—8. Jos. Ant. 2. 11. 1.

Μαθητεύω, f. εἶσω, (μαθητής,) *to disciple*, i. e.

a) intrans. *to be the disciple of any one*, seq. dat. Matt. 27: 57 καὶ αὐτὸς ἐμαθήτευσεν τῷ Ἰησοῦ.—Plut. Vit. X Rhet. init. ed. R. IX. p. 307. p. 330. 5 ἐμαθήτευσεν δ' αὐτῷ καὶ Θεόπομπος.

b) in N. T. also trans. *to train as a disciple, to teach, to instruct*, Acts 14: 21 μαθητεύσαντες ἱκανοίς. Matt. 13: 52. 28: 19.

Μαθητής, οῦ, ὁ, (μαθάνω,) *a disciple, scholar, follower* of a teacher, genr. Matt. 10: 24. of the Pharisees Matt. 22: 16. of John the Baptist Matt. 9: 14. Mark 2: 18. Luke 5: 33. John 3: 25. of Jesus Matt. 5: 1. Mark 8: 27. Luke 8: 9. John 3: 22. al. saepius. Spec. of the twelve apostles Matt. 10: 1. 11: 1. 20: 17. Luke 9: 1. Emphatic, for *true disciples*, John 13: 35. 15: 8. After Christ's death the term *disciple* takes the broader sense of *follower, believer*, i. q. Christian, Acts 6: 1, 2. 11: 26.—Jos. Ant. 6. 5. 4. Luc. Tim. 51. Dem. 928. 7. Xen. Mem. 1. 2. 27. At.

Μαθήτρια, ας, ἡ, (μαθητής,) *a female disciple*, i. e. a female Christian, Acts 9: 36.—Diod. Sic. 2. 52. Moeria, μαθητρίς, ἀπικώς μαθήτρια, ἑλληνικώς.

Μαθουάλα, ὁ, indec. *Mathusala*, Heb. מֶתְשָׁלַח (dart-man) *Methuselah*, the oldest of the patriarchs, having lived 969 years, comp. Gen. 5: 21 sq.—Luke 3: 37.

Μαίνομαι, ὁ, indec. *Mainan*, pr. n. in. Luke 3: 31.

Μαίνομαι, f. μερούμαι, depon. *to*

be mad, to rave, intrans. spoken of persons who so speak and act as to seem to others to be out of their senses, John 10: 20. Acts 12: 15. 20: 24, 25. 1 Cor. 14: 23.—Sept. Jer. 29: 26. Hdiar. 7. 8. 9. Xen. Mem. 1. 3. 11.

Μακαρίζω, *f. ἴσω*, (μάκαρ,) Att. fut. ἴω, Buttm. § 95. 9, *to call happy, to congratulate*, c. acc. of pers. Luke 1: 48. James 5: 11. Sept. for מְשַׁח Gen. 30: 13. Is. 3: 11. — Eccles. 11: 28. Diod. S. 13. 58. Xen. Mem. 1. 6. 9.

Μακάριος, *α, ον*, a prose form i. q. poet. μάκαρ, *happy, blessed*, e. g. of God 1 Tim. 1: 11. 6: 15. Genr. Matt. 5: 3 sq. Luke 1: 45. 6: 20 sq. Rom. 4: 7. al. saep. With μᾶλλον, Acts 20: 35 *μακαριὸν ἐστὶ μᾶλλον more blessed is it etc.* Compar. μακαριώτερος 1 Cor. 7: 40. Sept. for מְשַׁח Ps. 1: 1. Deut. 33: 29.—Ceb. Tab. 11. Hdiar. 2. 4. 17. Xen. Cyr. 1. 6. 14. Al.

Μακαρισμός, *οὔ, ὅ*, (μακαρίζω,) *a calling happy, declaration of blessedness, congratulation*; hence λέγειν τὸν μακαρισμόν τινος i. q. μακαρίζειν, Rom. 4: 6, 9. Gal. 4: 15 *τίς οὖν ἦν ὁ μ. ὑμῶν, how great then was your self-congratulation etc.*—For the later nouns ending in σμος, see Lob. ad Phr. p. 511.

Μακεδονία, *ας, ἡ*, Macedonia, a country lying north of Greece proper, joining S. on Thessaly and Epirus, E. on Thrace and the Aegean, W. on the Adriatic and Illyria, and N. on Dardania and Moesia. It was the original kingdom of Philip and Alexander; and was afterwards subdued by the Romans under P. Aemilius, who divided the country into four districts; comp. in Θεσσαλονίκη, and Liv. 45. 29. The Romans afterwards divided the whole of Greece into two great provinces, Macedonia and Achaia; see in Ἀχαΐα. Of the cities of Macedonia proper, there are mentioned in N. T. Amphipolis, Apollonia, Berea, Philippi, and Thessalonica. — Acts 16: 9, 10, 12. 18: 5. 19: 21, 22. 20: 1, 3. Rom. 15: 16. 1 Cor. 16: 5 bia. 2 Cor. 1: 16 bia. 2: 13. 7: 5. 8: 1. 11: 9. Phil. 4: 15. 1 Thess. 1: 7, 8. 4: 10. 1 Tim. 1: 3.

Μακεδών, ὄνος, ὁ, a Macedonian, Acts 16: 9. 19: 29. 27: 2. 2 Cor. 9: 2, 4.

Μάκελλον, ου, τό, Lat. macellum, i. e. a meat-market, shambles, where also all kinds of provisions were exposed for sale, 1 Cor. 10: 25. — Plut. Quaest. Rom. 54. T. VII. p. 122. 5. ed. Reiske. See Adam's Rom. Ant. p. 569.

Μακράν, adv. (pp. acc. fem. of μακρός,) strictly for μακράν ὁδόν, *a long way*, Buttm. § 115. 4, as in Engl. *a great way, far, far off*. Luke 15: 20 *μακράν ἀπέχοντος*. Acts 22: 21. seq. ἀπό τινος, Matt. 8: 30 ἢ δὲ μακράν ἀπ' αὐτῶν. Mark 12: 34. Luke 7: 6. John 21: 8. Acts 17: 27. Sept. for רִחֵק Josh. 9: 22. Judg. 18: 7.—Pol. 3. 45. 2. Xen. An. 3. 4. 42. — With the art. οἱ μακράν, *those far off, the remote* sc. from God, i. e. the Gentiles as opp. to οἱ ἐγγύς the Jews, Eph. 2: 13, 17, coll. Is. 57: 19 where Sept. and רִחֵק. Comp. in Ἐγγύς a. So οἱ εἰς μακράν Acts 2: 39, comp. in εἰς no. 4. See Buttm. § 125. 6.

Μακρόθεν, adv. (μακρός,) *from far*, Mark 8: 3 *μακρόθεν ἤκουσιν*. 11: 13. Luke 18: 13. 22: 54. 23: 49. Sept. for רִחֵק Gen. 22: 4. 37: 17. 2 K. 2: 7.—Ael. H. An. 2. 15. il. 15. 12. Strabo III. 409. The form belongs to the later Greek, Lob. ad Phr. p. 93.—Still less pure is the synonym. form ἀπὸ μακροθέν, *from far*, Matt. 26: 58 *ἠκολούθει αὐτῷ ἀπὸ μακρόθεν*. (comp. Luke 22: 54.) Matt. 27: 55. Mark 5: 6. 14: 54. 15: 40. Luke 16: 23. Rev. 18: 10, 15, 17. So Sept. for רִחֵק 2 K. 19: 25. רִחֵק מִן פֶּסַח Ps. 138: 6.—Polemio Physiogn. 1. 6. Greg. Naz. Or. XXV. 484. C. See Lob. ad Phr. p. 46 ult.

Μακροθυμέω, *ω, f. ἴσω*, (μακρόθυμος from μακρός, θυμός,) *to be long-minded*, i. e. slow to anger, passion, etc.

a) i. q. *to be long-suffering, forbearing, to bear patiently*, absol. 1 Cor. 13: 4 ἡ ἀγάπη μακροθυμεῖ. seq. εἰς τινά 2 Pet. 3: 9. ἐπὶ τινι, Luke 18: 7 *μακροθυμῶν ἐπ' αὐτοῖς* i. e. though he be on their account long-suffering, slow to punish. Matt. 18: 26, 29. πρὸς τινά

1 Thess. 5: 14. Sept. for עֲנֵה עֲנֵה Prov. 19: 11. — c. ἐπὶ τινι Ecclus. 18: 11. 32 [35]: 18. absol. Plut. ed. R. VIII. p. 345. 14.

b) to wait patiently, to be patient, absol. Heb. 6: 15 οὕτω μακροθυμίας ἐπέτυχε τῆς ἐπαγγελίας. James 5: 7, 8. c. ἐπὶ τινι James 5: 7. — Artemid. 4. 12 πάντα μακροθυμῶν κτελεῖται, καὶ μὴ κενόσπουδον.

Μακροθυμία, ας, ἡ, (μακροθυμῶν,) longanimity, i. e. slowness to anger, passion, etc. i. q. long-suffering, forbearance, patient endurance, genr. Rom. 2: 4 τῆς μακροθυμίας τοῦ Θεοῦ καταφρονεῖς; 9: 22. 2 Cor. 6: 6. Gal. 5: 22. Eph. 4: 2. Col. 3: 12. 1 Tim. 1: 16. 2 Tim. 3: 10. 4: 2. 1 Pet. 3: 20. 2 Pet. 3: 15. So Sept. and עֲנֵה עֲנֵה Prov. 25: 15. Jer. 15: 15. — Plut. Lucull. 33 ἀρετὴν μὲν ἐπεδείκνυντο καὶ μακροθυμίαν ἡγεμόνος ἀγαθοῦ. — Spec. patient endurance of evil, patience, Col. 1: 11. Heb. 6: 12. James 5: 10. — Sept. Is. 57: 15.

Μακροθυμῶς, adv. patiently, i. e. with indulgence, with clemency, Acts 26: 3.

Μακρὸς, ἐ, ὄν, long. a) of space e. g. from one point to another, and hence far, far distant. Luke 15: 13 et 19: 12 εἰς χώραν μακράν. Sept. ὁδὸς μακρά for עֲדָרָה רְחֹקָה Prov. 7: 19. — Hdian. 6. 7. 10. Xen. Cyr. 5. 5. 42. — Adv. μακράν see in its order.

b) of time, e. g. μακρῇ χρόνῳ Hdian. 5. 3. 5. In N. T. only neut. pl. μακρά as adv. long, as μακρά προσευχόμενοι praying long, making long prayers, Matt. 12: 14. Mark 12: 40. Luke 20: 47. — Jos. Ant. 6. 11. 10. Luc. Tim. 38. Ael. V. H. 5. 6.

Μακροχρόνως, ου, ὁ, ἡ, adj. (μακρὸς, χρόνος) lit. 'long-timed,' i. e. long-lived, Eph. 6: 3 ἵνα μ. γένῃ, quoted from Ex. 20: 12 et Deut. 5: 16 where Sept. for עֲדָרָה רְחֹקָה.

Μαλακία, ας, ἡ, (μαλακός,) softness, trop. for timidity Pol. 3. 79. 4. effeminacy, luxury, Luc. D. Deor. 10. 6, 8. — In N. T. weakness, disease, e. g. of body, Matt. 4: 23 θεραπεύων πάσαν

μαλακίαν. 9: 35. 10: 1. Sept. for חֲלִי Deut. 7: 15. 2 Chr. 16: 12. — So μαλακῆσθαι to be sick Jos. Ant. 18. 6. 8. Ael. V. H. 3. 19. μαλακῶς ἔχειν Luc. D. Deor. 9. 1.

Μαλακός, ὁ, ὄν, soft, sc. to the touch, spoken of raiment as made of soft materials, fine texture, ἱμάτια μαλακά Matt. 11: 8 bis. Luke 7: 25. — Luc. Saturn. 1 ἐσθῆτας ἐνανθεῖς καὶ μαλακᾶς Hom. Od. 1. 437 μ. χιτῶν. Xen. Mem. 2. 1. 30. — Trop. effeminate, spoken of a catamite, scortum virile, 1 Cor. 6: 9. — Dion. Hal. Ant. 7. 2. Plut. VI. p. 328. 4. ed. Reiske.

Μαλελεήλ, ὁ, indec. Maleleel, Heb. מַלְאֲלֵֽל (praise of God) Mahalaleel, pr. n. of the son of Cainan, Luke 3: 37. Comp. Gen. 5: 12.

Μάλιστα, adv. (superl. of μάλα very,) most, most of all, especially. Acts 20: 38 ὁδυνώμενοι μάλιστα ἐπὶ τῷ λόγῳ κ. τ. λ. 25: 26. 26: 3. Gal. 6: 10. Phil. 4: 22. 1 Tim. 4: 10. 5: 8, 17. 2 Tim. 4: 13. Tit. 1: 10. Philem. 16. 2 Pet. 2: 10. — Luc. Somn. 18. Xen. Cyr. 1. 4. 4.

Μᾶλλον, adv. (comparat. of μάλα very,) more, rather, in various connexions.

a) genr. 1 Cor. 14: 1 ζηλοῦτε τὰ πνευματικά, μᾶλλον δὲ [ζηλοῦτε] ἵνα κ. τ. λ. v. 5. 2 Cor. 5: 8. c. gen. 1 Cor. 14: 18 πάντων ὑμῶν μᾶλλον γλώσσας λαλῶν. (Xen. An. 3. 12. 1.) πολλῶ μᾶλλον much more Matt. 6: 30. Mark 10: 48. Luke 18: 39. Rom. 5: 9, 10, 15, 17. 1 Cor. 12: 22. 2 Cor. 3: 9, 11. Phil. 2: 12. Heb. 12: 9, 25. πόσῳ μᾶλλον how much more Matt. 7: 11. 10: 25. Luke 11: 13. 12: 24, 28. Rom. 11: 12, 24. Philem. 16. Heb. 9: 14. τοσοῦτῳ μ. so much the more Heb. 10: 25. μᾶλλον καὶ μᾶλλον more and more, Phil. 1: 9 ἔτι μ. καὶ μ. περισσεύη. — Diog. Laert. 9. 10. 2. ἔτι μ. Dion. Hal. Ant. 9. 6. — With ἢ or ἢπερ, i. e. μᾶλλον ἢ more than, rather than. Matt. 18: 13 χεῖρες ἐπ' αὐτῷ μᾶλλον ἢ ἐπὶ τοῖς κ. τ. λ. John 3: 19. Acts 4: 19. 5: 29. 27: 11. 1 Tim. 1: 4. 2 Tim. 3: 4. μᾶλλον ἢπερ John 12: 43. (Xen. Mem. 4. 4. 17. comp. Herm. ad Vig. p. 720.) So ellipt. where ἢ and its verb are to be supplied in

thought, e. g. Philem. 9 μᾶλλον παρακαλῶ sc. ἢ ἐπιτάσσω. 2 Cor. 2: 7 ὥστε μᾶλλον ὑμᾶς χαρίσασθαι sc. ἢ ἐπιτιμῆν. 12: 9 ἰδίῃσιν οὖν μᾶλλον καυχῆσθαι ἐν ταῖς ἀσθενείαις μου, sc. ἢ ἐν τῇ ὑπερβολῇ τῶν ἀποκαλύψεων v. 7, i. e. most gladly therefore will I rather glory in my infirmities sc. than in the abundance of the revelations. — Also as intens. the more, the rather, still more. Matt. 27: 24 ἀλλὰ μᾶλλον θόρυβος γίνεται i. q. μᾶλλον θορυβῆται comp. v. 23, i. e. but that there was still more a tumult. Mark 14: 31 coll. v. 29. Luke 5: 15. John 5: 18 διὰ τοῦτο οὖν μᾶλλον ἐξή-
 τουν αὐτὸν ἀποκτείναι, comp. v. 16. John 19: 8. Acts 5: 14. 9: 22. 22: 2 coll. 21: 40. 2 Cor. 7: 7. Phil. 1: 12. 3: 4. 1 Thess. 4: 1, 10. 2 Pet. 1: 10. (Thuc. 5. 44.) So οὐ μᾶλλον in interrogat. 1 Cor. 9: 12. 2 Cor. 3: 8 coll. v. 7.

b) joined with the positive, μᾶλλον forms a periphrase for the comparative, like Engl. *more*. Matth. § 458. So seq. ἢ, Acts 20: 35 μακάριόν ἐστι μᾶλλον δοῦναι, ἢ λαμβάνειν, i. e. it is more blessed etc. 1 Cor. 9: 15. Gal. 4: 27. c. εἰ, Mark 9: 42 καλόν ἐστιν αὐτῷ μᾶλλον, εἰ κ. τ. λ. — c. gen. Xen. Cyr. 3. 1. 30.

c) joined emphat. with a comparative, either in form or sense, comp. Matth. l. c. Passow μάλα no. 2. c. Wiener § 36. 3. n. 1. Herm. ad Vig. p. 719 sq. Mark 7: 36 μᾶλλον περισσώτερον. 2 Cor. 7: 13. Phil. 1: 23 πολλῷ γὰρ μᾶλλον κρεῖσσον. (Hdot. 1. 31, 32. Xen. Cyr. 2. 2, 12 ult.) So with verbs of comparison, Matt. 6: 26 οὐχ ὑμεῖς μᾶλλον διαφάρετε αὐτῶν; Heb. 11: 25 μᾶλλον ἐλόμενος. — So μ. ἐλάσθαι Dem. 946. 7. Xen. Mem. 1. 6. 4.

d) after a negative clause or prohibition expr. or impl. *rather*; so δὲ μᾶλλον, *but rather*, Matt. 10: 6 πορεύεσθε δὲ μᾶλλον κ. τ. λ. v. 28. 25: 9. Mark 5: 26. Luke 10: 20. Eph. 4: 28. Heb. 12: 13. (Thuc. 1. 123.) ἀλλὰ μᾶλλον, *but rather*, Rom. 14: 13 μὴκέτι οὖν ἀλλήλους κρῖνομεν· ἀλλὰ τοῦτο κρῖναι μᾶλλον. Eph. 5: 4. 1 Tim. 6: 2. 1 Cor. 7: 21 μὴ σοι μελίσται· ἀλλ' εἰ καὶ . . . μᾶλλον χρῆσαι. impl. Mark 15: 11 ἵνα [sc. μὴ τὸν ἱερεὺν ἀλλά] μᾶλλον τὸν Β. ἀπολύ-

ση αὐτοῖς, comp. v. 9. So οὐχὶ μᾶλλον in interrog. 1 Cor. 5: 2. 6: 7 bis.

e) intens. μᾶλλον δὲ before an antithetic clause, *or rather, yea more*, Rom. 8: 34 Χρ. ὁ ἀποθανών; μᾶλλον δὲ καὶ ἐγερθείς; Gal. 4: 9. Eph. 5: 11. Comp. Buttm. § 150. p. 437. Passow μάλα no. 2. e. — Ael. V. H. 2. 13. Xen. Cyr. 5. 4. 49.

Μάλχος, ου, ὁ, Malchus, Heb. מַלְכִּי (counsellor) Malluch, pr. n. of a servant John 18: 10.

Μάμμη, ης, ἡ, grandmother, 2 Tim. 1: 5. — Jos. Ant. 10. 11. 2. Hdian. 5. 3. 7. Plut. Agis, 4. A word of the later Greek for the earlier τέθνη, Lcb. ad Phr. p. 133 sq.

Μαμωνᾶς, or μαμμωνᾶς, ᾶ, ὁ, mammon, i. e. *wealth, riches*, Chald. ܡܡܢܐ, ܡܡܢܐ, from ܡܢܐ, pp. that in which one trusts, see Buxt. Lex. Chald. 1217 sq. So Luke 16: 9, 11; and personified like Gr. πλοῦτος, Matt. 6: 24. Luke 16: 13. — Suid. μαμωνᾶς πλοῦτος γήινος, χρυσός.

Μαναήν, ὁ, indec. Manaen, pr. n. of a christian teacher at Antioch, Acts 13: 1.

Μανασσῆς, ῆ, ὁ, Manasses, Heb. מְנַסֵּחַ (making forget) Manasseh, pr. n. 1. the son of Joseph, adopted by Jacob, Rev. 7: 6.

2. a king of Judah, son of Hezekiah, r. 699—644 B. C. noted for his idolatry and cruelty, Matt. 1: 10 bis. Comp. 2 K. c. 21. 2 Chr. c. 33.

Μανθάνω, f. μαθήσομαι, aor. 2 ἔμαθον, *to learn*.

a) pp. intellectually, from others or from study, observation, etc. *to learn, to be taught*, absol. Matt. 9: 13 πορεύ-
 θέντες δὲ μάθετε, τί ἐστι κ. τ. λ. John 6: 45. 1 Cor. 14: 31. 1 Tim. 2: 11. 2 Tim. 3: 7. seq. ἀπό τινος Matt. 11: 29. Seq. acc. of thing, Rom. 16: 17 ἣν ὑμεῖς ἐμά-
 θετε. 1 Cor. 14: 35. Phil. 4: 9. 2 Tim. 3: 14. Matt. 24: 32 et Mark 13: 28, see in Ἀπό III. 2. 1 Cor. 4: 6 ἵνα ἐν ἡμῖν μάθετε τὸ μὴ ὑπερ κ. τ. λ. in us i. e. by our example. Also c. acc. impl. John 7: 15. seq. ἀπό τινος Col. 1: 7. παρὰ τινος 2 Tim. 3: 14. Seq. acc. of per-

son, to learn any one, i. e. his doctrines, precepts, Eph. 4: 20. Sept. c. acc. for מִן־פִּי Ps. 119: 71, 73. Deut. 5: 1.—ab- sol. Hdian. 8. 7. 8. c. inf. Ael. V. H. 8. 32. c. acc. Xen. Mem. 3. 9. 3. ἔκ τινος Oec. 13. 6. παρὰ τινος Cyr. 2. 2. 6. — In the sense of to learn by infor- mation, to be informed, seq. ὅτι Acts 23: 27. ἀπό τινος Gal. 3: 2.—Ael. V. H. 2. 49. Xen. Cyr. 6. 1. 31.—Also to under- stand, to comprehend, Rev. 14: 3.—Luc. D. Mort. 16. 4. Xen. Cyr. 1. 3. 10.

b) morally, to learn, sc. from expe- rience, i. q. to do habitually, to be wont, seq. inf. expr. or impl. Phil. 4: 11 ἐγὼ γὰρ ἔμαθον . . . αὐτάραξ εἶναι. 1 Tim. 5: 4, 13. Tit. 3: 14. c. acc. Heb. 5: 8. —Xen. An. 3. 2. 25.

Μανία, ας, ἡ, (ματρουμαι) mania, madness, insanity, Acts 26: 24.—Wisd. 5: 4. Hdian. 1. 15. 17. Xen. Mem. 1. 2. 50.

Μάννα, τό, indec. manna, the mi- raculous food of the Israelites in the desert, Heb. מַן, Sept. τὸ μάν Lev. 16: 31, 35. τὸ μάννα Num. 11: 6. Josephus ἡ μάννα Ant. 5. 1. 4. In N. T. John 6: 31, 49, 58. Heb. 9: 4; symboli- cally Rev. 2: 17 see in Κρύπτω. Comp. Ex. 16: 31 sq. Jos. Ant. 3. 1. 6.—Josephus relates that in his day manna was still found around Mount Sinai, Ant. 3. 1. 6; and the same fact has also been abundantly ascertained by mod- ern travellers. The modern manna, *manns Arabica*, is a sweet resin like honey, which in the desert of Sinai and some other oriental countries, ex- udes in summer chiefly from the leaves of the tamarisk or tarfa. This the Arabs collect, and regard it as the great- est dainty which their country affords. But the quantity is trifling, not amount- ing, according to Burckhardt, to more than five or six hundred pounds each year. It has been ascertained within the last ten or twelve years, first by English naturalists and more fully by Ehrenberg, that the manna flows out from the leaf in consequence of the puncture of an insect nearly allied to the *cimex* genus. See Burckhardt's Travels in Syria etc. p. 599 sq. quoted in Calmet. art. *Manna*. Niebuhr's

Descr. of Arabia p. 145. Germ. Asiat. Res. XIV. p. 182 sq. Gessen. Lex. art. מִן.

Μαντεύομαι, ε. εὐσομαι, depou. Mid. (μάντις diviner, prophet,) to utter responses as from an oracle, to divine, to foretell, Acts 16: 16. Sept. for εὐρῶ Deut. 18: 10. 1 Sam. 28: 8.—Ael. V. H. 2. 17. Luc. D. Deor. 1. 2.

Μαπαίρω, ε. ανῶ, pp. to put out, to extinguish, e. g. fire etc. Hom. H. Merc. 140. Pass. to go out, to expire, Il. 9. 212. Hence to make pine away, to dry up, cause to wither, Sept. for מַצֵּחַ Job 15: 30. Anthol. Gr. I. p. 21. I. Pass. to wither, to fade away, pp. of roses Wisl. 2: 8. of the body, person, Jos. B. J. 6. 5. 1. In N. T. trop. ὁ πλούσιος James 1: 11.—Anthol. Gr. IV. p. 35. Plut. Marcell. 24 init. τῇ φείρῃ μαραινομένη.

Μαράν ἀθά, maran-atha, Ara- maeen מָרָנָא אֱתָרָא i. q. κύριος ἔρχεται, the Lord will come sc. to judgment, 1 Cor. 16: 22.

Μαργαρίτης, ου, ὁ, (μάργαρος) pp. adj. sc. ὁ λίθος μαργαρίτης, a pearl, Matt. 13: 45, 46 ἕνα πολύτιμον μαργα- ρίτην. 1 Tim. 2: 9. Rev. 17: 4. 18: 12, 16. 21: 21 bis. Trop. Matt. 7: 6 comp. in Κύων b. —Ael. H. An. 10. 13 ὁ ἐν ταῖς γυναιξὶ θανασιὸς μαργαρίτης. Theophr. Fragm. [de Lapidib.] 2. 36. ed. Schneid. Comp. Plin. H. N. 9. 35.

Μαρθὰ, ῆς, ἡ, *Martha*, a sister of Lazarus, Luke 10: 38, 40, 41. John 11: 1, 5, 19, 20, 21, 24, 30, 39. 12: 2.

Μαρία, ας, ἡ, or *Μαριάμ*, ἡ, indec. *Maria*, *Mary*, Heb. מִרְיָם *Miri- am*, pr. n. of several females.

1. *Mary* the mother of Jesus, *Μαρία* Matt. 1: 16, 18. 2: 11. Mark 6: 3. Luke 1: 41. Acts 1: 14. Also *Μαριάμ* Matt. 1: 20. 13: 55. Luke 1: 27, 30, 34, 36, 39, 46, 56. 2: 5, 16, 19, 34.

2. *Mary Magdalene*, i. e. of Magdala, *Μαρία*, Matt. 27: 56, 61. 28: 1. Mark 15: 40, 47. 16: 1, 9. Luke 8: 2. 24: 10. John 19: 25. 20: 1, 11, 16, 18.

3. *Mary*, *Μαρία*, the mother of James the Less and Jones, sister to Je- sus' mother and wife of Alpheus or

Clopas, see in Ἀλφάος no. 1, and Ἰάκωβος no. 2. Matt. 27:56, 61. 28:1. Mark 15:40, 47. Luke 24:10. John 19:25.

4. *Mary, Μαρία*, a sister of Lazarus and Martha, Luke 10:39, 42. John 11:1, 2, 19, 20, 28, 31, 32, 45. 12:3.

5. *Mary, Μαρία*, mother of John surnamed Mark, Acts 12:12.

6. *Mary, Μαριάμ*, a christian female at Rome, Rom. 16:6.

Μάρκος, ου, ὁ, Marcus, Mark, the writer of one of the four Gospels, pp. John surnamed Mark, Acts 12:12, 25. 15:37; the nephew of Barnabas Col. 4:10; the companion of Paul and Barnabas on their first journey, and of Barnabas on his second in opposition to Paul, Acts 15:39 coll. 12:25. He is later again mentioned among the companions of Paul, Col. 1.c. Philem. 24. 2 Tim. 4:11; and is also affectionately called *son* by Peter, 1 Pet. 5:13, comp. Acts 12:12. 2 Tim. 1:2.

Μάρμαρος, ου, ὁ, ἡ, (μαρμαρίζω to glitter,) *stone, rock*, Hom. Il. 12. 380. Later and in N. T. i. q. Lat. *marmor, marble*, Rev. 18:12. — Ep. Jer. 72. Di-od. Sic. 3. 14.

Μάρτυρ, see in Μάρτυς.

Μαρτυρέω, ᾧ, f. ἤσω, (μάρτυς,) *to witness*, i. e.

a) *to be a witness*, to be able or ready to testify, c. dat. commodi, John 3:28 αὐτοὶ ὑμῖς μοι μαρτυρεῖτε, ὅτι κ. τ. λ. Acts 22:5. absol. 2 Cor. 8:3. — Xen. H. G. 1. 1. 31.

b) *to bear witness*, to testify, sc. to the truth of what one has seen, heard, knows, etc. (a) pp. and genr. seq. περὶ c. genr. to bear witness of or concerning any person or thing. John 1:7, 8 ἵνα μαρτυρήσῃ περὶ τοῦ φωτός. v. 15. 2. 25. 5:31, 32. 8:13, 14, 18. 15:26. 21:24. c. ὅτι 7:7. c. περὶ impl. 15:27 coll. 26. Seq. ὅτι as equiv. to acc. et inf. Winer § 45.2. p. 266. comp. Buttm. § 141. 2. John 1:34 καὶ μεμαρτύρηκα ὅτι οὗτος ἐστὶ κ. τ. λ. 4:44. 12:17. 1 John 4:14. also c. dat. comm. v. incommodi Matt. 23:31 μαρτυρεῖτε ἑαυτοῖς, ὅτι κ. τ. λ. Rom. 10:2. Gal. 4:15. Col. 4:13. κατὰ τινας 1 Cor. 15:15. — c. ὅτι et dat. Xen. Cyr. 8.8.1. — Follow-

ed by the words testified, after λέγει, εἶπε, ὅτι of quotation etc. John 1:32 καὶ ἐμαρτύρησεν Ἰωάννης λέγων ὅτι κ. τ. λ. 4:39. 13:21. c. dat. comm. Acts 13:22. Seq. accus. expr. or impl. e. g. of a cognate or synon. noun, John 5:32 ἡ μαρτυρία ἣν μαρτυρεῖ περὶ ἐμοῦ, comp. 1 John 5:9, 10. So 1 Tim. 6:13 μ. τὴν καλὴν ὁμολογίαν. See Buttm. § 131. 3. (Arr. Epict. 4. 8. 32.) So a. acc. of thing genr. to testify any thing, to bear witness of or concerning any thing. John 3:11 ὁ ἰσχυράμενος μαρτυροῦμεν. v. 32. 1 John 1:2. Rev. 1:2 ὃς ἐμαρτύρησε τὸν λόγον τοῦ θεοῦ. 22:20 ὁ μαρτυρῶν ταῦτα, i. e. causative, comp. v. 16. seq. acc. et dat. Rev. 22:16 μαρτυρήσαι ὑμῖν ταῦτα. With an acc. impl. from the context, e. g. τὰ περὶ ἐμοῦ Acts 23:11. τοῦτο John 19:35. Acts 26:5. Heb. 10:15. 1 John 5:6, 7, 8. c. dat. Acts 26:22 μαρτυροῦμενος μικρῶ κ. τ. λ. i. e. Mid. bearing this *my testimony* before small and great. — Ael. V. H. 9. 11. Dem. 1131. 23. c. acc. et dat. Arr. Epict. 4. 1. 145. — Seq. dat. of pers. or thing to or for whom, in favour of whom one bears testimony. John 3:26 ᾧ σὺ μεμαρτύρηκας. 5:33. 18:37. 3 John 3, 6. Pass. c. ὑπό Rom. 3:21. — Xen. Cyr. 8. 8. 1, 27. — In the sense of to prove by testimony, John 18:23. — Xen. Conv. 8. 12. — (β) Trop. of God as testifying by his Spirit, by signs, miracles, etc. seq. περὶ John 5:37. 8:18. 1 John 5:9, 10. ὅτι of quot. Heb. 7:17. τῷ λόγῳ, to, in favour of, Acts 14:3. Of the scriptures, prophets, etc. c. περὶ John 5:39. c. dat. et seq. inf. c. acc. Acts 10:43. (Hdian. 3. 12. 5. Xen. Mem. 1. 2. 20.) So of one's deeds, works, c. περὶ John 5:36 τὰ ἔργα ἃ ἐγὼ ποιῶ, μαρτυρεῖ περὶ ἐμοῦ. 10:25. — Sept. Gen. 31:48. Plut. Pericl. 22 init. Xen. Hi. 9. 3.

c) *emphat. to testify strongly, to bear honorable testimony*, and Pass. *to be well testified of, to have good witness of*, κ. ὅτι Heb. 7:8. c. inf. Heb. 11:4 δι' ἧς ἐμαρτυρήθη εἶναι δίκαιος. v. 5. HEBOD genr. to speak well of, to applaud, seq. dat. Luke 4:22 πάντες ἐμαρτύρον αὐτῷ. 11:48. Acts 15:8. absol. 3 John 12. c. ἐνὶ τινι Heb. 11:4. — Jos. Ant. 14. 10. 2. Ael. V. H. 1. 30. — Pass. to be

lauded, to be of good report, Acts 6: 3. c. ὑπό Acts 10: 22. 16: 2. 22: 12. 3 John 12. c. ἐν 1 Tim. 5: 10. Heb. 11: 2. c. διά v. 39.—Jos. Ant. 3. 2. 5. M. Antonin. 7. 62.

d) i. q. μαρτύρομαι, *to call as witness*, pp. Dion. Hal. 7. 49 ult. μαρτυρούμενος θεούς τε καὶ ἀνθρώπους. Diod. Sic. 4. 54. Hence in N. T. i. q. *to protest, to make an earnest and solemn appeal, to exhort solemnly*, 1 Thess. 2: 12. Comp. Sept. and 𐤓𐤓𐤕 Gen. 43: 3.

Μαρτυρία, ας, ῆ, (μαρτυρία,) *witness, testimony*, as borne, given, comp. in *Μαρτύριον*.

a) judicial, Mark 14: 56, 59 οὐδὲ οὐτως ἴση ἦν ἡ μαρτυρία αὐτῶν. Luke 22: 71. John 8: 17. μαρ. κατά τινος Mark 14: 55. Sept. for 𐤓𐤕 Prov. 25: 18.—Jos. Ant. 4. 8. 15. Dem. 846. 24.

b) genr. to the truth of any thing. John 19: 35 καὶ ὁ ἰωρακὼς μεμαρτύρηκε, καὶ ἀληθινὴ αὐτοῦ ἴστιν ἡ μαρτυρία. 21: 24. 1 John 5: 9 τὴν μ. τῶν ἀνθρώπων. 3 John 12. So of a poet Tit. 1: 13.—Jos. c. Ap. 1. 21. Arr. Epict. 3. 22. 86. Diod. Sic. 3. 72 or 73.—Elsewhere only in reference to Jesus and his doctrines, i. e. to the truth of his mission and gospel, e. g. genr. John 5: 34 οὐ παρὰ ἀνθρώπου τὴν μ. λαμβάνω. 1 John 5: 10 μ. ἐν ἑαυτῷ. So from John the Baptist, John 1: 7, 19. 5: 36; from other teachers Rev. 11: 7. 12: 11 διὰ τὸν λόγον τῆς μαρτυρίας αὐτῶν i. e. the word, gospel, to which they testified. Acts 22: 18 μ. περὶ ἐμοῦ. Also from God, John 5: 32. 1 John 5: 9 bis, 10, 11. Of Christ's testimony (respecting himself, John 3: 11, 32, 33. 5: 31. 8: 13, 14. So in the phrase ἡ μαρτυρία τοῦ Ἰησοῦ, *the testimony of Jesus*, i. e. what he testified and taught respecting himself and his gospel, and hence equiv. to the gospel. Rev. 1: 2 ὃς ἐμαρτύρησε τὸν λόγον τοῦ θεοῦ καὶ τὴν μαρ. I. X. v. 9. 20: 4. 19: 10 ἡ γὰρ μαρτυρία τοῦ Ἰ. ἔστι τὸ πνεῦμα τῆς προφητείας *for the testimony of Jesus is [comes from, has for its author] the same Spirit of prophecy which acts in me*. Hence ἔχεν τὴν μ. τοῦ Ἰησοῦ, *to hold fast the testimony of Jesus*, Rev. 12: 17. 19: 10. impl. 6: 9. Comp. John 14: 21. 2 John 9.

c) emphat. *honourable testimony, good report*, 1 Tim. 3: 7.—Ecclus. 31 or 34: 23. Jos. Ant. 6. 10. 1.

Μαρτύριον, ου, τό, (μαρτυρία,) *witness, testimony*, as borne, given, i. q. μαρτυρία. Thom. Mag. μαρτύριον κρείστων ἢ μαρτυρία.

a) genr. 2 Cor. 1: 12 τὸ μ. τῆς συνειδήσεως. So historically, Acts 4: 33 τὸ μ. τῆς ἀναστάσεως τοῦ κυρίου i. e. of, concerning the resurrection etc. Heb. 3: 5 εἰς μ. τῶν λαληθησομένων i. e. for giving testimony, testifying.—Ael. V. H. 2. 5. Xen. Conv. 8. 34.—So in reference to Jesus and his doctrines. e. g. from teachers 2 Thess. 1: 10. Also τὸ μ. τοῦ Χριστοῦ, *the testimony of Christ*, i. e. what he testified and taught respecting himself and his gospel, and hence equiv. to the gospel, 1 Cor. 1: 6. 2 Tim. 1: 8. 1 Cor. 2: 1 τὸ μ. τοῦ θεοῦ id.—Genr. in the sense of *testimony, evidence, proof*, e. g. εἰς μαρτύριον αὐτοῖς as a testimony unto them Matt. 8: 4. 24: 14. Mark 1: 44. Luke 5: 14. 21: 13; also against them Matt. 10: 18. Mark 6: 11. 13: 9. James 5: 3, and so ἐπ' αὐτοὺς Luke 9: 5. Also 1 Tim. 2: 6 τὸ μαρτύριον καιροῖς ἰδίαις, in appos. with ἀντιλήπτον. So Sept. for 𐤓𐤕 Deut. 31: 26. Josh. 22: 27.—Hdot. 8. 120. Xen. H. G. 1. 7. 4.

b) from the Sept. ἡ σκηνὴ τοῦ μαρτυρίου, *tabernacle of witness*, put for *tabernacle of the congregation*, Heb. ἡ ἱκ, מִזְבֵּחַ, Acts 7: 44. Rev. 15: 5. So Sept. for 𐤓𐤕 מִזְבֵּחַ Ex. 29: 42, 44. 40: 22, 24, deriving מִזְבֵּחַ from 𐤓𐤕 to testify, instead of from 𐤓𐤕 to assemble. See Gesen. Lex. art. 𐤓𐤕 no. 2.

Μαρτύρομαι, depon. Mid. (μάρτυς,) *to call to witness, to invoke as witness*, e. g. the gods Dem. 799. 6. Comp. Buum. Ausf. Sprachl. II. p. 184. Hence in N. T. *to protest, to make an earnest and solemn appeal* e. g. by way of affirmation, protestation. Acts 20: 26 μαρτύρομαι ὑμῖν ὅτι x. τ. λ. i. q. I solemnly affirm, I call God to witness, that etc. Gal. 5: 3.—Jos. B. J. 3. 8. 3.—Also by way of exhortation, *to exhort solemnly, to obtest*, seq. acc. et inf. Eph. 4: 17.—Pol. 13. 8. 6. Thuc. 6. 80.

Μάρτυς, υρος, ὁ, ῆ, *a witness*,

dat. *μάρτυρι*, acc. *μάρτυρα*, dat. plur. *μάρτυσι*. The nom. *μάρτυρ* belonged to the Æolic dialect, and is not found in N. T. In later ecclesiastical writers it became current in the sense of *martyr*. See Buttm. *Ausf. Sprachl.* § 58. I. p. 235.

a) pp. in a judicial sense. Matt. 18: 16 ἐπὶ στόματος δύο μαρτύρων ἢ τριῶν σταθῇ πᾶν ῥήμα. 26: 65. Mark 14: 63. Acts 6: 13. 7: 58. 2 Cor. 13: 1. 1 Tim. 5: 19. Heb. 10: 28. So Sept. for *יז* Deut. 17: 6. Prov. 24: 28.—Dem. 1025. 22. Xen. H. G. 1. 7. 6.

b) genr. one who testifies or can testify to the truth of what he has seen, heard, knows. 1 Thess. 2: 10 ἡμεῖς μαρτυροῦμεν καὶ ὁ θεός, ὡς ὁ λόγος κ. τ. λ. 1 Tim. 6: 12. *μάρτυς ἐστὶν ὁ θεός* Rom. 1: 9. Phil. 1: 8. 1 Thess. 2: 5. *μάρτυρα τ. θεῶν επικαλεῖν* 2 Cor. 1: 23. So in allusion to those who witness a public game, Heb. 12: 1. So Sept. and *יז* Gen. 31: 50. comp. Sept. Is. 43: 10.—Jos. Ant. 15. 5. 3. Luc. Phalar. prior 1. Xen. Ag. 4. 5. In a public game Longin. de Subl. § 14.—Espece. of those who witnessed the life, death and resurrection of Jesus, who bear witness to the truth as it is in Jesus. Luke 24: 48 ἡμεῖς δὲ ἐστέ μαρτυροὶ τοῦτου. Acts 1: 8, 22. 2: 32. 3: 15. 5: 32. 10: 30, 41. 13: 31. 26: 16. 2 Tim. 2: 2 ὁ ἠκουσας παρ' ἐμοῦ διὰ πολλῶν μαρτύρων, i. e. confirmed by many other witnesses. Seq. dat. Acts 22: 15. 1 Pet. 5: 1.—So of one who bears witness for God, and testifies to the world what God reveals through him, i. e. a teacher, prophet, genr. Rev. 11: 3; of Jesus, ὁ μάρτυς ὁ πιστός Rev. 1: 5. 3: 14. Comp. John 1: 9. 14: 6.

c) a *martyr*, one who by his death bears witness to the truth. Acts 22: 20 Στεφάνου τοῦ μαρτύρου σου. Rev. 2: 13. 17: 6.—Euseb. H. E. 2. 1. Frequent in ecclesiastical writers, see Suicer Thes. Eccl. s. voc.

Μασσάομαι, ἔμαι, f. ἵσσομαι, also *μασάομαι*, depon. (*μάσσω*,) *to chew*, *to gnaw*, e. g. *τὰς γλώσσας* in pain Rev. 16: 10.—Sept. Job 30: 4. Jos. B. J. 6. 3. 3. Theophr. Char. 15 or 20.

Μαστιγῶω, ὦ, f. ἄσσω (*μάστιξ*,)

to scourge, trans. e. g. persons as criminals, Matt. 10: 17. 20: 19. 23: 34. Mark 10: 34. Luke 18: 33. John 19: 1. Sept. for *יז* Ex. 5: 14. Deut. 25: 3.—Ael. V. H. 12. 62. Xen. Cyr. 1. 3. 18.—Trop. of God, *to chastise*, *to correct*, Heb. 12: 6 *μαστιγοῖ δὲ πάντα υἱὸν ὃν παραδέχεται*, quoted from Sept. Prov. 3: 12, where Heb. *בנך*, i. e. as a father. Sept. and *יז* Prov. 17: 10. —Tob. 13: 2, 5.

Μαστιζῶ, f. ἄσσω, (*μάστιξ*,) *to scourge*, trans. e. g. a person as criminal Acts 22: 25. Sept. for *יז* Num. 22: 5.—Wisd. 5: 11. Luc. Tim. 23. Plut. Alex. M. 42 ult.

Μάστιξ, ἔγος, ἦ, a whip, *scourge*, Acts 22: 24. Heb. 11: 36. Sept. for *יז* 1 K. 12: 11, 14. Prov. 26: 3.—Luc. Asin. 44. Xen. An. 3. 4. 25.—Trop. a *scourge*, from God, i. e. *disease*, *plague*, Luke 7: 21 ἀπὸ νόσων καὶ μαστίγων. Mark 3: 10. 5: 29, 34. Sept. for *בנך* Ps. 32: 10. *בנך* Ps. 39: 12. 89: 33.—Ecclus. 40: 9. 2 Macc. 9: 11. comp. Hom. Il. 12. 37.

Μαστός, οὐ, ὁ, the breast, pap. Luke 11: 27 μακάριοι οἱ μαστοὶ οὓς ἐδήλασας. 23: 29. Rev. 1: 13. Sept. for *יז* Job 3: 12. Cant. 1: 12.—Pol. 15. 31. 13. Xen. An. 4. 3. 6.

Ματαιολογία, ας, ἡ, (*ματαιολόγος*,) *vain talk*, *empty jangling*, 1 Tim. 1: 6.—Porphyr. de Abstin. 4. 16. Plut. ed. R. VI. p. 21. 9.

Ματαιολόγος, ου, ὁ, ἦ, (*μάταιος*, *λέγω*,) *given to vain talking*, *subst. vain talker*, *empty wrangler*, Tit. 1: 10.

Μάταιος, α, ον, (*μάτην*,) *vain*, *empty*, *fruitless*, Tit. 3: 9. *πλῆσις* 1 Cor. 15: 17. *θρησκεία* James 1: 26. So 1 Cor. 3: 20, quoted from Ps. 94: 11 where Sept. for *יז* Is. 31: 2.—Hdian. 6. 7. 24. Xen. Vect. 4. 41.—From the Heb. *τὰ μάταια*, *vanities*, *nothings*, for *idols*, *idolatry*, Acts 14: 15. So Sept. and *יז* 1 K. 16: 13. 2 K. 17: 15. Jer. 2: 5. 8: 19. Hence also *μάταια ἀναστροφή* 1 Pet. 1: 18, i. q. *idolatrous walk*, *practice of idolatry*.

Ματαιώτης, ητος, ἦ, (*μάταιος*,)

vanity, emptiness. 2 Pet. 2: 18 *ὁπίστροφος* γὰρ ματαιότητος φθεγγόμενοι. Sept. for רִיק Ps. 4: 3.—In the sense of frailty, transiency, Rom. 8: 20 *τῇ γὰρ ματαιότητι ἡ κτίσις ὑπάσχηται*. So Sept. for רִיק Ps. 39: 6. 62: 10. Ecc. 1: 2, 14.—From the Heb. for *folly, perverseness, wickedness*, Eph. 4: 17. So Sept. and אָרָץ Ps. 26: 4. 119: 37. 144: 8, 11.

Ματαιώω, ὤ, f. ὠσα, (μάταιος) pp. to make vain; in N. T. from the Heb. only Pass. to become vain, i. e. foolish, perverse, wicked. Rom. 1: 21 *ἐματαιώθησαν ἐν τοῖς διλογισμοῖς αὐτῶν*, in reference espec. to idolatry, comp. v. 23, and see in *Μάταιος* ult. So Sept. and רִיק 2 K. 17: 15. Jer. 2: 5. Comp. Sept. for רִיק 2 Sam. 13: 13. 26: 21.

Μάτην, adv. in vain, to no purpose, fruitlessly. Matt. 15: 9 et Mark 7: 7 *μὴ δὲ σίβονται μὲν*. Sept. for אָרָץ Jer. 2: 30.—Hdian. 1. 4. 7. Xen. Oec. 7. 40.

Ματθαῖος, ου, ὁ, *Matthæus*, the writer of the first Gospel, one of the apostles, called also *Levi*, originally a publican, ὁ τελώνης, Matt. 10: 3. 9: 9. Mark 3: 18. Luke 6: 15. Acts 1: 13. Comp. Mark 2: 14. Luke 5: 27.

Ματθάν, ὁ, indec. *Matthan*, Heb. מַתָּן (gift), pr. n. m. Matt. 1: 15 bis.

Ματθάτ, ὁ, indec. *Matthat*, pr. n. of two men, Luke 3: 24, 29.

Ματθίας, α, ὁ, *Matthias*, (prob. i. q. *Ματθαθίας*) pr. n. of the apostle chosen in the place of Judas, Acts 1: 23, 26.

Ματθαθά, ὁ, indec. *Mattatha*, Heb. מַתְתָּה (gift of Jehovah), pr. n. m. Luke 3: 31.

Ματθαθίας, ου, ὁ, (i. q. preced.) *Mattathias*, pr. n. of two men, Luke 3: 25, 26.

Μάχαιρα, ας, ἡ, (prob. μάχη.) a knife, slaughter-knife, worn by Homer's heroes along with the sword, Il. 3. 271. Hdor. 2. 61. Ael. V. H. 8. 3.—In N. T. a sword, pp. for cutting. Matt. 26: 47 *μετὰ μαχαίρων καὶ ξύλων*. v. 51 *ἀνέστανται τὴν μάχαιραν αὐτοῦ*. v. 52 *τετ*,

55. Mark 14: 43, 47, 48. Luke 21: 24. 22: 36, 38, 49, 52. John 18: 10, 11. Acts 16: 27. Heb. 4: 12. Rev. 6: 4. 13: 10 bis, 14. trop. Eph. 6: 17. Sept. for רִיק Gen. 34: 25. Judg. 3: 16.—Diod. Sic. 16. 94. Xen. An. 1. 8. 6.—So for the sword of justice, i. e. of the executioner, Acts 12: 2. Rom. 8: 35. Heb. 11: 34, 37. Hence φορεῖν μάχαιραν, to bear the sword, i. e. to have the power of life and death, Rom. 13: 4. —Aeschin. 38. 11. Philostr. V. Apollon. 7. 16. comp. Sueton. Vitell. c. 15. —Meton. sword for war, opp. εἰρήνη, Matt. 10: 34. So רִיק Sept. πόλεμος Lev. 26: 6. Sept. and רִיק Jer. 14: 13.

Μάχη, ης, ἡ, (ἀκμή, αἰχμή,) a fight, battle, Hdian. 8. 5. 1. Xen. Cyr. 3. 3. 29. In N. T. genr. strife, contest, controversy. 2 Cor. 7: 5 *ἐξωθεν μάχαι*. 2 Tim. 2: 23. Tit. 3: 9 *μάχας νομικὰς* i. e. controversies respecting the Mosaic law. James 4: 1. Sept. for רִיק Gen. 13: 7. רִיק Prov. 15: 18.—Arr. Epict. 4. 5. 3. Xen. Cyr. 7. 5. 38.

Μάχομαι, f. ἵσσομαι, (μάχη) to fight, pp. in war, battle, Hdian. 4. 15. 15. Xen. Cyr. 3. 3. 29, 30. In N. T. genr. to strive, to contend, e. g. physically in a private quarrel, Acts 7: 26. So Sept. for נָצַח Ex. 21: 22. 2 Sam. 14: 6. Also in words, to strive, to dispute, e. g. πρὸς ἀλλήλους John 6: 52. recipr. 2 Tim. 2: 24. James 4: 2. Sept. for רִיק Gen. 31: 36. Neh. 13: 25.—Arr. Epict. 4. 1. 146. Xen. Mem. 3. 5. 16.

Μεγαλαυχέω, ὤ, f. ἵσσω, (μέγας, αὐχέω to boast,) to boast largely, to play the braggart, James 3: 5.—2 Macc. 15: 32. Plut. Consol. ad Apoll. 6 pen. I. p. 243. ed. Tauchn. Diod. Sic. 15. 16.

Μεγαλεῖος, α, ου, (μέγας,) great, glorious, wonderful, e. g. τὰ μεγαλεῖα, great things, wonderful works, Luke 1: 49. Acts 2: 11. Sept. for מְגִלָּה Ps. 71: 19.—Eccles. 18: 4. Xen. Mem. 4. 5. 2.

Μεγαλειότης, ητος, ἡ, (μεγαλῆος,) greatness, majesty, glory, e. g. τοῦ Θεοῦ Luke 9: 43. τοῦ κυρίου 2 Pet. 1: 16. τῆς Ἀριέμυδος Acts 19: 27. Sept. for מְגִלָּה Jer. 33: 9. —Esdr. 1: 5. Jos. Ant. 8. 4. 3.

Μεγαλοπρεπής, έός, ούς, ό, ή, adj. (*μέγας, πρέπω*.) pp. 'becoming to a great man,' *magnanimous*, Xen. Mem. 3. 10. 5. In N. T. *magnificent, most splendid*, of things, 2 Pet. 1: 17 *ὑπὸ τῆς μεγ. δόξης*. — 2 Macc. 15: 13. 3 Macc. 2: 9. Xen. Hi. 2. 2.

Μεγαλύνω, f. υνώ, (μέγας,) to make great, to enlarge, c. acc.

a) genr. e. g. *τὰ κράσιδα τῶν ἱμ.* Matt. 23: 5. *το έλος μετά τινος to show one great mercy*, do him great kindness, Luke 1: 58. So Sept. and Heb. *בְּרַחֲמֶיךָ* Gen. 19: 19. comp. Ps. 57: 11. — Thuc. 5. 98.

b) i. q. *to magnify, to praise*, Luke 1: 46 *τόν κύριον*. Acts 5: 13. 10: 46. 19: 17. 2 Cor. 10: 15. Phil. 1: 20. Sept. for *בְּרַחֲמֶיךָ* Ps. 34: 4. 69: 31. 2 Sam. 7: 26. — Eccles. 43: 31. Diod. Sic. 1. 20. Xen. Ap. Socr. 32.

Μεγάλως, adv. (μέγας,) greatly, much, Phil. 4: 10 *ἐχάρην μεγάλως*. — Sept. 1 Chr. 29: 10. Xen. Hi. 4. 5.

Μεγαλοσύνη, ης, ή, (μέγας,) majesty, i. e. the divine majesty, meton. for God himself, Heb. 1: 3. 8: 1. Also in ascriptions Jude 25. So Sept. for *בְּרַחֲמֶיךָ* Deut. 32: 3. *בְּרַחֲמֶיךָ* 1 Chr. 29: 11. Ps. 145: 6. — Act. Thom. § 15. Test. XII. Patr. p. 586. meton. for God, Lib. Henoch. in Fabr. Cod. Pa. V. T. p. 187. The usual word in Greek writers is *μέγας*.

Μάγας, μεγάλη, μέγα, Gen. μεγάλου, ης, ου; Compar. μείζων, Superl. μέγιστος once 2 Pet. 1: 4. A double compar. is *μεϊζότερος* 3 John 4, see under *Ελαχιστότερος*. — *Great, large*, pp. of physical magnitude.

a) of men or animals, *great in size, stature*, John 21: 11 *ἰχθύς*. Rev. 12: 3 *δράκων*. v. 14. Of persons, i. q. *full-grown*, Heb. 11: 24 *μέγας γενόμενος*, and so *μικρός καὶ μέγας small and great* Acts 8: 10. 26: 22. Heb. 8: 11. Rev. 11: 18. Sept. for *בְּרַחֲמֶיךָ* Ez. 29: 3. 17: 3. Gen. 19: 11. — Palaeph. 40. 1, 2. Hdian. 2. 9. 6. pers. Luc. Tox. 44. Xen. Cyr. 1. 3. 14, 17. — Hence of age, *ό μείζων, the elder*, Lat. *major natu*, Rom. 9: 12, quoted from Gen. 25: 23

where Sept. for *בְּרַחֲמֶיךָ*. Comp. Xen. Ven. 9. 8.

b) of things, *great*, e. g. (α) in size, extent, Matt. 27: 60 *λίθον*. Mark 13: 2 *οὐλίαν*. Luke 12: 18. 16: 26 *χάσμα*. (Palaeph. 29. 5.) Luke 22: 12. Acts 10: 11. 1 Cor. 16: 9 *θύρα*. Rev. 8: 10. 11: 8. 14: 19. 18: 21. al. Trop. of guilt John 19: 11. Sept. for *בְּרַחֲמֶיךָ* Josh. 10: 2, 11. trop. 2 Sam. 13: 16. — Hdian. 3. 7. 5. ib. 4. 15. 14. — (β) in measure, e. g. *tall, large*, Luke 13: 19 *δένδρον*. Matt. 13: 32. Mark 4: 32; or *long*, Rev. 6: 4 *μάχαιρα*; or *broad, large*, Rev. 9: 14 *πόταμος*. 20: 1 *ἄλυσις*. — Hdian. 3. 3. 10. ib. 3. 7. 9. Xen. Cyr. 1. 3. 17 *χιτών*. — (γ) of number or amount, Mark 5: 11 *ἀγέλη*. 1 Tim. 6: 6. Heb. 10: 35. trop. John 15: 13. Acts 4: 33 *χάρις*. James 4: 6. Sept. and *בְּרַחֲמֶיךָ* 1 K. 8: 66. 2 Chr. 7: 8. — Hdian. 7. 4. 9 *πλήθος*. — (δ) in price, cost, *great, costly, splendid*, Luke 5: 29 *δοχή*. 14: 16 *δάπνον*. 2 Tim. 2: 20. Heb. 9: 11. Sept. and *בְּרַחֲמֶיךָ* Gen. 21: 8. Jer. 52: 13. Of a day, celebration, *great, solemn*, John 7: 37. 19: 31; elsewhere of the day of judgment Acts 2: 20. Jude 6. Rev. 6: 17. 16: 14. So Sept. and *בְּרַחֲמֶיךָ* Mal. 4: 5. Joel 2: 11, 31. — (ε) trop. *great in estimation, weight, importance*. Matt. 22: 36, 38 *ἐντολή*. Eph. 5: 32 et 1 Tim. 3: 16 *μυστήριον*. 1 John 5: 9 *μαρτυρία*. 1 Cor. 9: 11. So *μείζων greater, more important*, Matt. 23: 19. 1 Cor. 13: 13. Heb. 11: 26. *μέγιστος* 2 Pet. 1: 4. Sept. for *בְּרַחֲמֶיךָ* 1 Sam. 22: 15. — Dem. 1366. 22. Diod. Sic. 3. 72. Xen. An. 2. 6. 14.

c) trop. *great in force, intensity, effect*, e. g. (α) as affecting the external senses, *great, vehement, violent*, Matt. 8: 24 *σεισμός μέγας*. Luke 21: 11. (Ael. V. H. 6. 9.) Mark 4: 37 *λαίλαψ*. v. 39 *γαλήνη*. John 6: 18 *ἄνεμος*. (Dem. 1213. 27.) Rev. 11: 19 *χάλαζα*. — So likewise *πίσις* Matt. 7: 27. *φύγμα* Luke 6: 49. *φωνή* Matt. 24: 31. (Hdian. 1. 8. 12.) *κραυγή* Acts 23: 9. Rev. 14: 18. *κράζειν μεῖζον adv. more vehemently* Matt. 20: 31. (Hdot. 2. 141. 4.) Also *πυρετός* Luke 4: 38. *κοπετός* Acts 8: 2. Sept. Gen. 50: 10. — (β) as affecting the mind, causing emotion, e. g. Matt. 2: 10 *χαράν μεγ.* 3 John 4.

Mark 5: 42 ἵστασιν μ. Luke 2: 9 φέ-
βον. Rom. 9: 2 λύπη. Rev. 12: 12 θυ-
μός μ. (Aeschin. 63. 10 ὀργή. Xen.
Cyr. 4. 2. 10 φέβος.) So of events etc.
Matt. 24: 21 θλίψις. Luke 4: 25 λιμός.
21: 23. Acts 8: 1 διωγμός. James 3: 1
πῆμα. Rev. 16: 21 πληγή. (Sept. Job
2: 13. Aeschin. 55. 10. Xen. An. 5. 8.
17.) Of things exciting admiration,
great, mighty, wonderful, e. g. σημεῖα μ.
great signs, mighty deeds, miracles,
Matt. 24: 24. Luke 21: 11. Acts 6: 8.
δυνάμεις Acts 8: 13. δύναμις μ. Acts
4: 33. 8: 10. So μέλιστα sc. ἔργα
John 1: 31. 5: 20. 14: 12. Joined
with θαυμαστός Rev. 15: 1, 3. 2 Cor.
11: 15 τί μέγα οὖν what wonder then?
comp. v. 14. So Sept. and ἰδέτα Deut.
6: 23. 10: 21. 29: 3. — Dem. 1046. 10.
Aeschin. 79. 13.

d) trop. *great* in power, dignity, au-
thority, e. g. οἱ μεγάλοι *the great*, i. e.
nobles, princes, Matt. 20: 25. Mark 10:
42. Matt. 5: 35 τοῦ μεγ. βασιλέως. (Ael.
V. H. 12. 1. Hdian. 6. 4. 8.) Heb. 4:
14 ἀρχιερεῖς μ. 10: 21. 13: 20. Of God
Tit. 2: 13. Rev. 19: 17. of Diana Acts
19: 27, 28, 34, 35. So genr. *great, dis-
tinguished*, Matt. 5: 19 οὗτος μέγας κλη-
θήσεται. Mark 10: 43. Luke 7: 16 προ-
φήτης. Acts 8: 9. So μέλιστα seq. gen.
Matt. 11: 11. Luke 7: 28. John 13: 16.
1 Cor. 14: 5. simply Matt. 18: 1. Luke
22: 24. 2 Pet. 2: 11. — In a bad sense,
great, noted, ή πόρνη Rev. 17: 1. 19: 2.
Sept. and ἰδέτα 2 Sam. 7: 9. Neh. 11:
14. — Dem. 116. 8. Hdian. 1. 6. 17.
Xen. An. 3. 2. 10. πόρνος Aeschin.
22. 28.

e) implying censure, i. q. *too great*,
i. e. *lofty, boastful, arrogant*. Rev. 13: 5
στόμα λαλοῦν μεγάλα καὶ βλασφημίας.
So Sept. and Chald. כְּבִדָּה Dan. 7: 8,
20. Heb. לִידָג Sept. μεγαλοφύμων Ps.
12: 4. — Hom. Od. 22. 288 μέγα εἰπών.
Soc. Ajax 384 or 386. Dem. 1124. 25
μέγα λαλεῖν, comp. 981. 25. At.

Μέγεθος, εὖς, οὖς, τό, (μέγας,) *gratuitous*, trop. Eph. 1: 19 τὸ μ. τῆς δυ-
νάμεως αὐτοῦ. Sept. for ἰδέτα Ex. 15:
16. — Aeschin. 82. 16. phys. Hdian. 8.
2. 10. Xen. Mem. 1. 3. 12.

Μεγιστάνες, ὧν, οἱ, (μέγας, μέ-
γιστος,) *the great*, Lat. *magnates*, i. e.

chiefs, nobles, princes, Mark 6: 21. Rev.
6: 15. 18: 23. Sept. for יְרֵיחַ Jer.
14: 3. Nah. 2: 5. יְרֵיחַ Jon. 3: 7.
יְרֵיחַ 2 Chr. 36: 18. Chald. יְרֵיחַ
Dan. 5: 1 sq. — Act. Thom. § 7. Jos.
Ant. 11. 3. 2. ib. 20. 2. 3. Artemidor.
1. 2. ib. 3. 9. Sueton. Calig. 5. It is a
word of the later Greek, Phryn. et Lob.
p. 196 sq. Sturz de Dial. Alex. p. 180
sq. Sing. μεγιστάν occurs once Ec-
clus. 4: 7.

Μέγιστος, see in Μέγας init. and
b. z.

Μεθερμηνεύω, f. εἶπω, (μετά, ἐρ-
μηνεύω,) *to translate over* sc. from one
language into another, *to interpret*; in
N. T. only Pass. Matt. 1: 23 ὁ ἑστί με-
θερμηνεύμενος. Mark 5: 41. 15: 22, 34.
John 1: 42. Acts 4: 36. 13: 8. — Jos. c.
Ap. 1. 10. Diod. Sic. 1. 11.

Μέθη, ης, ή, (μῖθον mulled wine,
Germ. Meth, mead,) *drunkenness, drunk-
en-frolic*, Luke 21: 34. Rom. 13: 13.
Gal. 5: 21. Comp. in Κραιπάλη. Sept.
for יְרֵיחַ Ez. 23: 33. 39: 19. — Ael. V.
H. 3. 14. Xen. Ag. 5. 1.

Μεθίστημι, f. μεταστήσω, (μετά,
ἵστημι,) also μεθιστάνω 1 Cor. 13: 2,
comp. Buttm. § 106. n. 5. § 112. 12. —
To set or move over sc. from one place
to another, *to transfer, to remove*; in N.
T. only in the transitive forms.

a) pp. c. acc. 1 Cor. 13: 2 ὡς ὅρα
μεθιστάνων. seq. εἰς Col. 1: 13. Sept.
for עָרָא Is. 54: 10. — Jos. Ant. 9. 11. 1
ult. Hdian. 6. 4. 14. — Trop. *to draw over*
to another side or party, to seduce, e.
acc. ὄχλον ἑαυτὸν Acts 19: 26. Sept.
for יְרֵיחַ Is. 59: 15. — Xen. H. G. 2. 2. 5.

b) of persons, *to remove* sc. from of-
fice, trans. e. g. a king, *to depose*, Acts
13: 22, coll. 1 Sem. c. 16.; a steward,
to dismiss, Luke 16: 4 ὅταν μετασταθῇ
τῆς οἰκονομίας, where for the genit.
comp. Math. § 353. Winer § 30. 6. So
Sept. for יְרֵיחַ 1 K. 15: 13. — Pol. 4. 87.
9, seq. ἀπό c. gen.

Μεθοδεύει, ας, ή, from the verb
μεθοδεύω *to methodize*, (μετά, ὁδός, μέθε-
δος,) i. e. *to trace out with method and
skill*, Diod. Sic. 1. 15, 81; *to treat me-
thodically*, Philo Quod det ins. pot. p.

175. C. de Agric. p. 191. B; to use art, to deal artfully, Sept. 2 Sam. 19: 27. Polyb. 38. 4. 16. Hence *μεθοδεία*, *method*, in the sense of *art, wile*, only in N. T. Eph. 4: 14. 6: 11. — Hesych. *μεθοδείας: τέχνες*. So *ἀπάνη καὶ μέθοδος* Artemid. 3. 25.

Μεθόριος, ου, ὁ, ἡ, adj. (μετά, ὅρος,) *bordering upon, frontier*, e. g. πόλις Jos. B. J. 4. 11. 2. γῆ Thuc. 2. 27. In N. T. neut. plur. τὰ μεθόρια sc. *χωρία, borders, confines*, Mark 7: 24 τὰ μ. Τύρον καὶ Σιδῶνος.—Hdian. 5. 4. 10. Xen. Cyr. 1. 4. 16.

Μεθύσκω, ἔσω, (μέθυ, comp. in *Μίθη*.) *to make drunk; Mid. to become drunk, to be drunken*, comm. Engl. *to get drunk*, and by impl. *to carouse*; Aor. 1 Pass. *ἐμεθύσθην* in Mid. signif. Buttm. § 136. 2. Comp. Buttm. § 114. p. 291. § 112. n. 6.—Absol. Luke 12: 45 *πίνειν καὶ μεθύσκεσθαι*. John 2: 10. 1 Thess. 5: 7. c. dat. οἶνω Eph. 5: 18. Trop. ἐκ τοῦ οἶνου τῆς πορείας Rev. 17: 2. Sept. Act. for *מְשִׁיכִי* Jer. 51: 7. Hab. 2: 15. Mid. for *מְשִׁיכִי* Prov. 4: 17. *מְשִׁיכִי* Prov. 23: 30. — Luc. de dea Syr. 22. D. Deor. 6. 3. Pol. 4. 57. 3.

Μέθυος, ὁ, ἡ, adj. (μέθυ,) *drunken*, subst. *a drunkard*, 1 Cor. 5: 11. 6: 10. Sept. for *מְשִׁיכִי* Prov. 23: 21. *מְשִׁיכִי* Prov. 26: 9. — Luc. Tim. 55 μ. καὶ πάροις. Plut. Cato Min. 24. Earlier writers used *μέθυστος* only of females, later ones also of men, Lob. ad Phr. p. 151 sq.

Μεθύω, (μέθυ, comp. in *Μίθη*.) only in pres. and imperf. all other forms belonging to *μεθύσκω* q. v. Buttm. § 114. Passow sub v. — *To be drunk, to get drunk*, and by impl. *to carouse*, absol. Matt. 24: 49 *μετὰ τῶν μεθύοντων with the drunken*. Acts 2: 15. 1 Cor. 11: 21. 1 Thess. 5: 7. Trop. ἐκ τοῦ αἵματος Rev. 17: 6. Sept. for *מְשִׁיכִי* 1 Sam. 1: 13. Job 12: 25. trop. οὐ ἀπὸ οἶνου for *מְשִׁיכִי* Is. 51: 21. comp. Deut. 32: 42.—Ael. V. H. 2. 40. Xen. Cyr. 7. 5. 21.

Μελίων, *Μειζότερος*, see in *Μίγας* init.

Μέλαν, ανος, τό, (neut. of *μέλας*.) *any thing black*, e. g. ἱμά. 2 Cor. 3: 3 *ἐπιστολὴ ἑγγεγραμμένη οὐ μέλαν*. 2 John

12. 3 John 13. — Dem. 318. 11. See Jahn § 87 ult.

Μέλας, αῖνα, αν, *black*, Matt. 5: 36 θρίξ. Rev. 6: 5, 12. Sept. for *חֹרֶף* Lev. 13: 37. Cant. 1: 5.—Luc. Paras. 41. Xen. An. 4. 5. 13.

Μελεᾶς, ᾶ, ὁ, *Meleas*, pr. n. m. Luke 3: 31.

Μέλει, imperf. ἔμελε, fut. *μελήσει*, impera. forms from *μέλω*, *to be for care and concern* to any one, *ἀνθροῖποις μέλω* Hom. Od. 9. 20. Hence *μέλει*, *it concerns*, c. dat. of pers. and usually to be rendered personally, i. e. *to care for, to take care of*, pp. seq. gen. of the object, Buttm. § 132. 5. 3. 1 Cor. 9: 9 *μὴ τῶν βόων μέλει θεῷ*; i. e. *does not God take care of oxen?* c. gen. impl. 1 Cor. 7: 21.—Jos. Ant. 7. 1. 6. Luc. D. Mort. 22. 3. Xen. Cyr. 3. 1. 30. — Seq. *περὶ* c. gen. Matt. 22: 16 *οὐ μέλει σοι περὶ οὐδενός* i. e. *thou carest for no one*, art impartial. Mark 12: 14. John 10: 13. 12: 6. 1 Pet. 5: 7.—1 Macc. 14: 43. Jos. Ant. 12. 4. 2. Xen. Hi. 9. 10.—Once with a nominat. Acts 18: 17 *οὐδὲν τούτων Γαλιλαίῳ ἐμίλει*, i. e. *none of these things was matter of concern to Gallio*, he cared for none of them. See Matth. § 348. n. 2. comp. Buttm. § 129. 10. — Hom. Il. 5. 490. Eurip. Hippol. 104. — Seq. ὅτι, Mark 4: 38 *οὐ μέλει σοι, ὅτι ἀπολλύμεθα*; Luke 10: 40.—Xen. Cyr. 3. 2. 13, c. ὅς.

Μελεῖσθαι, ᾧ, f. ἦσθαι, (μέλω, μέλει,) *to care for, to take care for any thing*, i. e. so as to be able to perform it, comp. Titum. de Synon. N. T. p. 176; hence Lat. *meditare*, *to meditate*, c. acc. of thing, Mark 13: 11. 1 Tim. 4: 15 *ταῦτα μελέτω*. Acts 4: 25 *τί ἐμελέτησαν κενά*; quoted from Ps. 2: 1 where Sept. for *מְשִׁיכִי*, also Prov. 8: 7. Is. 59: 3, 13. *מְשִׁיכִי* Ps. 119: 148. — Dem. 302. 6. Xen. Mem. 1. 2. 21.

Μέλι, ιος, τό, *honey*, Lat. *mel*, Rev. 10: 9, 10. Matt. 3: 4 et Mark 1: 6 *μέλι ἄγριον*, see in *Άγριος*. Sept. for *מְשִׁיכִי* Gen. 43: 11. Judg. 14: 8, 18.—Dt. od. Sic. 19. 94. Xen. H. G. 5. 3. 19.

Μελίσσιος, ου, ὁ, ἡ, adj. (μέλισσα hee,) *of bees, made by bees*. Luke 24: 42 *ἀπὸ μ. κηρίου of bee-comb*.

Μελίτη, ης, ἡ, *Melita*, now *Malta*, an island of the Mediterranean, lying to the southward of Sicily, Acts 28: 1. Here Paul was shipwrecked, after being driven up and down for fourteen days in the Adriatic Sea, between Sicily and Greece, see *Ἀδριας* and Acts 27: 27 sq. Hence he sailed again on a direct course by Syracuse and Rhegium to Puteoli, Acts 28: 11 sq. — There was another small island of the same name in the Adriatic Gulf, on the coast of Illyricum, now called *Meleda*, which some have thought to be the place of Paul's shipwreck; but its position does not accord with the account of the subsequent voyage to Puteoli; nor can we well suppose a vessel bound from Alexandria to Puteoli to have wintered in this island. Comp. Acts 28: 11.

Μέλλω, f. ἵσω, (kindr. with *μέλω*), imperf. ἔμελλον and ἤμελλον Buttm. § 83. n. 5; *to be about to do or suffer any thing, to be on the point of*, seq. infin. of that which one is about to do or suffer, mostly the inf. *future*, (in N. T. least of all,) freq. inf. *present*, and rarely inf. *aorist*, which latter Phrynichus condemns p. 336, though it is found in the earliest writers and even in Ionic and Attic prose, Lob. ad Phryn. p. 745 sq. Comp. Passow sub v. Winer § 45. p. 276. For the force of the inf. *pres. et aor.* after μέλλω, as implying duration or transiency, see Buttm. § 137.

a) pp. and (α) genr. seq. inf. *present*, Luke 7: 2 ἔμελλε τελευτῆν, *was about to die, was at the point of death*. John 4: 47. Acts 21: 27. 27: 33. Seq. inf. *aorist*, Rev. 3: 2 ἃ μέλλει ἀποθανεῖν. 12: 4. — c. *pres.* 2 Macc. 9: 18. Ael. V. H. 1. 11. c. *aor.* Hdian. 2. 10. 9. Thuc. 6. 31. — (β) Also as implying purpose i. q. *to have in mind, to intend, to will*, seq. inf. *pres.* Matt. 2: 13 μέλλει γὰρ Ἡρώδης ζητεῖν τὸ παιδίον. Luke 10: 1. John 6: 6. Acts 3: 3. 12: 6. Rev. 10: 4. Seq. inf. *aor.* Rev. 2: 10 ἰδοὺ μέλλει βαλεῖν. 3: 16. — c. *pres.* Xen. An. 5. 7. 5. c. *aor.* Ael. V. H. 3. 27. Xen. Cyr. 1. 4. 16.

b) i. q. *ought, should, must*, as implying necessity, accordance with the nature of things or with the divine appointment, and therefore certain, des-

tined to take place. So seq. inf. *pres.* Matt. 11: 14 Ἠλίας ὁ μέλλων ἔρχεσθαι. 20: 22. Mark 10: 32. Luke 9: 31, 44. John 11: 51. Acts 28: 6. Rom. 4: 24. 8: 13. Heb. 1: 14. James 2: 12. Rev. 2: 10 ἃ μέλλεις πάσχειν. Seq. inf. *aor.* Rom. 8: 18 τὴν μέλλουσαν δόξαν ἀποκαλυφθῆναι. Gal. 3: 23. Seq. inf. *fut.* Acts 11: 28 λιμὸν μέγαν μέλλειν ἔσθαι. 24: 15. — c. *pres.* Diod. Sic. 2. 31. Xen. Lac. 1. 3. c. *aor.* Xen. 6. 1. 40. c. *fut.* Xen. Mem. 2. 2. 5. — Hence particip. μέλλων, οὔσα, ον, *impending, future*, c. inf. impl. as ἔσθαι, ἔρχεσθαι etc. Matt. 3: 7 ἀπὸ τῆς μελλούσης ὁργῆς. 12: 32. Rom. 5: 14. 1 Tim. 4: 8. Heb. 9: 11. 13: 14. τὰ μέλλοντα things to come, Rom. 8: 38. 1 Cor. 3: 22. εἰς τὸ μέλλον, *in future, hereafter*, Luke 13: 9. 1 Tim. 6: 19. — Luc. D. Mort. 3. 1. Hdian. 1. 14. 3. Xen. Cyr. 6. 1. 13.

c) i. q. *may, can, will*, implying possibility, probability, what one hopes or fears, seq. inf. *pres.* Matt. 24: 6. Luke 22: 23 ὁ τοῦτο μέλλον προῶσιν, *who might or could do this*. Acts 20: 38. 1 Tim. 1: 16. Seq. inf. *fut.* Acts 27: 10 θεωρῶ ὅτι μετὰ ἔβρωτος . . μέλλειν ἔσθαι τὸν πλοῦν. — c. *pres.* Xen. Cyr. 4. 3. 3. c. *fut.* Xen. An. 4. 7. 16.

d) i. q. *to be ever about to do a thing, i. e. to linger, to delay*. Acts 22: 16 καὶ νῦν τί μέλλεις; — Jos. Ant. 3. 2. 3. Hdian. 2. 2. 21. Xen. Cyr. 1. 3. 15. AL.

Μέλος, εὐς, οὐς, τό, *a limb, member*, sc. of the body.

a) pp. Matt. 5: 29, 30 ἐν τῶν μελῶν σου. Rom. 12: 4 bis. 1 Cor. 12: 12 bis, 14, 18, 19, 20, 22, 25, 26 quater. James 3: 5, 6. — Hom. Od. 11. 599. Hdt. 1. 119. Ael. V. H. 14. 7. — Plur. τὰ μέλη, the members, collect. i. q. *the body*, as the seat of the desires and passions, Rom. 6: 13 bis, τὰ μέλη ὑμῶν ὅπλα ἀδικίας v. δικαιοσύνης. v. 19 bis. 7: 5, 23 bis. Col. 3: 5. James 4: 1. 1 Cor. 6: 15 ter, τὰ σώματα ὑμῶν μέλη Χριστοῦ ἐστίν . . πόρνης μέλη, i. e. your bodies are Christ's bodies, they belong to Christ and not to a harlot.

b) trop. *member of the church*, of which Christ is the head, 1 Cor. 12: 27. Eph. 5: 30. ἀλλήλων μέλη *members of one another*, i. e. as intimately united in

christian fellowship, Rom. 12: 5. Eph. 4: 25.

Μελχί, ὁ, indec. *Melchi*, Heb. prob. מלך (nwy king), pr. n. of two of Jesus' ancestors, Luke 3: 24, 28.

Μελχισεδέκ, ὁ, indec. *Melchisedek*, Heb. מלך-עֶדֶק i. e. king of righteousness, pr. n. of a king of Salem or Jerusalem, and a patriarchal priest of Jehovah, cotemporary with Abraham, comp. Gen. 14: 18 sq.—Heb. 5: 6, 10. 6: 20. 7: 1, 10, 11, 15, 17. 21.—Comp. Jos. Ant. 1. 10. 2.

Μέλω, see in *Μίλω*.

Μεμβράνα, ης, ἡ, Lat. *membrana*, i. e. *membrane*, *skin*, *parchment*, 2 Tim. 4: 13.—Comp. Plin. H. N. 13. 11 or 21.

Μεμφομαι, f. *φομαι*, depon. Mid. to find fault with, to blame, to censure, c. dat. Heb. 8: 8 *μεμφομενος γὰρ αὐτοῖς λέγει*. Absol. Rom. 9: 19. Mark 7: 2 in text. rec.—c. dat. Jos. c. Ap. 1. 20. Xen. Mem. 3. 5. 20.

Μεμψίμοιρος, ου, ὁ, ἡ, (*μῆμφομαι*, *μοῖρα*), pp. 'finding fault with one's lot,' i. e. *discontented*, *complaining*, Jude 16.—Plut. de cohib. ira c. 13. T. III. p. 252. Tauchn. Luc. D. Deor. 20. 4.

Μέν, conjunct. implying affirmation or concession, *indeed*, *truly*, and at the same time pointing forward to something antithetic, or at least different, which is then commonly subjoined with *δέ* or an equivalent particle; so that *μέν* and *δέ* correspond to each other, and mark the protasis and apodosis. Where the antithesis is strong, *μέν—δέ* may be rendered *indeed—but*; in many instances, however, they merely mark a transition, or are continuative, and cannot well be given in English. See genr. Buttm. § 149. p. 426 sq. Passow in *μέν*. Matth. § 622. Herm. ad Vig. p. 841. The place of *μέν* is regularly after the word to which it belongs in sense, i. e. usually after one, two, three, or even four words in a clause (John 16: 22), never at the beginning, see Winer p. 460.

a) Where there is a distinct and definite

antithesis, and *μέν* retains its concessive power, *indeed*, e. g. (α) seq. *δέ* in the apodosis, so that *μέν—δέ* is i. q. *indeed—but*. Matt. 3: 11 *ἐγὼ μὲν βαπτίζω ὑμᾶς ἐν ὕδατι . . . ὁ δὲ ὀπίσω μου ἐρχόμενος*. 9: 37 *ὁ μὲν θεραισμός πολλός, οἱ δὲ ἐργάται ὀλίγοι*. 17: 11. Mark 1: 8. 10: 39, 40. John 16: 22. Acts 1: 5. 22: 9. Rom. 2: 7, 8. 1 Cor. 11: 14 sq. 12: 20. Phil. 3: 1. Heb. 3: 5, 6. 1 Pet. 1: 20. al. saepiss. Placed irregularly, i. e. before the word to which it refers, Acts 22: 3. Tit. 1: 15. Comp. Winer p. 460 sq.—Sept. Job 42: 5. Ael. H. A. 2. 31. Xen. Mem. 1. 6. 11. —So too with *γάρ* and *οὖν*, where each particle retains its own proper force, e. g. *μέν γάρ—δέ*, for *indeed—but*, Acts 13: 36 *Δαβὶδ μὲν γάρ . . . ὃν δὲ ὁ θεὸς ἤγειρεν κ. τ. λ. for David indeed . . . but* etc. 23: 8. 25: 11. Rom. 2: 25. 1 Cor. 11: 7. 2 Cor. 9: 1, coll. 3. Heb. 7: 18 sq. al. Inverted Acts 28: 22. (Wisd. 7: 30. Xen. Mem. 1. 2. 5.) *μέν οὖν—δέ*, where *οὖν* is illative and *μέν* refers to *δέ*, *indeed therefore* or *then—but*, Acts 18: 14 sq. *εἰ μὲν οὖν ἦν ἀδικημά τι . . . εἰ δὲ ζήτημα κ. τ. λ.* 19: 38 sq. 1 Cor. 9: 25. Phil. 2: 23.—Xen. Mem. 4. 2. 40. —(β) With some other particle in the apodosis, comp. Passow *μέν* no. 2. f. Buttm. p. 427. Matth. l. c. Winer p. 448. E. g. *μέν—ἀλλά* Rom. 14: 20. *μὲν γάρ—ἀλλά* Acts 4: 16 sq. 1 Cor. 14: 17. (Luc. D. Deor. 8 pen. Xen. Oec. 3. 6.) *μέν—εἴπειτα* John 11: 6 sq. James 3: 17. comp. Matth. § 622. 6. (Xen. Mem. 1. 4. 11.) *μέν—καί* Acts 27: 21 sq. 1 Thess. 2: 18. (Luc. D. Deor. Marin. 8. 1.) *μέν—πλήν* Luke 22: 22. (Hdian. 6. 7. 11, 20.) So *μέν οὖν—καί* Acts 26: 4 coll. v. 6. *μὲν οὖν—ταῦν* Acts 17: 30.—(γ) The adversative particle (*δέ* or the like) is sometimes wanting after *μέν*, either because the antithesis is expressed in some other way, as Heb. 12: 9; or because the apodosis itself is omitted, e. g. (1) where the apodosis is obviously implied, Winer p. 448. Passow *μέν* no. 2. g. Matth. § 622. 6. Acts 19: 4 *Ἰωάννης μὲν ἐβάπτισεν β. μεταβολὴς κ. τ. λ. supp.* 'but not so Jesus.' Rom. 7: 12 *ὥστε ὁ μὲν νόμος ἅγιος, supp.* 'but not this abuse of it,' comp. v. 7 sq. Col. 2: 23. Heb. 6: 16.—Soph. Antig. 1336.—(2) where through a change of

construction the writer neglects the apodosis, Winer l. c. Acts 1:1 τὸν μὲν πρῶτον λόγον κ. τ. λ. where the apodosis would regularly come in before v. 3, 'but in this second book etc.' but the writer neglects it and turns to something else. Rom. 1:8. 10:1. 2 Cor. 12:12. μὲν γὰρ 11:4.—(3) or sometimes the apodosis is thus as it were obliterated, and then μὲν serves to insulate some person or thing, and thus to exclude every thing else which might otherwise be expected or implied, Lat. *quidem*, Buttm. p. 427. So espec. with a pers. pron. as ἐγὼ μὲν, I indeed, I at least, 1 Cor. 3:4. Rom. 11:13. 1 Thess. 2:18. ἐγὼ μὲν οὖν Acts 26:9. So μὲν γὰρ, as πρῶτον μὲν γὰρ Rom. 3:2. 1 Cor. 11:18.—Xen. Cyr. 1. 4. 12. Conv. 2. 5.—(δ) Vice versa, δέ sometimes stands in the apodosis without μὲν in the protasis, e. g. Luke 11:47. See Passow μὲν no. 2. g. Matth. § 288. 4.

b) Where the antithesis is less definite, so that μὲν—δέ serve to mark transition or are merely continuative; here the force of μὲν cannot well be given in English, while δέ is rendered by *but*, *and*, etc. Thus (α) simpl. μὲν seq. δέ, Matt. 25:39 στήσας τὰ μὲν πρόβατα ἐν δεξιῶν αὐτοῦ, τὰ δέ ἐρίφια κ. τ. λ. *he shall set the sheep on his right hand, but (and) the goats on his left*. Luke 13:9. 23:56 coll. 24:1. Acts 14:12. Rom. 8:17. 1 Cor. 1:23. 2 Tim. 4:4. Jude 8. Comp. Buttm. p. 427. Matth. § 623.—2 Macc. 3:40 coll. 4:1. Xen. Cyr. 2. 1. 10. ib. 4. 5. 15.—(β) With οὖν, i. e. μὲν οὖν, in Engl. only *therefore*, *then*, e. g. (1) seq. δέ, Mark 16:19 ὁ μὲν οὖν κύριος ἀνελήφθη . . . ἐκεῖνοι δὲ ἐξεληθόντες κ. τ. λ. John 19:24 seq. Acts 1:6 seq. 2:41 coll. 42:5:41 coll. 6:1. 8:4 seq. 9:31 seq. 12:5. 13:4 coll. 6. 14:3 seq. 15:3 seq. 23:18 seq. 28:5 seq.—(2) without δέ, where μὲν οὖν then serves as a continuative, with a certain degree of illative force, Engl. *then*, *therefore*, Lat. *et quidem*, comp. Herm. ad Vig. p. 841. n. 342. Acts 23:22. 1 Cor. 6:4. Heb. 7:11. (Xen. Mem. 1. 1. 2. ib. 4. 3. 1.) Seq. καί, Acts 1:18. 26:4 coll. 6. Comp. Xen. Cyr. 1. 2. 3. Or also with an affirmative power, *yea*, *indeed*, *certainly*, *scilicet*, comp. Viger. p. 541 et Herm. p.

845. n. 343. Acts 26:9. Heb. 9:1. 1 Cor. 6:7 ἥδη μὲν οὖν ὅλος ἥτιμα ὑμῶν ἐστίν, ὅτι κ. τ. λ. *now assuredly there is wholly a fault among you, that etc.*—Xen. Cyr. 8. 3. 37.—So ἀλλὰ μὲν οὖν Phil. 3:8.

c) In partition or distribution, (α) joined with the art. ὁ, ἡ, τό, or the relat. ὅς, ἣ, ὅ, Buttm. § 126. 2, 3. E. g. seq. δέ, as ὁ μὲν—ὁ δέ, *the one—the other, this—that*, Phil. 1:16, 17. Heb. 7:5, 6, 21 sq. also *one—another*, and plur. *some—others*, Matt. 22:5, 6. Acts 14:4. 17:32. ὁ μὲν—ἄλλος δέ, *one—another*, Matt. 16:14. John 7:12. So ὅς μὲν—ὅς δέ, *the one—the other*, Luke 23:33. 2 Cor. 2:16. ὅς μὲν—ὁ δὲ ἀσθενῶν, *the one—but the weak*, Rom. 14:2; also *one—another*, plur. *some—others*, Matt. 13:8. Acts 27:44. Rom. 9:21. Jude 22. 1 Cor. 12:28 οὗς μὲν, where the writer falls out of the construction and proceeds with πρῶτον, δεύτερον, τρίτον. Further, ὅς μὲν—ἄλλος δέ, *one—another*, Matt. 13:4 sq. Mark 4:4, 5. 1 Cor. 12:8 sq.—Seq. καί, as ὅς μὲν—καί τις ἕτερος, *one—and another*, Luke 8:5 sq.—(β) Joined with other pronouns, as ἐγὼ μὲν—ἐγὼ δέ ter 1 Cor. 1:12. ἄλλος μὲν—ἄλλος δέ 1 Cor. 15:39. τίς μὲν—τίς δέ Phil. 1:15. τοῦτο μὲν—τοῦτο δέ, *partly—partly*, Heb. 10:33, comp. Matth. § 288. n. 2. Herm. ad Vig. p. 702.—Isocr. Pavegyr. p. 44. D. Hdot. 3. 106.—(γ) Joined with an adv. as ὥς μὲν—ἐκεί δέ Heb. 7:8, comp. Buttm. p. 427. Genr. John 16:9 sq. Az.

Μενοῦν, better μὲν οὖν, see in Μέν α, β. Later ecclesiastical writers place it first in a clause, contrary to earlier usage, Phryn. et Lob. p. 342. Comp. in Μέν init.

Μενοῦν γε i. q. μὲν οὖν but stronger, *yea indeed*, *yea verily*, comp. in Μέν b. β. 2. Luke 11:28. Rom. 9:20. 10:18. Phil. 3:8. Comp. Viger p. 541.—Nicet. Annal. 21. 11. p. 415.—In N. T. and ecclesiastical writers it is placed first in a sentence, contrary to earlier usage, Sturz de Dial. Alex. p. 203. Lob. ad Phryn. p. 342. Comp. in Μενοῦν.

Μέντοι conjunct. (μὲν, τοι enclit.) pp. i. q. μὲν affirmative or concessive,

but stronger, indeed, truly, certainly, forsooth, espec. in negative clauses and answers, see Buttm. p. 431. Passow in *μέν* B. 12. Matth. § 622. Herm. ad Vig. p. 843 sq. — Plato Phaedon. p. 73. D. p. 82. C. Xen. Lac. 1. 1. — Hence in N. T.

a) though, yet, nevertheless, John 4: 27 οὐδεὶς μέντοι εἰς· τί ζητεῖς; 7: 13. 12: 42 ὅμως μέντοι. 20: 5. 21: 4. 2 Tim. 2: 19. Jude 8. — Jos. Ant. 1. 18. 6. Xen. Cyr. 2. 1. 5. ὅμως μέντοι Ceb. Tab. 33. Xen. Cyr. 2. 3. 22.

b) once in the primitive sense of each particle, pp. *μέν* *τοι*, indeed therefore, indeed then; or, the force of *μέν* being lost in English, therefore, then, i. q. *μέν* οὖν, see in *Μέν* b. β. 2. Seq. *δέ*, James 2: 8. — Xen. H. G. 4. 8. 5. Hiero. 1. 25.

Μένω, *ε*. *μεῖναι*, aor. 1 *ἔμεινα*, perf. *μεμνήκα*, see Buttm. § 101. n. 9. § 112. 5, 8; pluperf. 3 plur. *μεμνημένοι* 1 John 2: 19, see Buttm. § 83. n. 6. Wiener § 12. 12.

1. intrans. to remain, to continue, to abide, Lat. *maneo*, spoken

a) of place, i. e. of persons remaining or dwelling in a place, seq. adv. Matt. 10: 11 *καθὲρ μένετε*. 26: 38. John 2: 12. Seq. *ἐν* c. dat. of place Luke 8: 27 *ἐν οἴκῳ οὐκ ἔμμεν*. John 7: 9. 8: 35. Acts 20: 15. 27: 31. 2 Tim. 4: 20. c. *ἐν* τῇ οἰκῇ impl. John 8: 35. Acts 16: 15. Seq. *μετὰ* c. gen. of person Luke 24: 29, and with the notion of help John 14: 16. Seq. *παρά* c. dat. of pers. John 14: 25. Acts 18: 3, 20, and with the notion of help John 14: 17. *καθ' ἑαυτὸν μένειν* to dwell by oneself Acts 28: 16 coll. 30. Seq. οὖν c. dat. of pers. Luke 1: 56. In the sense of to lodge, seq. *ποῦ* John 1: 39, 40. seq. *ἐν* c. dat. of place Luke 19: 5. seq. *παρά* c. dat. of pers. John 4: 40. Acts 9: 43, coll. 10: 6. Sept. for *בְּ* seq. *מֵתָא* Gen. 24: 55. — c. adv. 1 Macc. 11: 40. Xen. An. 1. 3. 11. c. *ἐν* Hdian. 4. 3. 10. *μετὰ* Plut. Apoth. Imp. II. p. 25. Tauchn. *παρά* Ceb. Tab. 9. — So of things, seq. *ἐπὶ* c. gen. John 19: 31 *ἵνα μὴ μελῇ ἐπὶ τοῦ σταυροῦ τὰ σώματα*. (comp. Hdian. 4. 4. 9.) Trop. seq. *ἐπὶ* c. dat. 2 Cor. 3: 14.

b) of a state or condition, seq. adv. 1 Cor. 7: 8, 40 *ἐὰν οὕτω μένη*. Seq. *ἐν*

c. dat. John 12: 46 *ἐν τῇ σκοτίᾳ μὴ μένη*. 1 Cor. 7: 20, 24. 1 John 3: 14. c. *ἐν* impl. Phil. 1: 25 coll. 24. (Hdian. 2. 1. 15.) Seq. dat. of pers. to remain to one, i. e. in his power, Acts 5: 4. (Sept. Dan. 4: 23. comp. Hdian. 3. 7. 6.) With a subst. or adj. implying condition, character, etc. 1 Cor. 7: 11 *μένετε ἄγαμος*. 2 Tim. 2: 13 *ἐκείνος πιστός μένει*. Heb. 7: 3 *μένει ἱερεὺς*. Also things, John 12: 24 *αὐτὸς [ὁ κόσμος] μόνος μένει*, i. e. sterile. Acts 27: 41 *ἡ μὲν πλοῖα ἔμμεναν ἀσάλευτος*. With an adj. impl. e. g. *ἀσάλευτος*, firm, steadfast, Rom. 9: 11. opp. to *κατακαλεσθαι* 1 Cor. 3: 14. Part. *μένον* opp. to *παραμένειν*, i. e. remaining unsold, Acts 5: 4 *οὐχὶ μένον, σοὶ ἔμμεν*; comp. above. — Luc. D. Deor. 8 pen. Soph. Trach. 176. Hdian. 8. 5. 1. — With an adjunct of time during or to which a person or thing remains, continues, endures. 1 Cor. 15: 6 *οἱ πλείους μένονσιν ἕως ἄρτι*. Matt. 11: 23 *μέχρι τῆς σήμερον*. John 21: 22, 23 *ἐὰν αὐτὸν θέλω μένειν ἕως ἔρχομαι*. (Xen. An. 2. 3. 24.) Rev. 17: 10 *ὀλίγον αὐτὸν δεῖ μέναι*, i. e. retain his power, opp. *πασθῆναι*. John 12: 34 *εἰς τὸν αἰῶνα*, and so 2 Cor. 9: 9. 1 Pet. 1: 25. (Sept. Ps. 9: 8. 112: 6, 9.) *εἰς ζωὴν αἰώνιον* John 6: 27. Hence absol. with the idea of perpetuity, i. q. to remain or endure forever, to be perpetual, e. g. christian graces, rewards, institutes, etc. 1 Cor. 13: 13 *τὴν δὲ μένει πίστις, ἐλπίς, ἀγάπη*. Heb. 13: 1. John 15: 16. Heb. 10: 34. 12: 27. 2 Cor. 3: 11.

c) of the relation in which one person or thing stands to another, chiefly in John's writings; thus, to remain in or with any one, is i. q. to be and remain united with him, one with him, in heart, mind, will; e. g. seq. *ἐν* c. dat. of pers. John 6: 56 *ἐν ἐμοὶ μένει, καὶ γὰρ ἐν αὐτῷ*. 14: 10. 15: 4, 5, 6, 7. 1 John 2: 6. 3: 24. 4: 15, 16. *μετὰ* τινος 1 John 2: 19. So to remain in any thing is i. q. to remain steadfast, to persevere in it, e. g. seq. *ἐν* c. dat. John 8: 31 *ἐν τῷ λόγῳ*. 15: 9 et 1 John 4: 16 *ἐν τῇ ἀγάπῃ*. 1 John 2: 10 *ἐν τῷ φωτί*. 2 John 9 *ἐν τῇ διδαχῇ*. So 1 Tim. 2: 15 *ἐὰν μείνωσιν ἐν πίστει*. (2 Macc. 8: 1.) Vice versa, and in a like general sense, the same things are said to remain in a person, e. g. seq. *ἐν*

c. dat. of pers. John 5: 38 τὸν λόγον αὐτοῦ οὐκ ἔχετε μένοντα ἐν ὑμῖν. 15: 11. 1 John 2: 14. 3: 17 πῶς ἡ ἀγάπη τοῦ Θεοῦ μένει ἐν αὐτοῖς; 2 John 2. Comp. in ἔχω c. β, ult.—In a kindred sense, spoken of divine gifts, privileges, seq. ἐπὶ τινα John 1: 32, 33 τὸ πνεῦμα καταβαῖνον καὶ μένον ἐπ' αὐτόν. 1 John 3: 15 c. ἐν αὐτοῖς. So of evils, John 3: 36 ἡ ὁρμή τοῦ θ. μένει ἐπ' αὐτόν. 9: 41 ἡ οὖν ἁμαρτία ὑμῶν μένει sc. ἐφ' ὑμᾶς, i. q. ye remain in your sin.

2. trans. *to remain for* any one, *to wait for*, *to await*, c. acc. Acts 20: 5 οἱ τοι ἔμενον ἡμᾶς ἐν Τρωάδι. v. 23 διαμαίμε καὶ θλίψεις μένουσι. Sept. for יִדְּבֹק Is. 8: 17.—2 Macc. 7: 30. Dem. 50. 26. Xen. An. 4. 4. 20. AL.

Μερίζω, f. ἰω, (μερίς,) *to part, to divide into parts*, trans. pp. Xen. An. 5. 1. 9. In N. T.

a) Mid. μερίζομαι τι μετὰ τινος, *to divide any thing with another, to share with*, Luke 12: 13 μερίσασθαι μετ' ἐμοῦ τὴν κληρονομίαν. Comp. עָצַר and Sept. Prov. 29: 24.—Dem. 913. 1. comp. Jos. Ant. 1. 8. 3. Hdian. 3. 10. 12.—Pass. trop. *to be divided* sc. into parties and factions, *to be disunited*, Matt. 12: 25, 26. Mark 3: 24, 25, 26. (Pol. 8. 23. 9.) Also in the sense *to be distinct, to differ*, e. g. 1 Cor. 1: 13 μεμίσχισται ὁ Χριστός; *is Christ divided?* i. e. are there distinctions in Christ, or are there different Christs? 1 Cor. 7: 34 μεμίσχισται ἡ γυνὴ καὶ ἡ παρθένος.—Hdian. 3. 10. 6.

b) by impl. *to divide out, to distribute*, e. g. τοὺς ἰχθύας Mark 6: 41. Sept. for רָחַק Ex. 15: 9. Josh. 14: 5.—Hdian. 1. 17. 3.—Hence genr. *to distribute, for to assign, to grant, to bestow*, e. g. God Rom. 12: 3. 1 Cor. 7: 17. 2 Cor. 10: 13. genr. Heb. 7: 2.—Sept. Job 31: 2. Eccles. 45: 20 or 28.

Μέριμνα, ας, ἡ, (μερίς, μερίζω,) *care, anxiety*, as dividing up and distracting the mind. Matt. 13: 22 et Mark 4: 19 μέριμναι τοῦ αἰῶνος τούτου, i. e. for this world's goods, worldly cares, Luke 8: 14. 21: 34. 2 Cor. 11: 28. 1 Pet. 5: 7.—Sept. Ps. 55: 23. Eccles. 31 [34]: 1. Hesiod. Op. 176 or 180.

Μεριμνάω, ᾶ, f. ἦσα, (μέριμνα,) *to care, to be anxious, troubled, to take thought*, absol. Matt. 6: 27 τίς δι' ἐξ ὑμῶν μεριμνῶν δύναται κ. τ. λ. v. 31. Luke 12: 25. Phil. 4: 6. seq. dat. for which, Matt. 6: 25 μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν. Luke 12: 22. seq. τίς τὸ αὐριον Matt. 6: 34. seq. περί c. gen. Matt. 6: 28. Luke 12: 26; also c. acc. Luke 10: 41. seq. ἐπὶ c. gen. 1 Cor. 12: 25. seq. πῶς Matt. 10: 19. Luke 12: 11.—Dem. 576. 23 μεριμνᾶν τὰ δίκαια λέγειν.—Seq. accus. of thing, pp. as to or for which one cares, Buttm. § 131. 6; hence by impl. *to care for, to take care of*. 1 Cor. 7: 32, 33, 34 bis μεριμνᾷ τὰ τοῦ κυρίου... τὰ τοῦ κόσμου. Matt. 6: 34 τὰ ἐαυτῆς. Phil. 2: 20 τὰ περὶ ὑμῶν.—Wisd. 12: 22. Xen. Cyr. 8. 7. 12 καὶ τὸ πολλὰ μεριμνᾶν.

Μερίς, ἰδος, ἡ, (μέρος,) *a part*, e. g.

a) of a country, i. e. a division, province, Acts 16: 12; see in Μακεδονία. So Sept. and רָחַק Josh. 18: 6. Comp. μεριδάρχης 1 Macc. 10: 65. Jos. Ant. 12. 5. 5.

b) *part assigned, portion, share, trop.* Acts 8: 21 οὐκ ἔστι σοι μερίς... ἐν τῷ λόγῳ τούτῳ. Sept. and רָחַק Gen. 31: 14. Deut. 12: 12.—pp. Plut. Agesil. 17. Dem. 1039. 22.—Also *portion, lot, destiny*, as assigned of God, Luke 10: 42 τὴν ἀγαθὴν μερίδα ἐξελίξαι. So Sept. and רָחַק Ecc. 3: 22. 9: 9. Dan. 4: 12.

c) as implying *participation, fellowship*. 2 Cor. 6: 15 τίς μερίς πιστῷ μετὰ ἀπίστου; Col. 1: 12 εἰς τὴν μερίδα τοῦ κλήρου, i. e. so as to be partakers of the inheritance etc. So Sept. for עָצַר Deut. 10: 9. Ps. 50: 18.

Μερισμός, οῦ, ὁ, (μερίζω,) *a latter noun of action*, Thom. Mag. p. 49. H. Plank in Bibl. Repos. I. p. 682; *partition, division*, i. e. *separation*, Heb. 4: 12.—Theophr. Caus. Plant. 1. 12. 6.—Also *distribution*, and so for *gift*, Heb. 2: 4 πνεύματος ἁγίου μερισμοῖς, comp. in μερίζω b. Sept. for חֵלֶק division, class, Josh. 11: 23. Ezra 6: 18.—Pol. 31. 18. 1.

Μεριστής, οῦ, ὁ, (μερίζω,) *a divider, distributor*, Luke 12: 14.

Μέρος, εος, ους, τό, (kindr. with *μέρομαι*), *a part*, e. g.

a) *part* of a whole, i. e. (a) *a portion, piece*, absol. John 19: 23 *βία, τίσσασα μίση* κ. τ. λ. Rev. 16: 19. Seq. gen. of the whole, Luke 15: 12 *τὸ ἐπιβάλλον μέρος τῆς οὐσίας*. 24: 42 *ἡθύνος ὅπου μέρος*. c. gen. impl. Luke 11: 36 *μὴ ἔχον τι μέρος σκοτεινόν*, sc. *τοῦ σώματος*, and so Eph. 4: 16. (in full Hdian. 8. 4. 27.) Acts 5: 2 *supp. τῆς τιμῆς*. 23: 6 *supp. τοῦ συνεδρίου* coll. v. 1, and so v. 9; or it may here be rendered *party*. 19: 27 *τοῦτο κινδυνεύει τὸ μέρος*, *this part* i. e. *this branch of labour*, of our trade, etc.—Diod. Sic. 1. 28. c. gen. Hdian 7. 12. 13. Xen. Cyr. 1. 6. 14. c. gen. impl. 8. 4. 20.—Hence often in adverbial significations, e. g. accus. *μέρος τι* in *some part, partly*, 1 Cor. 11: 18. Butt. § 131. 6. (Thuc. 2. 64.) *ἀπὸ μέρους* in *part, partly*, in *some degree*, 2 Cor. 1: 14. 2: 5. Rom 11: 25. 15: 15, 24. (Diod. Sic. 13. 108.) *ἐκ μέρους* in *particular, individually*, 1 Cor. 12: 27; also *in part, partly*, i. e. *imperfectly*, 1 Cor. 13: 9 *bis*, 12. v. 10 *τὸ ἐκ μέρους* *this in part*, *this piecemeal knowledge*. *κατὰ μέρος* *particularly*, in detail, Heb. 9: 5, see in *Κατά* II. 3. — Pol. 1. 4. 3. Thuc. 4. 26. — (β) Spoken of a country, the earth, etc. *a part, tract, region*. Matt. 2: 22 *εἰς τὰ μέρη τῆς Γαλιλαίας*. 15: 21. 16: 13. Mark 8: 10. Acts 2: 10. absol. 19: 1. 20: 2. So Eph. 4: 9 *τὰ κατώτερα μέρη τῆς γῆς*, see in *Κατώτερος*. Sept. for *תחתית* Neh. 3: 15.—Hdian. 2. 11. 8. ib. 6. 5. 15. — So of a ship, *part*, i. e. *side, quarter*, John 21: 6 *τὰ δεξιὰ μέρη τοῦ πλοίου*. Sept. for *צד* side Ex. 32: 15. *צד* 26: 35. *צד* 2 K. 19: 23. — 1 Macc. 9: 12.—(γ) Trop. of some *part* of a general topic, etc. *a particular*. Col. 2: 16 *ἐν μέρῃ ἐορτῆς ἢ νομικῆς* κ. τ. λ. *in the particular of a festival*, i. e. *in respect of*. So *ἐν τῷ μέρῃ τούτῳ*, *in this particular*, in this respect, 2 Cor. 3: 10. 9: 3. 1 Pet. 4: 16.—Philo in Flacc. p. 969. D. Ael. V. H. 8. 3.

b) *part assigned, portion, share*. Rev. 22: 19 *ἀφαιρήσει ὁ θεὸς τὸ μέρος αὐτοῦ*. Adv. *ἀνά μέρος* pp. *each in his part* or *turn, by course*, one after another, 1 Cor. 14: 27.—Pol. 3. 55. 8.—Also *portion, lot, destiny*, as assigned of God, Matt. 24: 51

καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ὑποκρίτων θήσῃ. Luke 12: 46. Rev. 21: 8. Sept. for *חֵלֶק* Ecc. 5: 18; comp. in *Μερίς* b. —Soph. Antig. 147. Thuc. 1. 127.

c) as implying *participation, fellowship*. John 13: 8 *οὐκ ἔχεις μέρος μετ' ἐμοῦ*. Rev. 20: 6. Comp. in *Μερίς* c.

Μεσημβρία, ας, ἡ, (*μισός, ἡμέρα*, comp. Butt. § 19. n. 1,) *mid-day, noon*, Acts 22: 6. Sept. for *מִצְחָרָא* Gen. 43: 16, 25. — Hdian. 1. 17. 1. Xen. H. G. 5. 3. 1. — Meton. *the mid-day quarter*, i. e. *the south*, Acts 8: 26.—Jos. Ant. 4. 5. 2. Xen. Cyr. 1. 1. 5.

Μεσίς in some Mss. for *Μεσσίας* q. v.

Μεσιτεύω, f. εἶσω, (*μεσίτης*), *to be a mediator, arbiter*, Jos. Ant. 16. 4. 3 ult. Diod. Sic. 19. 71. *to mediate* for any one, *to intercede*, Jos. Ant. 7. 8. 5. — In N. T. *to intervene with any thing*, i. e. *to interpose*. Heb. 6: 17 *ὅρκῳ ἐμεσέυσεν* *he interposed an oath* sc. *between himself and the other party*, by way of confirmation, pledge. Comp. *μεσίτης* Jos. Ant. 4. 6. 7.

Μεσίτης, ου, ὁ, (*μισός, εἶμι* *to go*), *a go-between, a mediator, one who intervenes between two parties*, viz.

a) as an *interpreter, internuntius*, a mere medium of communication, e. g. Moses, Gal. 3: 19, 20.—Jos. Ant. 16. 2. 2. Diod. Sic. 4. 54.

b) as an *intercessor, reconciler*, so of Christ, 1 Tim. 2: 5 *μεσίτης θεοῦ καὶ ἀνθρώπων*. Heb. 8: 6. 9: 15. 12: 24. Sept. for *מְבַרֵךְ* Job 9: 33.—Plut. Is. et Osir. 46. III. p. 44. Tauchn. The earlier Greeks used *μέσος δικαστής* Thuc. 4. 83, or *μεσιδίας* Aristot. Polit. 5. 6. See Lob. ad Phr. p. 121 sq.

Μεσονύχτιον, ίου, τό, (neut. of adj. *μεσονύχτιος*, from *μέσος, νύξ*), *mid-night*, Luke 11: 5. Acts 16: 25. 20: 7. Put for the midnight watch Mark 13: 35, comp. in *Φυλακή*. Sept. for *לַיְלָה הַשְּׁלִישִׁית* Judg. 16: 3. Ruth 3: 8. — Luc. Merc. cond. 26. Diod. Sic. 20. 49. Used by the later prose writers, although Phrynicius assigns it to poetry, Lob. ad Phryn. p. 53.

Μεσοποταμία, ας, ἡ, (*μισός, πο-*

ταμός,) *Mesopotamia*, the fertile tract of country lying between the rivers Euphrates and Tigris, from near their sources to the vicinity of Babylon. Acts 2: 9. 7: 2. The Hebrew name was מִדְבַּר אֲרָם *Syria of the two rivers* Gen. 24: 10; also אֲרָם פְּדָן *plain of Syria* Gen. 25: 20. 28: 2. It now belongs to the Turkish dominion, under the name of *El Djezirat*, i. e. the peninsula. See Rosemn. *Bibl. Geogr.* II. ii. p. 133, 153.

Μέσος, ἡ, ὅν, (kindr. with μετá,) *mid, middle, midst.*

a) pp. as adj. e. g. μέση ἡμέρα *mid-day*, μέση νύξ *mid-night*, Acts 26: 13. Matt. 25: 6. This is a later form instead of the earlier μέσον ἡμέρας (comp. Acts 27: 17), μεσοῖσα ἡμέρα, μεσημέρια, comp. Lob. ad Phryn. p. 53 sq. 465. — Sept. Ex. 11: 4. 1 K. 3: 20. Eedr. 9: 41. — In an adverbial sense, Buttm. § 123. n. 3. Luke 23: 45 ἐσχίσθη τὸ κατανέτασμα τοῦ ναοῦ μέσον. John 19: 18. Acts 1: 18. Seq. gen. John 1: 26 μέσος δὲ ὑμῶν ἔστηκε i. e. in the midst of you. Matt. 14: 24 τὸ δὲ πλοῖον ἦδη μέσον τῆς θαλάσσης ἦν *the vessel was now mid-way of the lake*. Comp. Buttm. § 132. 4. 2. b. Matth. § 354. η. Sept. for מִדְבַּר Gen. 15: 10. — Luc. Conv. 43. c. gen. Jos. B. J. 3. 8. 1. Hdian. 3. 9. 5. Eurip. Rhes. 532.

b) neut. τὸ μέσον as subst. *the middle, the midst*, only with prepositions. (α) ἀνὰ μέσον, *in the midst of, among*, seq. gen. of pers. or thing, Matt. 13: 25. Mark 7: 31. 1 Cor. 6: 5. Rev. 7: 17. See more in ἀνά no. 1. — (β) διὰ μέσου *through the midst of*, seq. gen. of pers. or place, Luke 4: 30. 17: 11. John 8: 59. Sept. for מִדְבַּר Jer. 37: 4. Plut. Solon. 14. Xen. An. 1. 4. 4. — (γ) εἰς μέσον, *into the midst*, sc. of an assembly etc. Mark 3: 3 ἔσυραι εἰς τὸ μέσον. Luke 4: 35. 5: 19. Also by attract. in Mark 14: 60. Luke 6: 8. John 20: 19, 26; see in εἰς no. 4. Sept. for מִדְבַּר Ex. 14: 23. מִדְבַּר Ex. 11: 4. — Luc. adv. Indoct. 29. Xen. An. 1. 5. 14. — (δ) ἐκ μέσου *out of the midst*, seq. gen. of pers. *from among* Matt. 13: 49. Acts 17: 33. 23: 10. 1 Cor. 5: 2. 2 Cor. 6: 17. Sept. for מִדְבַּר Ex. 7: 5. מִדְבַּר Ex. 31: 13. Absol. αἶψα ἐκ τοῦ μέσου

to take away from the midst, tollere e medio, i. e. to abolish, to destroy, Col. 2: 14; and so. γίνεσθαι ἐκ μέσου 2 Thess. 2: 7. — Xen. An. 1. 5. 14 ἐκ τοῦ μέσου ἐξίστασθαι. — (ε) ἐν μέσῳ, ἐν τῷ μέσῳ, *in the midst*, absol. Matt. 14: 6 ἀπεχόσαστο ἐν τῷ μέσῳ i. e. before Herod and his guests. John 8: 9, coll. v. 2. (Xen. Cyr. 7. 5. 46.) Seq. gen. of thing or place, Mark 6: 47 ἐν μ. τῆς θαλάσσης. Luke 21: 21. 22: 55. Acts 17: 22. Heb. 2: 12. Rev. 1: 13. 2: 1. [2: 7.] 4: 6. 5: 6. 6: 6. 22: 2. Seq. gen. of pers. *in the midst of, among*, Matt. 18: 20. Luke 2: 46 ἐν μέσῳ τῶν διδασκάλων. 22: 27, 55. 24: 36. Acts 1: 15. 2: 22. 27: 21. 1 Thess. 2: 7. Phil. 2: 15. Rev. 5: 6. Also by attract. in Matt. 10: 16. 18: 2. Mark 9: 36. Luke 8: 7. 10: 3. John 8: 3. Acts 4: 7; see in ἐν no. 4. Sept. for מִדְבַּר Gen. 1: 6. 23: 10. מִדְבַּר Deut. 29: 11. — Xen. Cyr. 8. 5. 8. ib. 8. 6. 22. — (ζ) κατὰ μέσον τῆς νυκτός *about mid-night* Acts 27: 27. Sept. for מִדְבַּר Josh. 1: 11. — Xen. An. 6. 2. 17 κατὰ μ. τῆς θορύβης, comp. Cyr. 5. 3. 52.

Μεσότοιχον, ον, τό, (μέσος, τῷχος,) *middle-wall, partition*, trop. of the Mosaic law as separating the Jews and Gentiles, Eph. 2: 14. Prob. in allusion to the wall between the inner and outer courts of the temple; see in ἱερόν and Jos. B. J. 5. 5. 2. comp. Rev. 11: 1, 2. — Clem. Alex. 6. 13. Athen. VII. p. 281 ed. Casaub.

Μεσουράννημα, ατος, τό, (μέσος, οὐρανός,) *mid-heaven, the midst of the heavens*, Rev. 8: 13. 14: 6. 19: 17. — Eustath. ad Il. 8. 68. Comp. μεσουρανός Porph. de Abstin. IV. 8. Plut. ed. R. VII. p. 147, 467.

Μεσῶς, ὧ, f. ὥσω, (μέσος,) *to be in or at the middle, in the midst, mid-way*, intrans. John 7: 14 τῆς ἑορτῆς μεσούσης i. e. at the middle of the festival. — Sept. Ex. 12: 29. Thuc. 5. 57.

Μεσσίας, ου, ὁ, *Messiah*, Heb. מָשִׁיחַ i. e. *the anointed*, i. q. Χριστός which see. John 1: 42. 4: 25.

Μεστός, ἡ, ὅν, *full, filled, stuffed*, seq. gen. of that of or with which a person or thing is full, Buttm. § 132. 5. 2. John 19: 29 σκεῖος ἄετος μεστόν. 21: 11.

James 3: 8. Sept. for ἐν Ez. 37: 1. Nah. 1: 10. — Hdian. 5. 4. 4. Xen. An. 1. 4. 19. — Metaph. Matt. 23: 28 μεστοὶ ἐστὶ ὑπεκρίσεις. Rom. 1: 29. 15: 14. James 3: 17. 2 Pet. 2: 14. — Sept. Prov. 6: 34. Xen. Conv. 1. 13.

Μεστώ, ὦ, f. ὦσω, (μεστός,) *to fill*, Pass. *to be filled, to be full*, seq. gen. Acts 2: 13 γλῦκους μεμειστωμένοι ἐῖσι. Comp. Butt. § 132. 5. 2. — 3 Macc. 5: 10.

Μετά prep. (kindr. with μέσος,) governing the genitive and accusative, in the poets also the dative, with the primary signif. *mid, amid, Germ. mit*, i. e. *in the midst, with, among*, implying accompaniment, and thus differing from σύν which expresses conjunction, union. See Passow s. v. Matth. § 587. Winer § 51. p. 323. Tittm. de Synon. N. T. p. 176.

I. With the Genitive, implying companionship, fellowship. E. g.

1. *with*, i. e. *amid, among*, in the midst of, as where one is said to be, sit, stand, etc. *with* or *in the midst of* others, seq. gen. plur. of pers. or thing. Matt. 26: 58 ἐκώθητο μετὰ τῶν ὑπηρετῶν. Mark 1: 13. 14: 54, 63 ἐρχόμενον μετὰ τῶν νεφελῶν τοῦ οὐρανοῦ. Luke 24: 5. John 18: 5. Acts 20: 18. Rev. 21: 3. al. Comp. Passow μετὰ A. 1. Matth. l. c. — Hom. Od. 10. 320. Eurip. Hec. 209. Xen. H. G. 4. 8. 16.

2. *with*, i. e. *together with*, e. g.

a) pp. and seq. gen. of pers. (α) where one is said to be, go, remain, sit, stand, etc. *with* any one, in his company; so with a notation of place added, Matt. 5: 25 ἕως οὗτο εἰ ἐν τῇ ὁδῷ μετ' αὐτοῦ. Luke 11: 7. 22: 21. John 3: 26. 11: 31. Rev. 3: 21. al. Often without notation of place, e. g. μένειν, διαμένειν, περιπατεῖν, οἰκεῖν μετὰ τινος, *to abide, walk, dwell with* any one Luke 24: 29. 22: 28. John 6: 66. 1 Cor. 7: 13. trop. μένειν μετὰ τινος, *to continue on the side* of any one, of his party, 1 John 2: 19. So εἶναι μετὰ τινος, *to be with* any one, i. e. in his company, Matt. 9: 15 ἐφ' ὅσον μετ' αὐτῶν ἔστιν ὁ νυμφίος. Mark 5: 18. Luke 15: 31. John 7: 33. 2 Tim. 4: 11; also γενέσθαι μετὰ τινος id. Acts 7: 38. 9: 19. c. εἶναι impl. Mark 9: 8.

John 18: 26. trop. 2 John 2. Hence οἱ ὄντες v. γινόμενοι μετὰ τινος, *those with any one*, his companions, Matt. 12: 3, 4. Mark 16: 10. Luke 6: 8, 4. Tit. 3: 15. — Ceb. Tab. 14. Xen. Cyr. 8. 1. 25. — Trop. *to be of one's side or party*. Matt. 12: 30 ὁ μὴ ὢν μετ' ἐμοῦ, κατ' ἐμοῦ ἐστι. (Thuc. 3. 56. Xen. Cyr. 2. 4. 7.) *to be present with* any one sc. for aid, e. g. God John 3: 2 ἐν μὴ ἢ ὁ θεὸς μετ' αὐτοῦ. 8: 29. Acts 7: 9. 2 Cor. 13: 11. c. εἶναι impl. Matt. 1: 23. Rom. 15: 33. trop. ἡ χάρις κυρίου Luke 1: 66. Acts 11: 21. So of Jesus Matt. 28: 20. c. εἶναι impl. 2 Thess. 3: 16. of the Holy Spirit John 14: 16. Also c. εἶναι impl. *to be ever with* any one. i. e. *to be ever bestowed, given*, e. g. the divine favour, blessing, as in the closing benedictions of the epistles, Rom. 16: 20, 24. 1 Cor. 16: 23. 24. Heb. 13: 25. 2 John 3. Rev. 22: 21. — (β) Where one is said to *do* or *suffer* any thing *with* another, implying joint or mutual action, influence, suffering, etc. Matt. 2: 3 Ἠρώδης ἐπαράχθη καὶ πᾶσα Ἱερουσόλυμα μετ' αὐτοῦ. 5: 41. 12: 30 μὴ συνάγων μετ' ἐμοῦ. v. 41. 18: 23. Mark 3: 6, 7. Luke 5: 29, 30. John 11: 16. 19: 18. Acts 24: 1. Rom. 12: 15 bis. 1 Thess. 3: 13. Heb. 13: 23. Rev. 3: 20. al. saepies. (Hdian. 3. 4. 12. Xen. Cyr. 2. 1. 12.) So, as often in English, where *with* is equivalent to *and*, i. e. where καὶ might stand. Matt. 22: 16 ἀποστέλλουσιν αὐτῷ τοὺς μαθητὰς αὐτῶν μετὰ τῶν Ἡρωδιανῶν, i. q. *their own disciples and the Herodians*. 2: 11. 19: 10. 1 Cor. 16: 11. — (γ) Seq. gen. of a pers. pron. after verbs of *having* or *taking with oneself*. Matt. 15: 30 ἔχοντες μεθ' ἑαυτῶν χαλκούς κ. τ. λ. 25: 3. Mark 14: 33. 2 Tim. 4: 11. — Diod. Sic. 20. 4. — (δ) Where the accompaniment implies only nearness, contiguity, etc. Matt. 21: 2 καὶ πᾶλον μετ' αὐτῆς. Rev. 14: 1. Acts 2: 28 πληρώσεις με ἐν φρονήσει μετὰ τοῦ προσώπου σου, i. e. *in thy presence, near thy person*; quoted from Ps. 16: 11 where Sept. for ἑξῆς τῆς. — (ε) After the verb ἀκολουθεῖν *to follow*, Luke 9: 49 οὐκ ἀκολουθεῖ μεθ' ἡμῶν. Rev. 6: 8. 14: 13. This is a construction of the later Greek instead of the dat. see Phryn. et Lob. p. 353. comp. Matth. § 403. p. 738. — Dem. 608. 13. — (ς) After verbs

compounded with σύν, instead of the more usual dative, Matth. § 405. Acts 1: 26 συγκατεψηφίσθη μετὰ τῶν ἀποστόλων. 2 Cor. 8: 18. Gal. 2: 12. Matt. 17: 3. 20: 2.—Diod. Sic. 13. 62. Dem. 330. 2. Aristoph. Acharn. 277. See Lob. ad Phryn. p. 353, 354.

b) trop. seq. gen. of thing, e. g. (α) as designating the state or emotion of mind which accompanies the doing of any thing, *with* which one acts etc. Matt. 28: 8 ἐξελθοῦσαι ταχὺ μετὰ φόβου καὶ χαρᾶς μεγάλης. Mark 3: 5. Luke 14: 9. Acts 20: 19. 24: 3. Eph. 4: 2 bis. 2 Thess. 3: 12. 1 Tim. 2: 9. Heb. 10: 22. al. saep. Comp. Matth. l. c. — 1 Macc. 7: 28. Hdian. 2. 13. 4. Diod. Sic. 13. 108. Xen. Ven. 13. 15.—(β) as designating an external action, circumstance, or condition *with* which another action or event is accompanied, e. g. Matt. 14: 7 μεθ' ὅρκου ὁμολόγησεν αὐτῇ. 24: 31 ἀποσταλεῖ τοὺς ἀγγέλους αὐτοῦ μετὰ σάλπιγγος φωνῆς μεγάλης. 27: 66 together *with* a guard. Mark 6: 25. 10: 30 comp. Winer p. 323. Luke 9: 39. 17: 20. Acts 5: 26. 13: 17. 14: 23. 24: 18. 2 Cor. 8: 4. 1 Tim. 4: 14. Heb. 5: 7. 7: 21. al. saep. (Hdian. 3. 6. 7. Thuc. 1. 18 ult. 6. 28. Xen. Hi. 1. 33.) Also often where it is equivalent to καί, as in English; comp. above in a. β, ult. Eph. 6: 23 εὐχήνη . . . καὶ ἀγάπη μετὰ πίστεως κ. τ. λ. Col. 1: 11. 1 Tim. 1: 14. 2: 15. 3: 4. 2 Tim. 2: 10. Heb. 9: 19. al.—(γ) Seq. gen. of thing which one has or takes *along with* him, or *with* which he is furnished, comp. above in a. γ. Matt. 24: 30 μετὰ δυνάμεως καὶ δόξης. Mark 14: 43 ὄχλος πολὺς μετὰ μαχαιρῶν κ. τ. λ. John 18: 3. Acts 26: 12. comp. 9: 2 et 22: 5. — Luc. Philops. 8. Thuc. 6. 28. Lys. 101. 17 μετ' οἶνον ἐλθεῖν.—(δ) After the verb μίγνυμι *to mingle*, Matt. 27: 34 ὄξος μετὰ χολῆς μμιγμένον. Luke 13: 1 ὡν τὸ αἷμα Πιλάτος ἔμιξε μετὰ τῶν θουσιῶν αὐτῶν. — Plato Tim. p. 35. A, μίγνυς δὲ μετὰ τῆς οὐσίας καὶ ἐκ τῶν κριῶν ποιησάμενος ἐν. The more usual construction is c. dat. Matth. § 403. b. comp. Hdian. 5. 5. 16.

c) from the Heb. usage, μετὰ is sometimes put like εἰς, εἰς, etc. where the common Greek construction is different, espec. after verbs and nouns imply-

ing joint or mutual action, influence, suffering, etc. where in Engl. also we say *with*, e. g. (α) after words implying accord or discord, Luke 22: 12 ἐγένοντο δὲ φίλοι . . . μετ' ἀλλήλων. (c. dat. Xen. Mem. 2. 1. 33.) Rom. 12: 18 μετὰ πάντων ἀνθρώπων εὐφρανεύοντες. (Sept. 1 K. 22: 45. c. dat. Job 3: 23. Eccles. 6: 6.) Heb. 12: 14. 1 John 4: 17 ἀγάπη μεθ' ἡμῶν *our mutual love*. Comp. Buttm. § 133. 2.—John 3: 25 ζήτησις . . . μετὰ τῶν Ἰουδαίων. 1 Cor. 6: 6, 7. Rev. 2: 16 πολεμήσω μετ' αὐτῶν. 11: 7. 12: 17. 13: 7. Here the dat. is more common, Matth. § 404. c. — (β) After μοιχεύω, πορνεύω, etc. Rev. 2: 22 τοὺς μοιχεύοντας μετ' αὐτῆς. 17: 2. 18: 3, 9. also 14: 4. So Heb. 17: 1 seq. 17: 17 Jer. 23: 17. seq. 2 Sept. ἐν Ez. 16: 17. See Gesen. Lex. 17: 1 no. 1. The common construction is c. accus. see under these verbs.—(γ) After words signifying participation, fellowship. 2 Cor. 6: 15, 16 τίς μερὶς πιστῷ μετὰ ἀπίστου κ. τ. λ. John 13: 8 οὐκ ἔχεις μέρος μετ' ἐμοῦ. 1 John 1: 3, 6, 7. Commonly c. dat. as τί σοι καὶ ἐμοί Matt. 8: 29. Comp. Matth. § 389. i. α.—So λογισθῆναι μετὰ τινος, *to be reckoned, counted, with* any one, Mark 15: 28 et Luke 22: 37 καὶ μετὰ ἀνόμων ἐλογίσθη, quoted from Is. 53: 12 where Heb. 17: 17, Sept. ἐν. — comp. c. dat. Hdot. 8. 136. — (δ) After verbs implying *to speak or talk with* any one, Mark 6: 50 καὶ εὐθὺς ἐλάλησεν μετ' αὐτῶν. Rev. 4: 1. So John 6: 43. 16: 19. So 17: 1 seq. 17: 17 Sept. μετὰ Gen. 31: 29. Sept. πρὸς Deut. 5: 4. seq. 17: 17 Sept. πρὸς Gen. 28: 8. 42: 30. For the more usual dat. see in *Ἀλλέω, Διαλέγω*, etc.—(ε) ποιεῖν τι μετὰ τινος, *to do with* any one, i. e. *to or towards* him, corresponding to Heb. 17: 17. Luke 1: 72 ποιῆσαι ἔλεος μετὰ τῶν πατέρων. 16: 37. Acts 14: 27. 15: 4. So Heb. and Sept. Gen. 24: 12. Sept. ἐν Gen. 40: 14. Also μεγαλύνειν τι μετὰ τινος Luke 1: 58, for Heb. 17: 17; see in *Μεγαλύνω*. For the more usual dat. see in *Ποιέω*.

II. With the Accusative, μετὰ strictly implies motion *towards the middle, into the midst* of any thing, Hom. II. 2. 376; and then also motion *after* any person or thing, i. e. either so as to follow and

be with a person, or to fetch a person or thing, see Passow μετά C. no. 1. Wiener § 53. f. Hence also spoken of succession either in place or time, *after*. In N. T.

1. of succession in place, *after*, *behind*, Heb. 9: 3 μετά τὸ δεύτερον καταπίεσµα. — Hom. Od. 2. 406. Paus. 3. 1. 1. Thuc. 7. 58.

2. of succession in time, e. g. with a noun of time, Matt. 17: 1 μεθ' ἡμέρας ἔξ *after six days*. 25: 19 μετά δὲ χρόνον πολύν. Mark 8: 31. Acts 12: 4. 28: 11. Gal. 1: 18. So μετ' οὐ πολλὰς ἡμέρας Luke 15: 13, οὐ μετά πολλὰς ταύτας ἡμέρας Acts 1: 5, comp. in Οὐ, and Wiener § 23. p. 140. — Palaeph. 5. 3. Hdtan. 5. 6. 2. Ael. V. H. 9. 21. — With a noun of person, Acts 5: 37 μετά τοῦτον ἀνίστη· Ἰούδας. 19: 4. (Hdtan. 6. 2. 18. Xen. Cyr. 2. 2. 4.) With a noun marking an event or point of time. Matt. 1: 12 μετά δὲ τὴν μετοικεσίαν Βαβυλῶνος. Mark 13: 24. Luke 9: 28. John 13: 27. 2 Pet. 1: 15. — Hdtan. 4. 9. 3. — Also μετὰ ταῦτα v. τοῦτο *after these things, after this*, Mark 16: 12. Luke 5: 27. John 3: 22. al. (Diod. Sic. 1. 7. Xen. Cyr. 7. 2. 22.) Seq. adj. Luke 22: 58 μετὰ βραχύ, see in Βραχύς. Acts 27: 14 μετὰ οὐ πολὺ. (Jos. 1. 12. 2.) Seq. infin. c. art. Matt. 26: 32 μετὰ δὲ τὸ ἐγερθῆναι µε, i. e. *after that I am risen again*. Mark 1: 14. Luke 12: 5. Acts 1: 3. 1 Cor. 11: 25. Heb. 10: 26. — Hdtan. 2. 9. 6.

NOTE. In composition μετά implies: 1. fellowship, partnership, as μεταδίδωµι, μετέχω, μεταλαμβάνω, etc. 2. proximity, contiguity, as μεθόριον. 3. motion or direction *after*, as μεθοδεία, μεταπέμπομαι. 4. transition, transposition, change, *over*, Lat. *trans*, as μεταβαίνω, μετατίθηµι, μεθίστηµι. Comp. Butt. p. 414. Passow μετά F. no. 8. AL.

Μεταβαίνω, f. βήσομαι, (βαίνω q. v.) *to go or pass over* sc. from one place to another, *to remove*, e. g. ἐξ οἰκίας εἰς οἰκίαν Luke 10: 7. trop. John 5: 24. 1 John 3: 14. — Luc. Vitar. Auct. 5 ἐς ἄλλο [σῶµα] μεταβήσεται. trop. 2 Macc. 6: 9, 24. Plut. Thea. 5. — Hence genr. *to pass over or away, to depart*, seq. ἀπό Matt. 8: 34. seq. ἐν et πρὸς John 13: 1. seq. adv. Matt. 11: 1 μετέβη ἐκείθεν. 12:

9. 15: 29. 17: 20 bis. John 7: 3. Acts 18: 7. — Hom. Od. 12. 312. Pol. 21. 10. 12.

Μεταβάλλω, f. αἰῶ, (βάλλω,) *to throw or turn over*, e. g. with a plough Xen. Oec. 16. 13. *to turn about* Hom. Il. 8. 94. *to change* Diod. Sic. 1. 12. — In N. T. Mid. *to change oneself*, i. e. one's mind, Acts 28: 6. — Jos. Ant. 1. 3. 1. Dem. 205. 19. Xen. H. G. 2. 3. 31.

Μεταίγω, f. ξω, (ἄγω,) *to lead over*, from one place or country to another, *to transfer*, Diod. Sic. 20. 3 fin. In N. T. *to move or turn about*, from one place to another, James 3: 3, 4.

Μεταδίδωµι, f. δώσω, (δίδωµι,) *to share with any one*, i. e. *to impart, to communicate*, seq. dat. Luke 3: 11 ὁ ἔχων δύο χιτῶνας, μεταδώτω τῷ µὴ ἔχοντι. Eph. 4: 28. Absol. ὁ μεταδίδων, one who distributes alms, an officer of the primitive church, Rom. 12: 8. Seq. acc. et dat. Rom. 1: 11 ἵνα τι μεταδῷ χάρισμα ἡµῖν πνευματικόν. 1 Thes. 2: 8. — c. dat. Luc. Paras. 1. Xen. Cyr. 7. 1. 1. c. dat. et acc. Hdot. 9. 34. Xen. An. 4. 5. 5. See Matth. § 326. n.

Μεταθέσεις, εως, ἡ, (μετατίθηµι,) *metathesis, transposition*, a setting in another place. Hence

a) pp. *translation*, removal from one place to another, Heb. 11: 5. — Diod. Sic. 1. 23.

b) *mutation, change*, Heb. 7: 12 νόµον μεταθέσεις. 12: 27. — 2 Macc. 21: 24. Thuc. 5. 29.

Μεταίρω, f. αῤῃ, (αἶρω,) pp. *to lift away, to take away*, from one place to another, Dem. 395 ult. Sept. for מִן־לְךָ 2 K. 25: 11. In N. T. intrans. or c. ἐαντόν impl. *to take oneself away*, i. e. *to go away, to depart*, Matt. 13: 53 μετήγον ἐκείθεν. 19: 1. Comp. Butt. § 113. n. 2. § 130. n. 2. — Aquil. Gen. 12: 8 καὶ μετήγον ἐκείθεν for מִן־לְךָ רָחֵל, Sept. ἀπίση.

Μετακαλέω, ὦ, f. ἐσω, (καλέω,) *to call off or away*, i. e. from one place to another, *to recall*, Sept. for מִן־לְךָ Hos. 11: 1, 3. Pol. 14. 1. 3. Thuc. 8. 11. — In N. T. *to call away to oneself, to call for*, to invite, c. acc. Acts 7: 14 µε-

μετακίνησθε τὸν πατέρα αὐτοῦ Ἰακώβ. 10: 32. 20: 17. 24: 25.—Achill. Tat. IV. p. 243. comp. Diod. Sic. 16. 10.

Μετακινέω, ὦ, f. ἦσω, (κινέω,) to move from one place to another, to move away, to remove, trop. Col. 1: 23 μὴ μετακινούμενοι ἀπὸ τῆς ἐλπίδος not moved away from the hope etc. i. e. not fallen away, not wavering. — pp. Hdot. 1. 51. Xen. Eq. 7. 6.

Μεταλαμβάνω, f. λήψομαι, (λαμβάνω,) to take a part, share, of any thing, pp. with others, i. e. to partake of, to share, seq. gen. 2 Tim. 2: 6 τῶν καρπῶν μεταλαμβάνειν. Heb. 6: 7. 12: 10. So τροφῆς μεταλαμβάνειν to partake of food, i. e. genr. to take food, Acts 2: 46. 27: 33.—Ael. V. H. 9. 5. Xen. H. G. 3. 5. 2. — Hence genr. to take, to have, seq. acc. Acts 24: 25 καιρὸν δὲ μεταλαβὼν. Comp. Matth. § 325. n. 2.—Pol. 2. 16. 15.

Μετάληψις, εως, ἡ, (μεταλαμβάνω,) a partaking of any thing. 1 Tim. 4: 3 εἰς μετάληψιν i. e. to be partaken of, enjoyed. — Pol. 31. 21. 3 μετάληψις τῆς ἀρχῆς.

Μεταλλάσσω v. τιω, f. ξω, (ἀλλάσσω,) to exchange one thing for another, seq. ac c. et ἐν, Rom. 1: 25. εἰς v. 26.—Sept. 2: 20. Test. XII. Patr. p. 666. seq. εἰς Diod. Sic. 4. 51.

Μεταμέλομαι, f. ἥσομαι, (μελόμαι to let be for care or concern to oneself, to care for,) aor. 1 pass. μετεμελήθη with mid. signif. Buttm. § 136. 2, pp. to change one's care etc. Hence, to change one's mind or purpose, after having done any thing, e. g.

a) simpl. Matt. 21: 29 ὅστερον δὲ μεταμελήσεις. v. 32. Heb. 7: 21 quoted from Ps. 110: 4 where Sept. for עָנַן.

b) with the idea of regret, sorrow, to repent, to feel sorrow, remorse. Matt. 27: 3 of Judas. 2 Cor. 7: 8 bis.—1 Macc. 11: 10. Diod. Sic. 15. 9. Xen. Cyr. 4. 6. 5.

Μεταμορφόω, ὦ, f. ὥσω, (μορφόω,) to transform, to transfigure, e. g. ἐαυτὸν Ael. V. H. 1. 1. Athen. VIII p. 334. C. In N. T. Mid. to change one's form, to be transfigured, Matt. 17: 2. Mark 9: 2. — Trop. to be transformed in mind and

heart, Rom. 12: 2 μεταμορφεύσθαι τῇ ἀνακαινώσει τοῦ νοός. 2 Cor. 3: 18.—Ael. V. H. 14. 8.

Μετανοέω, ὦ, f. ἥσω, (νοέω,) pp. to perceive afterwards, to have an after-view, and hence to change one's views, mind, purpose; Sept. for עָנַן Zech. 8: 14. Jos. Ant. 2. 14. 5. Diod. Sic. 15. 47. Xen. Cyr. 1. 1. 3.—In N. T. to change one's mind, to repent, implying the feeling of regret, sorrow, intrans.

a) genr. Luke 17: 3 καὶ εἰς μετανοήσῃς ἄφες αὐτῷ. v. 4. seq. ἐπὶ c. dat. 2 Cor. 12: 21.—Jos. Ant. 2. 15. 3. Epict. Ench. 34. Diod. Sic. 13. 53.

b) in a religious sense, implying pious sorrow for unbelief and sin, and the turning from them unto God and the Gospel of Christ, absol. Matt. 3: 2 μετανοεῖτε, ἡγγικε γὰρ ἡ βασιλεία τῶν οὐρανῶν. 4: 17. 11: 20. Mark 1: 15. 6: 12. Luke 13: 3, 5. 15: 7, 10. 16: 30. Acts 2: 38. 3: 19. 17: 30. 26: 20 μετανοεῖν καὶ ἐπιστρέφειν ἐπὶ τὸν θεόν repent and turn to God, i. e. from idolatry. Rev. 2: 5 bis, 16, 21. 3: 3, 19. 16: 9. Praegn. seq. ἀπό, Acts 8: 22 μετανόησον ἀπὸ τῆς κακίας repent [and turn] from this evil. Seq. ἐκ, Rev. 2: 21 ἐκ τῆς πορνείας. v. 22. 9: 20, 21. 16: 11. Sept. c. ἀπὸ for עַל Jer. 8: 6. — Jos. Ant. 7. 7. 3 seq. περὶ —As attended with acts of external sorrow, penance, Matt. 11: 21 ἂν ἐν σάκκῳ καὶ σποδῇ μετανόησαν. 12: 41. Luke 10: 13. 11: 32. Comp. Jonah 3: 5—10. For εἰς in Matt. 12: 41 et Luke 11: 32, see in Εἰς e. a.—Test. XII Patr. p. 520, 607; called also μετάνοια τῆς σαρκός p. 611.

Μετάνοια, ας, ἡ, (μετανοέω,) change of mind or purpose, repentance.

a) genr. Heb. 12: 17 μετανοίας γὰρ τόπον οὐχ εὔρε, he found no place for a change of mind, i. e. in his father Isaac, comp. Gen. 27: 34, 37 sq.—Jos. Ant. 4. 6. 1. Pol. 4. 66. 7.

b) in a religious sense, repentance, penitence, implying pious sorrow for unbelief and sin, and a turning from them unto God and the Gospel of Christ. Matt. 3: 8 καρπὸν ἄξιον τῆς μετανοίας. v. 11. 9: 13. Mark 1: 4. 2: 17. Luke 3: 8, 5: 32 καλέσαι . . . ἁμαρτωλοὺς εἰς μετάνοιαν. 15: 7. 24: 47. Acts 5: 31 δοῦναι

μετανοῦσαν τῇ Ἰερουσὴλ καὶ ἄφωσιν ἀμαρταν. 11: 18 τὴν μετανοῦσαν εἰς ζωὴν. 13: 24. 19: 4. 20: 21 τὴν εἰς θεὸν μετανοῦσαν. 26: 20. Rom. 2: 4. 2 Cor. 7: 9, 10. 2 Tim. 2: 25. Heb. 6: 1, 6. 2 Pet. 3: 9.—Wisd. 12: 19. Jos. Ant. 4. 6. 10 fin.

Μεταξύ, adv. (μετά, μέσος,) also c. genit. Buttm. § 146. 2, in the midst, i. e. betwixt, between, of place Wisd. 18: 23. Hom. Il. 1. 156. See Buttm. p. 439. In N. T.

a) absol. only of time, mean time, mean while, e. g. ἐν τῷ μεταξύ sc. χρόνῳ, in the mean time John 4: 31, comp. Buttm. § 125. 6. — Xen. Conv. 1. 14. fully Hdian. 3. 8. 20.—Also ὁ μεταξύ, intervening, intermediate; put for next following, next, as Acts 13: 42 τὸ μεταξύ σάββατον, the next Sabbath. Buttm. l. c. — Jos. B. J. 5. 4. 2 Δαβίδου τε καὶ Σολομώντος, ἐπὶ δὲ τῶν μεταξύ τούτων βασιλέων. Plut. ed. R. VI. p. 891. 17. p. 892. 3.

b) seq. gen. of place or pers. Matt. 23: 35 μεταξύ τοῦ ναοῦ καὶ τοῦ θυσιαστηρίου. Luke 11: 51. 16: 26. Acts 12: 6.—Jos. Ant. 7. 10. 4. Ael. V. H. 3. 1. Xen. Cyr. 7. 1. 10. — Trop. of pers. Matt. 18: 15 μεταξύ σοῦ καὶ αὐτοῦ μόνου, Engl. between thee and him alone. Acts 15: 9. Rom. 2: 15 μεταξύ ἀλλήλων, between one another, i. e. in turn, alternately. — Plut. de Discr. amic. et adul. 1 init.

Μεταπέμνω, f. πω, (πέμνω,) to send after, to send for, Thuc. 4. 30. ib. 7. 15. In N. T. Mid. μεταπέμπομαι, f. πομαι, to send for to oneself, to invite to come, Acts 10: 5, 22, 29 bis. 11: 13. 24: 24, 26. 25: 3. Pass. Acts 10: 29. Sept. for ἡγήγη Num. 23: 7. — 2 Macc. 15: 31. Hdian. 3. 5. 7. Xen. Mein. 3. 9. 11.

Μεταστρέφω, f. ψω, (στρέφω,) to turn about, sc. from one direction to another, Plut. Otho 4. Xen. Cyr. 8. 3. 28. In N. T. to turn into something else, to change, trans. et seq. εἰς, James 4: 9. Acts 2: 20 ὁ ἥλιος μεταστραφήσεται εἰς ἀντίον, quoted from Joel 3: 4 [2: 31], where Sept. for ἡγήγη Niph. — 1 Macc. 9: 41. — In a bad sense, to change for the worse, to pervert, Gal. 1: 7 μεταστρέ-

ψαι τὸ εὐαγγέλιον. — Eccles. 11: 24. Test. XII Patr. p. 688.

Μετασχηματίζω, f. λω, (σχηματίζω, σχῆμα q. v.) to transform, to change the form or appearance of any thing, trans. Phil. 3: 21 ὃς μετασχηματίσει τὸ σῶμα τῆς ταπεινώσεως. Mid. seq. εἰς, to transform oneself into another shape, character, etc. 2 Cor. 11: 13 μετασχηματιζόμενοι εἰς ἀποστόλους. v. 14. seq. εἰς v. 15.—Jos. Ant. 7. 10. 5 pen. Diod. Sic. 3. 12 pen. Mid. Test. XII Patr. p. 530. — Trop. to transfer figuratively, to apply metaphorically, seq. εἰς τινα 1 Cor. 4: 6.

Μετατίθημι, f. θήσω, (τίθημι,) to transpose, to put in another place, and hence to transport, to transfer, to translate, trans. Acts 7: 16 καὶ μετετίθησαν [αὐτὸν] εἰς Συχίμ. Heb. 11: 5 bis, Ἐνῶχ μετετίθη sc. εἰς τὸν οὐρανόν κ. τ. λ. Comp. 2 K. 2: 11. (Sept. Gen. 5: 24.) Heb. 7: 12 μετανετιμένους τῆς ἱερωσύνης, the priesthood being transferred sc. to Christ or to the tribe of Judah, comp. v. 11, 14. (Others, being changed, as Xen. Mem. 4. 4. 14.) Sept. for ἡγήγη Jer. 52: 25, 26, 29. — Eccles. 44: 16. Jos. Ant. 12. 9. 7 τὴν τιμὴν. Diod. Sic. 17. 29. — Mid. to transfer oneself, to go over from one side or party to another, seq. ἀπὸ et εἰς to fall away from one to another, Gal. 1: 6.—2 Macc. 7: 24. Athen. VII. p. 281. E. Pol. 3. 111. 8. — Metaph. to transfer to another use or purpose, to pervert, to abuse, Jude 4 τὴν χάριν τοῦ θεοῦ μετατιθέναι εἰς ἀσέλγεια, perverting the grace of God unto licentiousness.

Μετέπειτα, adv. (ἔπειτα,) lit. after then, i. e. thereafter, afterwards, Heb. 12: 17. — Judith 9: 7. Jos. Ant. 6. 4. 6. Hdot. 1. 25. ib. 7. 7.

Μετέχω, f. μεθίξω, aor. 2 μετίσχω, (ἔχω,) pp. to have with another, i. e. to partake of, to share in, to be a partaker etc. seq. gen. Buttm. § 132. 4. 2. 1 Cor. 9: 10, 12 εἰ ἄλλοι τῆς ὑμῶν ἰουσίας μετίχουσιν. 10: 21, 30 impl. Heb. 2: 14. 7: 13 φυλῆς τίνας μετίσχωμεν he had part in another tribe, belonged to another tribe. Seq. & 1 Cor. 10: 17, comp. in Ex 3. h. So to partake of food, i. e. to

take as food, e. g. γάλακτος Heb. 5: 13. —2 Macc. 5: 10. Diod. Sic. 1. 5. Xen. Mem. 2. 2. 3.

Μεταωρίζω, f. *λω*, (μετέωρος high, floating in the air, from *μετά* and *είρω* or *αίρω*, Th. *αίρω*), to lift up on high, to raise in the air, Ael. H. An. 11. 33 *ἐαυτὸν τοῖς πτεροῖς μετεωρίσας*. Trop. of the mind, to animate, to incite, Diod. Sic. 3. 72. ib. 13. 53. to elate, as with pride, 2 Macc. 5: 17. Diod. Sic. 4. 70. Also to render hesitating, fluctuating, to make of doubtful fidelity, as if floating in the air, Pol. 5. 70. 10. Diod. Sic. 17. 5 *μεταωρίζομαι πρὸς ἀπόστασιν*. — Hence in N. T. Pass. or Midl. *μετεωρίζομαι*, to be in suspense, to be of doubtful mind, anxious, fluctuating between hope and fear, Luke 12: 29. — Comp. *μετέωρος ταῖς διανοαῖς* Pol. 3. 107. 6. ib. 5. 18. 5.

Μετοιχειύα, ας, ῆ, (μετοιχείω i. q. μετοικίζω,) change of abode, migration, and hence for the Babylonish exile, Matt. 1: 11, 12, 17 bis. Sept. for *מִבְּבֶלְיָא* 2 K. 24: 16. 1 Chr. 5: 22. — Anthol. Gr. I. p. 175. Comp. Munthe Obs. p. 1. H. Planck in Bibl. Repos. I. p. 670.

Μετοικίζω, f. *λω*, Att. fut. *ιδῶ*, Buttm. § 95. 9, (οἰκίζω, οἶκος,) to cause to change one's abode, to cause to remove or migrate, trans. Acts 7: 4 *μετώκησεν αὐτὸν εἰς τὴν γῆν ταύτην*. v. 43 *μετοικίω ἐπέκεινα Βαβ.* Sept. for *מִבְּבֶלְיָא* 1 Chr. 5: 6. Am. 5: 27. — Diod. Sic. 11. 88 pen. Ael. V. H. 1. 11. Thuc. 1. 12.

Μετοχή, ῆς, ῆ, (μετέχω,) partnership, fellowship, 2 Cor. 6: 14, parall. with *κοινωνία*. — Psalt. Salom. 14: 4. Hesych. *μετοχή· κοινωνία, σχέσις*.

Μέτοχος, ου, ὁ, ῆ, adj. (μετέχω,) partaking, subst. a partaker, Heb. 3: 1 *κλήσεως ἐπουρανίου μέτοχος*. v. 14. 6: 4. 12: 8. — Anthol. Gr. IV. p. 263. Hdot. 3. 52. — In the sense of partner, companion, fellow, Luke 5: 7. Heb. 1: 9 quoted from Ps. 45: 8, where Sept. for *מִבְּרֵךְ*. — Dem. 1411. 4.

Μετρέω, ὦ, f. ῆσω, (μέτρον,) to measure, trans. e. g. of capacity, with an adjunct of manner, in the proverbial phrase *ὅ v. ἐν ᾧ μέτρον μετρεῖτε, μετρηθήσεται*, Matt. 7: 2 bis. Mark 4: 24 bis.

Luke 6: 38 bis. Sept. for *מִבְּרֵךְ* Ex. 16: 18. — Dem. 918. 11. Plut. Marcell. 25 pen. — Of length etc. as measured by the rule, *κάλαμος*. Rev. 11: 1 *μέτρησον τὸν ναὸν τοῦ θεοῦ*. v. 2. 21: 15, 16, 17. Sept. and *מִבְּרֵךְ* Num. 35: 5. — Xen. H. G. 3. 2. 10. Mem. 4. 7. 2. — Trop. for to estimate, to judge of, 2 Cor. 10: 12 *ἐν ἑαυτοῖς ἑαυτοὺς μετροῦντες*. — Hdtian. 1. 6. 2. Dem. 324. 24. Comp. *metior* Hor. Ep. 1. 7 fin.

Μετρητής, οὔ, ὁ, (μετρέω,) pp. measurer, then *metretes* John 2: 6, i. e. the Attic amphora, a measure for liquids containing 12 *χόες* or 144 *κοτύλαι*, and equal to $\frac{3}{4}$ of an Attic *medimnus* or Hebrew *bath*. Hence the *μετρητής* was equivalent to about 33½ English quarts, or to 8½ gallons. See particularly under art. *Κόρος*, and Boeckh Staatsh. der Ath. I. p. 107. The Roman amphora was smaller, being only equal to $\frac{2}{3}$ of the *μετρητής*. Comp. Adam's Rom. Ant. p. 504. — Sept. for *מִבְּרֵךְ* 2 Chr. 4: 5. Pol. 2. 15. 1. Dem. 1045. 6.

Μετριοπαθέω, ὦ, f. ῆσω, (μετριοπαθής of moderated passions, from *μέτριος*, πάθος,) to be moderate in one's passions, to have one's passions moderated; hence to be gentle, indulgent, compassionate, seq. dat. towards any one, Heb. 5: 2 *μετριοπαθεῖν δυνάμενος τοῖς ἀγνοοῦσι κ. τ. λ.* — Philo de Joseph. II. p. 45. 37. Jos. Ant. 12: 3. 2. comp. *μετριάζω* ib. 5. 7. 7.

Μετρίως, adv. (μέτριος, μέτρον,) measuredly, moderately, pp. with moderation, Pol. 3. 85. 9. Xen. An. 2. 3. 20. In N. T. *little*, and *οὐ μετρίως* not a little, i. e. much, greatly, Acts 20: 12. — Hdtian. 1. 3. 12. Xen. Mem. 4. 1. 1.

Μέτρον, ου, τό, measure, a) pp. as of capacity, in the proverbial expression Matt. 7: 2. Mark 4: 24. Luke 6: 38 bis. Trop. measure of sins Matt. 23: 32. Sept. for *מִבְּרֵךְ* 2 Chr. 2: 10. *מִבְּרֵךְ* Lev. 19: 36. Deut. 25: 14. (Hdot. 4. 198. Xen. An. 3. 2. 21.) Of length or surface, a measure, i. e. a measuring-rod, *κάλαμος*, Rev. 21: 15 in later edit. 21: 17 *μέτρον ἀνθρώπου, man's measure*, i. e. common, ordinary. Sept. for *מִבְּרֵךְ* Ex. 26: 2, 8. Ex. 42: 16 sq. *מִבְּרֵךְ* 2 K. 21: 13. (Xen.

Mem. 4. 7. 2.) Genr. and adv. *ἐν μέτρῳ* by measure, i. q. *μετρίως*, i. e. moderately, sparingly, John 3: 34. See in *Ἐκ* no. 3. e.

b) meton. measure, for portion as measured off or allotted, allotment, proportion. Rom. 12: 3 ὡς ὁ θεὸς ἐμέριος μέτρον πίστεως. Eph. 4: 7, 13, 16. 2 Cor. 10: 13 *bis*, see in *Κανών*. — Luc. Imag. 7. Anth. Gr. I. p. 81 ult.

Μέτωπον, ου, τό, (μετά, ὤψ,) the forehead, Rev. 7: 3. 9: 4. 13: 16. 14: 1, 9. 17: 5. 20: 4. 22: 4. Sept. for *ΠΣΞ* Ex. 28: 33. 1 Sam. 17: 49. — Hdian. 1. 15. 7. Xen. Cyr. 1. 4. 8.

Μέχρι, also *Μέχρις* sometimes before a vowel, Buttm. § 26. 4. Winer § 5. 1. b. Lob. ad Phr. p. 14; a particle serving to mark a *terminus ad quem*, both of place and time. It differs therefore from *ἄχρι*, in that *ἄχρι* fixes the attention upon the whole duration up to the limit, leaving the further continuance undetermined; while *μέχρι* refers solely to the limit, implying that the action there terminates. See Tittm. de Synon. N. T. p. 33 sq. Passow s. v.

I. As Prep. with the genitive, unto, until, usque ad.

a) Of place, unto, as far as to. Rom. 15: 19 *μέχρι τοῦ Ἀλνυκίου*. Sept. for *עד-נח* Job 38: 11. — Palaeph. 21. 1. Hdian. 1. 12. 15. Xen. An. 2. 2. 6.

b) Of time, until, (α) c. gen. of a subst. Matt. 13: 30 *μέχρι τοῦ θερισμοῦ*. Acts 10: 30. 20: 7. Rom. 5: 14 *μέχρι Μωσέως*, i. e. death reigned from Adam until Moses without there being any written law, but not so afterwards, comp. Tittm. l. c. 1 Tim. 6: 14. Heb. 3: 6, 14. 9: 10. Sept. for *עד עד* Ps. 105: 19. — Hdian. 1. 1. 5. Xen. Venat. 4. 11.—(β) *μέχρις* οὐ sc. χρόνου, until what time, i. e. until, as a conjunct. with the subjunctive, where the thing is uncertain. Mark 13: 30 *μέχρις οὗ πάντα ταῦτα γένηται*. See Buttm. § 146. 3. comp. in *Ἐως* I. a. Matth. § 480. b.—Hdot. 4. 119. c. impf. indic. Xen. An. 5. 4. 16. —(δ) *μέχρι τῆς σήμερον*, until this day, Matt. 11: 23. 28: 15. Here *ἄχρι* might properly have been used; but the writer employs *μέχρι* prob. as not looking at all beyond the present time; the present

moment being all he has to do with; comp. Tittm. l. c. p. 35.—So *μέχρι τοῦ νῦν* Palaeph. 17. 2. *μέχρι τῶνδε τῶν καιρῶν* Diod. Sic. 4. 19.

c) Trop. of degree or extent. 2 Tim. 2: 9 *κακοπαθεῖς μέχρι δεσμῶν*. Heb. 12: 4 *μέχρις αἵματος*. Phil. 2: 8 *μέχρι θανάτου*. v. 30. — 2 Macc. 13: 14. Hdian. 1. 15. 16. Xen. Mem. 4. 7. 3.

II. As Conjunct. until, before a verb in the subjunct. where the thing is either pres. or fut. and therefore uncertain, Buttm. § 146. 3, comp. in *Ἐως* I. a. Eph. 4: 13 *μέχρι καταστήσωμεν . . . εἰς ἄνδρα τέλειον* κ. τ. λ.—Xen. H. G. 1. 3. 11 *περιμένεν . . . μέχρις ἔλθῃ*. c. impf. indic. Thuc. 3. 10.

Μή, a negative particle, not, implying every where a *dependent* and *conditional* negative, i. e. depending on the idea, conception, thoughts of some subject, and therefore *subjective*; while *οὐ* expresses the direct and full negation independently and absolutely and is therefore *objective*. That is, *μή* implies that one conceives or supposes a thing not to exist, while *οὐ* expresses that it actually does not exist; and hence *μή* refers to the predicate, *οὐ* to the copula. The same distinction holds good in all the compounds of *μή* and *οὐ*. See Buttm. § 148. Passow in *μή*. Winer § 59. Herm. ad Vig. p. 796 sq. 804 sq. Matth. § 608. 5.

I. As a negative particle, not, where the following special uses all flow from the general principles above stated. E. g. *μή*, and not *οὐ*, is used:

a) in all negative conditions and suppositions, in N. T. after *εἰάν* and *εἰ*, Buttm. § 148. 2. b. E. g. *εἰάν μή*, Matt. 5: 20 *εἰάν μή περισσεύσῃ ἡ δικαιοσύνη ὑμῶν* κ. τ. λ. Mark 3: 27. Luke 13: 3, 5. Tit. 1: 6. al. see in *Ἐάν* no. II. β. So *εἰ μή*, Matt. 24: 22 *εἰ μή ἐκλοβώθησαν αἱ ἡμέραι*. Mark 2: 7. John 3: 13. Acts 21: 25. al. see in *Εἰ* no. III. a. With *εἰάν* or *εἰ* implied, Mark 12: 19. Luke 10: 10. John 12: 47. 1 Cor. 13: 1, 2, 3. James 2: 14.—Sometimes *εἰ* is followed by *οὐ*, but *οὐ* then refers not to the condition, but to the verb alone, which it renders negative, as Matt. 26: 24 *καλὸν ἦν αὐτῷ, εἰ οὐκ ἐγεννήθη*, i. e. the not being born would have been bet-

ter for him; here μή would have implied doubt whether he had been born etc. Mark 11: 26. Luke 14: 26. 18: 4 *εἰ καὶ θρόνόν οὐ φοβοῦμαι*, i. e. *to not fear* i. q. *to contemn*. John 10: 37 *εἰ οὐ ποίῳ τὰ ἔργα τοῦ πατρὸς μου*, i. e. *to not do* i. q. *to leave undone*. 11: 8. James 2: 11. See Buttm. § 148. 2. b, and marg. Winer § 59. 5. Herm. ad Vig. p. 833, 889. Comp. in *Ὁὐ* e.

b) after particles implying purpose, also result anticipated or supposed, i. e. in N. T. after *ἵνα*, *ὅπως*, *ὥστε*, Buttm. § 148. 2. c. Matth. § 608. 5. a. Winer § 60. 2. E. g. *ἵνα μή*, Matt. 26: 5 *ἵνα μή θόρυβος γίνῃται*. Luke 8: 10. John 3: 16. Acts 5: 26. Heb. 13: 17. al. So Matt. 5: 29, 30. Mark 4: 12. John 11: 50. al. see in "Iva no. 1, 2. So *ὅπως μή*, Matt. 6: 18. Luke 16: 26. Acts 20: 16. 1 Cor. 1: 29. — So before an infin. expressing purpose etc. either inf. simply, or with *ὥστε*, *εἰς*, *πρός*, *διά*, etc. see below in d.

c) after relative pronouns, as *ὅς*, *ὅστις*, *ὅσος*, wherever they refer not to definite antecedents, but to such as are indefinite and general, or implied, Buttm. § 148. 2. c. Matth. § 608. 5. c. Winer § 59. 4. E. g. Matt. 10: 14 *ὅς ἐάν μή δέξῃται ὑμᾶς*. 11: 6. Luke 8: 18. 1 Pet. 2: 9. Mark 6: 11 *ὅσοι ἂν μή δεῖξωται ὑμᾶς*. Luke 9: 5. Acts 3: 23 *ἥτις ἂν μή ἀκούσῃ*. Rev. 13: 15. — But *οὐ* is put after *ὅς*, *ὅστις*, where these refer to a definite antecedent, as Luke 14: 33; or where any thing is said actually not to be or to be done, as Matt. 10: 38. 13: 12. Mark 9: 40. Luke 14: 27.

d) with the *infinitive* as being dependent upon another finite verb or word expressed or implied; here the infin. may usually either itself be resolved into a supposition, or the verb on which it depends expresses supposition, condition, thought, purpose, etc. Buttm. § 148. 2. g. Passow *μή* I. 3. Winer § 59. 2. Herm. ad Vig. p. 806 ult. Thus (α) Inf. simpl. Matt. 22: 23 *οἱ λέγοντες μή εἰκαὶ ἀνάστασιν*, i. e. *as they suppose and believe*. Luke 2: 26. 20: 7. 21: 14. Acts 15: 19, 38. 23: 8. 25: 24, 27 *ἄλογόν μοι δοκεῖ . . . μή καὶ τὰς κατ' αὐτοῦ αἰτίας σημεῖναι*. Rom. 13: 3 *Θεοὶ δὲ μή φοβησάμενοι τὴν ἐξουσίαν*. 1 Cor. 7: 1. 1 Tim.

1: 20. 2 Pet. 2: 21. After *δεῖ*, *ἔφαιεν*, etc. Buttm. l. c. Matt. 23: 23 *ταῦτα ἔδωκε ποιῆσαι, κακὰ δὲ μή ἀφύμναι*. Luke 18: 1. Acts 27: 21. Rom. 15: 1. 1 Tim. 3: 3 *δεῖ οὖν ἐπίσκοπον . . . μή πάροικον, μή κλήρικον, sc. εἶναι*. v. 8. Tit. 1: 7. 2: 3, 9, 10. After *ὁμνῶμε*, implying future purpose, Heb. 3: 18 *τίς δὲ ὤμοσε μή εἰσελεύσασθαι κ. τ. λ.* see Herm. ad Vig. p. 807. After verbs of commanding, entreating, e. g. c. inf. pres. as continued, Acts 1: 4 *παρήγγαλεν αὐτοῖς ἀπὸ Ἱερουσ. μή χαρίζεσθαι*. 21: 4. Rom. 2: 21, 22. Eph. 3: 13 *διὸ αἰτοῦμαι μή ἐκκακῆν*. 2 Tim. 2: 14. (comp. Luc. D. Mort. 1. 4.) c. inf. aor. as transient, Matt. 2: 12. 5: 34. Luke 22: 40. Heb. 12: 19. By pleonasm after verbs implying a negative. e. g. of *denying*, Luke 20: 27 *οἱ ἀντιλέγοντες ἀνάστασιν μή εἶναι*. 22: 34. See Matth. § 534. n. 4. Winer § 67. p. 487. Vice versa after *οὐ δύναμαι*, where the negatives have each its proper power, and constitute an emphatic affirmative; Acts 4: 20 *οὐ δύναμεθα ἂ εἰδοῦμεν . . . μή λαλεῖν*, i. e. *we cannot but speak*. Buttm. § 148. n. 7. b. — After *ὥστε*, in N. T. marking a result anticipated or supposed on the part of the speaker or writer, Matt. 8: 28 *ὥστε μή ἰσχύειν τινὰ καπελεῖν*. Mark 3: 20. 1 Cor. 1: 7. 2 Cor. 3: 7. 1 Thess. 1: 8. — Xen. Conv. 4. 54. — (β) Infin. c. τοῦ e. g. as dependent on a subst. Rom. 11: 8 *ὀφθαλμοὶ τοῦ μή βλέπειν κ. τ. λ.* et 1 Cor. 9: 6 *οὐκ ἔχομεν ἐξουσίαν τοῦ μή ἐργάζεσθαι*; i. e. *implying possibility*, but not the will. After verbs of hindering or being hindered, Luke 4: 42. 24: 16. Acts 10: 47 *ὑπερ καλῦσαι . . . τοῦ μή βαπτισθῆναι τούτους*. 14: 18. 20: 27. Rom. 11: 10. 1 Pet. 3: 10. So by impl. Luke 17: 1. Heb. 11: 5. James 5: 17. As marking purpose or result, where *ὥστε* might stand instead of τοῦ, comp. in δ. Rom. 7: 3 *ἐλευθέρω ἐστιν ἀπὸ τοῦ νόμου, τοῦ μή εἶναι αὐτὴν μοιχαλίδω*. Comp. Winer § 45. 4. p. 270. b. Buttm. § 140. n. 1. — (γ) Infin. c. τῇ, 2 Cor. 2: 12 *τῇ μή εἶρῃ με τίτον*, i. e. *marking a cause as existing in the mind of any one*. — (δ) Infin. c. τό, where the infin. is then equivalent to a subst. Rom. 14: 21 *καλὸν τὸ μή φαγεῖν κρέα, i. q. ὅς τις φάγετο κρέα, i. q. ὅς τις φάγετο κρέα*, Buttm. § 148.

2. g. 1 Cor. 4: 6. 10: 2. *preced. by τοῦτο*, Rom. 14: 13. 2 Cor. 2: 1. 1 Thess. 4: 6 coll. v. 3. So with the prepositions εἰς and πρὸς as marking purpose, supposed result, etc. e. g. εἰς τὸ μή Acts 7: 19. 1 Cor. 9: 18. 10: 6. Heb. 11: 3. 1 Pet. 3: 7. πρὸς τὸ μή 2 Cor. 3: 13. 1 Thess. 2: 9. 2 Thess. 3: 8. With διὰ as marking the probable or supposed cause of any thing, Matt. 13: 5 διὰ τὸ μή ἔχων βέβαιος γῆς. v. 6. Mark 4: 5. James 4: 2. —Cebet. Tab. 24.

e) with *participles*, when they stand elliptically for any of the above constructions, or refer to an indefinite subject, or in general where they imply supposition, condition, purpose, any thing subjective, etc. Buttm. § 148. 2. f. § 144. 2. Winer § 59. 3. E. g. (α) When the participle may be resolved into the construction with εἰ, εἴν, etc. comp. above in a. Buttm. l. c. Luke 11: 36 εἰ οὖν τὸ σῶμά σου ὅλον φωτισθόν, μὴ ἔχον τὸ μέρος κ. τ. λ. Rom. 5: 13. Gal. 6: 9 *καὶ γὰρ ἰδὼν διεπίσμεν, μὴ ἐκλυόμενοι*. Col. 1: 23. 1 Pet. 3: 6.—(β) Where the part. either with or without the article, is equivalent to a relative referring to a general or indefinite antecedent, comp. above in b. Buttm. l. c. E. g. ὁ μὴ c. part. Matt. 12: 30 ὁ μὴ ὦν μετ' ἐμοῦ, i. e. whosoever, i. q. if any one, where οὐ would only have referred to some particular and definite individual. Luke 11: 23. John 3: 18 ὁ μὴ πιστεύων, comp. Winer § 59. 1. Herm. ad Vig. p. 805. John 10: 1. 12: 48. 1 Thess. 4: 13. al. Matt. 25: 29 ἀπὸ τοῦ μὴ ἔχοντος. Luke 3: 11. 19: 26, 27. Rom. 4: 20. James 4: 17. 1 Cor. 7: 37. πᾶς μὴ c. part. 1 Thess. 2: 12 πάντες οἱ μὴ πιστευσαντες. 1 John 3: 10. Matt. 3: 10. 13: 19 παντὸς ἀκούοντος . . . καὶ μὴ συνιέντος. John 15: 2. So genr. Matt. 9: 36 ὥσπερ πρόβατα μὴ ἔχοντα ποιμένα. 10: 28. Luke 12: 47. Acts 20: 22 ἰδοὺ ἐγὼ . . . μὴ εἰδώς, where the subject or antecedent is indeed specific, but the part. expresses a subjective doubt, uncertainty. Rom. 2: 14. 1 Cor. 7: 29 sq. 9: 21. 1 John 2: 4. al. Here too belong such phrases as τὰ μὴ θέοντα, τὰ μὴ καθήκοντα, i. q. αἵτινα μὴ δεῖ etc. 1 Tim. 5: 13. Rom. 1: 28. (Cebet. Tab. 25.) τὰ μὴ ὄντα i. q. αἵτινα μὴ εἰσὶν, Rom. 4: 17.

trop. 1 Cor. 1: 28. Comp. Buttm. § 148. 2. f. Winer § 59. 3, p. 400.—(γ) Where the part. with μὴ expresses the supposed or apparent cause or occasion of any thing, Passow in μὴ no. 4. Buttm. § 144. 2. Matt. 1: 19 Ἰωσήφ δὲ ὁ ἀνὴρ αὐτῆς, δίκαιος ὢν καὶ μὴ θέλων κ. τ. λ. 18: 25 μὴ ἔχοντες δὲ αὐτοῦ ἀποδοῦναι, ἐκέλευεν κ. τ. λ. Mark 2: 4. 12: 24. Luke 5: 19. 9: 33. Acts 9: 26. 12: 19. 2 Cor. 3: 14. Heb. 4: 2.—Eurip. Herac. 283 or 284.—(δ) Where the part. with μὴ expresses a supposed or apparent result, like ὥστε μὴ seq. infin. comp. above in d. α. Luke 7: 30. Acts 20: 29 εἰσελεύσονται . . . λίθοι βαρεῖς εἰς ὑμᾶς, μὴ φειδόμενοι τοῦ ποιμνίου. 2 Cor. 4: 2. Phil. 1: 28. So Acts 9: 9 ἥν ἡμέρας τρεῖς μὴ βλέπων, καὶ οὐκ ἔπαυεν, he was for three days apparently blind, so as not to see, i. e. he was supposed to be a blind man; but οὐκ ἔπαυε relates a specific fact. Also with καὶ as equiv. to ὥστε, comp. in Καὶ no. 1. c. β. Luke 1: 20 ἔσθι σιωπῶν, καὶ μὴ θυνόμενος λαλήσαι. 13: 11. Acts 27: 15.

f) in all negative expressions of *wish*, *entreaty*, *command*, where μὴ then often stands at the beginning of a short independent clause, the idea of wishing etc. not being expressed, but retained in the mind. Buttm. § 148. 2. c, and n. 5. Herm. ad Vig. p. 804. Matth. § 608. n. 1. Thus to express a negative *wish*, μὴ is construed with the Optative; in negative *entreaty* and *command*, with the Imperative and Subjunctive, as follows: (α) With the Optative, implying a negative *wish*, in the frequent exclamation μὴ γένοιτο, may it not be! let it not happen! Luke 20: 16. Rom. 3: 4, 6, 31. 1 Cor. 6: 15. Gal. 2: 17. So Gal. 6: 14. 2 Tim. 4: 16 μὴ αὐτοῖς λογισθεῖν. Comp. Buttm. l. c. Passow μὴ no. 6. —Hom. Od. 1. 388. ib. 20. 344.—(β) With the Imperative always, (which never takes οὐ,) usually with the Imp. present implying continued action and forbidding what one is already doing. Buttm. § 148. 3. § 187. 5. Passow μὴ no. 5. a. Winer § 60. 1. Matt. 6: 16 μὴ γίνεσθαι ὥσπερ οἱ ὑποκριταί. v. 19, 25. 17: 24: 6 ὁρᾶτε, μὴ θροεῖσθαι, beware, be not troubled. Mark 9: 39. Luke 23: 28. John 2: 16. Acts 10: 15. 1 Pet. 4: 12. al. saep. Im-

perat. 3 pers. pres. Rom. 6: 12¹ μή οὖν βασιλεύει ἡ ἁμαρτία ἐν τῷ θνητῷ ὑμῶν σώματι. 14: 16. 1 Cor. 7: 12, 13. Col. 2: 16. 1 Tim. 6: 2. James 1: 7. al. Also c. imper. impl. Luke 13: 14. John 18: 40. Gal. 5: 13. Rom. 12: 11, 16, 19. (Luc. Tox. 56.) So in antithetic clauses, as Col. 3: 2 τὰ ἄνω φορεῖτε, μή τὰ ἐπὶ γῆς. James 1: 22. 1 Pet. 3: 9. 2 Cor. 9: 7. μή—ἀλλά Luke 22: 42. John 6: 27. Phil. 2: 12.—Very rarely μή is found with the Imper. *aorist*, (in N. T. only 3 pers.) implying transient action, and forbidding that which one may be about to do, e. g. Matt. 6: 3 μή γνώτω ἡ ἀριστερά σου κ. τ. λ. 24: 18. Mark 13: 15 μή καταβάτω εἰς τὴν οἰκίαν. v. 16. Luke 17: 31. Comp. Buttm. Passow, Winer, l. c.—Hom. Od. 16. 301. Xen. Cyr. 7. 5. 73.—(γ) With the *Subjunctive* in negative *entreaties*, *commands*, *exhortations*, etc. where the action is to be expressed as transient and momentary, Buttm. l. c. and § 139. n. 7. Passow, Winer, l. c. E. g. in 1 pers. plur. Subj. *present*, where it stands in place of 1 pers. Imperat. comp. in β. Gal. 5: 26 μή γινώμεθα νεώδοι. 6: 9. 1 Thess. 5: 6. 1 John 3: 18. *aorist*, John 19: 24 μή σπλῶμεν αὐτόν. Buttm. § 139. n. 7. Winer § 42. 4. In 2 and 3 pers. Subj. *aorist*, Matt. 1: 20 μή φοβηθῇς. 3: 9 μή δόξητε λέγειν. 5: 17. 6: 13. 10: 5, 9, 10. Mark 5: 7. 14: 2. Rom. 10: 6. 1 Cor. 16: 11. Col. 2: 21. Heb. 3: 8. 10: 35. James 2: 11. al. *sae-pius*. So c. γενηθῇ or the like impl. Matt. 26: 5. Mark 14: 2.

g) *genr.* in any construction, where the negation is from the nature of the case subjective, conditional, or matter of supposition. Matt. 19: 9 ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, μή ἐπὶ πορνείᾳ, i. e. μή here either depends upon the preced. relative, or it expresses condition, *if not* for fornication. Mark 12: 14 δῶμεν, ἢ μή δῶμεν; implying subjective uncertainty. John 3: 18 ὅτι μή πιστεύουσιν, *because*, by the very supposition, *he has not believed*, comp. Herm. ad Vig. p. 805. (Luc. D. Deor. marin. 5. 1.) Rom. 3: 8 τί ἐτι καγὼ ὡς ἁμαρτωλὸς κρίνομαι; καὶ μή, κ. τ. λ. hypothetically, *and why not rather?* i. e. and why should it not rather be the case etc. Col. 2: 18 ἃ μή εἰσάγετε ἐμβατεύον, i. e.

into what he cannot possibly have seen, or be supposed to have seen; here οὖν would have expressed that he had not seen them though he had the power. 1 Thess. 4: 4 μή ἐν πάθει ἐπιθυμίας, where μή refers to the preceding infin. πᾶσθαι. Rom. 14: 1.

h) coupled with οὖν, in the order οὖν μή, as an intensive negative, (μή οὖν is in N. T. only interrog. see no. III,) in emphatic assertions and assurances referring to the future, *not at all*, *by no means*, construed pp. with the *Indic. future*, or more commonly with the *Subj. aorist*, Buttm. § 148. n. 6. § 139. 4. Passow in οὖν μή, p. 405 sq. Winer § 60. 3. Herm. ad Soph. Oed. Col. 853. (α) seq. *Indic. fut.* Matt. 16: 22 οὐ μή ἔσται σοι τοῦτο. 26: 35 οὐ μή σε ἀπαρνήσομαι. Luke 22: 34. John 8: 12. 20: 35. Rev. 3: 5. 9: 6. al. So in emphatic interrogation Luke 18: 7. John 18: 11. — (β) seq. *Subj. aorist*, e. g. aor. 1 pass. Matt. 24: 2 οὐ μή ἀφεθῇ ὡς λίθος. Luke 22: 16, 18. Heb. 8: 12. 1 Pet. 2: 6. al. Aor. 2 act. and mid. Matt. 5: 18, 20. 18: 3. Luke 1: 15. John 6: 37. Rev. 3: 3, 12. al. Mid. Mark 13: 19. So as strengthened by οὐκέτι Matt. 14: 25. Luke 22: 16. οὐδέ Matt. 24: 21. In emphatic interrog. John 11: 56. 18: 11.—Further, contrary to the doubtful rule of Dawes, seq. Aor. 1 act. Matt. 10: 23 οὐ μή τελήσῃς τὰς πόλεις κ. τ. λ. Mark 9: 41. John 4: 14, 48. Acts 13: 41. Heb. 8: 11. 2 Pet. 1: 10. c. οὐκέτι Rev. 18: 14. Mid. Matt. 16: 28. Rom. 4: 8. See Buttm. § 139. 4 marg. Passow in οὖν μή. Winer § 60. 3. p. 423.

II. As a Conjunction, *that not*, *lest*, Lat. *ne*, in N. T. only after verbs expressing *fear*, *anxiety*, *foresight*, with which both the Greeks and Latins connect a negative implying a *wish* that the thing feared may *not* be or happen; Buttm. § 148. 4. Passow μή II. 5. Herm. ad Vig. p. 797. Matth. § 520. Construed variously:

a) with the *Subjunct.* where the preceding or governing verb is in the present; see Buttm. Passow, l. c. Winer § 60. 2. So after verbs of *fearing* etc. Acts 27: 17 φοβούμενοί τε μή εἰς τὴν Σύρτιν ἐπίσσωσι. 2 Cor. 12: 21, coll. 20. c. φοβούμενος impl. 2 Cor. 12: 6.

Or, the preced. verb may be a preterite except in the Indic. as Acts 23: 10 εὐλαβηθεὶς ὁ χ. μὴ διασπασθῇ ὁ Παῦλος. Comp. Plato Apol. Soc. init. χρῆν εὐλαβεῖσθαι μὴ ὑπ' ἐμοῦ ἐξαπατηθῆτε. — After verbs of *foresight*, or *caution*, the verb being in the present, Matt. 18: 10 ὁρᾶτε, μὴ καταφρονήσῃτε ἐνός κ. τ. λ. Mark 13: 5, 36. 2 Cor. 8: 20. Gal. 6: 1. Heb. 12: 15, 16. Rev. 19: 10 et 22: 9 ὅρα μὴ sc. ποιήσῃς τοῦτο.

b) with the *Optative*, where the preceding verb is in a preterite of the Indic. See Buttm. Passow, Winer, l. c. So after a verb of *foresight*, Acts 27: 42 τῶν δὲ στρατιωτῶν βουλὴ ἐγένετο, ἵνα τ. δ. ἀποκτείνωσι, μὴ τις ἐκκολυμβήσας διαφυγῇ, where however later editions read διαφύγῃ in Subj. see Winer § 60. 2.

c) with the *Indicative*, less often, and implying that the thing feared already exists or is about to happen, Passow μὴ II. 5 fin. Winer § 60. 2. b. So c. indic. pres. Luke 11: 35 σκόπει οὖν μὴ τὸ φῶς τὸ ἐν σοὶ σκότος ᾖ. c. indic. fut. Col. 2: 8 βλέπετε μὴ τις ὑμᾶς ἔσται ὁ συλαγωγῶν.

d) with the *Infinitive* in negative wishes or admonitions, implying a fear of the contrary, i. e. c. acc. et infin. 2 Cor. 6: 1 παρακαλοῦμεν μὴ εἰς κενὸν τὴν χάριν τοῦ Θεοῦ δεῖσθαι ὑμᾶς. 13: 7. See Passow μὴ II. 4. c. — Hom. Od. 9. 530.

III. As an emphatic interrogative particle, which has lost its own negative power; but expressing a degree of fear or anxiety, and implying the expectation of a *negative* answer; while οὐ interrog. demands an affirmative answer. Buttm. § 148. 5. Matth. § 608. n. 3. Winer § 61. 3. b. Passow μὴ no. III. Construed with the Indic. of all the tenses, Passow l. c.

a) simply, c. indic. pres. Matt. 9: 15 μὴ δύναται οἱ υἱοὶ τοῦ νυμφῶνος πενθεῖν κ. τ. λ. John 3: 4. Acts 7: 28. 1 Cor. 12: 29, 30. James 2: 14. c. *εἰσι* etc. impl. Rom. 3: 5. 9: 14. 1 Cor. 12: 29 sq. — aor. Luke 22: 35 μὴ τινὸς ὑστερήσατε. John 7: 48. Rom. 11: 1. perf. John 7: 47. fut. Matt. 7: 9, 10. Rom. 3: 3.

b) as used before οὐ, i. e. μὴ οὐ, where μὴ is interrogative, and οὐ belongs solely to the following verb, Winer l. c.

Rom. 10: 18 ἀλλὰ λέγω· μὴ οὐκ ἤκουσαν; have they not heard? where the answer must still be negative. v. 19 μὴ Ἰσραὴλ οὐκ ἔγνω; hath then Israel not known? i. e. is he then ignorant? 1 Cor. 9: 4, 5. 11: 22. — Xen. Mem. 4. 2. 12. AL.

Μήγε, see in Γε no. II. δ.

Μηδαμῶς adv. (μηδαμῶς for μηδὲ ἀμός,) by no means, Acts 10: 14 et 11: 8 οὐσον καὶ φάγε· ὁ δὲ εἶπε· μηδαμῶς sc. τοῦτο γένοιτο. Comp. in Μή I. f. a. Sept. for מִן־כֶּלֶן Gen. 18: 25.—Luc. D. Deor. 4. 2. Xeu. Conv. 2. 3.

Μηδέ, conjunct. (μὴ, δέ,) differing from οὐδέ as μὴ from οὐ, and having the same general signification as μὴ, see in Μή init. pp. and not, also not, and hence neither, not even, as connecting whole clauses or propositions. Buttm. § 149. p. 427. Matth. § 609. Winer § 59. 6.

a) in continued negation, at the beginning of a subsequent clause, *neither*, *nor*, mostly preceded by μὴ, Matt. 10: 14 ὅς ἐάν μὴ δέξηται ὑμᾶς, μηδὲ ἀκούσῃ τῶν λόγων ὑμῶν. Mark 6: 11. Luke 16: 26. John 4: 15. Rom. 14: 21. 1 Tim. 1: 4. prec. μήπω Rom. 9: 11—Hdian. 1. 10. 8. ib. 6. 2. 9.—So in continued prohibition, usually after μὴ, and then it takes the same construction as μὴ with the Imperat. or Subjunct. see in Μή no. I. f. β, γ. Seq. imperat. pres. expr. or impl. Matt. 6: 25 μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν . . . μηδὲ [μεριμνᾶτε] τῷ σώματι ὑμῶν. Mark 13: 11 μὴ προμεριμνᾶτε . . . μηδὲ μελετᾶτε. Rom. 6: 13. Heb. 12: 5. μηδεῖς—μηδέ 1 Tim. 5: 22. Aor. 1 pass. 1 Pet. 3: 14. Seq. Subjunct. pres. 1 pers. plur. in exhortations 1 Cor. 10: 8, 9. 1 John 3: 18. Aor. 2 and 3 pers. Matt. 7: 6 μὴ δῶτε . . . μηδὲ βάλῃτε. Mark 13: 15. Col. 2: 21. 2 Tim. 1: 8. μηδὲ—μηδὲ Mark 8: 26. μηδεῖς—μηδέ Luke 3: 14. Seq. infin. depending on a verb of prohibition Acts 4: 18. 1 Tim. 1: 4. — Once in antithetic apodosis, seq. imper. 2 Thess. 3: 10 εἰ τις οὐ θέλει ἐργάζεσθαι, μηδὲ ἐσθιέτω.

b) in the middle of a clause, *not even*, Mark 2: 2 ὥστε μηκέτι χωρεῖν μηδὲ τὰ πρὸς τὴν θύραν. 1 Cor. 5: 11. Eph. 5:

3. Buttm. § 149. p. 428. Passow *μηδέ* no. 2.—Luc. D. Deor. 6. 2. Xen. Hi. 4. 4. AL.

Μηδαίς, μηδεμμία, μηδέν, (μηδέ, εἴς,) not even one, no one, i. e. no one whoever he may be, from the indefinite and hypothetic power of μή, differing from οὐδαίς as μή from οὐ, see in Μή init.

a) genr. Matt. 16: 20 *ἵνα μηδενὶ εἰπωσιν*. Mark 6: 8 *ἵνα μηδέν αἰρώσιν εἰς ὁδόν*. John 8: 10. Acts 4: 21. 1 Cor. 1: 7. Heb. 10: 2. al.—Xen. H. G. 5. 4. 20.—With *μή, μηκέτι, or μηδαίς* repeated, in a strengthened negation, comp. Buttm. § 148. 6. 1 Pet. 3: 6 *μή φοβούμενοι μηδεμίαν πτόσην*. Mark 11: 14 *μηκέτι ἐκ σοῦ μηδαίς καρπὸν φάγοι*. Acts 4: 17. 2 Cor. 6: 3.—Xen. Mem. 1. 2. 39.

b) in prohibitions, e. g. seq. *Imper. pres.* Luke 3: 13 *μηδέν πλείον . . . πράσσει*. 1 Cor. 3: 18, 21. Tit. 2: 15. James 1: 13. c. *imper. impl.* Matt. 27: 19. Phil. 2: 3. c. *dupl. neg.* Rom. 13: 8. (Luc. D. Deor. 24. 1.) Seq. *Subjunct. aor.* Matt. 17: 9 *μηδενὶ εἰπῆτε τὸ ὄραμα*. Acts 16: 28. (Luc. D. Deor. 1. 2.) Matt. 8: 4 ὅρα, *μηδενὶ εἰπῆς*. c. *dupl. neg.* Mark 1: 44.

c) neut. *μηδέν, nothing.* (α) as adv. *not at all, in no respect, e. g. μηδέν διακρινόμενος* Acts 10: 20. 11: 12. James 1: 6. After verbs of profit or loss, deficiency, etc. Mark 5: 26 *καὶ μηδέν ὠφελήθεισα*. Luke 4: 35. 2 Cor. 11: 5. Phil. 4: 6. Comp. Passow in *μηδαίς*. (Luc. D. Deor. 1. 2. Xen. Oec. 11. 9.) So *ἐν μηδενὶ* in *nothing, in no respect*, 2 Cor. 7: 9. Phil. 1: 28. James 1: 4.—(β) *Metaph. μηδέν ὦν, being nothing, i. e. of no account, no weight of character*, Gal. 6: 3. Comp. Buttm. § 129. 6.—Dem. 562. 23. AL.

Μηδέποτε, adv. (μηδέ, ποτέ) not even ever, never, 2 Tim. 3: 7.—Xen. Cyr. 1. 6. 10.

Μηδέπω, adv. (μηδέ, πῶς) even not yet, not yet, Heb. 11: 7.—Luc. pro Lap-su 15.

Μηδός, ου, ὅ, a Mede, Acts 2: 9.—The country of Media, *Μηδία*, lay between the Caspian sea on the north, and Persia on the south, extending on

the North and West to Armenia. It was incorporated with the kingdom of Persia; and comprised the following provinces of modern Persia: Shirvan, Adserbijan, Ghilan, Masanderan, and Irak Adjami. See Rosemn. Bibl. Geogr. I. i. p. 276.

Μηκέτι, adv. (μή, ἔτι) no more, no further, no longer, in the general sense of *μή*, and construed in the same manner; see *Μή* init. E. g. after *ἵνα*, comp. *Μή* I. b. 2 Cor. 5: 15. Eph. 4: 14 *ἵνα μηκέτι ὤμεν νήπιοι*.—With the *inf.* comp. *Μή* I. d. Acts 4: 17. 25: 24 *ἐπιβδῶντες μή δύνῃ αὐτὸν μηκέτι*. Eph. 4: 17. (Xen. Mem. 4. 3. 8.) c. *inf.* after *ὥστε* Mark 1: 45. 2: 2. c. *inf. et τοῦ* Rom. 6: 6. *εἰς τὸ μή* seq. *inf.* 1 Pet. 4: 2.—With *participles*, as expressing a cause, comp. *Μή* I. e. γ. Rom. 15: 23 *ὅτι δὲ μηκέτι τόπον ἔχον κ. τ. λ.* 1 Thess. 3: 1, 5. (Hdian. 1. 15. 1.) As expressing a result, Acts 13: 34, comp. *Μή* I. e. δ.—Luc. D. Mort. 6. 1.—In negative expressions of *wish, entreaty, command*, see *Μή* I. f. Seq. *Opt.* implying a negative *wish*, Mark 11: 14 *μηκέτι ἐκ σοῦ μηδαίς καρπὸν φάγοι*. Seq. *Imper. pres.* John 5: 14 et 8: 11 *μηκέτι ἀμάρτανε*. Eph. 4: 28. 1 Tim. 5: 23. (Xen. Cyr. 3. 2. 13.) Seq. *Subjunct. pres.* 1 pers. plur. Rom. 14: 13. Aor. 2 and 3 pers. Mark 9: 25. Matt. 21: 19. Comp. in *Μή* I. f. γ.

Μήκος, εος, ους, τό, length, Rev. 21: 16 bis. *Metaph.* Eph. 3: 18. Sept. for *μή* Gen. 6: 15 al. *saepe*.—Ael. V. H. 3. 1. Xen. Oec. 19. 2.

Μηκύνω, f. νῶς, (μήκος) to make long Xen. Mem. 3. 13. 5. In N. T. *Mid. μηκύνομαι to lengthen oneself*, spoken of plants, i. e. *to grow up*, Mark 4: 27. So Sept. in Act. for *μή* Is. 44: 14.

Μηλωτή, ῆς, ῆ (μήλον a sheep) a sheep-skin, as used for clothing, Heb. 11: 37. Sept. for *μή* spoken of a prophet's mantle 1 K. 19: 13, 19. 2 K. 2: 8, 13, 14. Comp. *ἱμάτιον* b, and *ἔρδυμα*.—Poll. Onomast. 10. 45 or 176. Clem. Rom. Ep. 1 ad Cor. 17.

Μήν a particle of strong affirmation, *yea, assuredly*, etc. Buttm. § 149. p. 432. In N. T. only in the connexion *ἢ μήν*, see in *Ἢ*, and Buttm. I. c.

Μήν, μηνός, ὁ, a month. a) pp. Luke 1: 24, 26, 36, 56. 4: 25. Acts 7: 20. 18: 11. 19: 8. 20: 3. 28: 11. James 5: 17. Rev. 9: 5, 10, 15. 11: 2. 13: 5. 22: 2. Sept. for μην Gen. 7: 11. 8: 4, 5, et saep. — Hdian. 1. 14. 17. Xen. Mem. 4. 8. 2.

b) meton. for new-moon, which was the first day of the month and a festival, Gal. 4: 10. So Heb. שִׁבְעָה Sept. νεομηνία Num. 28: 1. Ps. 81: 4. Comp. Jahn § 352.

Μηνύω, f. ὕσω, to make known, to show, to disclose, sc. something before unknown, trans. Luke 20: 37. John 11: 57 ἐάν τις γνῶ πού ἐστι, μηνύσῃ. 1 Cor. 10: 28. c. dat. Acts 23: 30.—2 Macc. 3: 7. Jos. Ant. 1. 11. 2. Thuc. 2. 42.

Μὴ οὐ, see in *Μή* no. III. b.

Μήποτε, neg. partic. (μή, ποτέ) in the same general sense and uses as μή q. v.

I. As a negative particle, *not even, never*, in no supposable case. Heb. 9: 17 ἐπεὶ μήποτε ἰσχύει [διαθήκη] ὅτε ζῇ ὁ διαθέμενος.—Xen. Mem. 1. 4. 6.

II. As a Conjunction, *that not ever, that never, lest ever*, i. e. lest at some time or other, indefinite, i. q. *lest perhaps*, comp. *Μή* no. II. So after verbs implying purpose, seq. Subjunct. and preceded by a future, a present or aorist, or a pret. Indic. as in ἵνα 1. A. a, c, d. So c. fut. preced. Matt. 4: 6 ὁράουσιν σε, μήποτε προσκόψῃς κ. τ. λ. Luke 4: 11. c. pres. v. aor. preced. Matt. 5: 25 ἴσθι ἐν νεκρῶν . . . μήποτε σε παραδῶ κ. τ. λ. 7: 6. 13: 29. 27: 64. Mark 4: 12. Luke 12: 58. 14: 8, 12. ἵνα μήποτε Luke 14: 29. c. praet. preced. Matt. 1: 15. Acts 28: 27. Seq. Indic. fut. Mark 14: 2 μήποτε θόρυβος ἔσται τοῦ λαοῦ, comp. in *Μή* II. c. —After verbs implying fear or caution, seq. Subjunct. Matt. 15: 32. Luke 21: 34 προσέχετε ἑαυτοῖς, μήποτε βαρυνθῶσιν κ. τ. λ. Heb. 2: 1. 4: 1. with prec. verb impl. Matt. 25: 9. Acts 5: 39. (Xen. Cyr. 1. 6. 10.) Seq. Indic. fut. Heb. 3: 12, comp. in *Μή* II. c.

III. As an interrogative particle, comp. Passow in ποτέ, e. g. in a direct inquiry implying a negative answer. John 7: 26 μήποτε ἀληθῶς ἔγνωσαν οἱ

ἄρχοντας; do the rulers then certainly know? do they perhaps know etc.—Indirect, whether perhaps, if perhaps, seq. Opt. Luke 3: 15 διαλογιζομένων πάντων . . . μήποτε αὐτὸς εἶη ὁ Χριστός. Seq. Subjunct. 2 Tim. 2: 25. See Herm. ad Vig. p. 810. Matth. § 514. c.

Μήπω, adv. (μή, πῶ) not yet, Rom. 9: 11. Heb. 9: 8.—Xen. Mem. 4. 4. 23.

Μήπως, conjunct. (μή, πῶς) that in no way, that by no means, i. e. lest in any way, lest perhaps; so after verbs implying purpose, seq. Subjunct. and preceded by the pres. comp. in *Μή* II. a. 1 Cor. 9: 27 ὑποπιάζω μου τὸ σῶμα . . . μήπως ἄλλοις κηρύξας αὐτὸς ἀδόκιμος γένομαι. 2 Cor. 2: 7. 9: 4. c. Aor. preced. Gal. 2: 2, comp. Winer § 60. 2. p. 421.—After verbs implying fear or caution, e. g. seq. Indic. comp. in *Μή* II. c. Gal. 4: 11 φοβοῦμαι ὑμᾶς, μήπως εἰπὴ κεκοίτακα εἰς ὑμᾶς. Seq. Subjunct. aor. Acts 27: 29. Rom. 11: 21 [βλέπετε] μήπως οὐδὲ σοῦ φείσεται. 1 Cor. 8: 9. 2 Cor. 11: 3. 12: 20 bis, where supply at the end εὐρεθῶσι. Once construed with both Indic. and Subjunct. 1 Thess. 3: 5 ἔπεμψα εἰς τὸ γνῶναι τὴν πίστιν ὑμῶν, μήπως ἐπειρασεν ὑμᾶς ὁ πειράζων καὶ εἰς κενὸν γένηται ὁ κόπος ἡμῶν, i. e. [fearing] lest perhaps the tempter etc. see in Winer § 60. 2. p. 421.

Μηρός, οὐ, ὁ, the thigh Rev. 19: 16, where comp. Cic. Verr. II. lib. IV. 43. Sept. for מֶרֶץ Gen. 24: 2, 9.—Luc. D. Deor. 9. 1. Xen. Cyr. 7. 3. 6.

Μήτε, conj. (μή, τε) a continuative referring usually rather to a part of a proposition or clause, and not, also not; hence neither, not even. See Buttm. § 149. p. 427. Winer § 59. 6.

a) in continued negation, at the beginning of a subsequent clause, after μή, neither, nor. Eph. 4: 27 ὁ ἥλιος μὴ ἐκινδυνεύω . . . μήτε δίδωτε τόπον τῷ διαβόλῳ. 2 Thess. 2: 2.—Hdian. 4. 15. 19.—Repeated, μήτε—μήτε, neither—nor, before different parts of the same clause, Matt. 5: 34 sq. μὴ ὁμῶσαι ὅλως, μήτε ἐν τῷ οὐρανῷ, . . . μήτε ἐν τῇ γῇ, . . . μήτε εἰς ἑρσος. κ. τ. λ. Acts 23: 8, 12, 21. 1 Tim. 1: 7. James 5: 12. al.—Xen. Lac. 15. 3.

b) alone in the middle of a clause,

not even, Mark 3: 20 ὥστε μὴ δύνασθαι αὐτοὺς μήτι ἄρτον φαγεῖν. — Xen. Lac. 10. 7. AL.

Μήτηρ, ἔρος, ἰρός, ἡ, a mother, comp. Buttm. § 47.

a) pp. Matt. 1: 18. 2: 11, 13, 20. al. saep. Trop. of one in the place of a mother, Matt. 12: 49, 50. Mark 10: 30. John 19: 27. Rom. 16: 13. Sept. for Ἐξ Gen. 2: 24. 44: 20. — Xen. Mem. 2. 2. 1. trop. Hom. Il. 6. 429.

b) gent. for parent, ancestor, progenitrix. Gal. 4: 26 ἡ δὲ ἄνω Ἰερου. ἐλευ-
θῆρα ἐστίν, ἣτις ἐστὶ [Σάρρα] μήτηρ πάν-
των ἡμῶν, i. e. which represents Sarah
our common mother, comp. v. 22, 24,
28. So Sept. and Ἐξ Gen. 3: 20. Oth-
ers *metropolis*, as Ἐξ and Sept. μητρό-
πολις 2 Sam. 20: 19. — Trop. of a city as
the parent or source of wickedness and
abominations, Rev. 17: 5 Βαβυλὼν ἡ
μήτηρ τῶν πορνῶν καὶ τῶν βδελυγμάτων.
— Test. XII Patr. p. 539. p. 735. AL.

Μήτι, neg. partic. (μὴ, τί indef.) not
at all, not perhaps, see Buttm. § 150.
p. 434. In N. T.

a) as negat. only in the connexion εἰ
μήτι, if not perhaps, unless perhaps,
Luke 9: 13. 1 Cor. 7: 5. 2 Cor. 13: 5.
— Also μήτιγε i. q. μήτι but stronger, not
at all then, i. e. for Engl. not to say then,
much more then, 1 Cor. 6: 3. Comp.
Buttm. § 150. p. 434. Herm. ad Vig.
p. 803.

b) as interrog. whether at all? whether
perhaps? i. e. is or has then, perhaps?
Buttm. l. c. Matt. 7: 16 μήτι συλλέγουσιν
ἀπὸ ἀκανθῶν σταφυλὴν; 12: 23. 26: 22,
25. Mark 4: 21. 14: 19 bis. Luke 6: 39.
John 4: 29. 7: 31. 8: 22. 18: 35. 21: 5.
Acts 10: 47. 2 Cor. 12: 18. James 3: 11.
μήτι ἄρα 2 Cor. 1: 17. Sept. for ἦ Mal.
3: 8. ἦ Mal. Gen. 20: 9.

Μήτιγε, see in *Μήτι* a.

Μήτις, pron. interrog. (μὴ, τίς in-
def.) whether any one? is or has any one?
John 4: 33. 7: 48. Comp. *Μή* III.

Μήτρα, ας, ἡ, (μήτηρ,) matrix,
womb. Luke 2: 23. Rom. 4: 19. Sept.
for Ἐξ Num. 3: 12. Jer. 1: 5. Ἐξ
1 Sam. 1: 5, 6. — Ael. V. H. 10. 3. Hdol.
2. 106.

Μητραλάφας, ου, ὁ, Attic μητρα-
λοίας, (μήτηρ, ἀλοῖαι i. q. ἀλοῖαι to thresh,
to smite,) a smiter of his mother, a matricide,
1 Tim. 1: 9. Comp. Rom. 1: 30. —
Thom. Mag. p. 695. Attic form, Luc.
Deor. Concil. 12. Lys. 116. 43. Plato
Phaedo § 62.

Μητροπόλις, εως, ἡ, (μήτηρ, πό-
λις,) metropolis, 1 Tim. 6: 23 in the spu-
rious subscription. — Xen. An. 5. 2. 3.

Μία, see in *Εἷς*.

Μιαινω, f. αἰνώ, perf. pass. μιμ-
ασμαι Tit. 1: 15, comp. Buttm. § 101. n. 8;
perf. pass. 3 pers. sing. μιμλνται Tit. 1:
15, comp. Buttm. § 101. n. 7; aor. I pass.
ἐμίανθην, comp. Buttm. § 110. n. 3; pp.
to colour, to tinge, Hom. Il. 4. 141. An-
thol. Gr. II. p. 153. to stain, to pollute,
Hdian. 1. 15. Luc. Phalar. prior 12. — In
N. T. to defile, to pollute, trans.

a) in the Levitical sense, John 18: 28
ἵνα μὴ μανθῶσιν, ἀλλ' ἵνα φάγωσι τὸ
πάσχα. So Sept. for κηρ Lev. 5: 3.
22: 5, 8. — Tob. 2: 9.

b) in a moral sense, Jude 8 σάρκα μὲν
μυλωνοῖ. Pass. to be polluted, corrupt,
Tit. 1: 15 bis. Heb. 12: 15. — Hdian. 2. 5.
10. Thuc. 2. 102.

Μίασμα, ατος, τό, (μιαίνω,) pp. a
colouring, staining, Suid. βαφή; and
hence pollution, defilement, in a moral
sense, 2 Pet. 2: 20 τὰ μ. τοῦ κόσμου. —
Judith 9: 2. Luc. Tim. 43. Dem. 1374.
11.

Μιασμός, οῦ, ὁ, (μιαίνω,) pollu-
tion, defilement, in a moral sense, 2 Pet.
2: 10 ἐν ἐπιθυμίᾳ μiasμοῦ, i. e. in pol-
luted desire, unclean lust, comp. Buttm.
§ 123, n. 4. — Wisd. 14: 26. Test. XII
Patr. p. 563.

Μίγμα, ατος, τό, (μίγνυμι,) mix-
ture, John 19: 39 μίγμα σμύρνης καὶ
ἀλός. — Ecclus. 38: 8.

Μίγνυμι, f. μίξω, to mix, to mingle,
pp. c. accus. et dat. and in Pass. c. dat.
Rev. 8: 7 μειγμένα αἵματι. 15: 2. See
Matth. § 403. b. — Diod. Sic. 1. 2 pen.
Xen. Mem. 4. 3. 6. — Also c. acc. et
μετά τινος, see in *Μετά* I. 2. b. δ. Luke
13: 1 ὃν τὸ αἷμα Ἰλλάτος ἦμψε μετὰ τῶν

Θουσιων αὐτῶν. Matt. 27: 34.—Plato Tim. p. 35. A.

Μικρός, ὁ, ὄν, *small, little*, comparat. μικρότερος *smaller, less*; pp. opp. of μέγας *large*.

a) of magnitude, Matt. 13: 32 μικρότερος πάντων τῶν σπερμάτων. Mark 4: 31. James 3: 5.—Palaeph. 52. 1. Xen. Oec. 8. 11.—Of stature, Luke 19: 3 τῇ ἡλικίᾳ μικρὸς ἦν. Sept. for חֲנָנִי Ez. 17: 6. (Xen. Cyr. 8. 4. 20.) Hence also of age, *small, young*, not grown up. Acts 8: 10 ἀπὸ μικροῦ ἕως μεγάλου. 26: 22. Heb. 8: 11. Rev. 11: 18. 13: 16. 19: 5, 18. 20: 12. Comp. in Μέγας α.—In a compar. sense for *less, younger*, Lat. minor *natu*, Mark 15: 40 τοῦ Ἰακ. τοῦ μικροῦ of James the less.

b) of quantity, *a little*, 1 Cor. 5: 6 μικρά ζύμη. Gal. 5: 9. (Xen. Mem. 3. 14. 1, 3.) Trop. Rev. 3: 8 Adv. μικρόν τι 2 Cor. 11: 1, 16. Sept. for עֲשֶׂה Job 10: 20. Prov. 6: 10.—So of space, neut. μικρόν as adv. *a little*, προελθὼν μικρόν Matt. 26: 39. Mark 14: 35.—Xen. Cyr. 4. 2. 6.

c) of number, *little, few*, Luke 12: 32 τὸ μικρόν ποιμνιον. Sept. for עֲשֶׂה Gen. 30: 30. 47: 9.—Xen. Oec. 2. 8.

d) of time, John 7: 33 μικρόν χρόνον. 12: 35. Rev. 6: 11. 20: 3. Hence absol. μικρόν sc. χρόνον, *a little while*, pp. acc. of time how long, John 13: 33. 14: 19. 16: 16, 17, 18, 19. Heb. 10: 37. So μετὰ μικρόν, *after a while*, a little after, Matt. 26: 73. Mark 14: 70.—Jos. Ant. 4. 7. 1. Xen. Eq. 7. 15. ib. 8. 7.

e) trop. of dignity, authority, *low, humble*, Matt. 10: 42 ἐν τῶν μικρῶν τούτων, spoken of the disciples. 18: 6, 10, 14. Mark 9: 42. Luke 17: 2. Matt. 11: 11 ὁ δὲ μικρότερος ἐν τ. β. Luke 7: 28. 9: 48. Comp. in Βελτίον.—Ael. V. H. 2. 27. Xen. An. 3. 2. 10.

Μίλητος, οὐ, ἡ, *Miletus*, a maritime city in the southern part of Ionia on the confines of Caria, a few miles south of the Meander. It was celebrated for a temple of Apollo, and as the birth place of Thales and Anaximander. A few ruins now mark its probable site, near a village called Palat or Palatch. See Rosemn. Bibl. Geogr. I. ii. p. 187.—Acts 20: 15, 17. 2 Tim. 4: 20.

Μίλιον, ἶον, τό, *a mile*, Matt. 5: 41, i. e. the Roman *milliare* or mile of 1000 paces, whence its name. It is usually estimated at 1611 yards, while the English mile contains 1760 yards. Comp. Adam's Rom. Ant. p. 503. Rees' Cyclop. arts. *Measure, Mile*. — Pol. 34. 11. 8. Strabo V. p. 332.

Μιμέομαι, ἑ, ἴσομαι, depon. Mid. (μῖμος,) pp. *to mimic*, but in a good sense, i. e. *to imitate, to follow*, sc. as an example, c. acc. 2 Tim. 3: 7 πῶς δὲ μιμήσθαι ἡμᾶς. v. 9. Heb. 13: 7. 3 John 11. —Wisd. 4: 2. Hdian. 4. 9. 5. Xen. Cyr. 1. 3. 10.

Μιμητής, οὔ, ὁ, (μιμέομαι,) an imitator, follower, only in the phrase μιμητής γίνομαι, *to become an imitator*, i. e. *to imitate*, i. q. μιμέομαι. 1 Cor. 4: 16. 11: 1. Eph. 5: 1. 1 Thess. 1: 6. 2. 14. Heb. 6: 12. 1 Pet. 3: 13.—Jos. Ant. 6. 6. 12. Hdian. 6. 8. 5. Xen. Mem. 1. 6. 3.

Μιμνήσκω, ἑ, μνήσκω, *to recall to one's mind, to remind*, Hom. Od. 12. 38. Il. 1. 407. — In N. T. only as a partial depon. Mid. μιμνήσκομαι, ἑ, μνήσκομαι, aor. 1 pass. ἐμνήσθην both as mid. and pass. Buttin. § 136. 2. § 113. n. 6; perf. part. μεμνημένος 2 Tim. 1: 4, as pres. Buttin. § 114. p. 292. comp. Matth. § 495. b. — *To call to mind, to recollect, to remember*, usually c. c. gen. Buttin. § 132. 5. 3.

a) pp. pres. Heb. 2: 6 ὅτι μιμνήσκη σὺ τοῦ, quoted from Ps. 8: 5 where Sept. for מִנִּי. Heb. 13: 3. Aor. 1 as Mid. Matt. 26: 75 ἐμνήσθῃ ὁ Πέτρος τοῦ δήματος. Luke 1: 54 ἐλέους. v. 72. 23: 42. 24: 8. Acts 11: 16. 1 Cor. 11: 2. 2 Tim. 1: 4. 2 Pet. 3: 2. Jude 17. Heb. 8: 12 et 10: 17 τῶν ἀνομιῶν αὐτῶν οὐ μὴ μνησθῶ ἔτι, i. q. I will pardon them, quoted from Jer. 31: 34 where Sept. for מִנִּי, and so Sept. for מִנִּי Jer. 33: 8.—Luc. D. Deor. 2. 1. Xen. Mem. 2. 1. 33. — Seq. ὅτι, Matt. 5: 23. 27: 63. Luke 16: 25. John 2: 17, 22. 12: 16. seq. ὡς Luke 24: 6.—Eccles. 7: 16 or 18. Xen. Cyr. 3. 1. 27.

b) aor. 1 ἐμνήσθην as pass. Buttin. § 113. n. 6. Matth. § 495. e; *to be remembered, to be had in remembrance, ἐνέ-*

πῶς τοῦ Θεοῦ, for good, as prayers Acts 10: 31, coll. v. 4; or for punishment Rev. 16: 19. So Sept. for נִדְבָר Ez. 18: 22. comp. Num. 10: 9. Ps. 109: 14.

Μισέω, ὤ, f. ἤσω, to hate, trans. Pass. to be hated, odious.

a) c. acc. of pers. usually implying active ill will in words and conduct, a persecuting spirit. Matt. 5: 43 *μισήσεις τὸν ἐχθρόν σου*, where for the fut. in an imperative sense comp. in Ἀγαπάω b. v. 44. 10: 22 *ἔσεσθε μισούμενοι*. 24: 9, 10. Mark 13: 13. Luke 1: 71. 6: 22, 27. 19: 14. 21: 17. John 7: 7 bis. 15: 18 bis, 19, 23 bis, 24, 25. 17: 14. Eph. 5: 29. Tit. 3: 3. 1 John 2: 9, 11. 3: 13, 15. 4: 20. Sept. for מִשְׂנֵה Gen. 37: 3. Lev. 26: 17.—Hdian. 1. 13. 5. Xen. Cyr. 1. 2. 7.—By impl. i. q. to persecute, Rev. 17: 16 οὗτοι μισήσουσι τὴν πόλιν. So Sept. and אֲשֶׁר 2 Sam. 5: 8. 22: 18.

b) seq. acc. of thing, i. q. to detest, to abhor. John 3: 20. Rom. 7: 15 ὁ μισῶ, τοῦτο ποίω. Heb. 1: 9. Jude 23. Rev. 2: 6 bis, 15. 18: 2.—Tob. 4: 15. Xen. Cyr. 4. 2. 37.

c) spec. in antith. with ἀγαπάω it is i. q. not to love, to love less, to slight, c. acc. of pers. Matt. 6: 24 τὸν ἑνα μισήσου καὶ τὸν ἕτερον ἀγαπήσου. Luke 14: 26. 16: 13. John 12: 25. Rom. 9: 13. So Sept. and אֲשֶׁר Gen. 29: 31. Deut. 21: 16. Mal. 1: 3. See Tholuck Bergpr. in loc.

Μισθαποδοσία, ας, ἡ, (μισθαποδοτής,) pp. 'full payment of wages;' hence recompense, requital, e. g. in the sense of reward Heb. 10: 35. 11: 26; also punishment Heb. 2: 2.—Constit. Apostol. 6. 11. comp. μισθοδοσία Thuc. 8. 83.

Μισθαποδοτής, ου, ὁ, (μισθός, ἀποδίδωμι,) pp. 'a payer in full of wages;' hence requiter, rewarder, Heb. 11: 6.—Constit. Apost. 4. 6.

Μισθιος, ἰα, ιον, also of two endings, (μισθός,) hired, and as subst. one hired, a hired servant, Luke 15: 17, 19. Sept. for מִשְׁכֵּר Lev. 25: 20. Job 7: 1.—Tob. 5: 11. Ecclus. 7: 20.

Μισθός, ου, ὁ, hire, wages, recompense.

a) pp. and genr. Matt. 20: 8. Luke 10: 7 *ἄξιός γάρ ὁ ἐργατὴς τοῦ μισθοῦ αὐτοῦ εἶναι*. Acts 1: 18 *μισθὸς ἀδικίας*, i. e. the wages of his crime. Rom. 4: 4. 1 Cor. 3: 8. 1 Tim. 5: 18. James 5: 4. 2 Pet. 2: 15 *μισθὸς ἀδικίας*, i. e. wages got by iniquity. Jude 11 *μισθοῦ i. e. for hire or gain*, comp. Butt. § 132. 6. 1, 2. Sept. for מִשְׁכֵּר Gen. 30: 28. Mal. 3: 5. מִשְׁכֵּר Gen. 31: 7.—Ael. V. H. 8. 8. Xen. Mem. 1. 6. 5.

b) in the sense of reward, Matt. 5: 12 ὁ μισθὸς ὑμῶν πολὺς ἐν τοῖς οὐρανοῖς. v. 46. 6: 1, 2, 5, 16. 10: 41 bis, 42. Mark 9: 41. Luke 6: 23, 35. John 4: 36. 1 Cor. 3: 14. 9: 17, 18. 2 John 8. Rev. 11: 18. 22: 12. So Sept. and מִשְׁכֵּר Gen. 15: 1.—Hdian. 1. 3. 5. Xen. An. 2. 2. 20.

c) in the sense of retribution, punishment, 2 Pet. 2: 13 *μισθὸς ἀδικίας*. — 2 Macc. 8: 33. Callim. Hymn. in Dian. 264 οὐδὲ γὰρ Ἀτρεΐδης ἄλλω ἐπεκράμασε μισθῷ.

*Μισθόω, ὤ, f. ὠσω, (μισθός,) to hire out, to let for hire, Ael. V. H. 6. 1. Diod. Sic. 12. 56.—In N. T. only Mid. μισθόομαι, οὔμαι, f. ὠσομαι, to hire out to oneself, i. q. simply to hire, trans. see Butt. § 135. 8. Matt. 20: 1 *μισθώσονται ἐργάταις*. v. 7. Sept. for מִשְׁכֵּר Judg. 9: 4. 2 Chr. 24: 12.—Ael. V. H. 14. 17. Xen. An. 6. 4. 13.*

Μισθωμα, ατος, τό, (μισθός,) hire, wages, rent, Sept. for מִשְׁכֵּר Deut. 23: 19. Ael. V. H. 4. 12. Hdoi. 2. 180.—In N. T. a thing hired or rented, e. g. a lodging, hired dwelling, Acts 28: 30.

Μισθωτός, ου, ὁ, (μισθός,) one hired, a hired servant, Mark 1: 20. John 10: 12, 13. Sept. for מִשְׁכֵּר Ex. 12: 45. Lev. 19: 13.—Luc. de Merc. Cond. 36. Dem. 1199. 21.

Μιτυλήνη, ης, ἡ, Mitylene, the celebrated capital of the island of Lesbos, Acts 20: 14. It was the birth-place of Sappho, Alcaeus, Pittacus, etc. and is now called Castro. Roseinn. Bibl. Geogr. III. p. 372.

Μιχαήλ, ὁ, indec. Michael, Heb. מִיכָאֵל i. e. who as God? pr. n. of an archangel, the patron of the Jewish nation, Jude 9. Rev. 12: 7. See in Ἀερ-άγγελος.

Μνᾶ, ᾰς, ῆ, Lat. *mina*, pp. a Greek weight containing 100 δραχμαί, and larger than the Roman *libra* or pound in the proportion of 4 to 3. Hence as the latter is usually reckoned at about 12 oz. Engl. avoirdupois, the *μνᾶ* would be nearly equivalent to the Engl. *pound avoirdupois*; see Boeckh *Stantsh.* d. Ath. I. p. 19. Adam's *Rom. Ant.* p. 490. Rees' *Cycl. art. Weights*.—Hdot. 2. 180. — In N. T. *μνᾶ* is a silver coin, estimated by weight, containing 100 δραχμαί, and being itself the 60th part of a talent. According to Boeckh l. c. p. 16, the Attic *μνᾶ* was nearest equal to 16½ dollars, comp. in *Δραχμά*. It varied however in different countries. Luke 19: 13, 16 bis, 18 bis, 20, 24 bis, 25.—Dem. 1231. 13. Xen. *Mem.* 2. 5. 2 sq.

Μνάομαι, see *Μιμνήσκω*.

Μνάστον, ὧτος, ὁ, Mnason, pr. n. of a Christian, Acts 21: 16.

Μνεία, ας, ῆ, (μυμνήσκω,) *recollection, remembrance*, Phil. 1: 3 ἐπὶ τῇ μνείᾳ ὑμῶν. So *μνείαν ἔχειν* to have remembrance of, i. q. to recollect, to remember, 1 Thess. 3: 6. 2 Tim. 1: 3. Also *μνείαν ποιεῖσθαι* to make remembrance of, i. e. to bear in mind, to make mention of, Rom. 1: 9. Eph. 1: 16. 1 Thess. 1: 2. Philem. 4. Sept. *geur.* for זָכַר Is. 26: 8. *μν. ποιεῖσθαι* for זָכַר Ps. 111: 4. for זָכַר Job 14: 13.—Ael. V. H. 6. 1. *μν. ἔχειν* Aristoph. *Eccl.* 1154 or 1162. Isocr. p. 89. D. *μν. ποιεῖσθαι* Aeschin. 23. 5. Isocr. p. 105. B.

Μνῆμα, ατος, τό, (μυμνήσκω, pp. a memorial, monument, intended to preserve the memory of any person or thing, Hom. *Od.* 15. 126; hence *sepulchral monument, cenotaph*, Hom. *Il.* 23. 619. Dem. 1310. 15.—In N. T. meton. a tomb, sepulchre, see in *Μνημεῖον*. Mark 5: [3], 5. Luke 8: 27. 23: 53 ἔθψαν αὐτό (τὸ σῶμα) ἐν μνήματι λαζαρίῳ. 24: 1. Acts 2: 29. 7: 16. Rev. 11: 9. Sept. for זָכַר Ex. 14: 11. Ez. 37: 12. זָכַר Ez. 32: 23 sq.—Jos. *Ant.* 7. 1. 3. Diod. *Sic.* 13. 86. Xen. *Cyr.* 7. 3. 11.

Μνημεῖον, ου, τό, (μυμνήσκω,) pp. a memorial, monument, i. q. μνήμα, Xen. *Ag.* 6. 2; hence a *sepulchral monument*,

cenotaph, Dem. 1125. 16. Thuc. 5. 11. — In N. T. meton. a tomb, sepulchre, Matt. 8: 28. 27: 52 καὶ τὰ μνημεῖα ἀνέσχεθσαν. v. 53. 28: 8. Mark 5: 2. al. So Matt. 23: 29 κοσμεῖτε τὰ μνημεῖα, and Luke 11: 47 οἰκοδομεῖτε τὰ μνημεῖα, i. e. ye adorn or build up (repair) the sepulchres of the prophets, see in *Κοσμεῖν* b, and *Koriam*. Comp. 1 Macc. 13: 27. Jos. *Ant.* 13. 6. 6. Sept. for קָבַר Gen. 23: 6, 9. 49: 30. קָבַר Gen. 35: 20. —Xen. *H. G.* 3. 2. 14, 15.—The sepulchres of the Hebrews were often caverns, Gen. 23: 9 sq. or were hewn by art out of rocks or in the sides of hills, in various forms and sizes, sometimes with several compartments. They were closed by a door or layer of stone, and the entrance was often decorated with ornaments and whitewashed. See Calmet *Art. Sepulchre*. Jahn § 206. § 207, and notes. AL.

Μνήμη, ης, ῆ, (μυμνήσκω,) *remembrance, recollection*, e. g. μνήμην ποιεῖσθαι to call to mind, to bear in recollection, 2 Pet. 1: 15. Sept. for זָכַר Ps. 30: 5. —Ael. V. H. 5. 3. Diod. *Sic.* 1. 2 init. *μν. ποιεῖσθαι* Thuc. 2. 54.

Μνημονεύω, ε, εῖσω, (μνήμων, μυμνήσκω,) to remember, to call to mind, to bear in mind.

a) pp. absol. Mark 8: 18. Seq. gen. comp. Buttm. § 132. 5. 3. Luke 17: 32 μνημονεύετε τῆς γυναικὸς Λώτ. John 15: 20 τοῦ λόγου. 16: 4, 21. Acts 20: 35. Gal. 2: 10. Col. 4: 18. 1 Thess. 1: 3. Heb. 11: 15. 13: 7. So Sept. for זָכַר Ps. 63: 7. — 1 Macc. 12: 11. Luc. *D.* Deor. 4. 4. Diod. *Sic.* 1. 21. — Seq. accus. comp. Matth. § 347. n. 2. Winer § 30. 7. c. Matt. 16: 9 τοὺς ἄρτους. 1 Thess. 2: 9 τὸν κόπον. 2 Tim. 2: 8. So God is said to remember sin, i. e. to punish it, Rev. 18: 5. Sept. for זָכַר Ex. 13: 3. Is. 43: 18.—2 Macc. 9: 21. *Hdian.* 6. 1. 16. Xen. *Mem.* 2. 7. 7. — Seq. *ὅτι* Acts 20: 31. Eph. 2: 11. 2 Thess. 2: 5. πόθεν Rev. 2: 5. πῶς 3: 3. Comp. *Μιμνήσκω* a.

b) by impl. to mention, to speak of, seq. περί, Heb. 11: 22 περὶ τῆς ἐξόδου... ἐμνημόνευσε.—*Hdian.* 1. 1. 5. Xen. *Vect.* 4. 25.

Μνημόσυρον, ου, τό, (pp. neut.

of adj. *μνημόσυνος* commemorative,) a memorial, monument, i. q. *μνημῖον*, Hdot. 2. 136, 148. — In N. T. genr. *memorial*, i. e. any thing causing or preserving the remembrance of a person or thing. Matt. 26: 13 et Mark 14: 9 *εἰς μνημόσυνον αὐτῆς* for a memorial of her, i. e. in memory of her, to her honourable remembrance, fame. Acts 10: 4 αἱ προσευχαῖ σου . . . ἀνέβησαν εἰς μν. ἐνώπιον τ. θ. thy prayers . . . are come up as a memorial, into remembrance, before God. Sept. for מִנְחָה Ex. 17: 14. Ps. 102: 13. יִרְבֶּה Ex. 12: 14. Mal. 3: 16.—Ecclesi. 10: 17: 24: 20.

Μνηστεύω, f. *ἐύσομαι*, (μνάομαι,) to ask in marriage, to woo, trans. Hom. Od. 18. 276. Xen. H. G. 6. 4. 37. Mid. id. Ael. V. H. 10. 15. — In N. T. only Pass. pp. to be asked in marriage, hence to be betrothed, affianced, c. dat. of pers. Matt. 1: 18 *μνηστευθεὶς τῆς μητρὸς αὐτοῦ Μαρίας τῇ Ἰωσήφ*. Luke 1: 27. 2: 5. So Sept. for Pu. מִנְחָה Deut. 22: 23, 25, 27, 28.—Artemid. 2. 12.

Μοιγῶντος, ου, ὁ, ἡ, (μόγεις, λαλῶν,) speaking with difficulty, a stammerer, Mark 7: 32. Sept. for מְרַקֵּק pp. tongued-tied Is. 35: 6.—Aetius VIII. 38. Phavor. μόλις τὸ φθίγμα διορθοῦν δυνάμενος.

Μόγεις, adv. (μόγος labour, pains,) with difficulty, hardly, Luke 9: 39. — 3 Macc. 7: 6. Xen. An. 3. 4. 48.

Μόδιος, ου, ὁ, Lat. *modius*, a Roman measure for things dry, equal to one sixth part of the Attic *medimnus*, and containing therefore 1.916 gall. Engl. or nearly one peck; comp. in *Κόρος*. Boeckh Staatsh. d. Ath. I. p. 100 sq. Adam's Rom. Ant. p. 505. — Matt. 5: 15. Mark 4: 21. Luke 11: 33. —Jos. Ant. 9. 4. 5. Dinarch. 95. 37.

Μοιχαλῖς, ἰδος, ἡ, (i. q. *μοιχάς* fem. to *μοιχός*,) an adulteress, Rom. 7: 3 bis. 2 Pet. 2: 14 ὀφθαλμοὶ μεστοὶ *μοιχαλῖδος* eyes full of an adulteress, i. e. gazing with desire after such persons. Sept. for מִרְבֵּה Ez. 16: 38. 23: 45. — Plut. Plac. Philosoph. 1. 7. Tom. IX. p. 493. ed. R. Tom. V. p. 245. Tauchn. See Lob. ad Phryn. p. 452.—Trop. from the Heb. *one faithless towards God*, as an

adulteress towards her husband; in O. T. spoken chiefly of those who forsok God for idols, Hos. 3: 1. Is. 57: 3, 7 sq. Ez. c. 16. c. 23. In N. T. genr. of those who neglect God and their duty towards him, and yield themselves up to their own lusts and passions, James 4: 4. So γενεὰ πορνῆα καὶ μοιχαλῖς, where *μοιχαλῖς* in apposit. expresses an attribute, *adulterous*, i. e. *faithless*, *idolatrours*, Matt. 12: 39. 16: 4. Mark 8: 38.

Μοιχῶν, ὧ, f. ἡσα, (μοιχός,) to defile a married woman, to commit adultery with her; trop. τὴν θάλασσαν, i. e. to get possession of the sea covertly and without right, Xen. H. G. 1. 6. 15. — In N. T. only Mid. *μοιχεύομαι*, ὠμαι, genr. to commit adultery, used both of man and woman, intrans. Matt. 5: 32 bis, ποιῶ αὐτὴν μοιχεύσαι καὶ ὡς . . . μοιχεύται. 19: 9 bis. Mark 10: 11, 12. Sept. for מִרְבֵּה Jer. 3: 8. 9: 2. — Different is Thom. Mag. p. 619, *μοιχεύται ὁ ἀνὴρ, μοιχεύεται δὲ ἡ γυνή*.

Μοιχεύω, ας, ἡ, (μοιχεύω,) adultery, Matt. 15: 19. Mark 7: 21. John 8: 3. Gal. 5: 19. Sept. for מִרְבֵּה Jer. 13: 27. comp. Hos. 2: 4 [2].—Wisd. 14: 26. Luc. D. Deor. 17. 2. Hdian. 5. 7. 6.

Μοιχεύω, f. *ἐύσω*, also Mid. *μοιχεύομαι*, (μοιχός,) to commit adultery, genr. and absol. Active Matt. 5: 27 οὐ μοιχεύσεις. 19: 18. Rom. 13: 9. Mark 10: 19 μὴ μοιχεύσης. Luke 18: 20. James 2: 11 bis; all in allusion to Ex. 20: 13. Deut. 5: 17, where Sept. for מִרְבֵּה. For the fut. as imperative, see Winer § 44. 3. Matth. § 498. c. Luke 16: 18 bis. Rom. 2: 22 bis. Mid. once John 8: 4. (Diod. Sic. 1. 78. Xen. Mem. 2. 1. 5.) Seq. acc. to commit adultery with any one, Matt. 5: 28 ἡδὴ ἐμολέευσεν αὐτήν. So Sept. for מִרְבֵּה trop. Jer. 3: 9. — Luc. D. Deor. 6. 3. Aeschin. Dial. Socr. 2. 14. —Symbol. once seq. μετὰ τινος, Rev. 2: 22. Comp. in *Μοιχαλῖς* fin.

Μοιχός, οῦ, ὁ, an adulterer, Luke 18: 11. 1 Cor. 6: 9. Heb. 13: 4. Sept. for מִרְבֵּה Job 24: 15. Prov. 6: 32. — Ael. V. H. 10. 13. Xen. Mem. 2. 1. 5. — Trop. from the Heb. *one faithless towards God* etc. see in *Μοιχαλῖς* fin.

James 4: 4. So Sept. and 𐤍𐤊𐤏𐤇 1a. 57: 3.

Μόλις, adv. (μῶλος, μόλος, labour, pains,) i. q. μόγις but less Attic, Butt. Ausf. Spr. § 16. n. 2. Passow sub. v. *with difficulty, hardly, scarcely*, Acts 14: 18, 27: 7, 8, 16. Rom. 5: 7. 1 Pet. 4: 18.—Hdian. 3. 6. 4. Xen. Conv. 4. 37.

Μολόχ, ὁ, indec. *Moloch*, Heb. מֹלֶךְ (king) Jer. 32: 35, also מִלְכָּם *Milcom* 1 K. 11: 5. 2 K. 23: 13, and מַלְכָּם *Malcam* Jer. 49: 1, 3, pr. n. of an idol of the Ammonites, to which the Hebrews also offered human victims, both during their wanderings and afterwards in the valley of Hinnom, Lev. 18: 21. 20: 2 sq. 1 K. 11: 7, etc. comp. in Γέννα. The Rabbins describe the statue of Moloch as of brass, in the form of the human body, but with the head of an ox; it was hollow within, was heated from below, and the children to be immolated were placed in its arms. Similar to this was also the statue of *Saturn* among the Carthaginians, see Diod. Sic. 20. 14. Münter Religion der Karthager p. 19. Hence both Moloch and the Carthaginian Saturn prob. represent the planet *Saturn*, to which the Semitic nations sacrificed human victims; see Gesen. Lex. art. מֹלֶךְ. Comment. on Isa. Vol. II. p. 343, coll. p. 327 sq. John § 411.—In N. T. only Acts 7: 43 καὶ ἀνελάβετε τὴν σκηνὴν τοῦ Μολόχ, comp. in Ἀναλαμβάνω a. This passage is quoted from Amos 5: 26, where Sept. Μολόχ for Heb. מֹלֶךְ your king, i. q. מֹלֶךְ.

Μολύνω, f. νῶ, to soil, to stain, to defile, Sept. Cant. 5: 3. for 𐤍𐤊𐤏 Gen. 37: 30. Jos. Ant. 3. 6. 1. Luc. Anarch. v. Gynnas. 1.—In N. T. symbol. Rev. 3: 4 οὐκ ἐμόλυναν τὰ ἱμάτια. 14: 4. Metaph. 1 Cor. 8: 7 ἡ συνείδησις αὐτῶν . . . μολύνεται, *their conscience is defiled*, i. e. is blunted, weakened.—Ecclus. 21: 28. Artem. II. 26. Porph. de Abstin. 1. 42.

Μολυσμός, οὗ, ὁ, (μολύνω,) a soiling, hence *defilement, pollution*, in a moral sense, 2 Cor. 7: 1. Sept. for 𐤍𐤊𐤏 Jer. 23: 15.—Esdr. 8: 83. 2 Macc. 5: 27.

Μομφή, ἥς, ἡ, (μίφομαι,) *fault*

found, blame, censure, i. e. occasion of complaint, Col. 3: 13.—Eurip. Orest. 1068, 9. Aristoph. Pac. 663, 4.

Μονή, ἥς, ἡ, (μένω,) pp. *stay* in a place Xen. An. 5. 1. 5. In N. T. *abode, dwelling, mansion*, John 14: 2. So ποιεῖν μονὴν παρὰ τινι, *to make one's abode with any one*, i. e. *to abide or dwell with him*, trop. John 14: 23, comp. Rev. 21: 3.—pp. Jos. Ant. 8. 13. 7. Thuc. 1. 131.

Μονογενής, εὖς, οὗς, ὁ, ἡ, adj. (μόνος, γένος from γίνομαι,) *only born, only begotten*, i. e. *only child*, Luke 7: 12 μονογενὴς τῷ πατρὶ. 8: 42 θυγάτηρ μου. ἡν. 9: 38. Heb. 11: 17.—Tob. 3: 15. 6: 9. Jos. Ant. 2. 7. 4. Diod. Sic. 4. 73.—In John's writings spoken only of ὁ Λόγος, the *only begotten Son of God* in the highest sense, as alone knowing and revealing the essence of the Father, John 1: 14, 18. 3: 16, 18. 1 John 4: 9. Comp. Λόγος III. Others here by impl. *most dear, only beloved*, as Sept. for 𐤍𐤊𐤏 Ps. 22: 21. 35: 17.

Μόνον, adv. see in Μόνος c.

Μόνος, η, ον, *only, alone*, i. e.

a) pp. without others, without companions, e. g. of persons, Matt. 14: 23 μόνος ἦν ἐκεῖ. Mark 6: 47 καὶ αὐτὸς μόνος ἐπὶ τῆς γῆς. 9: 2 κατ' ἰδίαν μόνους. v. 8. Luke 10: 40. John 8: 9. Rom. 11: 3. 16: 4. Heb. 9: 7. 2 John 1. al. Sept. for 𐤍𐤊𐤏 Gen. 2: 18. 32: 23. (Hdian. 3. 5. 15. Xen. Cyr. 6. 1. 36.) Trop. of one acting by his own authority, *alone*, John 8: 16; or as *destitute of help* from another John 8: 29. 16: 32.—Ael. V. H. 9. 40.—Of things, Luke 24: 12 τὰ ὀνόματα κείμενα μόνᾳ, i. e. without the body of Jesus. John 12: 24 ὁ κόκκος . . . μόνος μένει, i. e. *sterile, barren*.—Spoken in an *adverbial* sense, of persons and things, comp. Butt. § 123. n. 3. Matt. 4: 4 οὐκ ἐπ' ἄρτον μόνον ζήσεται ὁ ἄνθρωπος. John 5: 44 τὴν δόξαν παρὰ τοῦ μόνου Θεοῦ οὐ ζητεῖτε. Jude 4. Rev. 15: 4. (Xen. Mem. 4. 5. 9.) So after εἰ μὴ, Matt. 12: 4 εἰ μὴ τοὺς ἱερεῦσι μόνους (comp. Acts 11: 19.) Matt. 17: 8. 24: 36. Luke 5: 21. Phil. 4: 15. Rev. 9: 4.

b) *alone of many, one out of many*, Luke 24: 18 σὺ μόνος παραιεὶς Ἰερου-

σαλήμ κ. τ. λ. 1 Cor. 9: 6. 2 Tim. 4: 11. —Xen. Cyr. 1. 4. 27. Mem. 1. 4. 11.

c) neut. *μόνον* as adv. *only, alone*, Buttm. § 115. 4. E. g. simply, Matt. 5: 47 τοὺς ἀδελφοὺς ὑμῶν *μόνον*. 9: 21 *ἐάν μόνον ἄψωμαι τοῦ ἡματιοῦ αὐτοῦ*. Mark 5: 36. Acts 18: 25. 1 Cor. 7: 39. Gal. 1: 23. Heb. 9: 10. (Hdian. 3. 4. 19. Xen. Conv. 5. 2.) After *εἰ μή*, Matt. 21: 19 εἰ μή φύλλα *μόνον*. Mark 6: 8. Acts 11: 19. With negatives, e. g. *μή μόνον not only*, simply Gal. 4: 18. James 1: 22; in antith. or gradation, seq. *ἀλλά* Phil. 2: 12. seq. *ἀλλά καὶ but also*, John 13: 9 *μή τοὺς πόδας μου μόνον, ἀλλά καὶ τὰς χεῖρας κ. τ. λ.* (Hdian. 2. 5. 10.) *οὐ μόνον, not only*, comp. in *Οὐ* c; simply James 2: 24; in antith. or gradation, seq. *ἀλλά* Acts 19: 26. (Xen. Cyr. 1. 6. 16.) seq. *ἀλλά καὶ but also*, Matt. 21: 21. John 5: 18 *ὅτι οὐ μόνον ἔλυε τὸ σάββατον, ἀλλά καὶ πατέρα ἰδίων ἔλεγε τὸν Θεόν*. 11: 52. Acts 21: 13. Rom. 1: 32. Heb. 12: 26. al.—Hdian. 1. 12. 14. Xen. Cyr. 1. 6. 17. AL.

Μονόφθαλμος, ου, ὁ, ἡ, (μόνος, ὁφθαλμός, one-eyed, having lost an eye, Matt. 18: 9. Mark 9: 47. — Luc. Ver. Hist. 1. 3. The earlier Greeks said *ἐτεροφθαλμος*, Lob. ad Phryn. p. 136.

Μονόω, ὦ, f. ὥσω, (μόνος,) *to leave alone*, Pass. *to be left alone*, e. g. as a widow, *to be solitary*, prob. childless, 1 Tim. 5: 5. — Diod. Sic. 19. 39. Xen. Ven. 9. 9.

Μορφή, ἥς, ἡ, *form, shape*, Mark 16: 12 *ἐν ἐτέρᾳ μορφῇ*. Sept. for מִצְבָּח Isa. 44: 13.—Xen. Oec. 6. 16. — Phil. 2: 7 *μορφὴν δούλου λαβών* i. e. appearing in a humble and despised condition. Comp. Test. XII Patr. p. 744 τὸν βασιλέα τῶν οὐρ. τὸν ἐπὶ γῆς φανέντα ἐν μορφῇ ἀνθρώπου ταπεινώσεως, i. q. p. 542 ὁ Θεὸς σῶμα λαβών, and p. 644 sq. Θεὸν ἐν σχήματι ἀνθρώπου. Hence also Phil. 2: 6 ὃς ἐν μορφῇ Θεοῦ ὑπάρχων *who being in the form of God*, i. e. as God, like God, where the force of the antithesis would seem most naturally to refer to the divine majesty and glory, as Sept. for מִצְבָּח Dan. 4: 33. comp. 5: 6, 9, 10. Or *μορφή* may here have the sense of *nature, φύσις*, so that ἐν μορφῇ Θεοῦ

ὑπάρχων would be i. q. *being of that nature*, of the same nature with God; comp. Eurip. Bacch. 54 *μορφὴν τ' ἐμὴν μετέβαλον εἰς ἀνδρὸς φύσιν*. Plato Repub. II. p. 381. c, Θεὸς κάλλιστος καὶ ἄριστος ὢν . . . μένει ἀεὶ ἀπλῶς ἐν τῇ αὐτοῦ μορφῇ. comp. Jos. c. Ap. 2. 22.

Μορφόω, ὦ, f. ὥσω, (μορφή,) *to form, to fashion*, trans. Sept. for מִצְבָּח Isa. 44: 13. Plut. ed. R. X. p. 207 ult. In N. T. Pass. *to be formed*, trop. Gal. 4: 19 ἄχρεις οὐ μορφωθῇ Χρ. ἐν ἡμῖν i. e. until the very image of Christ be impressed upon your hearts.

Μόρφωσις, εος, ἡ, (μορφώ,) pp. *a forming*; hence *form, appearance*, e. g. mere external form, 2 Tim. 3: 5 *ἐχοντες μὴ μὴ μὴ εἰσεβίαιας*.—Test. XII Patr. p. 742 *ἰδεῖν τὴν μ. τῆς ὁμοιωσ. αὐτοῦ*. — By impl. *a prescribed form, norma*, Rom. 2: 20 *ἐχων τὴν μ. τῆς γνώσεως*.

Μοσχολοιτέω, ὦ, f. ἥσω, (μόσχος, ποιῶ,) *to make a calf*, i. e. the image of a calf or bullock, found only Acts 7: 41. The allusion is to the golden calf made by Aaron in imitation of the Egyptian Apis, comp. Ex. 32: 4 sq. where Sept. ἐποίησαν μόσχον.

Μόσχος, ου, ὁ, pp. *shoot of a plant*, young and tender, Hom. Il. 11. 105. Dioscor. IV. 108. Hence *a young animal*, and espec. in prose and N. T. *a calf, a young bullock*, Luke 15: 23, 27, 30. Heb. 9: 12, 19. Rev. 4: 7. Sept. for מִצְבָּח Ex. 32: 4, 8, 19. מִצְבָּח Ex. 29: 10 sq. Lev. 4: 3 sq. מִצְבָּח Gen. 12: 16. 24: 35.—Ael. H. An. 14. 11. Hdot. 3. 28 of the god Apis, i. e. a young bullock.

Μουσιχός, ῆς, ὁ, ὄν, (μοῦσα,) *devoted to the muses*, i. e. to the liberal arts and sciences, *learned*, Ael. V. H. 4. 15. In N. T. *skilled in music, a musician*, Rev. 18: 22 *φωνὴ κιθαριῶν καὶ μουσικῶν καὶ αὐλητῶν*, perh. here *singers*. — 1 Macc. 9: 39, 41. Luc. D. Deor. 7. 3. Xen. Cyr. 1. 6. 38.

Μόχθος, ου, ὁ, *wearisome labour, travail*, including the idea of painful effort, sorrow; in N. T. only as coupled with κόπος. 2 Cor. 11: 27 *ἐν κόπῳ καὶ μόχθῳ*. 1 Thess. 2: 9. 2 Thess. 3: 8.

Sept. for לָחַן Deut. 26: 7. Ecc. 2: 18 sq.—Wisd. 10: 10. Xen. Conv. 8. 40.

Μυελός, οὐ, ὁ, *parrow*, Heb. 4: 12. — Sept. Gen. 45: 18. Eurip. Hippol. 255 or 257. Alciph. I: 23.

Μυέω, ᾧ, f. ἤσω, (μύω to shut up,) to initiate, to instruct, sc. in things before unknown, Pass. Phil. 4: 12, parall. with μαρθάνω in v. 11.—Diod. Sic. 4. 7 μυεῖν τοὺς ἀνθρώπους τοῖτο δ' ἐστίν, τὸ διδάσκειν τὰ καλὰ καὶ συμφέροντα, καὶ ὑπὸ τῶν ἀπαιδευτῶν ἀγνοούμενα. Spec. to initiate into the heathen mysteries etc. Diod. Sic. 5. 48. Hdot. 2. 51.

Μῦθος, ου, ὁ, *speech, discourse*, Hom. Od. 11. 561. Xen. Mem. 1. 2. 53. In N. T. *fable, fiction*, a mythic tale, mythic discourse, 1 Tim. 1: 4. 4: 7 τοὺς δὲ βεβήλους καὶ γραῶδεις μῦθους παραιτοῦ. 2 Tim. 4: 4. Tit. 1: 14. 2 Pet. 1: 16. — Hdian. 1. 11. 6. Diod. Sic. 1. 19. Dem. 1219. 14.

Μυκάομαι, ᾧμαι, f. ἤσομαι, (μύ) to moo, to low, pp. as the cow or ox, Hom. H. 18. 580. Luc. D. Deor. Mar. 15. 2. to bellow Il. 21. 237. Transferred to other animals, Plut. ed. R. VIII. p. 319 ult. Theocr. 26. 20. In N. T. of a lion, to roar, Rev. 10: 3 ὥσπερ λέων μυᾷται.—Anthol. Gr. I. p. 246.

Μυκτηρίζω, f. ἴσω, (μυκτήρ nose, μύζω,) to turn up one's nose in scorn, and hence to mock, to deride, Pass. Gal. 6: 7 Θεὸς οὐ μυκτηρίζεται, i. e. God will not let himself be mocked. Sept. for נָחַץ Job 22: 19. Ps. 80: 7. — Test. XII Pair. p. 700. Lys. Fragm. 36.

Μυλικός, ῆ, ὄν, (μύλη mill,) belonging to a mill, e. g. λίθος μυλικός a mill-stone, Mark 9: 42.

Μύλος, ου, ὁ, (μύλη from μύλλω, μύω,) pp. a grinder, hence a mill, a mill-stone. The mills used by the Hebrews are still common in the East; they were composed of two stones, of which the lower was fixed, and the upper was turned round upon it (Heb. רֹכֶבֶת rider), having a hole in the middle for receiving the grain. The grinding was mostly done by hand by female slaves, and though exceedingly laborious was usu-

ally accompanied by song. Larger mills were turned by an ass; whence the upper mill-stone was called ὀνικός Matt. 18: 6; or also ὄνος, Hesych. ὄνος ὁ ἀνώτερος λίθος τοῦ μύλου. Xen. An. 1. 5. 5. comp. Luc. Asin. 28, 42. See Jahn § 138, 139. Calmet art. Corn. — Hence in N. T.

a) a mill, Rev. 18: 22 καὶ φωνὴ μύλου, the song of the mill, i. e. the singing of the maid servants when grinding, comp. Jer. 25: 10. Sept. for מִלֵּי Ex. 11: 5. Is. 47: 2.—Plut. ed. R. VIII. p. 172. 10. IX. p. 301. 5. Comp. Hesych. l. c.

b) by synecdoche, a mill-stone, i. e. the upper one or rider, e. g. μύλος ὀνικός Matt. 18: 6. Luke 17: 2. μ. μέγας Rev. 18: 21. Sept. for רֹכֶבֶת Judg. 9: 53. 2 K. 11: 21.—Anthol. Gr. III. p. 46, 51.

Μύλων, ωνος, ὁ, (μύλη) mill-house, pistrinum, place where the mill is, Matt. 24: 41.—Luc. Asin. 42. Dem. 1111. 27. See in Μύλος.

Μύρα, ων, τά, *Myra*, one of the six principal cities of Lycia, on the S. W. coast of Asia Minor, Acts 27: 5.

Μυριάς, ἄδος, ῆ, (μυρίος,) a myriad, i. e. ten thousand, Acts 19: 19. Sept. for מֵאוֹת Ezra 2: 64. Neh. 7: 66. רִבְבֵּה Deut. 33: 17. Lev. 26: 8. — Ael. V. H. 2. 25. Xen. Cyr. 2. 1. 6. — Put as in Engl. for any indefinitely large number, Luke 12: 1. Acts 21: 20. Heb. 12: 22. Jude 14. Rev. 5: 11. 9: 16. So Sept. and רִבְבֵּה Gen. 24: 60. 1 Sam. 21: 11.

Μυρίω, f. ἴσω, (μύρον,) to anoint sc. for burial, to embalm, trans. Mark 14: 8 προέλαβε μυρίσαι μου τὸ σῶμα. — Aristoph. Plut. 529. Hdot. 1. 195.

Μυρίος, α, ον, very many, innumerable, Pind. Nem. 10. 84. Theocr. 16. 22. Plur. μυρίοι id. Hom. Od. 8. 110. — In N. T. only plur. μυρίοι ten thousand, pp. Matt. 18: 24 μυρίων ταλάντων. Sept. for מֵאוֹת עֶשְׂרֵת Esth. 3: 9. רִבֹּו 1 Chr. 29: 7.—Diod. Sic. 15. 59. Xen. Cyr. 2. 1. 5. — Put as in Engl. for any indefinitely large number, 1 Cor. 4: 15 ἐν μυρίοις παιδαγωγοῖς ἔχητε, i. e. ten thousand masters. 14: 19.—Jos. Ant. 5. 3. 2. Hdian. 2. 3. 14. Xen. Cyr. 5. 1. 13.

Μύρον, ου, τό, (Heb. מִיָּו,) any ar-

omatic balsam distilling of itself from a tree or plant, espec. *myrrh*, *μύρρα*, *σμέρνα*, Ael. V. H. 12. 31. comp. Diod. Sic. 5. 41. In N. T. *genr. ointment, unguent*, i. e. perfumed, Matt. 26: 7 *ἀλάβαστρον μύρου*. v. 9, 12. Mark 14: 3, 4. Luke 7: 37, 38. 23: 56. John 11: 2. 12: 3 bis, 5. Rev. 18: 13. Opp. to *ἐλαιον*, Luke 7: 46 *ἐλάειν τὴν κεφ. μου οὐκ ἔλειψας αὐτὴν δὲ μύρον ἔλειψέ μου τοὺς πόδας*, comp. Xen. below. Sept. for *חֵטְל* *חֵטְל* Ps. 133: 2. *חֵטְל* Prov. 27: 9. Cant. 1: 2.—Ael. V. H. 9. 9. Pol. 31. 4. 1. Xen. Conv. 2. 2, 4 *opp. to ἐλαιον*.

Μυσία, *ας*, *ῆ*, *Mysia*, the north-western province of Asia Minor, lying between the Propontis and Lydia, and including the Troad, Acts 16: 7, 8. The Mysian cities Assos, Pergamus, and Troas, are mentioned in N. T.

Μυστήριον, *ιον*, *τό*, (*μυστήρ*, *μυστήρ* q. v.) a *mystery*, i. e. something into which one must be initiated, instructed, before it can be known, something of itself not obvious and above human insight. In N. T. spoken of facts, doctrines, principles, etc. not fully revealed, but only obscurely or symbolically set forth.

a) *genr.* Matt. 13: 11 *ἐμὴν δίδοται γνῶναι τὰ μυστήρια τῆς βασιλ. τῶν οὐρ. to know the mysterious things of the kingdom of heaven*, i. e. in a deeper and more perfect manner than they were made known to others. Mark 4: 11. 8: 10. 1 Cor. 14: 2. Eph. 5: 32 *τὸ μυστήριον τοῦ τοῦ μέγα ἐστίν*. 2 Thess. 2: 7 *τὸ μυστήριον τῆς ἀνομίας*, mysterious wickedness, i. e. hidden, as yet unknown to Christians, *opp. ἀποκαλύπτεσθαι* in v. 8; comp. Buttm. § 123. n. 4. (Jos. B. J. 1. 24. 1 *καλῶς μυστήριον*.) Rev. 1: 20 *τὸ μυστ. τῶν ἐπὶ ἀστέρων*. 10: 7. 17: 5, 7. —Wisd. 2: 22. Hsian. 8. 7. 8. Of the Elusianian mysteries, e. g. the lesser, *τὰ μικρά* Diod. Sic. 4. 14; the greater Diod. Sic. 4. 25. Dem. 29, ult. Xen. H. G. 1. 4. 14.

b) *spec. of the Gospel*, the Christian dispensation, as having been long hidden and first revealed in later times. Eph. 3: 9 et Col. 1: 26 *τὸ μυστήριον τὸ ἀποκαλυφθέν ἀπὸ τῶν αἰώνων ἐν τῷ Θεῷ*. Eph. 6: 19 *τὸ μ. τοῦ εὐαγγελίου*. Col. 2: 2 *τὸ μ. τοῦ Θεοῦ*. 4: 3 et Eph. 3:

4 *τοῦ Χρ.* 1 Tim. 3: 9 *τῆς πίστεως*. Rom. 16: 25. 1 Cor. 2: 7. 4: 1. 13: 2. Eph. 3: 3. Col. 1: 27. So of particular doctrines or parts of the gospel, Rom. 11: 25. 1 Cor. 15: 51. Eph. 1: 9. 1 Tim. 3: 16.

Μυωπάζω, *ῶ*, *ἄσω*, (*μύω* from *μύω*, *ᾠψ*), pp. *to shut the eyes*, i. e. to contract the eyelids, *to blink*, *to twinkle*, like one who cannot see clearly; hence by impl. *to be near-sighted*, trop. 2 Pet. 1: 9. —Aristot. Probl. Sect. 31. Suid. *ἐμύωπασεν ἄκροισι τοῖς ὀφθαλμοῖς προσέσχε, μυωπάζω γὰρ τὸ καμῦναι*.

Μώλωψ, *ωπος*, *ὁ*, (*μάω*, *σμάω*), a *stripe*, *weal*, i. e. mark of a stripe or blow, trop. 1 Pet. 2: 24 *οὐ τῷ μώλωπι ἰάσθητε*, i. e. collect. *stripes*, quoted from Is. 53: 5 where Sept. for *חַבְרָת*. —pp. Luc. Philopseud. 20. Plut. Aem. Paul. 19 fin.

Μωμάομαι, *ᾠμαι*, *ῶ*, *ἴσομαι*, depon. Mid. (*μᾶμος*), *to find fault with*, *to carp at*, *to blame*, c. acc. 2 Cor. 8: 20. Aor. 1 *ἐμωμήθην* as pass. 2 Cor. 6: 3 *ἵνα μὴ μωμηθῇ ἡ διακονία ἡμῶν*, comp. Buttm. § 113. n. 6.—Wisd. 10: 14. Luc. D. Deor. 20. 2. Hom. Il. 3. 412.

Μῶμος, *ου*, *ὁ*, *fault*, i. e. fault-finding, *censure*, Eccus. 18: 15. Plut. ed. R. IX. p. 263. 6. In N. T. *fault* as found, *blemish*, trop. *stain*, *disgrace*, 2 Pet. 2: 13 *ἐπίλοιποι καὶ μῶμοι*. —pp. Sept. for *מָוֶם* of a bodily defect, Lev. 12: 16 sq. Deut. 15: 21. Anthol. Gr. I. p. 74, 75.

Μωραίνω, *ῶ*, *ἀνῶ*, (*μωρός*), pp. *to make dull*, *not acute*, see in *Μωρός*. Hence

a) of impressions on the taste, Pass. *to become insipid*, *tasteless*, to lose its savour, as salt, Matt. 5: 13 et Luke 14: 34 *ἐὰν δὲ τὸ ἅλς μωρανθῇ*. Comp. Tholuck Bergpred. p. 122.

b) of the mind, *to make foolish*, i. e. to shew to be foolish, c. acc. 1 Cor. 1: 20 *ἐμώρανεν ὁ Θεὸς τὴν σοφίαν τοῦ κόσμου*. Pass. Rom. 1: 22 *φάσχοιτες εἶναι σοφοὶ ἐμωράνθησαν*, *they became foolish*, i. e. acted like fools. Sept. trans. for *חֲכָמִים* Is. 44: 15. Pass. for *חֲכָמִים* 2 Sam. 24: 10. *חֲכָמִים* Is. 19: 11. —In profane writers *μωραίνω* in this sense is intrans.

to be foolish, to act foolishly, Luc. D. Mort. 13. 3. Xen. Mem. 1. 1. 11.

Μωρία, ας, ή, (μωρός,) folly, foolishness, absurdity, spoken of what seems foolish and absurd, 1 Cor. 1: 18 ὁ λόγος . . . τοῖς μὲν ἀπολλυμένοις μωρία ἐστίν. v. 21, 23. 2: 14. 3: 19.—Ecclus. 20: 31. Dem. 128. 10. Thuc. 5. 41.

Μωρολογία, ας, ή, (μωρόλογος from μωρός, λόγος,) foolish talk, empty discourse, Eph. 5: 4. — So *μωρολογεῖν* Plut. ed. R. VI. p. 669. 8.

Μωρός, ά, όν, pp. *dull, not acute*, e. g. of impressions on the taste, *insipid, tasteless*, Dioscor. 4. 18. p. 122. Hippocr. de Diaeta 2. 27. 2. Comp. Tholuck Bergpred. p. 122. In N. T. of the mind, *stupid, foolish*, and ὁ μωρός subst. a fool; e. g. of persons, Matt. 7: 26 ὁμοιωθήσεται ἀνδρὶ μωρῷ. 23: 17 μωροὶ καὶ τυφλοὶ v. 19. 25: 2 αἱ πάντες μωροὶ sc. παρούντες. v. 3, 8. 1 Cor. 3: 18. 4: 10. So prob. Matt. 5: 22, where others render it *wicked, impious*, like Heb. נָכַר Sept. ἄφρων Ps. 14: 1. 53: 2. Job 2: 10; but μωρός no where else has this sense. Comp. Tholuck Bergpr. p. 178 sq. (Arr. Epict. 3. 22. 85.) Of things, 1 Cor. 1: 25 τὸ μωρόν τοῦ θεοῦ i. e.

what men count foolish in the ordinances and proceedings of God, comp. v. 23, 24. v. 27 τὰ μωρὰ τοῦ κόσμου. 2 Tim. 2: 23 et Tit. 3: 9 ζηήσεις μ. Sept. of pers. for נָכַר Deut. 32: 6. Is. 32: 5, 6. לִבְרִי Ps. 94: 8.—Luc. Paras. 25. Xen. Cyr. 3. 3. 45. of things Luc. Epigr. 1. Xen. ib.

Μωσῆς or Μωϋσεύς, έως, ό, also *Μωϋσῆς, οῦ*, and in some edit. *Μωσῆς, οῦ*, Matt. 17: 4. John 5: 46. al. *Moses*, Heb. מֹשֶׁה (drawn out sc. from the water), pr. n. of the great Hebrew prophet and legislator. On the forms and flexion, see Winer § 5. p. 44. § 10. The form *Μωσῆς*, gen. *έως*, comes from Heb. מֹשֶׁה, and is found chiefly in the Evangelists, Matt. 8: 4. 17: 3. 23: 2. Mark 1: 44. 9: 4, 5. Acts 3: 22. al. — *Μοϋσῆς* and *Μωϋσεύς*, also in Sept. and Josephus, and in some editions everywhere in N. T. are derived from the Egyptian form, see Gesen. Lex. art. מֹשֶׁה. Jos. Ant. 2. 9. 6 τὸ γὰρ ὕδωρ μὲν οἱ Αἰγύπτιοι καλοῦσιν, ὕλης δὲ τοῦς δὲ ὕδατος σωθήντας, comp. c. Apion. 1. 31. E. g. *Μωϋσῆς*, gen. *οῦ*, Acts 6: 14. 7: 35, 37. Matt. 17: 4. al. *Μωϋσεύς* Acts 15: 1, 5. 2 Tim. 3: 8. al. — *Μετον. for the books of Moses*, the Pentateuch, Luke 16: 29, 31. 24: 27. Atl.

N.

Νααθών, ό, indec. *Naason*, Heb. נִצְחִי (diviner), pr. n. of a chief of Judah, whose sister was the wife of Aaron, Matt. 1: 4 bis. Luke 3: 32. Comp. Ex. 6: 23. Num. 2: 3.

Ναγκαί, ό, indec. *Naggae*, pr. n. of a man, Luke 3: 25.

Ναζαρέθ or Ναζαρέτ, ή, indec. *Nazareth*, prob. Heb. נָצְרֶת, Aram. נִצְרַת (a twig,) see Hengstenb. Christol. Vol. II. init. Bibl. Repos. IV. p. 182 sq. pr. n. of a small city in lower Galilee, just north of the great plain of Esdraelon, and about mid-way between the lake of

Tiberias and the Mediterranean. It lies at the foot and on the side of a hill facing the E. and S. E. along a small valley or basin entirely shut in by hills, except a narrow rocky gorge toward the south leading to the great plain. Here is now shewn the supposed place where the men of the city were about to cast Jesus down from the precipice, Luke 4: 29. See Rosemn. Bibl. Geogr. II. ii. p. 85 sq. Jowett's Chr. Res. p. 128, and in Calmet sub. v. Miss. Her. 1824. p. 307. — Matt. 2: 23. 4: 13. 21: 11. Mark 1: 9. Luke 1: 26. 2: 4, 39, 51. 4: 16. John 1: 46, 47. Acts 10: 38.

Ναζαρενός, ου, ὁ, a Nazarene, i. e. an inhabitant of Nazareth, spoken of Jesus, Mark 1: 24. 14: 47. 16: 6. Luke 4: 34.

Ναζωραῖος, ου, ὁ, a Nazaraean, i. q. Nazarene, an inhabitant of Nazareth, in some editions written Ναζωραῖος in Matt. 2: 23. 26: 71. John 18: 7. — Spoken of Jesus, Matt. 10: 47. 26: 71. Luke 18: 37. 24: 19. John 18: 5, 7. 19: 19. Acts 2: 22. 3: 6. 4: 10. 6: 14. 22: 8. 26: 9. Matt. 2: 23 ἔτι Ναζωραῖος κληθήσεται he shall be called a Nazarene, i. e. looking to the etymology of the name (see in Ναζαρίδ) he shall be called a shoot, branch, in allusion to such passages as Is. 11: 1. 53: 2. Zech. 3: 8. 6: 12, etc. but here also implying reproach, from the contempt in which Nazareth was held. See Hengstenh. Christol. Vol. II, init. Bibl. Repos. IV. p. 186 sq.—Once of Christians in contempt, as the followers of Jesus of Nazareth, Acts 24: 5.

Ναθάν, ὁ, indec. Nathan, Heb. נתן (given sc. of God), pr. n. of a son of David, Luke 3: 31. Comp. 2 Sam. 5: 14.—Not the prophet Nathan 2 Sam. 7: 2 sq. 12: 1 sq.

Ναθαναήλ, ὁ, indec. Nathanael, Heb. נחמיה (given of God), pp. i. q. Θεόδωρος Theodore, pr. n. of a disciple of Christ, supposed to be the same with the apostle Βαρθολομαῖος q. v. John 1: 46, 47, 48, 49, 50. 21: 2.

Ναί adv. of affirmation, yea, yes, certainly.

a) pp. in answer to a question. Matt. 9: 28 πιστεύετε ὅτι δύναμαι τοῦτο ποιῆσαι; λέγουσιν αὐτῷ· ναί κύριε. 13: 51. 17: 25. 21: 16. John 11: 27. 21: 15, 16. Acts 5: 8. 22: 27. Rom. 3: 29.—Ael. V. H. 13. 4. Xen. Mem. 4. 2. 20.

b) as expressing assent to the words or deeds of another. Matt. 11: 26 ναί, ὁ πατήρ, [sc. ὁ θεὸς ποιεῖς,] ὅτι οὕτως κ. τ. λ. Luke 10: 21. Rev. 16: 7. 22: 20 ναί, ἔρχου κύριε, in some edit. — Act. Thom. § 17, 18. Xen. Mem. 2. 7. 14.—Seq. καὶ introducing a subsequent limitation or modification. Matt. 15: 27 et Mark 7: 28 ναί, κύριε· καὶ γὰρ τὰ κυνήρια κ. τ. λ. comp. in Γάβ L. h. sin. Vi-

ger. p. 424.—Arr. Epict. 2. 10. 30. Platon Soph. p. 226. E.

c) intens. in strong affirmation, asseveration, Luke 11: 51 ναί, λέγω ὑμῖν, ἐκζητηθήσεται κ. τ. λ. 12: 5 ναί, λέγω ὑμῖν, τοῦτον φοβήθητε, yea, I say unto you, fear him. Philom. 20. Rev. 1: 7 ναί, ἀμήν. 14: 13. 22: 30 ναί, ἔρχομαι ταχέ. (Arr. Epict. 2. 13. 21. comp. Hom. Il. 1. 234. Pind. Nem. 11. 30. Vig. p. 424.) Also seq. καὶ, yea and more also, Matt. 11: 9 et Luke 7: 26 ναί, λέγω ὑμῖν, καὶ περισσώτερον προφήτου, yea, and more than a prophet. — Xen. Conv. 8. 4. — With the art. τὸ ναί, yea, i. e. the word yea. 2 Cor. 1: 17 ἵνα ἢ παρ' ἐμοὶ τὸ ναί, ναί, καὶ τὸ οὐ, οὐ. v. 20. James 5: 12 c. art. impl. 2 Cor. 1: 18, 19 bia. Matt. 5: 37. / Comp. Tholuck Bergrp. p. 300.

Ναῖν, ἡ, indec. Nain, a town of Galilee situated according to Eusebius about two miles south of Mount Tabor, near Endor, Luke 7: 11. See Rosemn. Bibl. Geogr. II. ii. p. 94.

Ναός, ου, ὁ, (ναῶ to dwell,) pp. dwelling, hence temple, fame, as the dwelling of a god; in classic writers mostly i. q. ἱερόν, though sometimes spoken of the interior and most sacred part of a temple where the image of the god was set up, Hdot. 1. 183.—Hence in N. T.

a) genr. of any temple, ἐν χειροποιήτοις ναοῖς Acts [7: 48.] 17: 24.—Hdian. 7. 3. 13. Xen. Mem. 3. 8. 10.—So Acts 19: 24 ποιῶν ναοὺς ἀργυροῦς Ἀρτέμιδος silver shrines of Diana, i. e. miniature copies of the temple of Diana at Ephesus, containing a small image of the goddess. Such shrines of other gods were also common, made of gold, silver, or wood, and were purchased by pilgrims and travellers, probably as memorials, or to be used in their devotions. See Hammond and Wetstein in loc. — Artemid. IV. 34 Κρατῖνος ὁ ἡμέτερος, ἀργυρίου ναοῦ ἐργασίας τῆς δόξας εἶναι. Diod. Sic. 1. 15, 97. ib. 20. 14 ἐπεμψαν δὲ καὶ τοὺς ἐκ τῶν ἱερῶν χρυσοῦς ναοὺς τοῖς ἀφιδρύνουσι πρὸς τὴν ἱερίαν. Hdot. 2. 63 τὸ δὲ ἄγαλμα, ἐὼν ἐν τῇ μικρῇ θυλίῳ κατακεχρονσμένη κ. τ. λ. comp. Dion. Hal. 2. 12 τὰ τῆς Ἐφεσῆς Ἀρτέμιδος ἀφιδρύνετα παρ' Ἑλλήνων.

b) of the temple at Jerusalem, or in

allusion to it, but spoken only of the *fenae* or edifice itself, in distinction from *ἱερόν*, which included also the courts and other appurtenances, see *ἱερόν*. — (α) pp. Matt. 23: 16 bis ὅς ἐστιν ὁμοίᾳ ἐν τῷ ναῷ . . . ἐν τῷ χρυσῷ τοῦ ναοῦ. v. 17, 21. v. 35 μεταξὺ τοῦ ναοῦ καὶ τοῦ θυσαυστηρίου, i. e. the altar of burnt offerings which stood in the court of the priests before the entrance of the ναός, see in *ἱερόν*. 27: 5 ἔλψας τὰ ἀργύρια ἐν τῷ ναῷ, prob. in the entrance of the ναός, since Judas could not enter within it. 26: 61 et 27: 40. Mark 14: 58 et 15: 29. Luke 1: 9, 21, 22. John 2: 20. 2 Thess. 2: 4. For the καταπέτασμα τοῦ ναοῦ Matt. 27: 51. Mark 15: 38. Luke 23: 45, see in *Καταπέτασμα*. Sept. for יִצְחָק 1 K. 6: 5, 17. Ps. 5: 8. 11: 4. — Jos. Ant. 8. 4. 1. ib. 11. 4. 3. — (β) Symbol. of the temple of God in heaven, to which that of Jerusalem was to correspond, comp. Heb. 8: 5. 9: 11. So Rev. 3: 12. 7: 15. 11: 1, 2, 19 bis, ἡνοίγη ὁ ναὸς τοῦ θεοῦ ἐν τῷ οὐρανῷ x. τ. λ. 14: 15, 17. 15: 5, 6, 8 bis. 16: 1, 17. 21: 22 bis. — Test. XII Patr. p. 550. comp. Wisd. 3: 14. — (γ) Metaph. of persons in whom God or his Spirit is said to dwell or act, e. g. the body of Jesus, John 2: 19, 21. of Christians 1 Cor. 3: 16, 17 bis. 6: 19. 2 Cor. 6: 16 bis. Eph. 2: 21. — Act. Thom. § 12 γένεσθε ναοὶ ἁγιοί.

Ναούμ, ὁ, indec. *Nahum*, Heb. נַחֲמִי (comfort), pr. n. of an ancestor of Jesus, not the prophet, Luke 3: 25.

Νάρδος, ου, ἡ, *nard*, i. e. the oriental or Indian *spikenard*, *andropogon nardus* of Linn. Heb. נָרְד, Sanscr. *narda*, Plin. H. N. 12. 12 or 26. See Celsii Hierobot. II. p. 1 sq. Jones on the *Spikenard* of the Ancients, in *Asiat. Researches* Vol. V. The ancients extracted from it an oil or ointment which was highly prized, Theophr. H. Plant. 9. 7. Dioscor. 1. 66. comp. Tibull. 2. 2. 7. Hor. Epod. 5. 59. Ovid. Art. Am. 3. 443. — Hence in N. T. μύρον νάρδου πιστευῆς ointment of pure *spikenard*, i. e. the most precious, Mark 14: 3. John 12: 3. — Sept. for נָרְד Cant. 1: 12. 4: 13, 14.

Ναρциссος, ου, ὁ, *Narcissus*, (pp.

a flower,) pr. n. of a man at Rome, Rom. 16: 11. He is supposed to have been the freed-man and favourite of the emperor Claudius, comp. Sueton. Claud. 28. Tacit. Annal. 12. 57.

Ναυαγέω, ὦ, ἑ, ἴσω, (ναυαγός one shipwrecked, from ναὺς ἄγρυμι,) to make shipwreck, i. e. to be shipwrecked, intrans. 2 Cor. 11: 25 τρεῖς ἐναυάγησα. Trop. 1 Tim. 1: 19 παρὶ τὴν πλίστιν. — pp. Dem. 910. 7. Xen. Cyr. 3. 1. 24. trop. Philo de Somn. p. 1128. D.

Ναύκληρος, ου, ὁ, (ναῦς, κληρός,) ship-owner, *naulerus*, i. e. the master or owner of a trading vessel, who took passengers and freight for hire, Acts 27: 11. Comp. Adam's Rom. Ant. p. 406. — Jos. Ant. 9. 10. 2. Pol. 4. 6. 1. Xen. Mem. 2. 6. 38.

Ναῦς, gen. ναῦς, acc. ναῦν, ἡ, see Buttm. § 58. p. 99, (from ναῶν, ναῦν,) a ship, vessel, Acts 27: 41. Sept. for נַאֲ 1 K. 9: 26. נַאֲ Job 9: 26. — Hdian. 1. 11. 11. Xen. H. G. 1. 6. 19.

Ναύτης, ου, ὁ, (ναῦς,) a ship-man, sailor, seaman, Acts 22: 27, 30. Rev. 18: 17. — Jos. Ant. 9. 10. 2. Xen. H. G. 7. 1. 12.

Ναχὼρ, ὁ, indec. *Nahor*, Heb. נָחֹר (snorting), pr. n. of the grandfather of Abraham, Luke 3: 34. Comp. Gen. 11: 22 sq.

Νεανίας, ου, ὁ, (νεών, νέος,) a youth, a young man, Acts 20: 9. 23: 17, 18, 22. Sept. for נַעַר Judg. 16: 26. — Hdian. 1. 9. 2. Xen. Mem. 3. 1. 2. — Spoken of Saul i. e. Paul, Acts 7: 58, where however it determines nothing definitely as to his age; since *νεανίας*, like *νεανίσκος*, was applied to men in the vigour of manhood, up to the age of 40 years; see in *Νεανίσκος*. So of soldiers, Sept. for נַחֲוֶר 2 Sam. 6: 1. 1 Chr. 19: 10. also Hdian. 6. 8. 7. Xen. Cyr. 2. 2. 6. of Mars Luc. D. Deor. 15. 3.

Νεανίσκος, ου, ὁ, (νεών, νέος,) a youth, a young man, Mark 14: 51 εἰς τις *νεανίσκος*. 16: 5. Luke 7: 14. Sept. for נַעַר 1 Sam. 17: 55. Is. 3: 3. יָדָר Eccl. 10: 1. — Jos. Ant. 6. 9. 2. Ael. V. H. 9.

39. Xen. An. 7. 2. 33. — So of young men in the prime and vigour of manhood up to the age of 40 years or more. Matt. 19: 20, 22, comp. Luke 18: 18 where it is ἄρχων. Acts 5: 10 νεανίσκος, i. e. the younger members of the community, i. q. νεώτεροι in v. 6. Opp. to πρεσβύτεροι or πατέρες, Acts 2: 17. 1 John 2: 13, 14. Of soldiers Mark 14: 51. So Sept. for נַצְּרָנָא Gen. 41: 12. Josh. 6: 23. נַצְּרָנָא Josh. 2: 1, 23. — Pol. 5. 25. 3. Hdian. 7. 6. 3. Xen. Cyr. 5. 1. 9, 13. Phavorin. νεανίσκος ἀπ' ἐτῶν εἰκοσιτριῶν ἕως ἐτῶν τριακοντατιστάρων, ἢ τισσαράκοντα ἐτὸς.

Νεάπολις, εως, ἡ, (νέος, πόλις,) Neapolis, a city and port of Macedonia on the Sinus Strymonicus, a few miles E. S. E. of Philippi, on the confines of Thrace, Acts 16: 11. — Strabo VII. p. 330. Plin. H. N. 14. 18.

Νεεμάν, ὁ, indec. Naaman, Heb. נִימָן (pleasantness), pr. n. of a Syrian warrior and captain, Luke 4: 27. Comp. 2 K. c. 5.

Νεκρός, οὐ, ὁ, (νέκρς,) dead, as subst. and adj. pp. only of persons or trop. in allusion to them.

I. Subst. one dead, a dead person, and this is the Homeric and early usage, see Passow in voc.

a) dead body, corpse, Matt. 23: 27 γίμουναι ὅστις νεκρῶν. Rev. 20: 13. Sept. for נִפְלָא Deut. 28: 6. Jer. 7: 31. — Jos. B. J. I. 9. 1. Hdian. 4. 15. 16. Xen. Cyr. 4. 6. 5. H. G. 3. 2. 5.

b) genr. a dead person, plur. the dead, e. g. (α) as yet unburied, Matt. 8: 22 θάψαι τοὺς νεκρούς. Luke 7: 15. Heb. 9: 17. So for one slain Rev. 16: 3. Sept. for נָפֶלָא Gen. 22: 3 sq. — Pol. 2. 34. 12. Hom. II. 23. 51. — (β) as buried, laid in a sepulchre, and therefore as being in ἄδης q. v. and see also Gesen. Lex. art. נִפְלָא. Luke 16: 30 εἰς τὴν ἀπὸ νεκρῶν πορεύσῃ πρὸς αὐτοὺς. John 5: 25 οἱ νεκροὶ ἀκούσονται τῆς φωνῆς τ. υἱοῦ τ. θ. Acts 10: 42. Rom. 14: 9. Heb. 11: 35. Rev. 1: 18. So οἱ νεκροὶ ἐν Χριστῷ i. e. those who have died in the Christian faith. Sept. for נִפְלָא Ecc. 9: 5. Is. 8: 19. (Luc. D. Mort. 3. 1, 2. ib. 22. 2. Hom. Od. 11. 34.) In refer-

ence to being raised again from the dead, resurrection, e. g. ζῶντας ἐκ νεκρῶν trop. Rom. 6: 13. ζῶν ἐκ ν. trop. 11: 15, see in Ζωή a. α. So ζωοποιεῖν τοὺς ν. Rom. 4: 17. ἐγείρειν τοὺς νεκρούς Matt. 10: 8. John 5: 21. Acts 26: 8. 2 Cor. 1: 9. ἐγείρειν τινὰ ἀπὸ ν. ἐκ νεκρῶν Matt. 14: 2. 27: 64. Acts 3: 15. Gal. 1: 1. 1 Thess. 1: 10. ἀναστῆναι ἐκ τῶν νεκρῶν Matt. 17: 9. Luke 16: 31. John 20: 9. trop. Eph. 5: 14. ἀνάστασις τῶν νεκρῶν Matt. 23: 31. Acts 17: 32. Rom. 1: 4. 1 Cor. 15: 31, 42, 43. ἢ ἐκ νεκρῶν Acts 4: 2. ἐξανάστασις τῶν ν. Phil. 3: 11. — (γ) emphat. οἱ νεκροὶ the dead, i. e. utterly dead, extinct, Matt. 22: 32 οὐκ ἔστιν ὁ θεὸς νεκρῶν, ἀλλὰ ζώντων. Mark 12: 27. Luke 20: 38. — (δ) trop. plur. those dead to Christ and his Gospel, spiritually dead. Matt. 8: 22 ἄφες τοὺς νεκρούς κ. τ. λ. let the spiritually dead bury their dead, i. e. let no lesser duty keep you from the one great duty of following me. Luke 9: 60. So Rom. 6: 13. 11: 15. Eph. 5: 14, see in β above.

II. Adj. νεκρός, ἄ, ὄν, dead, in Attic and later usage.

a) pp. Matt. 28: 4 ἐγένοντο ὡς νεκροί. Acts 20: 9 καὶ ἤρθη νεκρὸς was taken up dead, i. e. for dead. 28: 6. Rev. 1: 17. Sept. for נִפְלָא 2 Sam. 19: 6. Is. 27: 36. — Luc. D. Deor. 7. 4. ib. Philopa. 31. Arr. Epict. 1. 9. 33. — Trop. for lost, perished, given up as dead, e. g. the prodigal son Luke 15: 24, 32, parall. with ἀπολωλός. — Aristoph. Ran. 420. Menand. Incert. fab. 188. p. 249. ed. Mein.

b) metaph. in opp. to the life of the Gospel, e. g. (α) of persons, dead to Christ and his gospel and so exposed to punishment, spiritually dead, Rev. 3: 1. c. dat. of cause or manner, Eph. 2: 1 ἡμεῖς ὄντας νεκροὺς παραπτώμασι. v. 5. seq. ἐν c. dat. Col. 2: 13. seq. διὰ τ, Rom. 8: 10 τὸ σῶμα νεκρὸν δι' ἁμαρτίαν, i. e. as to the body ye still remain subject to sinful passions etc. Others here, mortal. — Vice versa, νεκρὸς εἶναι τῇ ἁμαρτίᾳ, to be dead to sin, no longer willingly subject to it, Rom. 6: 11, i. q. ἀποθανεῖν τῇ ἁμ. in v. 2. — (β) Of things, dead, i. e. inactive, inoperative, e. g. ἁμαρτία Rom. 7: 8. πλόντις James 2:

17, 20, 26. So ἔργα νεκρά *dead works*, i. e. external righteousness, not proceeding from a living faith, and therefore *fruitless*, sinful, Heb. & 1. 9: 14. AL.

Νεκρώω, ὦ, f. ὠσω, (νεκρός,) *to put to death*, and Pass. *to be put to death, to die*, pp. Anthol. Gr. IV. p. 276. In N. T. trop. *to deaden*, to deprive of force and vigour, e. g. τὰ μέλη i. e. *to mortify* Col. 3: 5. Pass. part. νεκρωμένος, η, ον, *deaden*, i. e. *dead*, powerless, impotent, as σῶμα νεκρ. Rom. 4: 19. Heb. 11: 12. — Plut. ed. R. IX. p. 758. 3. comp. ἀπονεκροῦσθαι Arr. Epict. 4. 5. 21.

Νεκρώσεις, εως, ἡ, (νεκρώω,) pp. *a putting to death*, hence

a) *death*, i. e. violent death, 2 Cor. 4: 10 τὴν νεκρώσιν τοῦ Ἰησοῦ ἐν τῷ σώματι ἡμῶν περιφέροντες, i. e. ever exposed to suffer for the cause of Christ the same violent death which he suffered.

b) trop. *deadness, impotency*, Rom. 4: 19. Comp. ἀπονεκρώσεις Arr. Epict. 1. 5. 4.

Νέος, α, ον, *young, new*, Compar. νεώτερος, *younger*. See Tittm. Synon. N. T. p. 59.

a) pp. of persons, *young, youthful*. Tit. 2: 4 ἵνα σωφορῶσιν τὰς νῆας, opp. πρᾶσιβιτας. Sept. for נָעַר Gen. 37: 2. Prov. 22: 15. — Jos. Ant. 4. 6. 10. Luc. D. Mort. 12. 4. Xen. Mem. 2. 1. 5, 31. — Compar. νεώτερος, *younger*, sc. of two or more, Luke 15: 12, 13, ὁ νεώτερος αὐτῶν, ὁ ν. υἱός. Sept. for נָעַר Gen. 9: 24. 27: 15. 42: 13. (Xen. Cyr. 3. 1. 1. An. 1. 1. 1.) Genr. for a young person, plur. *the younger, the young*, in opp. to those older, John 21: 18 ὅτε ἡς νεώτερος. Acts 5: 6 οἱ νεώτεροι, i. q. οἱ νεανίσκοι in v. 10. 1 Tim. 5: 1, 2, 11, 14. Tit. 2: 6. 1 Pet. 5: 5. As implying inferior dignity Luke 22: 26. Sept. for נָעַר Ps. 148: 12. Jer. 1: 6, 7. — Ceb. Tab. 2. Dem. 242. 15. Thuc. 1. 42.

b) of things, *new, recent*, e. g. οἶνος, ἀσκή, Matt. 9: 17 bis. Mark 2: 22 ter. Luke 5: 37 bis, 38, 39. Sept. for נָעַר Lev. 23: 17. Cant. 7: 13. — Hom. Il. 6. 462. Hdian. 1. 5. 26. Xen. Cyr. 1. 6. 38. — Trop. of the heart, disposition, nature, as renewed and therefore better, e. g. 1

Cor. 5: 7 ἵνα ᾖτε νέον φάρμακον. Col. 3: 10. Heb. 12: 24 διαθήκη νέα.

Νεοσσός, οὔ, ὁ, (νέος,) *youngling*, the young of animals esp. of birds. Luke 2: 24 δύο νεοσσούς περιστρωφόν, where some Mss. have the later form νεοσσοί, see Lob. ad Phr. p. 206. Sturz Dial. Alex. p. 185. So Sept. for נָעַר Lev. 5: 7. Prov. 30: 17. נָעַר דָּבָר Deut. 22: 6. — Ael. V. H. 1. 6. Xen. Oec. 7. 34.

Νεότης, ητος, ἡ, (νέος,) *youth, youthful age*. Matt. 19: 20 ἐκ νεότητός μου. Mark 10: 20. Luke 18: 20. Acts 26: 4. 1 Tim. 4: 12 μηδὲς σου τῆς ν. καταφρονεῖται let no one despise thy youth, i. e. conduct thyself with the wisdom of riper age, as is said immediately after. Sept. for נָעַר נָעַר Gen. 8: 21. Num. 30: 17. נָעַר נָעַר Ecc. 11: 9, 10. — Hdian. 1. 3. 3. Xen. Mem. 2. 1. 31.

Νεόφυτος, ου, ὁ, ἡ, adj. (νέος, φύς,) *newly planted*, Suid. νεόφυτον τὸ νεοσπένον. Sept. for נָעַר Job 14: 9. Ps. 144: 12. — In N. T. as subst. trop. *a neophyte, new convert*, 1 Tim. 3: 6.

Νέρων, ωνος, ὁ, Nero, the Roman emperor, only in the spurious subscription 2 Tim. 4: 23.

Νεύω, f. νείσω, *to nod, to beckon*, as a sign to any one, seq. dat. John 13: 24 νείω σὺν αὐτῷ Σίμων. Acts 24: 10. — Sept. Prov. 4: 25. Arr. Epict. 2. 18. 18. Ael. V. H. 14. 22.

Νεφέλη, ης, ἡ, (dim. of νέφος,) pp. *small cloud, nebula*, perh. Luke 12: 54, comp. 1 K. 18: 44. Genr. *a cloud*. Jude 12 νεφέλαι ἀνθρώπων [2 Pet. 2: 17.] Sept. for נָעַר Gen. 9: 13, 14. נָעַר Ps. 36: 6. נָעַר Judg. 5: 4. Ecc. 11: 4. — Luc. D. Deor. 6. 4. Xen. An. 1. 8. 8. — As accompanying supernatural appearances and events, e. g. the pillar of cloud in the desert, 1 Cor. 10: 1, 2; comp. Sept. and נָעַר Ex. 13: 21, 22. In connexion with Christ, as with a voice from heaven Luke 9: 35; or at his transfiguration, νεφέλη φαιμένη, Matt. 17: 5 bis. Mark 9: 7 bis. Luke 9: 34 bis; as receiving him up at his ascension, Acts 1: 9; as surrounding him at his second coming, Matt. 24: 30. 26: 64. Mark 13: 26. 14: 62. Luke 21: 27. Rev. 1: 7. 14:

14 bis, 15, 16. As surrounding ascending saints or angels, 1 Thess. 4: 17. Rev. 10: 1. 11: 12.—Corup. of God, Ps. 18: 8 sq. 97: 2. Is. 19: 1.

Νεφθαλείμ, ὁ, indec. *Nephthalim*, Heb. נִפְתָּלִי (my wrestling) *Naphṭali*, pr. n. of the sixth son of Jacob, born of Bilhah, comp. Gen. 30: 8. In N. T. only meton. for the tribe of *Naphṭali*, Matt. 4: 13, 15. Rev. 7: 6.

Νέφος, εἰς, οὐς, τό, a cloud, pp. Hdian. 1. 14. 4. Diod. Sic. 1. 38. In N. T. trop. for crowd, throng, Heb. 12: 1 νέφος μαρτύρων.—Apoll. Rh. Argon. 4. 397. Hdot. 6. 109 νέφος τοσούτου ἀνθρώπων. Diod. Sic. 3. 29 τὰ νέφη τῶν ἀνθρώπων.

Νεφρός, οὐ, ὅ, kidney, usually plur. οἱ νεφροὶ the kidneys, reins, loins, Sept. for נִי־כִי־ב Ex. 29: 13, 32. Job 16: 13.—In N. T. trop. for the inmost mind, the seat of the desires and passions, Rev. 2: 23 ἐρευνῶν νεφροὺς καὶ καρδίας. Comp. Sept. and נִי־כִי־ב in the similar phrase Ps. 7: 10. Jer. 11: 20. 17: 10. 20: 12.

Νεωκόρος, ου, ὁ, (ναός Att. νεός, κορώ,) pp. temple-sweeper, hence temple-keeper, prefect of a temple, who had charge also of the decorations, Jos. Ant. 1. 7. 6. Xen. An. 5. 3. 6. Suid. νεωκόρος ὁ τὸν νεὼν κορῶν καὶ εὐτελεῖων, ἀλλ' οὐχ ὁ σαρῶν. Hence for worshipper, pp. one who frequents the temple of God, e. g. of the Israelites in the desert, Jos. B. J. 5. 9. 4 οὗς ὁ θεὸς ἐν-τὴ νεωκόρους ἤγειν, and so νεωκορεῖν ib.—In N. T. as an honorary title assumed by cities distinguished for the worship of a particular deity, e. g. of Ephesus as a worshipper, devotee of Diana, Acts 19: 35 νεωκόρος τῆς μεγάλης Ἀρτέμιδος.—It occurs in inscriptions and on the coins of several cities, see in Wetstein N. T. II. p. 588.

Νεωτερικός, ῆ, ὅς, (νέος, νεώτερος,) youthful, pertaining to youth, 2 Tim. 2: 22 τὰς ν. ἐπιθυμίας φείγε. — 3 Macc. 4: 8. Jos. Ant. 16. 11. 7. Pol. 10. 24. 7.

Νεώτερος, α, ον, see in Νίος.

Νή a particle of swearing, always affirmative, and taking the accus. of that

by which one swears. Passow sub. v. Buttm. § 149. p. 490. 1 Cor. 15: 31 νή τὴν ἑμ. παύησιν, i. e. by all my ground of glorying in you, sc. I protest etc. So Sept. for נִי Gen. 42: 15, 16.—Luc. D. Deor. 19. 1. Ael. V. H. 1. 33. Xen. Cyr. 1. 3. 10.

Νήθω, f. νήσω, (i. q. νείω, Buttm. § 114,) to spin, absol. Matt. 6: 28 et Luke 12: 27 οὐδὲ νήθει, sc. τὰ κρινά. Sept. for נִי Ex. 35: 25, comp. 26: 31. 38: 18.—Anthol. Gr. III. p. 63, 189. Comp. H. Planck in Bibl. Repos. 1. p. 676 sq.

Νηπιάζω, f. ἄσω, (νήπιος,) to be as a child, childlike, intrans. 1 Cor. 14: 20 τῇ παιδί νηπιέετε, i. e. be ignorant of it, comp. Matt. 18: 3.—Gr. proverb, διαφείρε δὲ τοῦ νηπίου καθ' ἡλικίαν οὐδὲν ὁ ἐν ταῖς φρεσὶ νηπιῶν, comp. Wetstein in loc.

Νήπιος, ἰα, ἰων, also of two endings, ὁ, ῆ, (νη- insep. un, ἔπος,) pp. not speaking, infans, and hence an infant, child, babe, without any definite limitation of age.

a) pp. Matt. 21: 16 ἐκ στόματος νηπίων καὶ θηλαζόντων, quoted from Ps. 8: 3 where Sept. for נִי־יָר. 1 Cor. 13: 11 quinq. ὅτι ἡμῶν νήπιος κ. τ. λ. By impl. a minor, one not yet of age, Gal. 4: 1.—Sept. genr. for נִי־יָר and נִי־יָר of a child playing in the streets Jer. 6: 11. 9: 20, asking for bread Lam. 4: 4, borne in the arms Lam. 2: 20, once of the foetus Job 3: 16.—Horn. II. 9. 440. Hdian. 2. 15. 7. Diod. Sic. 1. 74.

b) metaph. babe, for one unlearned, unenlightened, simple, in a good sense, Matt. 11: 25 ἀπεκάλυψας αὐτὰ νηπίοις. Luke 10: 21. Rom. 2: 20. Implying censure, 1 Cor. 3: 1 ὡς νηπίοις ἐν Χριστῷ. Gal. 4: 3. Eph. 4: 14. Heb. 5: 13. Sept. for נִי Sept. Prov. 1: 32. Ps. 19: 8. 119: 130.—Plut. ed. R. VI. p. 128 pen.

Νηρεὺς, ἑως, ὁ, *Nereus*, pr. n. of a Christian at Rome, Rom. 16: 15.

Νηρί, ὁ, indec. *Neri*, pr. n. of a man, Luke 3: 27.

Νησίον, ου, τό, (dim. of νήσος,) a small island, islet, sc. Κλαύδη q. v. Acts 27: 16.

Νησος, ου, ἡ, (prob. *νέω* to float,) an island, Acts 13: 6. 27: 26. 28: 1, 7, 9, 11. Rev. 1: 9. 6: 14. 16: 20. Sept. for נח Pa. 72: 10. Ez. 26: 15, 18.—Diod. Sic. 3. 44. Xen. H. G. 4. 8. 7.

Νηστεία, ας, ἡ, (νηστία,) a fasting, fast, abstinence from eating.

a) genr. e. g. for want of food, 2 Cor. 6: 5. 11: 27 *ἐν λιμῷ καὶ δίψει, ἐν νηστείαις πολλαῖς*.—Diod. Sic. 1. 82. Plut. ed. R. VIII. p. 327. 13.

b) in a religious sense, e. g. of the private fastings of the Jews, Matt. 17: 21 et Mark 9: 29 *ἐν προσευχῇ καὶ νηστείᾳ*. Luke 2: 37. Acts 14: 23. 1 Cor. 7: 5. To this kind of fasting great merit was attributed, and the Pharisees practised it often, sometimes twice a week, comp. Matt. 9: 4. Luke 18: 12. Dan. 9: 3. Is. 58: 3 sq. Toh. 12: 8. Test XII Patr. p. 702, 711 sq. In their longer fastings they abstained only from the better kinds of food, Dan. 10: 2 sq. Sept. for נִצַּח Dan. et Is. l. c. Ps. 69: 11.—Spec. the fast, i. e. the great annual public fast of the Jews, the great day of atonement, which occurred in the month Tisri corresponding to the new moon of October, and thus served to indicate the season of the year after which the navigation of the Mediterranean became dangerous, Acts 27: 9. Comp. Lev. 16: 29 sq. 23: 27 sq. Jos. Ant. 3. 10. 3, where also the time is marked, § 4 *τραπομένου τοῦ καιροῦ πρὸς τὴν χειμέριον ὥραν*. Jahn § 103, 357.—Philo de Vit. Mos. 2. p. 657. C. Plut. ed. R. VIII. p. 669. 12. genr. Ael. V. H. 5. 20.

Νηστεύω, f. εἶσω, (νήστις,) to fast, to abstain from eating, in N. T. only of private fasting, see in *Νηστεία*. Matt. 6: 16 bis, 17, 18. 9: 14 bis. Mark 2: 18 ter, 19 bis. Luke 5: 33. 18: 12. Acts 10: 30. 13: 2, 3. Sept. for נִצַּח Judg. 20: 26. 1 Sam. 7: 6.—Ael. V. H. 5. 20.—With the notion of grief, mourning, with which fasting was often connected, Matt. 9: 15 *πενθεῖν . . . νηστεύουσιν*. Mark 2: 20. Luke 5: 34, 35. Comp. 2 Sam. 12: 16. Ezra 10: 6. Neh. 1: 4, where Sept. and Heb. נִצַּח.—Of the Saviour's supernatural fast of forty days, Matt. 4: 2. Or it may possibly be meant, that his fasting consisted in abstaining from

all usual food and living only on the scanty supplies of the desert; comp. Act. Thom. § 20 *νηστεῖαι συνεχᾶς, καὶ ἄρτον ἐσθίει μόνον μετὰ ἁλατος, καὶ τὸ ποτὸν αὐτοῦ ὕδωρ*. 1 Sam. 31: 13. Dan. 10: 2 sq.

Νηστις, εως, ὁ, ἡ, adj. (νη—insep. un, ἐσθία,) not having eaten, fasting, plur. acc. *νήστεις* Matt. 15: 32. Mark 8: 3.—Plut. Cato Maj. 23 *νήστιν*. Dion. Hal. Rhetor. 9. 16 *νήστις*. Another plur. *νήστιδες* occurs Athen. VII. 79. p. 126. See Lob. ad Phryg. p. 326.

Νηφάλιος, ια, ιων, (νήψω,) sober, temperate, abstinent, espec. in respect to wine, Jos. Ant. 3. 12. 2. comp. Anthol. Gr. IV. p. 53. Plut. VI. p. 594. 7. Reisk. In N. T. trop. *sober-minded, watchful, circumspect*, 1 Tim. 3: 2 *ὅτι οὐκ ἐκλεκοπον εἶναι νηφάλιον κ. τ. λ. v. 11*. Tit. 2: 2. Comp. 1 Thess. 5: 6.—Phavorin. *νηφάλιός ἐστιν ὁ αἰὲ νήφων καὶ σύνεσιν ἔχων τῇ ἡλικίᾳ κατάλληλος*.—In 1 Tim. 3: 2, 11, text. recept. has the later synonym form *νηφαλέος, α, ον*, comp. Passow s. v.

Νήψω, f. ψω, to be sober, temperate, abstinent, espec. in respect to wine, Jos. B. J. 5. 5. 7 *ἀπὸ ἀκραίου νήφοντες*. Xen. Cyr. 7. 5. 20. In N. T. to be *sober-minded, watchful, circumspect*, intrans. 1 Thess. 5: 6 *γρηγορώμεν καὶ νήφωμεν*. v. 8. 2 Tim. 4: 5 *σὺ δὲ νήψε ἐν πάντι*. 1 Pet. 1: 13. 4: 7. 5: 8.—Jos. B. J. 2. 12. 1. Luc. Hermot. 47 *νήψες καὶ μέμνησο ἀπιστιῶν*. Hdian. 2. 15. 1.

Νίγερ, ὁ, indec. *Niger*, surname of Simon a teacher at Antioch, Acts 13: 1.

Νικάνωρ, ορος, ὁ, *Nicanor*, pr. n. of one the of the seven primitive deacons, Acts 6: 5.

Νικάω, ᾧ, f. ἴσω, (νίκη,) to be victorious, e. g.

a) intrans. to come off victor, to prevail. Rom. 3: 4 *ἵνα νικήσῃς ἐν τῷ κρίνεσθαί σε*, quoted from Sept. Ps. 51: 4 where Heb. נָכַף to be pure. Seq. infin. Rev. 5: 5.—Dem. 1436. 18. Xen. Mem. 4. 4. 17.

b) trans. to overcome, to conquer, to subdue, c. acc. Luke 11: 22 *ὁ ἰσχυρότερος . . . νικήσῃ αὐτόν*. Rom. 12: 21 bis,

μή νικῶ (pass.) ὑπὸ τοῦ κακοῦ, ἀλλὰ νίκα ἐν τῷ ἀγαθῷ τὸ κακόν.—Diod. Sic. 4. 57. Xen. Cyr. 1. 10. 4. Mem. 2. 6. 35. — Spoken of Jesus or his followers as victorious over the world, over evil, over all the adversaries of his kingdom, c. acc. expr. or impl. 1 John 5: 4 his νικᾷ τὸν κόσμον κ. τ. λ. v. 5. Rev. 3: 21. 6: 2 bis. 12: 11. 17: 14. Perf. for pres. or fut. John 16: 33 ἐγὼ νενίκηκα τὸν κόσμον. 1 John 2: 13, 14. 4: 4. Hence Part. absol. ὁ νικῶν, the victor, he that overcometh, Rev. 2: 7, 11, 17. 3: 5. 21: 7. Nom. absol. Rev. 2: 26. 3: 12, 21. comp. Butt. § 145. n. 1. Winer § 28. 3. Praegn. seq. ἐκ τοῦ θηρίου Rev. 15: 2, see in Ἐξ no. 1. b.—Also of the adversaries of Christ's kingdom as temporarily victorious, Rev. 11: 7. 13: 7.

Νίκη, ἡς, ἡ, victory, meton. for the ground or pledge of victory, 1 John 5: 4 αὕτη ἐστὶν ἡ νίκη . . . ἡ πῖστις ὑμῶν. — pp. Jos. B. J. 1. 27. 3. Xen. Cyr. 7. 1. 10.

Νικόδημος, ου, ὁ, Nicodemus, (victor populi,) pr. n. of a Pharisee and member of the Sanhedrim, who came to Jesus by night prob. as a serious though timid inquirer. John 3: 1, 4, 9. 7: 50. 19: 39.

Νικολαῖτης, ου, ὁ, a Nicolaitan, pp. a follower of Νικόλαος, Rev. 2: 6, 15. Many suppose this to be an heretical sect sprung from some leader of that name. Or the word may also be symbolical, referring to those who are called in v. 14 τοὺς κρατοῦντας τὴν διδύχην Βαλαάμ; since the Greek name Νικόλαος corresponds to the Heb. נִכּוֹלָאֵם, if this latter be taken as compounded from נִכָּח i. q. νικάω, and לוֹאֵס. So Eichhorn in Comm. ad loc. Comp. the symbolical use of Ἰεζάβελ in Rev. 2: 20. But Gesenius gives to the name נִכּוֹלָאֵם another derivation and sense, i. e. from כּוֹל and לוֹא, q. d. non-populus.

Νικόλαος, ου, ὁ, Nicolas, (victor populi,) pr. n. of a proselyte of Antioch, one of the seven primitive deacons, Acts 6: 5.

Νικόπολις, εως, ἡ, Nicopolis, (pp. city of victory,) a city of Thrace, now Νίκρι, on the river Nessus (Ka-

rasu), which was here the boundary between Thrace and Macedonia; and hence the city is sometimes reckoned to the latter. Tit. 3: 12, and in the spurious subscription.—There were other cities of this name, e. g. in Epirus, Moesia, Armenia, etc.

Νίκος, εως, ους, τό, (νίκη,) victory, a later form for νίκη, Passow s. v. Lob. ad Phryn. p. 647. 1 Cor. 15: 55 ποῦ σου, ἦδη, τὸ νίκος; v. 57. So εἰς νίκος adv. victoriously, triumphantly, Matt. 12: 20, see in Ἐξβάλλω b, and Κρίσις c. 1 Cor. 15: 54, comp. Ia. 25: 8. Comp. in Εἰς no. 3. b. Sept. εἰς νίκος for נִסָּחָה 2 Sam. 2: 26. Job 36: 7. — Sept. Ez. 3: 8. Anthol. Gr. III. p. 242.

Νινευί, ἡ, indec. Nineveh, Heb. נִנְוֵי, i. e. dwelling of Ninus, the ancient capital of the Assyrian empire, Luke 11: 32. It was situated on the eastern bank of the Tigris, opposite to the modern Mosul, where there still exists a village called *Nunia*; see Niebuhr's Travels II. p. 353. Germ. Rosenm. Bibl. Geogr. I. ii. p. 94, 114. Comp. Gen. 10: 11, and the book of Nahum. The Greeks and Romans called it Νῖνος, Μῖνος, Hdot. 1. 193. Plin. H. N. 6. 13.

Νινευίτης, ου, ὁ, a Ninevite, Matt. 12: 41. Luke 11: 30.

Νιπτήρ, ἡρος, ὁ, (νίπτω.) a wash-basin, John 13: 5. — Pollux Onom. 10. 78 ποδανιπήρ.

Νίπτω, f. ψω, a later present form for which the earlier writers used νίζω, f. ψω, Passow s. v. Butt. § 114. p. 293; to wash, sc. some part of the body, as the face, hands, feet. Ablutions of the hands and feet were very common with the Jews, e. g. of the hands before eating, comp. Matt. 15: 2. Mark 7: 3; of the feet, as a mark of hospitality offered to a guest on his arrival, and performed by menial servants or slaves, comp. 1 Sam. 25: 41. Gen. 18: 4. 19: 2. 24: 32. 43: 24. Judg. 19: 21. Jahn § 123, 145, 149. Calmet art. Baptism, Foot.—Trans. to wash, e. g. the face, τὸ πρόσωπον Matt. 6: 17; by impl. the eyes, τοὺς ὀφθαλμούς John 9: 7 bis, 11 bis, 15; the hands, τὰς χεῖρας Matt. 15: 2. Mark 7: 3; the

feet, τοὺς πόδας John 13: 5, 6, 8 bis, 10, 12, 14 bis. 1 Tim. 5: 10. So Sept. for γῆρ of the face Gen. 43: 31, the hands Ex. 30: 20. Deut. 21: 6, the feet 1 Sam. 25: 41. Gen. 18: 4. — Luc. Epigr. 19. Artemid. 5. 55.

Νόεω, ὦ, f. ἴστω, (νόος, νοῦς,) to see with the eyes, to perceive, as ὁφθαλμοῖς νοεῖν Hom. Il. 24. 294. ib. 3. 396. Xen. An. 3. 4. 44. In N. T. trop. to see with the mind, i. e.

a) to perceive, to understand, to comprehend, absol. Matt. 16: 9 οὐπω νοεῖτε; Mark 8: 17. τῇ καρδίᾳ John 12: 40. c. acc. expr. or impl. Eph. 3: 4 ἀναγινώσκοντες νοῆσαι σύνεσθαι μου. v. 20. 1 Tim. 1: 7. Rom. 1: 20. seq. infin. Heb. 11: 3. seq. ὅτι Matt. 15: 17. 16: 11. Mark. 7: 18. Sept. for נִרְרָה Prov. 1: 2, 6. — Ael. V. H. 5. 5. Diod. Sic. 5. 31. Plut. Thes. 3.

b) i. q. to have in mind, to think of, to consider, absol. Matt. 24: 15 et Mark 13: 14 ὁ ἀναγινώσκων νοεῖτω. c. acc. 2 Tim. 2: 7 νότι ἃ λέγω. — Eccles. 11: 7. Hom. Il. 9. 533 or 537. Arr. Epict. 3. 1. 18.

Νόημα, ατος, τό, (νοεῖω,) thought, i. e.

a) pp. what is thought out, excogitated, hence purpose, project, device. 2 Cor. 2: 11 οὐ γὰρ αὐτοῦ (τοῦ Σατανᾶ) τὰ νοήματα ἀγνοοῦμεν. 10: 5. — Baruch. 2: 8. 3 Macc. 5: 30. Hom. Il. 10. 104.

b) meton. as in Engl. for the mind, e. g. the understanding, 2 Cor. 3: 14 ἐπαρώδη τὰ νοήματα αὐτῶν. 4: 4; also the affections, disposition, 2 Cor. 11: 3 οὕτω φθάσῃ τὰ νοήματα ὑμῶν. Phil. 4: 7. — Hom. Od. 20. 82, 346.

Νόθος, ου, ὁ, ἡ, adj. bastard, spurious, Heb. 12: 8. — Jos. Ant. 5. 7. 1. Xen. An. 2. 4. 25.

Νομή, ἡς, ἡ, (νέμω to pasture, to feed,) pasture, i. e.

a) the act of feeding, pp. Xen. Oec. 7. 20; in N. T. trop. a feeding, eating, spreading, as of a gangrene, and hence νομήν ἔχειν i. q. to eat, to spread, 2 Tim. 2: 17 ὁ λόγος αὐτῶν ὡς γάγγραινα νομήν ἔχει. — So of an ulcer Pol. 1. 81. 6. of fire Jos. B. J. 6. 2. 9. Pol. 1. 48. 5.

b) pasturage, trop. John 10: 9 νομήν εὐχῆσθαι, i. e. shall have enjoyment, shall

find happiness. Sept. for נִרְרָה Gen. 47: 5. 1 Chr. 4: 39, 40. נִרְרָה Ps. 74: 1. נִרְרָה Prov. 24: 15. — Hdot. 1. 110. Xen. Cyr. 3. 2. 20.

Νομίζω, f. ἴστω, (νόμος custom,) to regard or acknowledge as custom, to have and hold as customary, viz.

a) pp. i. q. to do by custom, to be accustomed, to be wont, and Pass. id. Acts 16: 13 οὐ ἐνομίζετο προσευχή εἶναι, where according to custom was the προσευχή, i. e. παρὰ ποταμόν. For this custom, comp. the decree of the city Halicarnessus in Jos. Ant. 14. 10. 23, by which the Jews are permitted τὰς προσευχὰς ποιῆσθαι πρὸς τῇ θαλάσῃ κατὰ τὸ πάτριον ἔθος. — Jos. Ant. 11. 1. 3. Luc. D. Deor. 9. 2. Xen. Cyr. 1. 2. 27. Act. Hdian. 6. 1. 9. Diod. Sic. 13. 113. Dem. 1077. 25.

b) genr. to regard or acknowledge as any thing, i. e. in its customary character, or in its customary manner, e. g. τινὰ θεὸν νομίζειν Dinarch. 102. 13. τὴν αἰχμαλωτὸν γυναῖκα ἐνόμιζεν Conon. Narrat. 44. So pass. Luke 3: 23 ὡς ἐνομίζετο, as he was regarded, reckoned, i. e. according to Jewish custom. — Dem. 1022. 16 οἱ νομιζόμενοι μὲν νόμις, μὴ ὄντες δὲ γίνεσι ἐξ αὐτῶν. Hdot. 4. 180. — Hence genr. to regard, to think, to suppose, e. g. seq. inf. c. acc. Luke 2: 44 νομίσαντες δὲ αὐτὸν ἐν τῇ συνοδίᾳ εἶναι. Acts 7: 25. 8: 20. 14: 19. 16: 27. 17: 29. 1 Cor. 7: 26. 1 Tim. 6: 5. seq. inf. 1 Cor. 7: 36. Seq. ὅτι, Matt. 5: 17 μὴ νομίσῃτε ὅτι ἤλθον κ. τ. λ. 10: 34. 20: 10. Acts 21: 29. — seq. inf. c. acc. Ael. V. H. 8. 6. Xen. Cyr. 1. 4. 5. seq. inf. Xen. Ag. 2. 3. seq. ὅτι Xen. Cyr. 8. 1. 22.

Νομικός, ἡ, ὁν, (νόμος law,) pertaining to law.

a) genr. Tit. 3: 9 μάχαι νομικαί, i. e. disputes relating to the Mosaic law. — Adv. νομικῶς according to law, Plut. ed. R. VIII. p. 111. 7, 8.

b) of persons, one skilled in the law, a lawyer. Tit. 3: 13 ζητᾶν τὸν νομικὸν πρόπεμψον. — Plut. Reisk. VII. p. 99. 13 οἱ νομικοί. Strabo XII. p. 813. C, οἱ παρὰ Ῥωμαίοις νομικοί. Arr. Epict. 2. 13. 7. — In the Jewish sense, an interpreter and teacher of the Mosaic law, so called in Luke, (once in Matt.) else-

where νομοδιδάσκαλος and γραμματεὺς, see in Γραμματεὺς b. Matt. 22: 35 et Luke 10: 25 νομικός τις, comp. Mark 12: 28 γραμματεὺς. Luke 7: 30 11: 45, 46, 52. 14: 3.—Jos. B. J. 2. 21. 7.

Νομίμως, adv. (νόμιμος, νόμος,) lawfully, according to law and custom, 1 Tim. 1: 8. 2 Tim. 2: 5.—Arr. Epict. 3. 10. 8 εἰ νομίμως ἠδίκησας. Xen. Mem. 4. 4. 1.

Νόμισμα, ατος, τό, (νομίζω,) pp. 'any thing acknowledged and sanctioned by custom or law;' hence current money, coin, Lat. numisma. Matt. 22: 19 τὸ π. τοῦ κήσου. — Jos. Ant. 14. 14. 1. Hdtian. 2. 15. Xen. Cyr. 4. 6. 12.

Νομοδιδάσκαλος, ου, ὁ, (νόμος, διδάσκαλος,) a law-teacher, i. e. a teacher and expounder of the Jewish law, i. q. νομικός and γραμματεὺς, Luke 5: 17. Acts 5: 34. See in Γραμματεὺς b. — Spoken also of Christian teachers who obtruded themselves upon the churches as expounders of the Mosaic law, 1 Tim. 1: 7 θύλοντες εἶναι νομοδιδάσκαλοι.

Νομοθεσία, ας, ἡ, (νομοθετέω,) law-giving, legislation, the giving of a code of laws, Diod. Sic. 1. 94. Pol. 4. 81. 12 ἀπὸ τῆς Αὐκυύργου νομοθεσίας. In N. T. meton. legislation, i. q. the laws given, code of laws, the law, e. g. the Mosaic code, Rom. 9: 4 ὡς αἱ διαθήκαι καὶ ἡ νομοθεσία.—2 Macc. 6: 23. Dion. Hal. Ant. Rom. 2. 63. Plut. Reisk. VI. p. 892. 2, 5 ἵως οὐ παντάπασιν ὑπεριδόντες τὴν Αὐκυύργου νομοθεσίαν.

Νομοθετέω, ᾧ, f. ἤσω, (νομοθετέω,) to make or give laws, to establish as law, to legislate.

a) pp. and seq. dat. for any one, Xen. Apol. Socr. 15 Αὐκυύργου τοῦ Αἰακιδαιμονίοις νομοθετήσαντος. Sept. for דָּרַךְ Ex. 24: 12. Hence in N. T. Pass. to be legislated for, to receive laws, where the dat. of the active construction becomes the nom. to the passive, Butt. § 134. 5. Winer § 40. 1. Heb. 7: 11 ὁ λαὸς γὰρ ἐπ' αὐτῇ νομοθετήτο for the people received the (Mosaic) law upon this condition, sc. of being under the Levitical priesthood.

b) to establish, to sanction, pp. as law,

or by law, pass. Heb. 8: 6 ἦτις (διαθήκη) ἐπὶ κρείττεσιν ἐπαγγελίαις νομοθετήται. — Jos. Ant. 3. 15. 3. Act. c. acc. Diod. Sic. 1. 27. Xen. Mem. 4. 4. 25.

Νομοθέτης, ου, ὁ, (νόμος, τίθημι,) a law-giver, legislator, James 4: 12. — Jos. Ant. 3. 7. 7. Diod. Sic. 1. 94. Xen. Mem. 1. 2. 31.

Νόμος, ου, ὁ, (νίμω to divide out, to allot,) pp. 'any thing divided out, allotted,' what one has in use and possession; hence usage, custom, Sept. and דָּרַךְ 2 Sam. 7: 19. Jos. Ant. 1. 13. 3. Luc. D. Mort. 14. 5. Xen. Cyr. 1. 4. 28. In N. T. only law, as prescribed by custom or statute.

a) genr. and without reference to a particular people or state. Rom. 4: 15 οὐ γὰρ οὐκ ἔστι νόμος, οὐδὲ παρὰβασις. 5: 13. 7: 8. 1 Tim. 1: 9.—Dem. 774. 18. Xen. Mem. 1. 2. 41 sq.

b) spec. of particular laws, statutes, ordinances, spoken in N. T. mostly of the Mosaic statutes, viz. (α) Of laws relating to civil rights and duties, John 7: 51 μὴ ὁ νόμος ἡμῶν κηρύττει τὸν ἀνδραπον κ. τ. λ. John 8: 5 comp. Lev. 20: 10. John 19: 7 comp. Lev. 24: 16 et Deut. 13: 5. Acts 23: 3. 24: 6. So the law of marriage Rom. 7: 2, 3. 1 Cor. 7: 39; of the Levitical priesthood Heb. 7: 16. Also Heb. 9: 19 κατὰ νόμον i. e. according to the ordinance or command, ac. respecting the promulgation of the law, see Ex. 20: 18, 19. 24: 2 sq. Sept. for דָּרַךְ Num. 19: 14.—So of particular civil laws among the Greeks, Dem. 325. 13. ib. 590. 24. Xen. H. G. 3. 3. 2. —

(β) Of laws relating to external religious rites, e. g. purification Luke 2: 22. Heb. 9: 22; circumcision John 7: 22. Acts 15: 5, comp. 21: 20, 24; sacrifices Heb. 10: 8. So Sept. and דָּרַךְ Lev. 6: 9, 14. al. — (γ) Of laws relating to the hearts and conduct of men, Rom. 7: 7 ὁ νόμος ἔλεγεν οὐκ ἐπιθυμήσεις. James 2: 8. Heb. 8: 10 et 10: 16 διδοὺς νόμους μου ἐπὶ καρδίᾳ αὐτῶν, quoted from Jer. 31: 33 where Sept. for דָּרַךְ.

—(δ) By impl. for a written law, a law expressly given, i. q. ὁ νόμος ἔγγραφτος. Rom. 2: 14 ἔσθ' ἡ γὰρ μὴ νόμος ἔχοντα . . . ἑαυτοῖς εἰσι νόμος. — Diod. Sic. 1. 94 νόμοι ἔγγραπτοι.

c) *the law*, i. e. *a code or body of laws*, in N. T. only of the Mosaic code. (a) pp. Matt. 5: 18 *ἵνα ἔν... οὐ μὴ παρὰ-θῇ ἀπὸ τοῦ νόμου*. 22: 36 *ποία ἐντολή μεγάλη ἐν τῷ νόμῳ*; Luke 16: 17. John 1: 17 *ὁ νόμος διὰ Μωσῆως ἐδόθη*. 7: 19. Acts 7: 53. Rom. 2: 13 sq. 5: 13. 1 Cor. 15: 56. Gal. 3: 10 sq. 1 Tim. 1: 8. James 2: 9, 11. al. *ἔργα νόμου* see in *Ἔργον* b. γ. 4. Rom. 2: 15. Gal. 2: 16. 3: 10. *οἱ ἐκ νόμου*, *οἱ ἐν νόμῳ*, *οἱ ὑπὸ νόμον*, *those under the Mosaic law*, Rom. 4: 16. 3: 19. 1 Cor. 9: 20. *ὅσοι ἐν νόμῳ* id. Rom. 2: 12. Sept. and תורה Deut. 1: 5. 4: 44. al.—(β) Trop. for the Mosaic dispensation, Rom. 10: 4 *τίλος γὰρ νόμου Χριστός*. Heb. 7: 12. 10: 1. — (γ) Meton. for *the book of the law*, i. e. pp. the books of Moses, the *Pentateuch*, Matt. 12: 5. Luke 2: 23, comp. Ex. 13: 2. Luke 10: 26. 1 Cor. 9: 8, 9, comp. Deut. 25: 4. 1 Cor. 14: 34, comp. Gen. 3: 16. So Sept. and תורה Neh. 8: 2. — As forming part of the Old Test. *ὁ νόμος καὶ οἱ προφῆται*, Matt. 5: 17. Luke 16: 16. John 1: 46. Acts 13: 15. 28: 23. Rom. 3: 21. (Jos. de Macc. 18.) *νόμος καὶ προφ. καὶ ψάλλμος* Luke 24: 44. — Also simply *ὁ νόμος* for *the Old Testament*, John 10: 34. 12: 34. 15: 25 coll. Ps. 35: 19. 1 Cor. 14: 21 coll. Is. 28: 11, 12. — 2 Macc. 2: 18.

d) trop. *ὁ νόμος τίμιος*, *the more perfect law*, put for the Christian dispensation, in contrast with that of Moses, comp. above in c. β. James 1: 25 *ὁ δὲ παρακύβας εἰς νόμον τέλειον τὸν τῆς ἐλευθερίας*. So without τίμιος, James 2: 12. 4: 11. — Also of the laws, precepts, established by the gospel, e. g. *ὁ νόμος Χριστοῦ* Gal. 6: 2. absol. Rom. 13: 8, 10 *πλήρωμα οὖν νόμου ἡ ἀγάπη*. Gal. 5: 23.

e) trop. *law*, i. e. *rule, norm, standard*, sc. of judging or acting. Rom. 3: 27 *διὰ ποίου νόμον τῶν ἔργων*; οὐχὶ ἀλλὰ διὰ νόμον πίστεως. 7: 23, 25. 8: 2, 7. 9: 31. In the sense of *rule of life, discipline*, Phil. 3: 5 *κατὰ νόμον, Φαρισαῖος*. — Arr. Epict. 1. 26. 1. Al.

Νόος, see Νοῦς.

Νοσέω, ᾧ, f. ἴσω, (νόσος) *to be sick*, pp. Hēlian. 3. 15. 3. Thuc. 1. 138. In N. T. trop. *νοσεῖν περὶ τι*, *to have a*

sickly longing for any thing, to pine after, to dote about; 1 Tim. 6: 4 *νοσῶν περὶ ζητήσεως καὶ λογομαχίας*. — περὶ τι Plut. de Ira cohib. 14, or ed. Reisk. VII. p. 812. 10. VIII. p. 161. 3 τοῖς περὶ δόξαν νοσοῦσιν. Plato Phaedr. p. 228. C. πρὸς τι Diod. Sic. T. VI. p. 227 ult. ed. Tauchn. or X. p. 155. Bip. c. dat. Ael. V. H. 2. 13.

Νόσημα, ατος, τό, (νοσία) *sickness, disease*, i. q. νόσος John 5: 4. — Luc. Abdicat. 18. Xen. Cyr. 6. 2. 27.

Νόσος, ου, ὁ, ἡ *sickness, disease*. Matt. 4: 23 *θεραπεύων πᾶσαν νόσον*. v. 24. 9: 35. 10: 1. Mark 1: 34. 3: 15. Luke 4: 40. 6: 17. 7: 21. 9: 1. Acts 19: 12. Sept. for נִדָּה 2 Chr. 21: 19. נִדָּה Ex. 15: 26. — Hdian. 1. 3. 1. Xen. Mem. 1. 4. 13. — Metaph. for *pain, sorrow, evil*, Matt. 8: 17 *καὶ τὰς νόσους [ἡμῶν] ἰβήσασιν*, translated from Is. 53: 4, Heb. נִדָּה נִדָּה.

Νοσσιὰ, ᾶς, ἡ, contracted later form for Att. νοσσιᾶ, (from νοσσός,) *a nest* sc. with the young, Sept. for נֵס Ps. 84: 4. Pausan. 9. 30. p. 769. comp. Hdot. 3. 111. See Lob. ad Phryn. p. 246 sq. Sturz de Dial. Alex. p. 185. — In N. T. *a nest of young birds, brood*, Luke 13: 34 *ὅν τρόπον ὄρνις τῆς ταυτῆς νοσσιᾶν*. So Sept. and נֵס Deut. 32: 11.

Νοσσίον, ου, τό, contr. for Att. νοσσίον, see in νοσιᾶ, (dimin. from νοσσός,) *a young bird*, Plur. τὰ νοσιᾶ *a brood of young birds*, Matt. 23: 37. Sept. for נִדָּה נִדָּה Ps. 84: 4. — So τὰ νοσιᾶ Aristot. H. An. 9. 29. Ael. V. H. 10. 3.

Νοσσός, see Νοσσός.

Νοσφίζω, f. ἴσω, (νόσφι apart, away,) pp. to put apart, to separate, Mid. *to separate oneself, to go away*, Hom. Od. 11. 73. Act. *to take or snatch away, to rob*, Pind. Nem. 6. 106. — In N. T. Mid. *to take away for oneself, to keep back any thing which belongs to another, to embezzle, to purloin*, absol. Tit. 2: 10. Seq. ἀπό c. gen. partitionally, (see in Ἀπό III. 7.) Acts 5: 2, 3 *νοσφισσάμενοι ἀπὸ τῆς τιμῆς*. — c. ἀπό Sept. Josh. 7: 1. οὐδὲν ἐκ τῶν Philo de Vit.

Mos. 1. p. 641. E. c. acc. 2 Macc. 4: 32. Xen. Cyr. 4. 2. 42.

Νότος, ου, ὁ, the south wind, or strictly the south-west wind, Lat. *notus*.

a) pp. Luke 12: 55 νότον πνέοντα. Acts 27: 13. 28: 13. Sept. for דרומ Job 37: 17. חַיִּימָן Cant. 4: 16. improp. for קרית Ex. 10: 13.—Hdot. 2. 25. Xen. An. 5. 7. 7.

b) meton. the south, the southern quarter of the heavens and earth. Matt. 12: 42 et Luke 11: 31 βασίλισσα νότου, comp. 1 K. c. 10. Luke 13: 29. Rev. 21: 13. Sept. for דרומ Ecc. 1: 5. Ez. 40: 25. נָגַב Josh. 15: 2. חַיִּימָן Ex. 26: 35.—Jos. Ant. 8. 13. 2. Hdot. 6. 139.

Νουθεσία, ας, ἡ, (νουθετώ,) pp. a putting in mind, i. e. warning, admonition, exhortation. 1 Cor. 10: 11 ταῦτα ἐγγράφη πρὸς νουθεσίαν ἡμῶν. Eph. 6: 4. Tit. 3: 10.—Jos. Ant. 3. 15. 1. Diod. Sic. 15. 7. The form νουθεσία was regarded as more Attic, Lob. ad Phryn. p. 512.

Νουθετέω, ὦ, f. ἤσω, (νοῦς, τίθημι,) pp. to put in mind, to put to one's heart; hence to warn, to admonish, to exhort, trans. Acts 20: 31 οὐκ ἐπαισάμην . . . νουθετῶν ἕνα ἑαστον. Rom. 15: 14. 1 Cor. 4: 14. Col. 1: 28. 3: 16. 1 Thess. 5: 12, 14. 2 Thess. 3: 15. Sept. for יסר Job 4: 3.—Jos. Ant. 4. 8. 24. Xen. Cyr. 8. 2. 15.

Νουμηνία, ας, ἡ, Att. contr. for νεομηνία, (νέος, μήνη,) pp. new-month, i. e. the new-moon, as a festival, Col. 2: 16. See in Μῆν b. Sept. for חַדְשׁ חֹדֶשׁ Ex. 40: 2, 15. חֹדֶשׁ Num. 10: 10. 28: 11. חֹדֶשׁ 2 Chr. 2: 4. 29: 17.—Jos. Ant. 4. 4. 6. Dem. 799 ult. Xen. An. 5. 6. 23.

Νουνεχῶς, adv. (νουνεχής having understanding, from νοῦς, ἔχω,) understandingly, discreetly. Mark 12: 34 νουνεχῶς ἀπεκρίθη. — Pol. 2. 13. 1. Diod. Sic. 31. T. VI. p. 159 Tauchn. X. p. 41. Bip. So εὖ καὶ ἐχόντως νοῦν Plat. de Legg. III. 126. See Lob. ad Phr. p. 604.

Νοῦς, νοῦ, acc. νοῦν, ὁ, Att. contr. for Νόος, νόου; but in N. T. and the Fathers only genit. νόος, dat. νοί, Wi-

ner § 8. 2. Lob. ad Phr. p. 453. Buttm. Ausf. Sprachl. § 36. n. 6; pp. the seer, perceiver, i. e. the intelligent or intellectual principle, the mind.

a) as the seat of emotions and affections, mode of thinking and feeling, disposition, moral inclination, i. q. heart. Rom. 1: 28 παρέδωκεν αὐτοῖς ὁ θ. εἰς ἀδόκιμον νοῦν. 12: 2. 1 Cor. 1: 10. Eph. 4: 17, 23. Col. 2: 18. 1 Tim. 6: 5 διεφθαρμένον τὸν νοῦν. 2 Tim. 3: 8. Tit. 1: 15. So for firmness or presence of mind, 2 Thess. 2: 2. As implying heart, reason, conscience, in opp. to fleshly appetites, Rom. 7: 23, 25. Sept. for נָבַב Is. 10: 7, 12. — Hom. Od. 1. 3. Luc. de Salt. 85. Xen. Cyr. 5. 2. 17.

b) understanding, intellect. Luke 24: 45 διηνοῦξεν αὐτῶν τὸν νοῦν. 1 Cor. 14: 15 hie, 19. Phil. 4: 7. Rev. 13: 18 ὁ ἔχων τὸν νοῦν, i. e. wise. Sept. for נָבַב Josh. 14: 7. — Diod. Sic. 3. 6. Xen. Mem. 3. 12. 7.

c) meton. mind, for what is in the mind, i. e. thought, counsel, purpose, opinion; e. g. of God or Christ, Rom. 11: 34 τίς γὰρ ἔγνω νοῦν κυρίου, quoted from Is. 40: 13 where Sept. for חִיָּה. 1 Cor. 2: 16 bis. Of men, Rom. 14: 5. — Judith 8: 14. Xen. An. 3. 3. 2.

d) trop. of things, sense, meaning. Rev. 17: 9 ὡς οὖς ὁ ἔχων σοφίαν, i. e. the deep or hidden sense.—Synes. Ep. 103 σὺ κακῶς ἐπαδείξω τὸν νοῦν τῆς ἐπιστολῆς. Aristoph. νοῦν δ' ἔχει τινα; sc. the words.

Νυμφᾶς, ᾶ, ὁ, Nymphas, pr. n. of a Christian, Col. 4: 15.

Νύμφη, ης, ἡ, (obsol. νύβη, Lat. nubo, to veil,) a bride, spouse, newly married. See Jahn § 154.

a) pp. John 3: 29 ὁ ἔχων τὴν νύμφην νυμφίος ἐστίν. Rev. 18: 23. 21: 2, 9. 22: 17. Sept. for נָשִׂית Jer. 2: 32. 7: 32. Joel 2: 16.—Ael. V. H. 4. 1. Xen. Conv. 9. 3.

b) as opp. to ἡ πενθερά, it is put for daughter-in-law, Matt. 10: 35. Luke 12: 53 bis. So Sept. and נָשִׂית Mic. 7: 6. Gen. 38: 11. Ruth 1: 6, 7.—Tob. 11: 16, 17. Jos. Ant. 5. 9. 1.

Νυμφίος, ου, ὁ, (νύμφη,) a bridegroom, spouse, newly married, Matt. 9:

15-bis. 25: 1, 5, 6, 10. Mark 2: 19 bis, 20. Luke 5: 34, 35. John 2: 9. 3: 29 ter. Rev. 18: 23. Sept. for יתן Ps. 19: 6. Jer. 7: 32.—Hdian. 4. 11. 7. Xen. Cyr. 4. 6. 5.

Νυμφών, ὄνος, ὁ, (νύμφη) *bridal chamber*, where the nuptial bed was prepared, usually in the house of the bridegroom whither the bride was brought in procession; in N. T. only in the phrase υἱοὶ τοῦ νυμφῶνος, *sons of the bridal chamber*, Matt. 9: 15. Mark 2: 19. Luke 5: 34. These were the companions of the bridegroom, *bridemen*, called by the Greeks παρανύμφιοι, just as the bride had also her companions or *bridesmaids*. Jahn § 154. Comp. Judg. 14: 11. Ps. 45: 14 sq. Jer. 7: 34. 1 Macc. 9: 37. Act. Thom. § 11.—Tob. 6: 13, 17. Act. Thom. § 9, 11. Suid. νυμφῶνος· κοίτης.

Νῦν, adv. also νυνί as strengthened by the demonstr. ἵ, Matth. § 607. Buttm. § 80. 2; *now*, Lat. *nunc*, Germ. *nun*.

1. pp. as adv. of time, *now*, spoken α) of the actual present, as opp. both to time past and future. Luke 6: 21 οἱ πεινῶντες νῦν. v. 25. John 4: 18 καὶ νῦν ὃν ἔχεις κ. τ. λ. 12: 27 νῦν ἡ ψυχὴ μου τετάραται, for the perf. as present see Buttm. § 113. 6. John 16: 22. 17: 5, 7. Acts 2: 33. 10: 33. 26: 6. 1 Cor. 16: 12. Gal. 2: 20. 1 John 2: 18. al. saep. Sept. for יתן Josh. 14: 11. Is. 48: 7.—Hdian. 1. 4. 7. Diod. S. 1. 10. Xen. Oec. 20. 24.—In direct antith. to something done in time past, e. g. νῦν δέ Luke 16: 25. Gal. 4: 9. Eph. 5: 8. Phil. 3: 18. Heb. 9: 26. James 4: 16. νυνὶ δέ, in which connexion chiefly is νυνὶ found, Rom. 3: 21. 6: 22. 1 Cor. 5: 11 coll. v. 9. 2 Cor. 8: 11. Philem. 11. al. ἀλλὰ νῦν Luke 22: 36. So in antith. to something future, emphat. Mark 10: 30 νῦν ἐν τῷ καιρῷ τούτῳ, opp. ἐν τῷ αἰῶνι τῷ ἐρχομένῳ.—Xen. Conv. 8. 4 νῦν ἐν τῷ παρόντι.—With the art. ὁ, ἡ, τὸ νῦν, as adj. *the now existing, present*, see Buttm. § 125. 6. Acts 22: 1 τῆς πρὸς ὑμᾶς νυνὶ ἀπολογίας. Rom. 3: 26 ἐν τῷ νῦν καιρῷ. 8: 18. 2 Cor. 8: 13. Gal. 4: 25 τῇ νῦν Ἰερουσα. 1 Tim. 4: 8. 2 Tim. 4: 10. 2 Pet. 3: 7. (Diod. Sic. 2. 5 fin.

Xen. Cyr. 4. 6. 3. ib. 6. 6. 13.) So ἀπὸ τοῦ νῦν sc. χρόνου, *from now, henceforth*, Luke 1: 48. 2 Cor. 5: 16. ἄχρι τοῦ νῦν *until now*, Rom. 8: 22. Phil. 1: 5. ἕως τοῦ νῦν id. Matt. 24: 21. Mark 13: 19. τὰ νῦν or τανῦν adv. *now, at present*, Buttm. § 125. n. 5. Acts 4: 29. 5: 38. 17: 30. 20: 32. 27: 22. non. al. (Soph. Elect. 421 or 423. Hdot. 7. 104. Xen. Mem. 3. 10. 15.) τὸ νῦν ἔχον *as it now is*, i. e. for the present, Acts 24: 25, see in ἔχω f.

b) in reference to time just past, *now*, i. e. *just now, even now*, comp. Viger. p. 426. E. g. seq. perf. John 14: 29 καὶ νῦν εἶρηκα ὑμῖν πρὶν γενέσθαι. Acts 7: 52. Seq. aor. Matt. 26: 65. John 13: 31. 21: 10. Rom. 5: 11. seq. imperf. John 11: 8 νῦν ἐξήτουν σε λιθάσαι οἱ Ἰουδαῖοι.—seq. perf. Xen. Cyr. 5. 2. 27. impf. ib. 4. 5. 48.

c) in reference to future time just at hand, *now*, i. e. *even now, presently*, immediately, comp. Viger. p. 426. Lob. ad Phryn. p. 19. Matth. § 607. E. g. seq. fut. John 12: 31 νῦν ὁ ἄρχων τοῦ κ. τ. ἐκβληθήσεται ἔω. Acts 13: 11. Phil. 1: 20. (Aristoph. Vesp. 151. Xen. Cyr. 4. 1. 23.) Seq. pret. for fut. as implying what is immediately to take place, Winer § 41. 2. Matth. § 504. 3. John 4: 23 ἔρχεται ὥρα, καὶ νῦν ἐστίν. 16: 32. John 12: 31 νῦν κλέσιν ἐστὶ τοῦ κόσμου. 16: 5 νῦν δὲ ὑπάγω πρὸς κ. τ. λ. Acts 26: 17.

2. As a particle of transition or continuation, *now*. a) genr. *now*, as marking a present condition, i. e. in the present state of things, as things are. Luke 2: 29 νῦν ἀπολύεις τὸν δοῦλόν σου. 11: 39. Rom. 5: 9. 2 Cor. 7: 9. Col. 1: 24. καὶ νῦν Acts 3: 17. 20: 25.—In antithesis, νῦν δέ 1 Cor. 13: 13; and so as preceded by εἰ, Luke 19: 42. John 8: 40. 1 Cor. 7: 14. al. νυνὶ δέ after εἰ, Rom. 7: 17. Heb. 8: 6. 11: 16 al.—Xen. Cyr. 7. 2. 16. c. εἰ preceded. Hdot. 3. 25. Xen. Mem. 2. 3. 14.

b) as implying that one thing follows *now out of* another, thus marking a conclusion, inference, i. q. *now then, now therefore*, i. e. since these things are so. Acts 12: 11 νῦν οἶδα ἀληθῶς. 22: 16 καὶ νῦν τί μέλλεις; 1 Cor. 14: 6 νυνὶ δέ. So νῦν οὖν Acts 16: 36. 23: 15.

interrog. Acts 15: 10. *νῦν ἄρα* Rom. 8: 1.—Xen. Cyr. 7. 5. 54 *νῦν εἰν*.

c) emphat. in commands and exhortations, implying that what is to be done should be done *now*, at once, on the spot, comp. Passow *νῦν* no. 2. c. Viger. p. 426. So c. imperat. Matt. 27: 42 *καταβάτω νῦν ἀπὸ τοῦ σταυροῦ*. v. 43. John 2: 8. James 4: 13 *ἄγε νῦν*. 5: 1. 1 John 2: 28. Acts 7: 34 *νῦν δεῦρο*. — Hom. Il. 23. 485. Aristoph. Pac. 851. AL.

Νύξ, *νυκτός*, ἡ, *night*, Lat. *nox*.

a) pp. Matt. 14: 25 *τεταράγη φυλακτῇ τῆς νυκτός*. Mark 6: 48. Luke 2: 8. Rev. 8: 12 *καὶ ἡ νύξ ὁμοίως*. 21: 25. 22: 5. trop. John 9: 4. Sept. for *לַיְלָה* Gen. 1: 5. Job 3: 6, 7.—Hdian. 4. 6. 8. Xen. Mem. 4. 3. 4.—In specifications of time, comp. in *Ἡμέρα* a. a. Genit. of time *when*, indefinite and continued, Buttm. § 133. 6. 4. E. g. *νυκτός* by *night* Matt. 2: 14. 27: 64. John 3: 2. al. *ἡμέρας καὶ νυκτός* by *day and by night*, i. e. continually, Luke 18: 7. Acts 9: 24. Rev. 4: 8. *νυκτός καὶ ἡμέρα* 2 Tim. 1: 3. (Xen. H. G. 1. 1. 11. *ἡμέρα καὶ νύξ* Xen. Mem. 2. 2. 8. *νύξ καὶ ἡμέρα* Conv. 4. 48.) *μέσης δὲ νυκτός* Matt. 25: 6. *κατὰ μέρος τῆς νύκτος* Acts 27: 27. *διὰ τῆς νυκτός* during the night, i. e. either the whole night Luke 5: 5, or by night Acts 5: 19. 16: 9. See *Λύα* I. 2.—*Dative of time when*, definite, Buttm. § 133. 3. 4. E. g. Luke 12: 20 *ταύτην τῇ νυκτὶ* this very night. Acts 12: 6. (Xen. An. 6. 1. 13.) *ἐν νυκτὶ* by night Acts 18: 9. *ἐν τῇ νύκτι* Matt. 26: 31. John 11: 10.—Xen. Conv. 1. 9.—*Accus. of time how long*, Buttm. § 131. 8. Matt. 4: 2 *νύκτας τεσσαράκοντα*. 12: 40 *τρεῖς νύκτας*. So *τὰς νύκτας* the nights, i. e. during the nights, Luke 21: 37. *νύκτα καὶ ἡμέραν* night and day, continually, Mark 4: 27. Luke 2: 37.

Acts 26: 7. 2 Thess. 3: 8. al. — Xen. Conv. 4. 54 *τὰς νύκτας*. Hiero 7. 10 *νύκτα καὶ ἡμέραν*.

b) metaph. for a time of moral and spiritual darkness, the opposite of gospel light and day. Rom. 13: 12 *ἡ νύξ προέκυψε*. 1 Thess. 5: 5. AL.

Νύσσω v. *τιττώ*, f. *ἔσσω*, to prick, to pierce, c. g. *τὴν πλευράν* John 19: 34.—Ecclus. 22: 20. Jos. B. J. 3. 7. 35. Plut. Aemil. Paul. 20 pen.

Νυστάζω, f. *ἔσσω*, (*νύσσω*) pp. to nod, hence to slumber, to drowse, intrans. Matt. 25: 5 *ἐνύσταζαν πᾶσαι καὶ ἐκάθευσον*. Trop. 2 Pet. 2: 3. Sept. for *נָדָה* Ps. 121: 3. Nah. 3: 18.—Ecclus. 22: 8. Xen. Cyr. 8. 3. 43.

Νυχθήμερον, ου, τό, (*νύξ, ἡμέρα*) a day and night, twenty-four hours, 2 Cor. 11: 25.—Geopon. 5. 8. 8. ib. 12. 19. 18. Found only in very late writers, see Sturz de Dial. Alex. p. 186.

Νωέ, ὁ, indec. *Νωαχ*, Heb. *נֹחַ* (rest), pr. n. of the patriarch preserved from the deluge, Matt. 24: 37, 38. Luke 3: 36. 17: 26, 27. Heb. 11: 7. 1 Pet. 3: 20. 2 Pet. 2: 5.

Νωθρός, ὁ, ὄν, (i. q. *νωθής*) slow, dull, stupid, pp. physically, Ecclus. 4: 29. Luc. de Astrol. 21. In N. T. trop. of the mind, Heb. 5: 11 *νωθοὶ γινώσκουσιν ταῖς ἀποκαῖς*. 6: 12.—Sept. Prov. 22: 29. Pol. 4. 8. 5. Plut. Lycurg. 18 med.

Νῶτος, ου, ὁ, the back, of men or animals. Rom. 11: 10 *τὸν νῶτον αὐτῶν σύγκαμψον*, quoted from Ps. 69: 24 where Sept. for *נִתְקַנְתָּ לִי* loins. Sept. for *נִתְקַנְתָּ* 1 K. 7: 32. *נִתְקַנְתָּ* 2 K. 17: 14.—Plut. Vit. Marii 33. Pausan. X. 27. The earlier and more Attic form was *τὸ νῶτον*, Lob. ad Phryn. p. 290.

Ξ.

Ξενία ας, ἡ, (*ξείνος*) pp. guest-right, alliance of hospitality, *hospitium*, Pol. 33. 16. 2. Xen. Ag. 8. 3, 4. comp. Pot-

ter's Gr. Ant. II. p. 416 sq. Adam's Rom. Ant. p. 446; *hospitality, entertainment*, Jos. Ant. 5. 2. 8. Ael. V. H. 9. 15.

Dem. 81.20. In N. T. place for a guest, a lodging, Acts 28: 3 ἦγον πρὸς αὐτὸν εἰς τὴν ξενίαν. Philom. 22.—Jos. Ant. 5. 2. 8 penult. Hesych. ξενία ἐκδοχή, κατάλυμα, καταγάγιον.

Ξενίζω, f. ἴσω, (ξένος,) 1. to receive as a guest, to entertain, trans. Pass. to be entertained, to lodge with any one. Acts 10: 6 ξενίζεται παρὰ τινι Σίμωνι βυρσῇ. v. 18, 23, 32. 21: 16. 28: 7 ἡμᾶς φιλοφρόνως ἐξένισεν. Heb. 13: 2.—Philo de Abr. p. 368. D. Ael. V. H. 13. 26. Xen. Cyr. 6. 2. 3 ξενισθέντες τότε παρὰ Κύρου.

2. to appear strange to any one, to surprise, trans. Jos. Ant. 1. 1. 4 τὸν θεὸν ἐξένισεν τοὺς πρᾶττόμενον. In N. T. Part. plur. τὰ ξενίσματα, strange things, i. e. novel, surprising, Acts 17: 20. (2 Macc. 9: 6. Diod. Sic. 12. 53.) Also Mid. ξενίζομαι, to be surprised, to think strange of, seq. dat. of cause or object, 1 Pet. 4: 12 μὴ ἐκέσθης τῇ ἐν ὑμῖν πυρώσει, comp. Winer § 31. 1. Buttm. § 133. 3. 3. So c. ἐν ᾧ 1 Pet. 4: 4, comp. in Ἐν no. 3. c. γ. — ἐνί τινι Jos. Ant. 1. 1. 2. Pol. 2. 27. 4.

Ξενοδοχεῖω, ᾧ, f. ἴσω, (ξενόδοχος, from ξένος, δέχομαι,) to entertain strangers, to practise hospitality, absol. 1 Tim. 5: 10. — Max. Tyr. Diss. 32. 133. Dio Cass. 78. 3. The Atticists prefer the form ξενοδοῦναι, Lob. ad Phr. p. 307.

Ξένος, η, ον, pp. adj. not of one's family, stranger. Hence

1. Subst. ὁ ξένος, a guest, stranger. a) pp. a friend allied in hospitality, hospes, such an alliance being usual among friends who lived in different cities or countries, who then were entertained at each other's houses, see Potter's Gr. Ant. II. p. 416 sq. Adam's Rom. Ant. p. 446. So Rom. 16: 23 Γαῖος ὁ ξένος μου καὶ τῆς ἐκκλησίας ὅλης, i. e. here by impl. entertainer, host. — Deun. 194. 19. Diod. Sic. 17. 47. Xen. An. 3. 1. 4.

b) genr. a stranger, foreigner, as coming from another place or country, Matt. 25: 35 ξένος ἡμῶν. v. 38, 43, 44. 27: 7 εἰς τόπον τοῖς ξένοις. Acts 17: 21 οἱ ἐπιδημοῦντες ξένοι resident strangers, foreigners. Heb. 11: 13. Sept. for יְכָרִי Ruth 2: 10. 2 Sam. 15: 19. אַר Job 31: 39

32. — Ceb. Tab. 2. Hdian. 5. 7. 4. Xen. Mem 4. 4. 17.—Trop. as not belonging to the christian community, an alien, seq. gen. Eph. 2: 12 ξένοι τῶν διαθηκῶν, aliens from the covenants, comp. Winer § 30. 6. Buttm. § 132. 6. 1. (Soph. Oed. Tyr. 218 sq.) So absol. a stranger, not a Christian, Eph. 2: 19. 3 John 5.

2. Adj. strange, i. e. foreign, unknown, as coming from another country. Acts 17: 18 δαιμόνια ξένα. Trop. Heb. 13: 9 διδασκαίς ξέναις strange doctrines, i. e. foreign to the christian faith.—Wisd. 16: 2. Ael. V. H. 2. 13 ξένος δαίμων. Xen. Ven. 11. 1. — Trop. strange, i. e. novel, unheard of, causing wonder, 1 Pet. 4: 12 ὡς ξένου ὑμῖν συμβαίνοντος. — Wisd. 19: 5. Luc. Contempl. 13. Diod. Sic. 3. 52.

Ξέστις, ου, ὁ, Lat. sextus or sextarius, pp. a Roman measure, the 16th part of a modius, containing about 1½ pint English, but differing in different countries; comp. in Βάρος and Κάρος. Adam's Rom. Ant. p. 504. Later Heb. שֵׁטִי, see Buxt. Lex. Chald. 2076. — In N. T. genr. for any small measure or vessel, cup, pitcher, etc. Mark 7: 4, 8. — pp. Jos. Ant. 8. 2. 9. Arr. Epict. 1. 9. 33.

Ξηραίνω, f. ανῶ, (ξηρός,) aor. 1 ξήρανα James 1: 11, comp. Buttm. § 101. 4; perf. pass. ξηράμμαι Mark 3: 1, 3, comp. Buttm. § 101. n. 8; also 3 pers. sing. ξηράναι Mark 11: 21, comp. Buttm. § 101. n. 7. — To dry, to make dry, trans. Pass. to be dried up, to become dry. E. g. of plants, Act. to dry up, to wither, once James 1: 11 ὁ ἥλιος . . . ξηράναι τὸν χόρτον. Pass. to wither away, Matt. 13: 6 et Mark 4: 6 διὰ τὸ μὴ ἔχειν ῥιζαν ξηράνθη. Matt. 21: 19, 20. Mark 11: 20, 21. Luke 8: 6. John 15: 6. 1 Pet. 1: 24. In the sense of to be dry, ripe, as ὁ θραυσμός Rev. 14: 15. Sept. for שָׁבַי Jer. 12: 4. Hos. 9: 19.—Dem. 1278. 22. Xen. Mem. 4. 3. 8.—Of fluids, Pass. to be dried up, Rev. 16: 12 τὸ ὕδωρ. Mark 5: 29 ἡ πηγὴ. Sept. for שָׁבַי Gen. 8: 7. 1 K. 17: 7. Is. 19: 5. — Of the body or its members, Pass. to wither, to pine away, Mark 3: 1 ξηράμμεν τὸν ἄνθρωπον τὴν χεῖρα. v. 3. 9: 18 καὶ ξηράνεται and he pineth away. Sept. and שָׁבַי

1 K. 18: 4. Prov. 17: 22.—Act. Thom. § 48.

Ξηρός, ἄ, ὄν, *dry*. a) of a tree, *dry, withered*, Luke 23: 31 εἰ ἐν τῷ ἔργῳ ξύλον ταῦτα ποιοῦσιν, ἐν τῷ ξηρῷ τί γίνονται; i. e. a green or dry tree as emblematic of the righteous and the wicked, comp. Ps. 1: 3. Ez. 20: 47 coll. 21: 3. Sept. for עֲצָרִי Is. 56: 3. Ez. 17: 24.—Diod. Sic. 20. 42. Xen. Oec. 7. 36.—Of the body or its members, John 5: 3. ἡ χεὶρ Matt. 12: 10. Luke 6: 6, 8. Comp. Sept. for Heb. רַחֵם Hos. 9: 17.—Test. XII Patr. p. 535 ἡ χεὶρ.

b) ἡ ξηρά *sc. γῆ, the dry land*, as opp. to ἡ θαλάσση, Matt. 23: 15. Heb. 11: 29. So Sept. and תַּבְּשֵׁי Gen. 1: 9, 10. Jonah 1: 9.—Strabo 3. p. 211.

Ξύλινος, η, ὄν, (ξύλον,) *wooden, made of wood*. 2 Tim. 2: 20 σκεύη ξύλινα. Rev. 9: 20. Sept. for gen. γῆ Lev. 11: 32. Deut. 10: 1.—Hdian. 4. 7. 8. Xen. An. 5. 2. 5.

Ξύλον, ου, τό, (ξύα,) *wood*, i. e. a) *genr. for fuel, timber, etc.* 1 Cor. 3: 12 λίθους τιμίους, ξύλα, χόρτον. Rev. 18: 12 bis, see in Θύϊνος. So Sept. and γῆ Gen. 22: 3, 6 sq. — Ael. V. H. 5. 6. Xen. Cyr. 5. 3. 49.

b) *any thing made of wood*, e. g. (α) *a staff, club*, as μετὰ μαχαίρων καὶ ξύλων Matt. 26: 47, 55. Mark 14: 43, 48.

Luke 22: 52.—Jos. B. J. 5. 3. 1. Hdian. 7. 7. 8. Dem. 645. 16.—(β) *stocks*, Lat. *nervus*, a wooden block or frame with holes in which the feet and sometimes the hands and neck of prisoners were confined, comp. Adam's Rom. Ant. p. 272. Acts 16: 24 τοὺς πόδας αὐτῶν ἡσφαλίσαντο εἰς τὸ ξύλον. Sept. for יָד Job 33: 11.—Luc. Tox. 29 τὰ σκέλη ἐν τῷ ξύλῳ κατακειλεσμένα. Lys. 117. 32. Plut. ed. R. VIII. p. 361. 4.—(γ) *a stake, cross*, i. q. σταυρός, Acts 5: 30 et 10: 39 κρεμάσαντες ἐπὶ ξύλου. 13: 29. Gal. 3: 13 see in Ἐπιματάρατος. 1 Pet. 2: 24. So Sept. and γῆ Deut. 21: 22, 23. Esth. 5: 14. comp. Josh. 10: 26, 27.

c) *living wood*, i. e. *a tree*. Luke 23: 31 ἐν τῷ ἔργῳ ξύλον, see in Ξηρός α. Rev. 2: 7 ξ. τῆς ζωῆς, see in Ζωή α. β. 22: 2 bis, 14. Sept. for γῆ Gen. 1: 11, 12. 2: 9.—Palaeph. 34. 4. Xen. An. 6. 4. 4, 5.

Ξυράω, ῶ, f. ἴσω, (ξυρόν, ξύα,) *to shear, to shave*, *sc. the locks or beard*. Mid. Acts 21: 24 ἵνα ξυρήσονται τὴν κεφαλὴν *that they may shear their heads*, i. e. let them be shorn, comp. Buttm. § 135. 8. Pass. part. fem. ξυρημένη 1 Cor. 11: 5, 6. Sept. for ἡ Gen. 41: 14. Num. 6: 9, 19.—Diod. Sic. 1. 83. Pol. 30. 16. 3. Hdot. 2. 65. Some of the grammarians regard ξυρίω as the better form, Lob. ad Phryn. p. 205.

O.

Ὁ, ἡ, τό, *gen. τοῦ, τῆς, τοῦ, see* Buttm. § 75. 2, originally a demonstrative pronoun, *this, that*, but in Attic and later usage mostly a prepositive article, *the*; Buttm. § 126. 1.—Matth. 264, § 266. Passow Vol. III. p. 274.

I. As a demonstrative pronoun, *this, that*, Buttm. Matth. Passow l. c. Winer § 20.

a) *simpl. once in the words cited from the poet Aratus*, Acts 17: 28 τοῦ γὰρ καὶ γένος ἐσμέν, *for of THIS ONE (him) we are also the offspring*. Buttm. § 126. n. 7. Matth. § 266.—Hom. Il. 1.

12. Soph. Oed. Tyr. 1082 τῆς γὰρ πέφυκα μητρός. Xen. Ath. 2. 8.

b) *in distinctions and distribution*, with μὲν, δέ, e. g. ὁ μὲν—ὁ δέ, *the one—the other, that one—this one*. Phil. 1: 16, 17 οἱ μὲν ἐξ ἀγάπης . . . οἱ δὲ ἐξ ἐριθείας. Heb. 7: 5, 6 οἱ μὲν . . . ὁ δὲ v. 23, 24. So distributively, *one—another*; plur. *some—others*. Matt. 13: 23 ὁ μὲν ἑκατόν, ὁ δὲ ἐξήκοντα. 22: 5, 6. οἱ μὲν . . . οἱ δὲ Acts 14: 4. 17: 32. 28: 24. τοῖς μὲν . . . τοῖς δὲ Rom. 2: 7, 8. τοῖς μὲν . . . τοῖς δὲ Eph. 4: 11. Also οἱ μὲν—ἄλλοι δὲ Matt. 16: 14. John 7: 12. καὶ

τις—οὐ δέ Acts 17: 18. See Buttm. § 123. 2, and n. 4. Matth. § 288, and n. 6. Winer § 20. 1. — So Matth. 28: 17 οἱ δὲ ἐδίστασαν, but some doubted, i. e. in antith. to all as impl. in προσκύνησαν. See Fritzsche Comm. in loc.

c) in the narrative style, ὁ δέ is used by way of transition to another person or party already mentioned, without a preceding ὁ μὲν, but this one, i. e. but he, and he, etc. — Matth. 2: 5 οἱ δὲ ἄγον. 16: 14. Mark 8: 28 οἱ δὲ ἀπαυλίσθησαν. Luke 7: 40 ὁ δὲ φησι. 8: 30, 48. John 6: 20. 8: 11. al. saep. So with a participle intervening, Matth. 2: 9 οἱ δὲ ἀκούσαντες . . . ἐπορεύθησαν. v. 14, 21 ὁ δὲ ἐγερθεὶς παρέλαβε τὸ παιδίον. 4: 4 ὁ δὲ ἀποκριθεὶς εἶπα. v. 20. 12: 39. Mark 1: 45. Luke 6: 8. John 8: 9. al. saep. See Buttm. § 123. 4. Matth. § 289 ult. Winer § 20. 2. — Jos. Ant. 6. 11. 9. Xen. An. 2. 3. 2. c. part. Jos. B. J. 4. 11. 1.

II. As the prepositive article, originally a demonstrative as above, but having its demonstrative power gradually softened down so as simply to mark an object as *definite* or *specific*. It corresponds in many respects to the English *the*, and French *le, la*, but more nearly to the Germ. *der, die, das*; though it is sometimes used where we still say *this*, often where we employ no article, and sometimes even where we put the indefinite *a, an*. Usually it is omitted where the English omits it. The usage of languages varies much in respect to their articles; and in Greek especially, the usage seems in many cases never to have become fixed, but to have been left to the taste and judgment of the writer or speaker; as is also in some measure the case with our English *the*. Further, to the writers of the N. T. the use of the Heb. article (הַ) was vernacular; and this could hardly fail to impart a shade of colouring to their mode of employing the article in Greek; though probably not to such an extent as is often supposed. See Buttm. § 124 sq. Matth. § 264—285. Passow Vol. III. p. 275 sq. Winer § 17 sq. Stuart Gramm. of N. T. § 89 sq.

A) With *Substantives*, or words standing for substantives.

1. simply, i. e. without adjectives or

other adjuncts, where the subst. is to be expressed as *definite* or *specific*.

a) genr. where the subst. refers to a person or thing as *well known*, i. e. either as already mentioned, or as of common notoriety. So in English. E. g. (α) as already mentioned, Matth. 1: 24 ὁ ἀγγέλος, coll. v. 20. Matth. 2: 7 τοὺς μάγον; coll. v. 1. Matth. 5: 1 τοὺς ὄχλους, coll. 4: 25. Matth. 13: 25, 26 τοῦ σίτου, ὁ χόρτος, τὰ ζιζάνια, sc. there spoken of. v. 30. (But v. 27 ζιζάνια indef.) 19: 14. Mark 5: 39. Matth. 21: 18 εἰς τὴν πόλιν i. e. Jerusalem, but in John 4: 8 εἰς τὴν π. i. e. Sichem. Acts 9: 17 εἰς τὴν οἰκίαν, coll. v. 11. So by impl. Matth. 2: 11, coll. v. 9. al. saep. Buttm. § 124. 1. Matth. § 267. Winer § 17. 1. b.—(β) As of common notoriety. Matth. 1: 22 διὰ τοῦ προφήτου, sc. Isaiah, but 2: 15 διὰ τ. π. Hosea. Matth. 2: 4 τοῦ λαοῦ i. e. the Jewish people. 2: 7 τοῦ παιδίου, sc. for which the Magi were inquiring. 5: 1 εἰς τὸ ὄρος, i. e. near by. 5: 25 ἐν τῇ ὁδῷ, sc. to the judge. 9: 28 εἰς τὴν οἰκίαν, i. e. where he was to lodge. 8: 12 ὁ κλανθμός καὶ ὁ βρυγμός τῶν ὀδ. sc. which are well known as belonging to that place. 12: 41 ἐν τῇ κρήνῃ, i. e. the day of judgment. 21: 8 ἀπὸ τῶν δένδρων, which grew there. 13: 2 τὸ πλοῖον, which was there, or which he had be-spoken. 26: 27 τὸ ποτήριον, sc. usually served at table. Mark 2: 24 et 3: 2 ἐν τοῖς σάββασις, i. e. on a certain sabbath, (But Matth. 12: 2 ἐν σαββάτῳ indef.) Luke 5: 14 τῷ ἱερεῖ, i. e. the proper priest. v. 16 ἐν ταῖς ἐρήμοις, sc. near the city. 12: 54 τὴν νεφέλην, the harbinger of rain. 16: 21 οἱ κύνες, sc. of that city. John 3: 10 ὁ διδάσκαλος τοῦ Ἰσρ. (see Winer § 17. 4. p. 96.). 13: 5 εἰς τὸν νεπύρεα, which belonged to the chamber. 21: 20 ἐν τῷ δελτῳ, coll. 13: 23 sq. Acts 11: 13 ὁ ἄγγελος, coll. 10: 3. Acts 21: 38 ὁ Αἰγύπτιος, i. q. in Engl. *that Egyptian*. Rom. 4: 3 ἡ γραφή, the Scriptures. 5: 15 οἱ πολλοί, the many, the great mass etc. 1 Cor. 10: 1, 2 ἐν τῇ νεφέλῃ καὶ ἐν τῇ θαλάσσῃ, i. e. the pillar of cloud and the Red Sea. James 2: 25 τοὺς ἀγγέλους, the spies sent by Joshua. Rev. 5: 13 τῷ ἀγίῳ ἢ εὐλογία καὶ ἡ τιμὴ καὶ ἡ δόξα κ. τ. λ. i. e. the glory etc. which belongs to God

and none other. Rom. 11: 36. al. saep. Winer § 17. 1. Buttm. § 124. n. 2 ult. Matth. § 267.—Here however it often depends on the feeling of the writer, whether the object shall be expressed as definite or not; as Matt. 12: 1 τῶν στάχυας, i. e. some ears, indef. but Mark 2: 23 et Luke 6: 1 τῶν στάχυας sc. of the grain just before mentioned. Mark 6: 8 ἵνα μηδὲν αἰψωσιν εἰς ὁδόν i. e. for journeying, for this or any other journey; but Luke 9: 3 εἰς τὴν ὁδόν, i. e. for this journey.

b) with proper names of persons, places, etc. Here the usage is various, and seems to depend mostly on the will of the writer, or on some special idiom. (α) Of persons, as ὁ Ἰησοῦς, Matt. 3: 13, 15, and so almost universally in Matthew, and generally in the other gospels, but less frequently elsewhere; also αὐτὸς ὁ Ἰησοῦς Luke 24: 15; without art. e. g. Ἰησοῦς Luke 2: 52. 4: 1. 1 John 2: 22. al. saep. ὁ Ἰωάννης Matt. 3: 13. 11: 1; without art. Matt. 3: 4. 9: 14. 11: 2, 4. ὁ Πιλάτος Matt. 27: 13, 17, 22, and so more usually; but without art. Luke 13: 1. 23: 6. Acts 13: 28. ὁ Παῦλος Acts 14: 11, 19. 15: 2; without art. 13: 16. 15: 36. al. ὁ Παῦλος καὶ ὁ Βαρνάβας Acts 13: 43, 46; without art. 15: 2, 12, 25. ὁ Στεφάνος Acts 6: 9. 7: 59. 8: 2; without art. 6: 5, 8. al. saep. So before the compound pr. n. for Jehovah, Rev. 1: 4 ἀπὸ τοῦ ὁ ὦν καὶ ὁ ἦν κ. τ. λ. Where the proper name has an adjunct of title, office, family, etc. the article is omitted, as Ἰωάννης ὁ Βαπτιστὴς Matt. 3: 1. Mark 6: 28. Πιλάτος τῷ ἡγεμόνι Matt. 27: 2. Ἰάκωβον τὸν ἀδελφὸν τοῦ κυρίου Gal. 1: 19. Σίμων ὁ κυριακὸς Matt. 10: 4. Acts 15: 8, 17. al. saep. Where the pr. name is indeclinable, the article would seem to be more necessary, in order to mark the case; but usage is here equally variable, e. g. ὁ Ἰωσήφ Matt. 1: 18, 24; without art. Luke 2: 33. 4: 22. τὸν Ἀββὶδ Acts 13: 22. Matt. 22: 42; usually without art. Matt. 1: 20. Mark 2: 25. al. saep. Comp. the genealogies in Matt. 1: 1 sq. Luke 3: 23 sq. Buttm. § 124. 3. Winer § 17. 8.—(β) With geographical names; where as a general rule names of countries take the article

more frequently than those of cities, Winer § 17. 7. Generally also where two or more names follow each other, only the first takes the article, as Matt. 4: 25 ἀπὸ τῆς Γαλιλαίας καὶ Ἀσσυρ. καὶ Ἰσραὴλ καὶ Ἰουδαίας κ. τ. λ. Luke 3: 1. Acts 1: 8. 2: 9. 6: 9. 9: 31. 14: 21. 1 Thess. 1: 8. But see Acts 2: 9 τὴν Ἀσίαν, and 1 Thess. 1: 7.—Spec. (1) Names of countries, as ἡ Ἀσία Acts 19: 10, 22, 26, 27, and so always except Acts 6: 9. 1 Pet. 1: 1, by the above rule. ἡ Ἀραβία Acts 18: 12, 27, and usually; but without art. 2 Cor. 9: 2. ἡ Γαλιλαία 1 Cor. 11: 1. Gal. 1: 2; without art. 2 Tim. 4: 10. ἡ Γαλιλαία Matt. 2: 22. 4: 12, and so always except Matt. 4: 15, and Luke 17: 11. Acts 9: 31, by preced. rule. ἡ Ἰουδαία Matt. 2: 1, 5, and so always except Matt. 4: 25. Acts 2: 9, by preced. rule. ἡ Ἰταλία Acts 18: 2 and always. ἡ Κίπρος Acts 13: 4. 21: 3; without art. 15: 39. ἡ Μακεδονία Acts 16: 10. 19: 21; without art. 16: 9. 1 Cor. 16: 5. al. ἡ Συρία Matt. 4: 24. Acts 18: 18; without art. Acts 21: 3. The name Ἀβυρπιος never has the article. Comp. in Engl. the Crimea, the Dektan, Germ. die Turkey, die Schweiz, Fr. la France, la Suisse, la Prusse, etc. Comp. Winer l. c.—(2) Names of cities have the article least frequently, espec. after the prep. ἐν, εἰς, ἐκ. E. g. ἡ Ἀντιοχεῖα only Acts 15: 23. ἡ Λαμακίος only Acts 9: 3. 22: 6; once εἰς τὴν Ἀ. 26: 12. ἡ Ἐφεσος only Acts 18: 21. 19: 17. 20: 16. ἐν τοῖς Ἰερουσαλήμοις twice John 5: 2. 10: 22. ἡ Ἰερουσαλὴμ once Acts 5: 28. c. adj. Gal. 4: 25, 26. ἡ Καπερναούμ once Luke 4: 23. ἡ Ναζαρέθ twice Matt. 4: 13. Luke 4: 16. ἡ Πύμη twice, Acts 18: 2 ἐκ τῆς Π. 28: 14. So Hdtian. 1. 6. 14, but often without art. see Irmisch Index ad Hdtian. Τύρος has not the art. in N. T. but ἡ Τύρος Hdtian. 3. 3. 6. Comp. Winer l. c.—(3) Names of rivers take the art. as in Engl. e. g. ὁ Ἰορδάνης, the Jordan, always, Matt. 3: 5, 6. al. ὁ Εὐφράτης Rev. 16: 12. c. adj. 9: 14. So Hdtian. 6. 5. 3.—Names of mountains do not occur in N. T. except in connexion with τὸ ὄρος, see in Ἑλλάς, and Σινῶ. Names of nations belong properly under d, below.—The rule has been laid down for geograph-

ical names, that where first mentioned they are without the article, but take it afterwards; but the converse of this is just as often true. E. g. Acts 17: 10 *εἰς ἑβραίων*, v. 13 *ἐν τῇ β.* Acts 20: 15 *εἰς Μίλητον*, v. 17 *ἀπὸ τῆς Μ.* But also ib. v. 13, 14 *εἰς τὴν Ἀσσίαν*, comp. v. 16, 18; also 17: 1, 11, 13. 18: 1 et 19: 1. See too *Καίσαρεια*.

c) with nouns implying a person or thing as *alone* or *monadic*, either as pre-eminent above all others, or as alone existing; thus approaching the nature of a proper name, and sometimes passing over into one. E. g. ὁ Χριστός *the Christ*, the Messiah, Matt. 1: 17. 2: 4, and so almost always where it stands alone; without the art. as a pr. name very rarely in the Gospels and Acts, as Luke 22: 2. John 9: 22; but oftener in the Epistles, Rom. 5: 6. 6: 4. 1 Cor. 1: 17, 23. (Winer § 17. 4. n. 1.) ὁ υἱὸς τοῦ Θεοῦ v. τοῦ ἀνθρώπου, see in *Τίος*. ὁ διδάσκαλος *Mark 14: 14*. So ὁ διάβολος *the devil κατ' ἐξοχὴν* Matt. 4: 1, 5, 8, and always except Acts 13: 10, comp. 1 Pet. 5: 8. ὁ πονηρός *the evil one* Matt. 6: 13. 13: 19, 25. ὁ ἀντίχριστος 1 John 2: 18. ὁ κυριεύων 1 Thess. 3: 5. ὁ δυνάστης Rev. 6: 8. 20: 13, 14. ὁ ἄψευδος Rev. 8: 11. (Xen. Cyr. 3. 3. 4. An. 6. 6. 7.) ὁ Σεβαστός, *Augustus*, pp. *the august*, Acts 25: 21, 25. Comp. Winer § 17. 6. *Matth.* § 263. — The names of God, θεός and κύριος, (the latter also of Christ,) often have the article, but more frequently omit it, espec. in the oblique cases; see in Θεός a, and Κύριος B. a, b. The name πατήρ applied to God has usually the art. and a genitive, but also simply ὁ πατήρ Matt. 28: 19. Luke 10: 22; also παρὰ πατρός John 1: 14. So τὸ πνεῦμα and τὸ πνεῦμα ἄγιον, almost as pr. n. Matt. 28: 19. Acts 1: 8. 10: 19. Rom. 15: 30. 1 Cor. 2: 10. 2 Cor. 13: 3; without art. 1 Pet. 1: 2. Acts 8: 15. 1 Cor. 12: 3. Jude 20. See Winer § 18. p. 108, 110. Buttm. § 124. n. 3. — Also with nouns or names of single objects, concrete or abstract, where also the article is often omitted when they are otherwise so definite that no ambiguity can arise. E. g. ὁ ἥλιος Matt. 13: 43. Mark 1: 32; without art. Matt. 13: 6. Luke 21: 25;

and so too ἀπὸ ἀναρῶντος ἡλίου Rev. 7: 2. 16: 12. al. (Ael. V. H. 4. 1. Xen. An. 1. 10. 15.) ὁ εὐαγγέλιος, οἱ εὐαγγέλι, Matt. 3: 2, 16, and usually in the Gospels and Apocalypse; without art. Matt. 5: 45. 6: 20. 1 Cor. 8: 5, and more usually in the epistles. ἡ γῆ Matt. 5: 13, 18; without art. 1 Pet. 3: 5, 10. Acts 17: 24. al. So κόσμος, θάλασσα, μεσημβρία, πόλις, etc. comp. Winer § 18. p. 108 sq. (ἀπὸ καταβολῆς κόσμου always without art. Matt. 13: 35. al.) Also ἡ ἀγορά Matt. 20: 3. Acts 16: 19; but Mark 7: 4 ἀπὸ ἀγορῆς, comp. Engl. *from market*. Luke 7: 32. ὁ νόμος *the law of Moses*, Matt. 5: 18. 22: 36. John 1: 17; without art. Rom. 2: 23. 3: 20, 21, 31. Gal. 2: 21. 3: 2. al. τοῦ ἀγοῦ Matt. 6: 28, 30; but ἀπ' ἀγοῦ as opp. to the city, Mark 15: 21. Luke 15: 25. Comp. Winer l. c. — So with abstract nouns, in respect to which languages vary, e. g. in Engl. *virtue* always without art. but *truth* or *the truth*; Germ. usually *die Tugend*, *die Wahrheit*, French *la vertu*, *la vérité*, rarely without the article; while the Greek inserts it or also omits it where no ambiguity can arise. E. g. ἡ ἀρετή 2 Pet. 1: 5 bis; without art. v. 3. ἡ ἀγάπη Rom. 13: 10 bis. 1 Cor. 13: 4, 8; without art. v. 2, 3. 2 Cor. 2: 8. ἡ ἀμαρτία Rom. 5: 12. 6: 1, 2, 17, 18; without art. Rom. 3: 9, 20. 5: 13. al. ἡ δεικνυσμένη Rom. 5: 17. 6: 18, 19, 20; without art. Rom. 4: 9. 5: 21. 9: 30. al. ἡ πίστις Rom. 3: 30, 31. 4: 9; without art. Acts 6: 5. Rom. 1: 17. 3: 28. al. etc. See also Matt. 15: 19. Gal. 5: 19 sq. Col. 3: 8. Comp. *Matth.* § 264. p. 545. Winer § 18. 1. Buttm. § 124. n. 3.

d) with nouns implying a definite genus or class of individuals, distinct from all others, *Matth.* § 264. p. 544. Winer § 17. l. c. E. g. (a) gen. in Plur. αἱ ἀλώμεναι Matt. 8: 20. οἱ αἰετοί 24: 28. So οἱ νεκροί *the dead* Matt. 14: 2. 22: 31. Mark 12: 26. 1 Cor. 15: 29, 42; but more frequently also without the article, espec. in connexion with words referring to a rising from the dead, as ἐγείρειν, ἀναστήναι, ἀνάστασις, etc. Matt. 17: 9. Luke 24: 46. Acts 3: 15. Rom. 10: 7. al. (οἱ v. Luc. Necyom. 17. D. Mort. 17. 2. without art. D. Mort. 3. 1. ib. 20. 3.) Here belong also the

plural names of nations, which take the article as generic, e. g. of Ἰουδαῖοι the Jews, i. e. the whole nation, Matt. 2: 2. Luke 7: 3. John 5: 1; sometimes also spoken of certain individuals or a particular class as representing the whole, Mark 7: 3. John 2: 18, 20; but Ἰουδαῖοι Jews indef. Acts 2: 5, 10. So οἱ Ἕλληνες John 7: 35. οἱ Ῥωμαῖοι John 11: 48.—(β) In the Sing. where the noun expresses a generic idea, or stands as the representative of a class, where in English also we commonly put the. Matt. 12: 35 ὁ ἀγαθὸς ἄνθρωπος . . . καὶ ὁ πορνός. Mark 3: 27. Luke 10: 7 ὁ ἐργάτης. John 10: 11 ὁ ποιμὴν ὁ καλός. Rom. 1: 17 ὁ δικαίος. Gal. 3: 20. 4: 1. Here too we may refer ὁ σπείρων the sower Matt. 13: 3. Mark 4: 3. Also ἐπὶ τῇ πέτρᾳ, ἐπὶ τῇ ἁμμῳ, Matt. 7: 24, 26. Comp. Buttm. § 124. n. 2.—Xen. Mem. 2. 3. 16 bis.—For participles in a similar sense, see below in D.

e) with nouns in themselves indefinite, which yet become definite as standing in some certain relation to the definite person or thing there spoken of, Buttm. § 124. n. 2. § 127. 7. Winer § 17. 2. E. g. Luke 18: 15 τὰ βρέφη i. e. their own children. John 5: 36. Acts 14: 10 εἰς μεγάλην τῇ φωνῇ. 26: 24. (Luc. Saturn. 3. Diod. Sic. 1. 83.) 1 Cor. 11: 5 ἀνακαλύπτει τῇ κεφαλῇ, so in Engl. with the head uncovered, i. e. her head. Heb. 7: 24. Rev. 4: 7.—The definiteness of such nouns is often strengthened by the genit. of a pronoun, e. g. Matt. 3: 4 ὁ Ἰωάννης εἶχε τὸ ἔνδυμα αὐτοῦ. Mark 8: 17. John 19: 2. Rev. 2: 18. So τὸ ὄνομα αὐτοῦ Matt. 1: 21, 23. Luke 1: 13. al.—Theophr. Char. 11 or 19. Ael. H. An. 13. 15 ὀλίγην ἔχει τὴν οὐρανόν. Xen. Cyr. 5. 1. 4 ὁμοίαν ταῖς δούλαις εἶχε τὴν ἐσθῆτα.—The article may also be omitted before such nouns, when otherwise definite, as 1 Tim. 2: 8 ἐπαγορτίας ὁσίου χεῖρας. 2 Pet. 2: 14. Winer § 18. 2.

f) where two or more nouns in the same case are connected by καὶ etc. if the first have the article, the second takes or omits it in certain circumstances, viz. (α) If the nouns are of different genders the article is by rule repeated, as Matt. 15: 4 τίμα τὸν πατέρα καὶ τὴν μη-

τέρα. v. 5. Matt. 8: 26. Luke 14: 26. Acts 13: 50 τὰς σεβαστάς γυναῖκας . . . καὶ τοῖς πατέρι; κ. τ. λ. 15: 20. Rom. 8: 2. 1 Cor. 2: 4. Eph. 2: 3. Col. 2: 13. al. So as connected by οὗτοι 1 Cor. 3: 7. Winer § 18. 3. (Diod. Sic. 1. 50. Plato Charmid. 17 init. or p. 160. B, τὰ τοῦ τάχους τε καὶ τῆς ἐξύτης.) But sometimes the article is here omitted, espec. where the nouns express kindred ideas, Col. 2: 22 τὰ ἐντάλματα καὶ διδασκαλίας τῶν ἀνθρώπων. Luke 1: 6. 14: 23. 23: 49. Rev. 5: 12.—Plato Rep. 9. p. 586. E, τῇ ἐπιστήμῃ καὶ λόγῳ. de Legg. p. 784. E.—(β) If the nouns are of the same gender, but express different and independent objects, the article is repeated, as Mark 2: 16 οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι. v. 18 οἱ μαθηταὶ τοῦ Ἰωάννου καὶ οἱ Φαρισαῖοι. 12: 13. Luke 1: 58. 11: 39. 12: 11. 23: 4. Acts 6: 4. Rev. 22: 1. al. saep. So with τε—καὶ, Acts 17: 10, 14. al. Also where the art. is necessary for distinctness, as 1 Cor. 1: 28. See Winer § 18. 5.—Diod. Sic. 1. 30 διὰ τὴν ἀνδρίαν καὶ τὴν σπένιν κ. τ. λ. Xen. Cyr. 1. 2. 2. Ath. 1. 4.—(γ) But if the nouns be of the same gender and stand in near relation to each other, the article is more commonly not repeated. E. g. when they all are parts of one general idea, of a whole, etc. Mark 15: 1 οἱ ἀρχιερεῖς μετὰ τῶν πρεσβυτέρων καὶ γραμματέων, where the elders and scribes stand as one division over against the priests. Luke 14: 3, 21. Phil. 2: 17. Col. 2: 8, 19. 1 Tim. 4: 7. 1 Pet. 2: 25. al. (Plato Phaedo p. 78. B, τῷ μὲν συνεσθάνει τε καὶ συνθέτω ὅτι; κ. τ. λ. Hdtot. 1. 65 fin. Math. § 268. n. 1.) Or where a noun is added for nearer explanation, Col. 3: 17 εὐχ. τῷ θεῷ καὶ πατρί. Eph. 1: 3. Phil. 4: 20. 2 Pet. 1: 11. 2: 20. al. Or where with the first noun and its article there is connected a genit. or other adjunct which refer also to the second, Phil. 1: 25 εἰς τὴν ἡμῶν προσηπὴν καὶ χαρὰν κ. π. 1 Thess. 2: 12. 3: 7. Eph. 3: 5. Acts 1: 25 τῆς διακονίας ταύτης καὶ ἀποστολῆς. Winer § 18. 4. (Ael. H. An. 7. 29. Diod. Sic. 1. 86 fin.) Or where the nouns thus connected are adjectives or other predicates referring to one subject, Acts 3: 14 ἡμεῖς τὸν ἅγιον καὶ δικαῖον ἡγήσασθα. 2: 20. Mark 9:

26. John 21: 24. Phil. 3: 3. 1 Thess. 2: 15. So with *ἀλλά* John 10: 1. (Ael. H. An. 2. 32. Diod. Sic. 3. 27.) Also in pr. names, when they all stand in like relation, Acts 1: 13. 15: 23.

g) with the *subject* or *predicate* of a sentence; here a common rule is, that the subject takes the article and the predicate omits it, Matth. § 264. n. p. 546. Winer 17. 5. But this is true only in so far as the former is more frequently definite than the latter; and the case may be inverted; or both may be definite or indefinite; so that strictly speaking the subject and predicate as such neither take nor reject the article, but are governed in respect to it by the same principles as other nouns. E. g. (α) The *subject* takes the article, but not the predicate. John 1: 1 *θεός ἦν ὁ λόγος*. 4: 24 *πνεῦμα ὁ θεός*. 6: 63 *τὰ ῥήματα . . . πνεῦμά ἐστι καὶ ζωὴ ἐστιν*. Rom. 6: 21, 23. 1 John 3: 15. 4: 8 *ὁ θεός ἀγάπη ἐστίν*. So Luke 1: 35. al. saepiss.

—(β) Both *subject* and *predicate* have the article. E. g. Matth. 6: 22 *ὁ λύχνος τοῦ σώματος ἐστίν ὁ ὀφθαλμός*. John 1: 4 *ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρ.* 6: 63. 1 Cor. 15: 56. 2 Cor. 3: 17 *ὁ δὲ κύριος τὸ πνεῦμά ἐστιν*. Phil. 3: 19 *ὃν ὁ θεός ἡ κοιλία*. 1 John 2: 7. 3: 4 *ἡ ἀμαρτία ἐστὶν ἡ ἀνομία*. Rev. 18: 23. al. saep. So Matth. 13: 19—23, where the subject c. art. is repeated by *οὗτος*. Comp. Matth. Winer l. c.—(γ) The *predicate* has the article, where the subject is without it. E. g. where the subject is a proper name, 1 John 4: 15. 3: 1, 6; or a pronoun, as *ἐγώ*, John 6: 51 *ἐγὼ εἰμι ὁ ἄρτος*. Acts 7: 32. *ὑμεῖς*, 2 Cor. 3: 2 *ἡ ἐπιστολὴ ἡμῶν ὑμεῖς ἐστέ*. Matth. 5: 13, 14. *οὗτος*, Matth. 3: 17 *οὗτός ἐστιν ὁ υἱός μου κ. τ. λ.* Mark 6: 3. John 1: 19 *αὕτη ἐστὶν ἡ μαρτυρία κ. τ. λ.* Acts 4: 11. 1 Cor. 11: 24, 25. So where the predicate is a participle with the article, the subject being still a pronoun, e. g. *ἐγὼ εἰμι ὁ μαρτυρῶν* John 8: 18. *οὐ γὰρ ὑμεῖς ἐστέ οἱ λαλοῦντες* Matth. 10: 20. *οὗτος* Mark 4: 16. John 9: 8. *καὶνος* Mark 7: 15. So Luke 8: 21, where the subject without the art. is repeated by *οὗτος*. Once the predicate has two nouns, one without and the other with the article, John 8: 44 *εἰς ψεύσεως ἐστὶ καὶ ὁ*

πατὴρ αὐτοῦ sc. τοῦ ψεύδους, see in *ἀν- τός* l. 2. b. — (δ) But sometimes both subject and predicate are without the article, Matth. 20: 16 *πολλοὶ γὰρ εἰσι κλη- τοὶ, ὀλίγοι δὲ ἐκλεκτοί*. 22: 14. Winer § 17. 5 ult. Matth. § 264. note. — Ael. H. An. 3. 23 *αἰτία τούτων φύσις ἀγαθὴ*. Isocr. ad Demon. p. 8. B. *καλὸς θησαυ- ρὸς παρ' ἀνδρὶ σπουδαίῳ χάρις ἀφαιλο- μένη*.

h) with a noun in the nominative, where it stands for the *vocative*, Winer § 29. Matth. § 312. Buttm. § 33. n. 4. § 45. 1. Matth. 27: 29 *χαῖρε, ὁ βασιλεὺς τ. ἰ.* Mark 9: 25. 10: 47 *ὁ υἱὸς Δ. ἐλέ- ησάν με*. Luke 8: 54 *ἡ παῖς, ἐγείρου*. 12: 32. John 8: 10. Acts 13: 41. Rom. 8: 15. al.—Plato Symp. p. 172. A. Xen. Mem. 3. 14. 4.

2. With nouns as accompanied by adjuncts. Here the use of the article depends on the definiteness of the noun, either in itself, or as affected by the adjunct. The adjunct may stand before the noun, i. e. between it and the article, if it have one; or also after the noun, and then if the noun have an article, this may be repeated before the adjunct, or not, according to circumstances. See Buttm. § 125.

a) c. *Subst.* as adjunct, either in the genit. or in apposition. (α) In the genit. and here each noun, both the leading and the governed, takes or omits the art. according to the general rules in no. 1 above. E. g. between the art. and noun, 1 Pet. 3: 20 *ἡ τοῦ θεοῦ μαρτυρία*. 2 Pet. 3: 20; here the two articles stand side by side, comp. Buttm. § 125. 2. More freq. the gen. is put last, as Matth. 3: 2 *ἡ βασιλεία τῶν οὐρανῶν*. 3: 1 *ἐν τῇ ἐρήμῳ τῆς Ἰουδ.* v. 3 *τὴν ὁδὸν κυρίου*. 6: 22. saep. Here the art. is sometimes for the sake of emphasis repeated, as Matth. 26: 28 *τὸ αἷμά μου τὸ τῆς καινῆς διαθήκης*. Mark 14: 24. 1 Cor. 1: 18 *ὁ λόγος ὁ τοῦ σταυροῦ*. Winer § 19. 1. Buttm. § 125. n. 2. Matth. § 278. —Plat. Gorg. p. 481. E. *ὁ δῆμος ὁ Ἀθηναίων*. — Where the leading noun is readily understood from the connexion, it is very commonly omitted, and then its article stands alone before the genitive of the adjunct; so espec. the words *γυνή, πατήρ, παῖς, υἱός, ἀδελφός*, etc.

Comp. Buttm. § 125. 4, 5. E. g. Matt. 1: 6 ἐν τῇ τοῦ Οὐρείου sc. γυναικός. 4: 21 τὸν τοῦ Ζαβδαίου sc. υἱόν. In N. T. this occurs mostly in apposition, see below. — (β) In apposition, and here the leading noun takes or omits the art. as in no. 1; while with the adjunct the article is inserted or omitted, according as the latter is or is not intended to distinguish the leading noun from all others of the like kind or name, comp. Matth. § 274. Winer § 19. 3. E. g. Rom. 8: 23 υἱοθεσίας ἀκαταλόγιστοι, τὴν ἀπολύτρωσιν τοῦ σώματος ἡμῶν. John 14: 13 ὅταν δ' ἔλθῃ ἡμεῖς, τὸ πνεῦμα κ. κ. λ. More usually with pr. names, which then themselves commonly omit the art. as Matt. 2: 1, 3 Ἡρώδης ὁ βασιλεὺς. 3: 1 Ἰωάννης ὁ Βαπτιστής. 4: 21 Ἰωάννης τὸν ἀδελφὸν αὐτοῦ. 21: 11 Ἰησοῦς ὁ προφήτης. 27: 2. Mark 10: 47. Acts 21: 8. 25: 13. Eph. 3: 1. al. saep. (Hdot. 1. 107. Xen. Cyr. 1. 5. 2.) Here too the article often stands without its substantive, see above in α, fin. Matt. 14: 2 Ἰάκωβος ὁ τοῦ Ζαβδαίου sc. υἱός. v. 8. Mark 2: 14. 16: 1 Μαρία ἡ τοῦ Ἰακώβου sc. μήτηρ, comp. 15: 40. (also Μαρία Ἰακώβου Luke 24: 10. comp. Acts 1: 13.) John 19: 25 Μ. ἡ τοῦ Κλαύδου sc. γυνή. Acts 12: 23. al. Comp. Matth. 1. c. — Hdot. 7. 204. Xen. An. 3. 8. 20. — But where the noun in apposit. is not thus meant for definite distinction, it omits the article, as Luke 2: 36 Ἄννα προφήτις, θυγάτηρ Φαρυζαίου. 3: 1 Τηροφίου πατέρας, comp. Winer § 19. 3. Acts 4: 5 δια. 7: 10 Φαραὶ βασιλεὺς. Matt. 12: 24. Rom. 1: 1 Παῦλος δοῦλος Ἰ. Χρ. Jude 1. al. So Luke 4: 31 Καπαρναούμ, πόλις τῆς Γαλι. 23: 51. See Matth. 1. c. — Hdot. 1. 1. Thuc. 1. 1. — Sometimes a pr. name is thus added in apposition, espec. names of rivers, either with or without the art. Rev. 16: 12 ἐπὶ τὸν ποταμὸν τὸν μέγαν τὸν Ἐβραταῖον, but 9: 14 ἐπὶ τῇ κ. τῇ μεγάλῃ Ευφράτῃ. Or the name is put between the art. and ποταμός, as Mark 1: 5 ἐν τῷ Ἰορδάνῃ ποταμῷ, comp. Matth. 1. c. p. 550 wh. — Hdot. 1. 72 ὁ Ἄλις ποταμός. Thuc. 6. 50. Xen. An. 2. 5. 1.

b) c. *Adject.* as adjunct. (α) pp. as expressing an essential or intrinsic quality of the subst. and forming with it

one idea. Here if the subst. have no art. the adjct. takes none, and is put either before or after the noun, as Matt. 14: 14 εἶδον πολλὸν ὄχλον. 26: 47 ὄχλος πολὺς. Luke 11: 13 ἀγαθὰ δόματα. Matth. 7: 11 δόματα ἀγαθὰ. But if the noun have the article, the adjective may stand between the noun and its article (i. e. before the noun); or after the noun, and then the article is repeated before the adjective. Buttm. § 125. 1, 3. Matth. § 277. a. Winer § 19. 1. a. E. g. Matt. 7: 13 διὰ τῆς στενῆς πύλης. 12: 35 ὁ ἀγαθὸς ἄνθρωπος. 28: 19 τοῦ ἁγίου πνεύματος. Mark 6: 39. Luke 1: 35. John 4: 23. saep. More commonly after the noun, Acts 12: 10 ἐπὶ τὴν πύλιν τὴν σιδηρᾶν. Luke 8: 8 ἐπὶ τὴν γῆν τὴν ἀγαθὴν. Mark 13: 11 τὸ πνεῦμα τὸ ἅγιον. Luke 21: 3 ἡ χίμα ἡ πτωχῇ. John 6: 13. 10: 11. James 1: 9. 3: 7. saepiss. So where the noun has also a genit. as Matt. 1: 25 τὸν υἱὸν αὐτῆς τὸν πρωτότοκον. 3: 17. 6: 6. Tit. 2: 11. — (β) Where the adjct. is the predicate of a clause or sentence, it naturally stands without the article as being indefinite, comp. in no. 1. g. Its place is then usually before the subject, as Matt. 7: 13 πλατεία ἡ πύλη, καὶ τὸ πύλιντος ἡ ὁδός. Heb. 5: 11 παρ' οὗ πολλὸς ἡμῖν ὁ λόγος κ. κ. λ. But also after the subject, as Matt. 8: 37 ὁ μὲν θραυπέος πολὺς, οἱ δὲ ἐργάται ὀλίγοι. James 2: 26. Comp. Matth. § 277. b. — (γ) Where an adjct. connected with a noun having the article, expresses, not an intrinsic quality belonging to the noun, but a circumstance or condition predicated of it, the adjct. then stands without the art. either after the noun, or before the noun and its article, and constitutes a species of indirect predicate; see Buttm. § 125. n. 3. Matth. § 277. b. E. g. John 5: 36 ἐγὼ δὲ ἔχω τὴν μαρτυρίαν μὲν τοῦ Ἰωάννου. So where an adj. has an adverbial sense, Luke 23: 45 ἐσχίσθη τὸ καταπέτασμα τοῦ ναοῦ μέσον. (Luc. 8. 1 ἔχον τὸν πέλεον ὀφθαλμοῦ.) Also the adjectives of quantity ὅλος and πᾶς, e. g. Matt. 4: 23 ὅλην τὴν Γαλιλαίαν. Luke 4: 14. 5: 5 δι' ὅλης τῆς νυκτός. Rom. 8: 36; also Matt. 16: 26 τὸν νόμον ὅλον. Mark 1: 33 ἡ πόλις ὅλη. John 4: 53. Winer § 19. 1. marg. (Xen. Cyr. 2. 1. 24 ὅλος αὐτῇ κ. 2. 4. 26 ὅλην τὴν

νότα. 2. 1. 30 τὴν κ. ἄλλοι κ. τ. λ.) So πᾶς, Matt. 6: 29 ἐν πάσῃ τῇ δόξῃ. Acts 1: 18. James 1: 8; also Matt. 9: 35 τὰς πόλεις πάσας. Luke 12: 7. Rev. 13: 12. Adj. πᾶς follows the same rule, Matt. 28: 11. Luke 2: 21. Mark 16: 15. Luke 19: 48. See Buttm. § 127. 6. Matth. § 277. p. 564. § 265. 2. Winer § 17. 10. (Xen. H. G. 3. 4. 12, 16.) Less frequently πᾶς stands between the art. and subst. and is then emphatic, Acts 20: 18 τὸν πάντα χρόνον. Gal. 5: 14. 1 Tim. 1: 16. Buttm. Matth. l. c. — To the above rule belong apparently the following: 1 John 5: 20 ἡ ζωὴ αἰώνιος in text. rec. Luke 12: 12 τὸ πνεῦμα ἅγιον in text. rec. 1 Cor. 10: 3 τὸ βρῶμα πνευματικόν. Gal. 1: 4 τοῦ αἰῶνος ποτηρίου. But in all these the adj. expresses an intrinsic quality; and the construction is rather to be referred to the later Greek usage, which began in such cases to omit the article; comp. Winer § 19. 1. a. Bernhardy Gramm. p. 323. — (δ) Numerals follow the general rule in α above; e. g. cardinals, Matt. 10: 1 τοὺς δώδεκα ἀποστόλους. 20: 21 οἱ δύο υἱοί μου. Mark 6: 41. al. Ordinals, Matt. 20: 6 τὴν ἐνδεκάτην ὥραν. Mark 14: 12. Luke 1: 59; also Mark 15: 34 τῇ ὥρῃ τῇ ἐννάτῃ. John 2: 1. Heb. 4: 4.

ε) c. Pron. as adjunct, e. g. (α) Personal pronouns in the genit. used instead of possessives, follow the same general rule as the gen. of nouns, see above in a. α. Buttm. § 127. 7. E. g. Matt. 5: 30 ἡ δεξιὰ σου χεῖρ. Rom. 6: 12 ἐν τῇ θνητῇ ὑμῶν σαρκί. Oftener after the noun, Matt. 3: 17 ὁ υἱός μου ὁ ἀγαπητός. Acts 2: 39 ὁ θεὸς ἡμῶν. — (β) Possessive pronouns follow the rule of adjectives, see above in b. α. Matt. 18: 20 εἰς τὸ ἐμὸν ὄραμα. John 4: 42. Rom. 15: 4; and so where the subst. is implied, as Luke 5: 38 οἱ δὲ σοὶ sc. μεθυσθέντες. 22: 42. 1 John 2: 2; also c. art. after the noun, John 5: 30 ἡ κληρὶς ἡ ἐμή. 6: 38. 10: 27. 14: 27. 1 John 1: 3. Here the art. is essential to definiteness, Buttm. § 124. n. 1. — (γ) Demonstrative pronouns are either put between the art. and noun, as 2 Cor. 12: 3 τὸν ταυούτων ἀνθρώπων. Mark 9: 37; or more commonly either before the article and noun or after the noun, as αὐτός, οὗτος,

ἐκεῖνος, etc. which being definite usually require the article along with the subst. which they qualify. Matt. 3: 4 αὐτός δὲ ὁ Ἰωάννης. John 5: 36 αὐτὰ τὰ ἔργα. Acts 16: 18 αὐτῇ τῇ ὥρῃ. John 16: 27. 1 Cor. 15: 28; also Gal. 6: 13 οἱ παρισταμένοι αὐτοί. So Matt. 20: 21 οὗτοι οἱ δύο υἱοί μου. Luke 7: 44. 9: 48. John 6: 51, 58; also Matt. 3: 9 ἐκ τῶν λίθων τούτων. 26: 31. John 2: 19, 20. So Matt. 27: 63 ἐκεῖνος ὁ κλέων. 18: 1 ἐκείνῃ τῇ ὥρῃ. 24: 19; also Matt. 7: 25 τῇ οὐκ ἐκείνῃ. Mark 3: 24, 25. saep. See Buttm. § 127. 6. Matth. § 265. 1. Winer § 17. 9. — But genit. αὐτοῦ instead of a possessive pron. stands like the genitives in α above, and in a. α, except that it is put before both the noun and article, as Matt. 2: 2 εἰδομὴν αὐτοῦ τὸν ἀστέρα, comp. Buttm. § 127. 7. For ὁ αὐτός see below in C, and in Αὐτός.

d) c. Particip. as adjunct, where the construction is nearly the same as with adjectives. The particip. sometimes stands between the noun and article, e. g. Matt. 2: 2 ὁ ταχθῆς βασιλεὺς. v. 7. 2: 7 τῆς μαλλούσης ὁρχῆς. 4: 18. al. More commonly it stands after the noun, and then if the noun be definite, the participle also takes the article when a definite, well-known, or special relation is to be expressed, Winer § 19. 1. c. Matth. § 275. Matt. 7: 13 ἡ ὁδὸς ἡ ἀπάγουσα. 20: 12. 26: 28 τὸ αἷμά μου . . . τὸ παρὶ πολλῶν ἐκχυνόμενον. Luke 22: 19. Acts 9: 7 οἱ δὲ ἄνδρες οἱ συνοδευόντες αὐτῷ. Rbm. 1: 3. 2 Tim. 3: 15. 1 Pet. 1: 21 εἰς θεὸν, τὸν ἐνέλεοντα. 3: 5. 5: 10. saep. (Luc. D. Mort. 11. 1. Pol. 3. 48. 6.) Elsewhere the article is not repeated, and there arises the *participial construction*, in which the participle merely expresses a predicate like a finite verb, Buttm. § 125. n. 2. § 144. Winer l. c. John 4: 6 ὁ οὖν Ἰησοῦς, κωποπιακῶς κ. τ. λ. v. 39. Acts 3: 26. 23: 27 τὸν ἄνδρα τούτον συλληφθέντα ὑπὸ τῶν Ἰ. 26: 4. Rom. 2: 27. 16: 1. 1 Pet. 3: 5. saep. — Luc. D. Mort. 10. 9. Diod. Sic. 5. 34.

e) c. Preposit. and its case as adjunct, i. e. as periphrasis for an adjunct, or the like. Here if the leading noun be indefinite the adjunct in general is so likewise, and is put after the noun, as

1 Tim. 4: 3 αἱ μεταλήψεις μετὰ εὐχαριστίας. 1: 5 ἀγάπη ἐν καθαρῇ καρδίᾳ. Rom. 14: 17. Winer § 19. 4. — Plato Rep. 2. p. 378. D. — But if the leading noun have the article, or be in itself definite, then the adjunct sometimes stands between it and the article, but more commonly after it, with the article repeated or not according to circumstances. E. g. Matt. 15: 1 οἱ ἀπὸ Ἰερου. γραμματεῖς. Rom. 9: 11 ἡ κατ' ἐλογίην πρόδοσις τοῦ Θεοῦ. 11: 27 ἡ παρ' ἐμοῦ διαθήκη. Luke 1: 70. Acts 27: 2. After the noun, with art. repeated, Matt. 6: 6 τῷ πατρὶ σου τῷ ἐν τῷ κρυπτῷ. 7: 3. Mark 4: 31. John 12: 21. Acts 4: 2. 27: 5. 2 Cor. 8: 4. 1 Thess. 1: 8. saep. Winer § 19. 1. b. So for the sake of definiteness or distinction where the leading noun has not the article, as Acts 26: 18 πῶς ἐγὼ εἰς ἐμὴν. 2 Tim. 1: 13 ἐν πίστει καὶ ἀγαπῇ τῇ ἐν Χ. I. Tit. 3: 5. See Winer § 19. 4. — But *vice versa* the adjunct sometimes omits the article when it stands before the leading noun, as Rom. 9: 3 τῶν συγγενῶν μου κατὰ σάρκα. 2 Cor. 7: 7 τὸν ἑμὲν ἕλπον ὑπὲρ ἐμοῦ. Eph. 2: 11 τὰ ἔθνη ἐν σαρκί. 1 Cor. 10: 18 τὸν Ἰσραὴλ κατὰ σάρκα. So Col. 1: 4 τὴν πίστιν ὑμῶν ἐν Χριστῷ I. Eph. 1: 15. See Winer § 19. 2, espec. par. 2. — Pol. 5. 64. 6. Xen. An. 1. 4. 4 τὸ μὲν ἔρωθεν [τεῖχος] πρὸ τῆς Κίλικας, opp. τὸ δὲ ἔξω τὸ πρὸ τῆς Συρίας.

f) c. Adv. as adjunct, i. e. as placed between the art. and subst. and thus forming a periphrasis for an adjective, Buttm. § 125. 6. Acts 13: 42 τὸ μεταξὺ σάββατον. Rom. 7: 23 κατὰ τὸν ἔσω ἄνθρωπον. 2 Pet. 1: 9. See also in Ἄνω, Κάτω, etc.

Notz. In cases like many of the preceding, where the article is repeated with the adjunct after the noun, some writers attribute to it the nature and name of a relative pronoun, especially before participles, comp. in d; on the ground that in English and other languages it is usually rendered by a relative. But this is to confound the idioms of different languages. In a still greater number of like cases the article is not used at all; and in no case can the Greek relative be substituted for it,

without also changing the adjunct into a finite verb.

B) With *Adjectives*. a) As connected with nouns, see above in A. 2. b.

b) used as nouns, and then the article is employed or not, precisely as with nouns. (α) genr. as ὁ ἀγαθός the good man, generic, Rom. 5: 7. οἱ τυποὶ Matt. 9: 28. οἱ σοφοί, οἱ συνετοί, 1 Cor. 1: 19, 27. οἱ τέλει 2: 6. al. John 8: 7 ὁ ἀνμαρτητος ὑμῶν, definite. So 2 Cor. 8: 15 ὁ τὸ πολὺν . . . καὶ ὁ τὸ ὀλίγον sc. σιλικίας, quoted from Sept. Ex. 16: 18, with allusion to v. 17. Comp. Buttm. § 123. 3. Matth. § 269. (Luc. D. Deor. 16. 1 οἱ ἀνόητοι. Xen. Mem. 3. 9. 5 οἱ σοφοί. An. 7. 7. 36 τὸ πολὺ.) In some adjectives, a difference of signification is thus produced, as ἄλλος other, ὁ ἄλλος the other, see in Ἄλλος, and also ἑτερος, Πᾶς, Πόλυσ, Πᾶς etc. — (β) Neut. adjectives with the art. are often put as abstract nouns, e. g. Sing. Rom. 1: 19 τὸ γνωστὸν τοῦ Θεοῦ. 2: 4 τὸ χηρὸν τ. θ. 3: 1 Cor. 1: 25. 2 Cor. 4: 17. 8: 8. Heb. 6: 17. 7: 18. al. saep. Matth. § 269. Buttm. § 128. 2. Winer § 34. 1. Sing. as collect. Heb. 7: 7 τὸ ἑσσον, τὸ κρείσσον, the less, the greater, Matth. § 445. 5. Plur. c. gen. as τα κρηναὶ τῶν ἀνθρ. v. τῆς καρδίας Rom. 2: 16. 1 Cor. 14: 25. 4: 5. 2 Cor. 4: 5. τὰ αἵματα αὐτοῦ Rom. 1: 20. So Luke 18: 27 τὰ ἀδύνατα παρὰ ἀνθρώποις. Trop. for persons 1 Cor. 1: 27, 28. So neut. accus. as adverb, τοῦναντιον for τὸ ἐναντίον, 2 Cor. 2: 7. Gal. 2: 7. 1 Pet. 3: 9. See Buttm. § 131. n. 6. comp. § 115. 4. Matth. § 446. 7. — (γ) Numerals used as nouns follow the same rule, e. g. Card. οἱ δύο Matt. 20: 24. οἱ δώδεκα Luke 8: 1. Ord. οἱ πρώτοι Matt. 20: 10. ὁ δεύτερος καὶ ὁ τρίτος 22: 26. — Neut. as adv. with or without the art. Matth. § 446. 7; e. g. τὸ πρῶτον John 10: 40. 12: 16. 19: 39; more comm. πρῶτον Matt. 6: 23. 1 Cor. 12: 28. al. τὸ δεύτερον 2 Cor. 13: 2. Jude 5; δεύτερον John 3: 4. 4: 54. 1 Cor. 12: 18. τὸ τρίτον Mark 14: 41. John 21: 17 bis; τρίτον Luke 20: 12. 1 Cor. 12: 28. al. — Xen. Oec. 2. 13 τὸ πρῶτον. Cyr. 2. 2. 2 τὸ δεύτ. Oec. 4. 15 πρῶτον, δεύτερον.

C) With *Pronouns*. (α) Pron. possessive, as connected with nouns, see

above in A. 2. c. As standing for nouns, these take or omit the article like nouns, e. g. τὸ ἐμὸν lit. *the mine*, what is mine, Matt. 25: 27. τὰ ἐμὰ id. 20: 15. Luke 15: 31. John 17: 10. comp. Buttm. § 128. 1. τὸ σὸν Matt. 20: 14. Luke 6: 30. οἱ σοὶ thy family Mark 5: 19. οἱ ἡμετέροις our fellow Christians, etc. Tit. 3: 14. —(β) With demonstratives, e. g. ὁ τοιοῦτος, either as a generic idea, every or all such, as a class, Matt. 19: 14. Acts 22: 22 αἰεὶ ἀπὸ τῆς γῆς τὸν τοιοῦτον. Rom. 16: 18 οἱ τοιοῦτοι. 1 Cor. 5: 11. 2 Cor. 10: 11 ὁ τοιοῦτος. Acts 19: 25 τὰ τοιαῦτα. Rom. 1: 32; or as a definite person already mentioned, 2 Cor. 12: 2, 3, 5. Comp. Buttm. § 124. n. 1. Matth. § 265. 7. Winer § 17. 11 ult. With αὐτός the art. affects the signification, ὁ αὐτός the same, see in Αὐτός no. III. For nouns with οὗτος, ταῦτος, see above in A. 2. c. γ.

D) With Participles. a) As connected with nouns, see above in A. 2. d.

b) absol. in the place of nouns, and then the use of the article corresponds to the usage with nouns. Matth. § 270, 271. § 570. p. 1126. Winer § 17. 3. (α) genr. Matt. 4: 3 ὁ πειράζων the tempter. 12: 3 ὁ σκελῶν generic. Mark 5: 14 οἱ δὲ βόσκοντες αὐτοῦς for the herdsmen. Luke 7: 14. Rom. 4: 4. Rev. 15: 2. Matth. § 271. So neut. as abstr. John 3: 6 τὸ γεννημένον ἐκ τ. σαρκός. c. gen. Phil. 3: 8. Buttm. § 128. 1. —(β) Where the idea of verbal action still remains in the participle, corresponding in Engl. to *he who*, *those who*, etc. Here the participle in itself is indefinite and general, but the action which it expresses is thus made definite and becomes limited to certain specified individuals or a class, which themselves thus become definite and specific. Matth. § 268 init. Winer § 17. 3. E. g. οἱ δὲ ἐσθιόντες lit. *those eating*, those who ate, not the same as 'the eaters,' Matt. 14: 21. 15: 38. So Mark 4: 9 ὁ ἔχων ὅρα ἀκούει, ἀκούεται. 10: 42. John 5: 29 bis. v. 32 ἄλλος . . . ὁ μαρτυρῶν περὶ ἐμῆ. Acts 2: 47. Rom. 10: 5. 14: 3. 16: 17. 1 Cor. 9: 13 οἱ τὰ ἐξ ἐργαζόμενοι. 2 Cor. 10: 17. 11: 4. Gal. 1: 23. al. saep. (Soph. Electr. 194 or 200. Xen. Cyr. 4. 5. 6.) As followed by εἷς, emphat. Matt. 22: 23. Mark

12: 40. Luke 8: 14. John 6: 46. al. As limiting a more general word, e. g. πᾶς ὁ αἰών, πᾶς ὁ ζῆν, Luke 11: 10. πρὸς τινας τοὺς πεποιθότας ἐφ' ἑαυτοῖς Luke 18: 9. Gal. 1: 7. In apposit. with a personal pron. impl. Matt. 7: 23. Rom. 2: 1. Comp. Matth. § 276. p. 561. —For the occasional omission of the article in such cases in the classics, see Matth. § 271. n. —(γ) c. Neut. accus. as adv. e. g. τὸ νῦν ἔχον, for the present, Acts 24: 25, see in Ἐχῶ f.

E) Before Prepositions with their cases, which then form a periphrasis for a subst. or adjective. Comp. Matth. § 272. b. Buttm. § 125. 5. Winer § 55. (α) genr. of pers. as οἱ ἀπὸ τῆς Ἰταλίας, those from Italy, i. q. the Italians, Heb. 13: 24. Phil. 4: 22 οἱ ἐκ τῆς καίσαρος οἰκίας. Rom. 4: 14 οἱ ἐκ νόμου they of the law. 2: 8 οἱ ἐξ ἐριθείας the contentious. Mark 3: 21 οἱ παρ' αὐτοῦ. —Spec. before περί c. acc. of pers. either as οἱ περὶ τὸν Παῦλον, i. e. Paul and his companions, Acts 13: 13; comp. Buttm. § 150. p. 439. Matth. § 583. c. 1. (Pol. 5. 1. 7. Xen. An. 7. 4. 16.) Or, αἱ περὶ Μάρθαν καὶ Μαρίαν i. e. simply Martha and Mary, John 11: 19. Buttm. l. c. Matth. l. c. no. 2. (Hdian. 7. 9. 1. Xen. Mem. 3. 5. 10.) Or also, οἱ περὶ αὐτόν those around him, his companions only, Mark 4: 10. Luke 22: 49; comp. Matth. l. c. no. 3. —Xen. H. G. 7. 5. 12. —(β) Neut. τό, τὰ, see Matth. § 283. E. g. τὰ ἐν τινι, as Eph. 1: 10 τὰ ἐν τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς the things celestial and terrestrial. Luke 25: 33 τὰ ἐν ὁδῷ the events in the way. τό ἐκ τιος, as Rom. 12: 18 τὸ ἐξ ὑμῶν as far as depends on you. 1 Cor. 13: 10 τὸ ἐκ μέγους, comp. v. 9. τό v. τὰ ἐπὶ Rom. 16: 19. Eph. 1: 10. τὸ κατὰ adverbially, Rom. 9: 5. Luke 11: 3. Acts 4: 18. (Matth. § 283. Buttm. § 125. n. 5.) τὰ περὶ τιος the things concerning any one, Luke 24: 19. Acts 28: 15. Phil. 1: 27. τὰ περὶ ἐμῆ my affairs, state, Phil. 2: 23. τὰ περὶ τὸν τόπον the environs Acts 28: 7. Comp. Matth. § 583. n. p. 1161. (Diod. Sic. 1. 50. Isocr. ad Phil. p. 92. E.) τὰ πρὸς τινα, as Heb. 2: 17 et 5: 1 τὰ πρὸς τὸν Θεόν divine things. Luke 14: 26, 32. 19: 42. τὸ ὑπὲρ τιος Phil. 1: 20. 4: 10.

F) Before Adverbs, which then usu-

ally stand in place of a subst. or adjective, Butt. § 125. 6, 7. E. g. (α) as subst. Phil. 3: 14 τὰ ὅπλα ἐπὶ τὸν θάνατον. Matt. 11: 23 μέχρι τῆς σήμερον. Mark 5: 1 εἰς τὸ πῑραν. 15: 1 ἐπὶ τὸ πῑρ. Luke 10: 35 ἐπὶ τὴν αὔριον. John 1: 29. Rom. 8: 22. Eph. 2: 17. Col. 3: 1, 2. 1 Tim. 4: 8. al.—(β) With the adverbial sense retained, as τὰ νῦν or τὰ νῦν, now, at present, Acts 4: 29. al. Butt. § 125. n. 5. See in Νῦν 1. a.

G) The NEUTER of the art. is prefixed: a) absol. to the Genitive of a noun, and thus expresses the abstract idea of something having relation or reference to that noun, as pertaining to it or derived from it, as done by or to it, etc. Butt. § 128. n. 1. Matth. § 284. E. g. Sing. τό, Matt. 21: 21 τὸ τῆς σιγῆς τὸ τοῦ ἐλάτου. 1 Cor. 10: 24 τὸ ἑαυτοῦ, τὸ τοῦ ἐτέρου. James 4: 14. 2 Pet. 2: 22. (Plato Parmen. p. 136. E. Xen. Oec. 16. 7.) More freq. Plur. τὰ, Matt. 21: 21 ἀπόδοτε τὰ καίσαρος, καίσαρι· καὶ τὰ τοῦ θεοῦ, τῷ θεῷ. 16: 23. Luke 2: 49. Rom. 8: 5. 14: 19 τὰ τῆς σιγῆς διώκωμεν. 1 Cor. 2: 11. 13: 11. Phil. 2: 4 τὰ ἑαυτῶν, τὰ ἐτέρων. So 2 Cor. 11: 30 τὰ τῆς ἀσθενείας μου ναυχήσομαι, things pertaining to my infirmity, or perhaps as a mere periphrasis for simply my infirmity, comp. Butt. l. c. note 2. Matth. § 285. — Hdian. 3. 2. 10. Plato Phaedo § 44. p. 95. A. Thuc. 8. 81 τὰ Ἀθηναίων φρονεῖν.

b) Sing. τό is prefixed to single words and to whole clauses when they are to be taken as independent, or as themselves constituting an object, Butt. § 125. 8. 2. Matth. § 280. E. g. with single words, Gal. 4: 25 τὸ γὰρ Ἀγαρ, i. e. the name Agar as here used, signifies etc. 2 Cor. 1: 17 τὸ καὶ καὶ, καὶ τὸ οὐ οὐ. James 5: 12. (Dem. 253. 4. Plato Gorg. p. 496. D, τὸ δυνάμει.) So with a phrase or clause, Luke 22: 2 ἐξήτουν . . . τὸ πῶς ἀνέλθωσιν αὐτῶν. Mark 9: 23. Luke 1: 62. 9: 46. 19: 48. 22: 24, 37. Acts 4: 21. 22: 30. Rom. 8: 26. al. — Joa. Ant. 10. 10. 4. Plato Phaedo 8 init. p. 62. B. Rep. I. p. 327. C.

c) Sing. τό is prefixed to the Infinitive when taken as a noun, which is then employed in all the constructions that

occur with real substantives; Butt. § 125. 8. 1. § 140. 5. Matth. § 540. Winer § 45. p. 263, 265, 268. Thus (α) Nominative c. τό, Phil. 1: 21 ἐμὸν γὰρ τὸ ζῆν, Χριστός· καὶ τὸ ἀποθανεῖν, χάρις. v. 29. 1 Cor. 7: 26. 2 Cor. 8: 11 τὸ ἐπιτελεῖν. Gal. 4: 18. saep. Matth. l. c. p. 1060. Winer l. c. p. 263.—(β) Genitive c. τοῦ, and this is the most frequent construction: (1) As depending on nouns and verbs which elsewhere govern the genitive, e. g. on a noun, Acts 20: 3 ἐγένετο γυνή τοῦ ὑποστρέφειν x. τ. λ. Rom. 15: 23 ἐπιποθεῖν δὲ ἔχειν τοῦ ἐλθεῖν πρὸς ἡμᾶς. 1 Cor. 9: 6, 10. 2 Cor. 8: 11 ἡ προθυμία τοῦ θάλλειν. Heb. 5: 12. 1 Pet. 4: 17. al. saep. So in a laxer use of the genit. Luke 1: 57. 2: 21 ἡμέρας ὅτε τοῦ περιτεμεῖν αὐτόν. Rom. 11: 8. Phil. 3: 21. On an adj. as ἄξιος 1 Cor. 16: 4. βραδύς Luke 24: 25. ἔτοιμος Acts 23: 15. also Luke 17: 1. On a verb, Luke 1: 9 ὅλας τοῦ θυμώσασθαι. So after verbs of restraining, hindering, Luke 4: 42. 24: 16 οἱ δὲ ὀφθ. αὐτῶν ἀπατοῦντο τοῦ μὴ ἐπιγινώσκειν αὐτόν. Acts 10: 47. 14: 18 μόλις κατέπαυσαν τοὺς ὄχλους τοῦ μὴ θύειν αὐτούς. 20: 27. Rom. 15: 22. 1 Pet. 3: 10. al. Winer l. c. p. 269.—(2) As referring to a whole sentence and expressing purpose, where many supply ἕνεκα or the like, Butt. § 140. n. 1. Matth. § 540. n. 1. Winer § 45. 4. b. Here it nearly accords with the Engl. infin. with to, i. q. in order to, that, and so τοῦ μή, in order not to, that not, lest, etc. Matth. 2: 13 μήλλει γὰρ Ἡ. ζητῶν τὸ παιδίον, τοῦ ἀνελθεῖν αὐτό. 3: 13. 13: 3 ἐξῆλθεν ὁ σπελῶν τοῦ σπείρειν. Luke 1: 73 coll. v. 68. Luke 1: 79 coll. v. 78. 5: 1, 7. Heb. 10: 7. al. saepim. So negat. Acts 21: 12 παρεκαλοῦμεν . . . τοῦ μὴ ἀναβαίνειν x. τ. λ. Rom. 6: 6. James 5: 17. al. saep. Here it sometimes alternates with the simple infin. as Luke 1: 77 coll. v. 76. 2: 24 coll. v. 22. Once with ἕνεκα expressed, 2 Cor. 7: 12. (Thuc. 1. 45.) In this sense also after verbs of deciding, commanding, etc. which of course imply purpose, Acts 27: 1 ὡς δὲ ἐκρίθη τοῦ ἀποπλεῖν x. τ. λ. 1 Cor. 7: 37. Luke 9: 51. 4: 10 τοὺς ἀγγέλους αὐτοῦ ἐντέλλεται πρὸς σοῦ, τοῦ διαφυλάξαι σε. Acts 15: 20. Winer § 45. p. 270. — (3) In a laxer sense expressing more

the notion of result, (like the later use of *ἵνα*, comp. *ἵνα* no. 2, 3,) and put by way of explanation, expegegetically, where the simple infin. or ὥστε c. infin. might stand; see Winer § 45. p. 270 sq. Here it also accords with the Engl. infin. with *so as to*, *so that*, etc. Acts 7: 19 οὗτος ἐκάρωσε τοὺς πατέρας ἡμῶν, τοὺς ποιεῖν ἐσθια τὰ βράδια κ. τ. λ. Once after ποιεῖν, Acts 3: 12 ἡμῖν τί ἀνέλεγε, ὡς . . . πεποιμένος τοῦ περιπατεῖν αὐτόν; comp. in *ἵνα* 3. a. δ, and Ποιῶν. no. 1. d. So Rom. 1: 24 παρίδμεν αὐτοὺς ὁ θεός . . . εἰς ἀκαθαρσίαν, τοῦ ἀτιμάζεσθαι τὰ σώματα κ. τ. λ. 7: 3. 1 Cor. 10: 13. Here too prob. belongs the difficult construction in Rev. 12: 7, ἐγένετο πόλεμος ἐν τῷ οὐρανῷ· ὁ Μιχαὴλ καὶ οἱ ἄγγελοι αὐτοῦ τοῦ πολεμῆσαι μετὰ τοῦ δράκοντος, where ὁ M. and οἱ ἄγγ. are in the nom. absol. and the clause is equivalent to ὥστε πολεμῆσαι τὸν M. καὶ τοὺς ἄγγ. μετὰ κ. τ. λ. Others read ἐπολεμήσαν. Comp. Winer § 45. p. 271. — (4) *ἐκ* a preposition, as ἀντί James 4: 15. *ἐκ* 2 Cor. 8: 11. πρὸ Matt. 6: 8. James 17: 5. — Ael. V. H. 2. 34. — (γ) *Διότι* c. τῷ, as implying cause 2 Cor. 2: 12, purpose 1 Thess. 3: 3; after prep. *ἐν*, see *ἐν* no. 2. a. fin. Math. § 541. Winer § 45. 5. — (δ) *Ἀκούσας* c. τό, as depending on a verb, Luke 7: 21 τυφλοὶ πολλοὶ ἐκέρχιστο τὸ βλέπεον. 1 Cor. 14: 39. 2 Cor. 8: 11 τὸ ποιῆσαι ἐπιτάσσεται. Rom. 14: 13. As governed by the prep. διὰ, εἰς, πρὸς, see in *διὰ* II. 2. a. *Εἰς* no. 3. a, c, d. *Πρὸς* III. A. b.

Ὁγδοήκοντα, οἱ, αἱ, τά, (ὀκτώ,) eighty, Luke 2: 37. 16: 7. — Xen. An. 4. 8. 15.

Ὁγδοός, η, ον, ordin. (ὀκτώ,) eighth, Luke 1: 59. Acts 7: 8. Rev. 17: 11. 21: 20. — Xen. An. 4. 6. 1. — In 2 Pet. 2: 5 ὀγδοὺς Νῶε . . . ἐφύλαξε, Noah the eighth person, i. e. one of eight, Noah and seven others, comp. 1 Pet. 3: 20. See Winer § 38. 2. Math. § 469. 9. Comp. Plato Legg. 3. p. 695. C, (Δαρτεῖος) ἐλθὼν εἰς τὴν ἀρχὴν καὶ λαβὼν αὐτὴν ἱβ-δομος, διέμετο κ. τ. λ. Dem. 261. 3. The Greeks more usually add αὐτός, Thuc. 1. 46. Xen. H. G. 2. 2. 17.

Ὁγκος, ου, ἰ, pp. mass, weight,

magnitude, Ael. V. H. 14. 7. Xen. Cyr. 6. 2. 32. trop. Jos. B. J. 4. 5. 2. a tumor, swelling, Diod. Sic. 2. 36. Trop. inflation Jos. B. J. 7. 11. 2. elation, pride, Diod. Sic. 18. 50. — In N. T. weight, burden, impediment, Heb. 12: 1 ὄγκον πάντα ἀποδύμενοι. — Xen. Ven. 8. 8.

Ὁδε, ἡδε, τόδε, demonstr. pron. from ὁ, ἡ, τό, as pron. and enclit. δε, Buttum. § 76. 1; this, that; hic, haec, hoc; genr. equivalent to οὗτος, but stronger. Matth. § 470. 1. E. g.

a) as referring to the person or thing last before mentioned. Luke 10: 39 τῆ-δε ἦν ἀδελφή. 16: 25. Comp. Matth. 1. c. — Xen. Apol. 29.

b) as introducing what follows, i. q. the following. Acts 15: 23 γράψαντες . . . ταῦτα οἱ ἀπ. κ. τ. λ. 21: 11. Rev. 2: 1, 8, 12, 18. 3: 1, 7, 14. Comp. Matth. 1. c. Pasow ὅδε no. 1.

c) instead of an adv. for here, there, i. e. διευτικῶς, see Matth. § 471. 12. Pasow no. 2. So James 4: 13 πορευο-μεθα εἰς τήνδε τὴν πόλιν. — Plut. Sympos. I. qu. 6. 1 τήνδε τὴν ἡμέραν.

Ὁδεύω, f. εἶσω, (ὁδός,) to be on the way, to journey, to travel, intrans. Luke 10: 33. Sept. for הָלַךְ 1 K. 6: 12. — Jos. B. J. 3. 6. 3. Hdian. 7. 3. 9.

Ὁδηγέω, ὦ, f. ἡσω, (ὁδηγός,) pp. to lead the way, i. e. to lead, to guide, trans. Matt. 15: 14 τυφλὸς δὲ τυφλὸν ἐάν ὀδηγῇ. Luke 6: 39. Rev. 7: 17. Sept. for הָלַךְ Ex. 13: 17. הָלַךְ Ps. 80: 2. הָלַךְ Josh. 24: 3. — Phocylid. 22. Hdian. 3. 3. 13. Plut. ed. R. VI. p. 526. 1. — Trop. of teaching, John 16: 13 ὁδη-γήσω ὑμᾶς εἰς πᾶσαν τὴν ἀλήθειαν. Acts 8: 31. So Sept. for הָלַךְ Ps. 86: 11. הָלַךְ Ps. 25: 5. — Wisd. 9: 11.

Ὁδηγός, οὔ, ὁ, (ὁδός, ἡγέομαι,) pp. way-leader, i. e. a leader, guide, Acts 1: 16. Trop. of a teacher Matt. 15: 14. 23: 16, 24. Rom. 2: 19. — 3 Macc. 8: 15. Pol. 5. 5. 15. trop. Wisd. 7: 15.

Ὁδοιπορέω, ὦ, f. ἡσω, (ὁδοιπό-ρος way-faring, from ὁδός, πόρος, πο-ρεύομαι,) to be on the way, to journey, to travel, intrans. Acts 10: 9. — Jos. de Vit. § 32. Ael. V. H. 10. 4.

Ὁδοιπορία, ας, ἡ, (ὁδοιπορία, a

journeying, travel, John 4: 6. 2 Cor. 11: 26. — 1 Macc. 6: 41. Hdian. 2. 15. 11. Xen. Cyr. 1. 2. 10.

Ὀδός, οὗ, ἡ, way, i. e. a) in respect to place, a way, high-way, road, street. (α) genr. Matt. 2: 12 δι' αὐτῆς ὁδοῦ ἀνεχώρησαν. 7: 13, 14. 8: 28. 13: 4, 19. John 14: 4, 5. Acts 8: 26. Heb. 10: 20. James 2: 25. al. Sept. for דרך Num. 21: 4. Deut. 28. 7. (Hdian. 3. 3. 1, 2. Xen. An. 5. 3. 1.) Of a street in a city etc. Matt. 22: 9 ἐπὶ τὰς διαόδους τῶν ὁδῶν. v. 10. Luke 14: 23. So Sept. for דרך Jer. 5: 1. 7: 16. (Hdian. 2. 9. 6. Xen. An. 5. 2. 22.) Also κατὰ τὴν ὁδὸν along or on the way Luke 10: 4. Acts 8: 36.—Hdian. 2. 12. 2. Xen. An. 4. 6. 11.—(β) Seq. gen. of place to which a way leads, comp. Passow ὁδός no. 2. Matth. § 367. Heb. 9: 8 ἡ τῶν ἁγίων ὁδός the way, entrance, into the sanctuary. So Sept. ἡ ὁδός τοῦ ξύλου τῆς ζ for Heb. דרך Gen. 3: 24. (comp. Hdian. 8. 5. 10.) Meton. for the whole region to or through which a way leads, Matt. 10: 5 εἰς ὁδὸν ἔθνην into the way i. e. country of the Gentiles. 4: 15 ὁδὸν θαλάσσης way of the sea, i. e. the region around the sea of Galilee, quoted from Is. 8: 23 where Sept. for דרך. — (γ) In the phrases ἐτοιμάζειν v. κατασκευάζειν τὴν ὁδὸν to prepare the way sc. for a king, see in Ἐτοιμάω a. pp. Rev. 16: 12. trop. Matt. 3: 3. 11: 10. Mark 1: 2, 3. al. So εὐθύνειν τὴν ὁδὸν John 1: 23. All in allusion to Is. 40: 3 where Sept. for דרך. Comp. ἡ ὁδός ἡ βασιλεία Hdot. 5. 53. — (δ) Meton. of Jesus as the way, i. e. the author and medium of access to God and eternal life, John 14: 6.

b) in action, way, i. e. a being on the way, a going, journey, progress, course. (α) genr. εἰς τὴν ὁδὸν for the way, journey, Matt. 10: 10. Mark 6: 8. Luke 9: 3. 4: 6. Luke 11: 6. ἐν τῇ ὁδῷ in or by the way, on the journey, Matt. 15: 32. Mark 8: 3, 27. Acts 9: 17, 27. al. κατὰ τὴν ὁδὸν by or on the way Acts 25: 3. 26: 13. Also 1 Thess. 3: 11 κατενθύναι τὴν ὁδὸν ἡμῶν. Acts 8: 39 πορεύεσθαι τὴν ὁδὸν to go on one's way, to continue one's journey, comp. Butt. § 131. 3. (So Sept. for דרך Prov. 7: 19.

Xen. Cyr. 5. 2. 22.) Sept. genr. for דרך Gen. 24: 21, 40. 42. 25. 45: 21.—Hdian. 2. 11. 2. Xen. Mem. 3. 13. 5.—So Mark 2: 23 καὶ ἤρξαντο οἱ μαθηταὶ αὐτοῦ ὁδὸν ποιεῖν τίλλοντας τοὺς στάχυας, and his disciples began to go plucking the ears of grain, i. e. they went along plucking the ears etc. Here ὁδὸν ποιεῖν is Hebraism for דרך, as Sept. and Heb. Judg. 17: 8, corresponding to the Lat. iter facere. The more classic Greek is Mid. ποιεῖσθαι τὴν ὁδὸν Jos. Ant. 18. 4. 3. Xen. Ag. 2. 1; also ποιεῖσθαι πορείαν Diod. Sic. 2. 13. Xen. Cyr. 5. 2. 31; but later writers employ the Act. e. g. ποιεῖν ὁδὸν Xenoph. Ephes. lib. 3 init. ποιεῖν τὴν πορείαν Polyae. 1. 49. 3. For the sense comp. Matt. 12: 1. Luke 6: 1. —(β) Seq. gen. of time, as Luke 2: 44 ἡμῖρας ὁδὸν a day's journey. Acts 1: 12 σαββάτου ἔχον ὁδὸν, a sabbath-day's journey, i. e. according to the Rabbinic limitation, 1000 larger paces, equal to about 7½ furlongs; see Buxt. Lex. Ch. art. שבת. Lightfoot Hor. Heb. in Act. 1. c. Jahn § 113. VIII. Sept. -δ. τριῶν ἡμ. for Heb. דרך Gen. 30: 36. 31: 23.—Jos. Ant. 5. 3. 1. Xen. Cyr. 1. 1. 3.

c) trop. way, manner, means, i. e. (α) way or method of proceeding, of doing or effecting any thing. 1 Cor. 4: 17 τὰς ὁδοὺς μου τὰς ἐν Χρ. 12: 31. (Dem. 733. 20. Xen. Cyr. 1. 3. 4.) So αἱ ὁδοὶ τοῦ θεοῦ the ways of God, his mode of proceeding, administration, counsels, Acts 13: 10. Rom. 11: 33. Rev. 15: 3. Sept. and דרך Pa. 18: 31.—(β) way or means of arriving at or obtaining any thing. Luke 1: 79 ὁδὸς εὐαγγελίου, i. e. the way to salvation. Acts 2: 28 ὁδοὺς ζωῆς. 16: 17. 2 Pet. 2: 21. Sept. and דרך Prov. 10: 18. — Luc. Hermot. 14 ὁδὸς ἡ ἐν φιλοσοφίᾳ ἄγνοια.—(γ) way of thinking, feeling, acting, manner of life and conduct. Matt. 21: 32 ἡλθὲς Ἰωάννης ἐν ὁδῷ δικαιοσύνης, i. e. living a just and holy life. Rom. 3: 17 ὁδὸν εὐαγγελίου peaceful life, quoted from Is. 59: 8 where see Gesen. Comm. James 5: 20.—Seq. gen. of pers. the way or ways of any one i. e. his mode of life, conduct, actions, Acts 14: 16. Rom. 3: 16. James 1: 8. 2 Pet. 2: 15. Jude 11. (Sept. for דרך Job 23: 10.) But the way of God or of the Lord, is also the way, walk, life which

God approves and requires, Matt. 22: 16. Luke 20: 21. Acts 18: 25, 26. Heb. 3: 10. (Sept. and יְהוָה Job 23: 11. Ps. 25: 4.) Hence absol. for the Christian way, the Christian religion, Acts 9: 2. 19: 9, 23. 22: 4. 24: 14, 22. So 2 Pet. 2: 2 ἡ ὁδὸς τῆς ἀληθείας the true religion. — Judith 5: 8, 18. So a way or sect of philosophy Luc. Hermot. 46. AL.

Ὀδοῦς, δόντος, ὁ, a tooth, Matt. 5: 38. 8: 12 ὁ βρυγμὸς τῶν ὀδόντων. 13: 42, 50. 22: 13. 24: 51. 25: 30. Mark 9: 18. Luke 13: 28. Acts 7: 54. Rev. 9: 8. Sept. for לֶשֶׁת Lev. 24: 30. Job 16: 9. — Luc. D. Mort. 6. 2. Xen. Mem. 1. 4. 6.

Ὀδυράω, ὠ, ἰ. ἦσα, (ὀδύνη,) to pain, to distress, in body or mind, trans. Jos. Ant. 7. 2. 1. Arr. Epict. 4. 1. 112. — In N. T. only Pass. or Mid. to be pained, distressed, to sorrow. Luke 2: 48. 16: 24 ὀδυρόμαι ἐν τῇ φλογὶ τούτῃ. v. 25 ἐν δὲ ὀδυνάσαι, for which 2 pers. Sing. comp. in Καυκάσῳ. Acts 20: 38. Sept. for Hiph. יִצְחָק Zech. 9: 5. Hiph. יִצְחָק Zech. 12: 10. — Luc. Lexiph. 13. Arr. Epict. 4. 1. 124. Aeschin. 9. 3.

Ὀδύνη, ης, ἡ, pain, distress, sorrow, of body or mind, Rom. 9: 2. 1 Tim. 6: 10. Sept. for יָגוֹן Gen. 35: 18. יָגוֹן Jer. 8: 18. יָגוֹן Job 7: 3. — Luc. Tox. 61. Xen. Mem. 1. 3. 12.

Ὀδυρμός, οῦ, ὁ, (ὀδυρόμαι to bewail,) wailing, lamentation, mourning. Matt. 2: 18 κλαυθμός καὶ ὀδυρμός μέγας, quoted from Jer. 31: 15 where Sept. for יִבְרִיחַ. 2 Cor. 7: 7. — 2 Macc. 11: 6. Jos. Ant. 2. 15. 4. Ael. V. H. 14. 22.

Ὀζίας, ου, ὁ, Ozias, Heb. יְחִיָּזָה (might of Jehovah) Uziah, a pious king of Judah from 811 to 759 B. C. Matt. 1: 8, 9. See Chr. c. 26, and comp. 2 K. c. 15, where he is called אַזַּרְיָה, Azariah. See Gesen. Lex. Heb. art. יְחִיָּזָה.

Ὄζω, ἰ. ἦσα or ἴσα, to smell, to have a scent, intrans. e. g. fragrant, Ael. V. H. 13. 16. Xen. Conv. 2. 3. In N. T. of a corpse, to stink, absol. John 11: 39. Sept. for שָׂחָה Ex. 8: 14. — Arr. Epict. 4. 11. 15, 18.

Ὄθεν relat. adv. whence, see Buttm. § 116. 4.

a) of place, Acts 14: 26 ὅθεν ἦσαν παραδεδωμένοι τῇ χάριτι τοῦ θ. 28: 13. Matt. 12: 44. Luke 11: 24. Heb. 11: 19. Sept. for יָנֵץ Ps. 121: 1. — Xen. An. 2. 3. 14, 16. — In the sense of ἐκῆθεν ὅπου, thence where, Matt. 25: 24, 26 συνάγειν ὅθεν οὐ διεσκόρπισας. Comp. Matth. § 473. n. 2. — Thuc. 1. 89.

b) of a source, means, i. q. whereby, 1 John 2: 18 ὅθεν γνωσκόμεν. — Jos. Ant. 2. 3. 4. Hdian. 1. 16. 4.

c) illative, as referring to a cause, ground, motive, i. q. wherefore, whereupon, Matt. 14: 7 ὅθεν μεθ' ὅρου ἀμολόγησεν. Acts 26: 19. Heb. 2: 17. 3: 1. 7: 25. 8: 3. 9: 18. — Judith 8: 20. Xen. Mem. 1. 1. 2.

Ὀδόνη, ης, ἡ, pp. fine white linen. Hom. Od. 7. 107. In N. T. genr. linen cloth, e. g. a sheet, sail, Acts 10: 11 σκεῦος ὡς ὀδόνη μεγάλη. 11: 5. — Luc. Jov. Trag. 46. Hdian. 5. 6. 21.

Ὀδόνιον, ου, τό, (dimin. from ὀδόνη,) a smaller linen cloth, bandage, in N. T. only of bandages in which dead bodies were swathed for burial, Luke 24: 12. John 19: 40. 20: 5, 6, 7. Sept. for קָרָן Judg. 14: 13. קָרָן Hos. 2: 7, 11. [2: 5, 9.] — Pollux On. 4. 181 ὀδόνιον τὸ ἐπίδεσμον. Luc. Philops. 34. sail-cloths Pol. 5. 89. 2. Dem. 1145. 6.

Οἶδα, see in Εἶδα no. II.

Οἰκειακός, ῆ, ὄν, see in Οἰκιακός.

Οἰκεῖος, α, ον, (οἶκος,) belonging to the house, domestic, familiar, Luc. Eun. 7. Xen. Cyr. 8. 1. 15. In N. T. only plur. οἱ οἰκεῖοι τῆς οἰκίας, those of one's house, i. q. household, family, 1 Tim. 5: 8. Trop. for associates, kindred, e. g. τοῦ θεοῦ, i. q. τέκνα τοῦ θεοῦ, Eph. 2: 19. τῆς πίστεως Gal. 6: 10. Sept. pp. for אָרָם Lev. 18: 6. 21: 2. — pp. Ael. V. H. 14. 32. Xen. Mem. 1. 2. 48. trop. Diod. Sic. 13. 91.

Οἰκίτης, ου, ὁ, (οἶκος,) house-companion, one living in the same house, Eccles. 6: 11. Hdot. 8. 106. In N. T. a domestic, a servant, slave, Luke 16: 13 οὐδεὶς οἰκίτης δύναται δουλῆς κυρίου. Acts 10: 7. Rom. 14: 4. 1 Pet. 2: 18. Sept. for עָבֵד Gen. 9: 25. 27: 37. — Hdian. 7. 4. 10. Xen. Mem. 2. 1. 9, 16.

Οἰκέω, ᾧ, f. ἦσα, (οἶκος,) *to house, to dwell, to abide*, e. g.

a) intrans. seq. *ἐν*, *to dwell in*, trop. of the Holy Spirit abiding in Christians, Rom. 8: 9 πνεῦμα θεοῦ οἰκεῖ ἐν ὑμῖν. v. 11. 1 Cor. 3: 16. Of sin or a sinful propensity abiding in men, Rom. 7: 17 ἡ οἰκοῦσα ἐν ἐμοὶ ἀμαρτία. v. 18, 20. Sept. c. ἐν pp. for ὡς Gen. 4: 15, 19. 19: 30. — Ael. V. H. 12. 64. pp. Luc. Merc. Cond. 3. Xen. Cyr. 2. 1. 5.—Seq. μετὰ c. gen. *to dwell with* any one, and spoken of man and wife, *to live with, to cohabit*, 1 Cor. 7: 12, 13. So Sept. and ὡς Prov. 21: 19. comp. 1 K. 3: 17.

b) trans. *to dwell in, to inhabit*, 1 Tim. 6: 16 φῶς οἰκῶν ἀπρόσιτον.—Sept. Gen. 24: 13. Hdian. 2. 10. 15. Xen. Mem. 1. 1. 3.—For ἡ οἰκονομή, see in its order.

Οἰκημα, ατος, τό, (οἶκος,) pp. a dwelling, a house, building, Thuc. 4. 115. Xen. An. 7. 4. 15. In N. T. and espec. in polite Attic usage, a prison, Acts 12: 7 φῶς ἔλαμψεν ἐν τῷ οἰκήματι. — Plut. Solon. 15 τοὺς Ἀθηναίους λέγουσι . . . ἀστειῶς ὑποκορρίζεσθαι . . . οἰκημα δὲ τὸ δαμονήριον καλοῦντας. Dem. 769. 2. Thuc. 4. 48. Of a brothel Ael. V. H. 6. 1. Xen. Mem. 2. 2. 4.

Οἰκητήριον, ου, τό, (οἰκητής, οἰκία,) a dwelling, habitation, abode, e. g. of angels, many of whom the later Jews supposed to have relinquished heaven out of love for the daughters of men, Jude 6. See Lib. Henochi in Fabr. Cod. pseud. V. T. I. p. 179 sq. Test. XII Patr. p. 529 sq. Jos. Ant. 1. 3. 1. comp. Gen. 6: 2. Trop. of the future spiritual body as the abode of the soul, 2 Cor. 5: 2. Sept. for γῆνῃ Jer. 25: 30. — pp. 2 Macc. 11: 2. Jos. Ant. 8. 5. 1. Cebet. Tab. 17.

Οἰκία, ας, ἡ, (οἶκος,) a house, dwelling, habitation.

a) pp. and genr. Matt. 2: 11 ἐλθόντες εἰς τὴν οἰκίαν. 7: 24 sq. John 12: 3. al. Matt. 5: 15 οἱ ἐν τῇ οἰκίᾳ those in the house, i. e. the household. Sept. for γῆνῃ Gen. 19: 4. Ex. 1: 21.—Hdian. 2. 4. 18. Xen. Mem. 3. 6. 14.—Of heaven as the dwelling of God, John 14: 2 ἐν τῇ οἰκίᾳ τοῦ πατρὸς κ. τ. λ. Comp. Ps. 11: 4. Is. 63: 15. Am. 9: 6. Artemid. 2.

68 δ οὐρανὸς θεῶν ἐστὶν οἶκος. — Trop. of the body as the habitation of the soul, 2 Cor. 5: 1 bis, comp. v. 2.

b) meton. a household, family, those who live together in a house. Matt. 10: 13. 12: 25 οἶκος μαρισθῆναι καθ' ἐαυτοῦ. John 4: 53 αὐτὸς καὶ ἡ οἶκος αὐτοῦ ὄλη. 1 Cor. 16: 15. Sept. for γῆνῃ Gen. 50: 8.—Dem. 1358. 13. Xen. Mem. 2. 7. 6.—Spec. prob. domestics, servants, attendants, Phil. 4: 22 οἱ ἐν τῇ καίσαρος οἰκίᾳ. So Sept. and γῆνῃ Gen. 24: 2. comp. Jos. Ant. 17. 5. 8 (Ἀντίπατρον) ὡς . . . τοῦ καίσαρος διεφθαρκότα τὴν οἰκίαν.

c) meton. goods, property, i. e. one's house and what is in it. Matt. 23: 14 καταστρεψατέ τὰς οἰκίας τῶν γραμμάτων. Mark 12: 40. Luke 20: 47. So γῆνῃ, Sept. τὰ ἐπάχροντα, Gen. 45: 18.—Ael. V. H. 4. 2. Xen. Mem. 4. 1. 2. AL.

Οἰκιακός, ῆ, ὄν, (οἶκος,) belonging to the house, domestic, i. q. οἰκίος, in N. T. only plur. οἱ οἰκιακοὶ τινοῦ those of one's house, i. e. a household, family, Matt. 10: 25, 36. Some MSS. have the doubtful form οἰκιακός. — Plut. Cicero 20.

Οἰκοδεσποτέω, ᾧ, f. ἦσα, (οἰκοδεσπότης,) pp. *to be house-master*, and genr. *to be head of a family, to rule a household*, absol. 1 Tim. 5: 14. — Luc. Astrol. 20. Plut. Placit. philos. 5. 18. A word of the later Greek, Lob. ad Phr. p. 373.

Οἰκοδεσπότης, ου, ὁ, (οἶκος, δεσπότης,) a house-master, head of a family, paterfamilias, Matt. 10: 25. 13: 27, 52. 20: 1, 11. 21: 33. 24: 43. Mark 14: 14. Luke 12: 39. 13: 25. 14: 31. Ptolemaeus 22: 11 οἰκοδισπ. τῆς οἰκίας. — Jos. c. Apion. 2. 11. Plut. Qu. Rom. 20. ed. R. VII. p. 99. 11. A later form, for which the earlier writers said οἶκον v. οἶκας δεσπότης, see Lob. ad Phr. p. 373. H. Planck in Bibl. Repos. I. p. 668 sq.

Οἰκοδομέω, ᾧ, f. ἦσα, (οἰκοδόμος,) pp. *to build a house*, and genr. *to build, to construct, to erect*, trans. Comp. Lob. ad Phr. p. 487 sq. 587.

a) pp. e. g. οἰκίαν Luke 6: 48. πύργον Matt. 21: 33. Mark 12: 1. Luke 14: 28. ναόν Mark 14: 58. Luke 12: 18.

C. dat. commodi, Luke 7: 5 τῆς συναγωγῇ αὐτὸς οἰκοδόμησεν ἡμῖν. Acts 7: 47, 49. Seq. ἐπὶ c. gen. to build upon, Luke 4: 29. ἐπὶ c. acc. Matt. 7: 24, 26. Luke 6: 49. Absol. Luke 14: 30. 17: 28. John 2: 20. Part. οἱ οἰκοδομοῦντες the builders, Matt. 21: 42. Mark 12: 10. Luke 20: 17. Acts 4: 11. 1 Pet. 2: 7. Sept. for בְּנֵי Gen. 4: 16. 8: 20. c. ἐπὶ Ez. 16: 31. — Diod. Sic. 3. 55. Xen. Mem. 3. 8. 8. acc. et dat. Diod. Sic. 4. 80.—Trop. of a system of instruction, doctrine, etc. Rom. 15: 20. Gal. 2: 18. —Xen. Cyr. 8. 7. 15.

b) by impl. to rebuild, to renew, sc. a building decayed or destroyed, Matt. 23: 29 τοὺς τάφους τῶν προφητῶν. Luke 11: 47, 48. So Matt. 26: 61. 27: 40. Mark 15: 29. So Sept. and בְּנֵי Josh. 6: 26. Job 12: 14. Am. 9: 14.

c) metaph. to build up, to establish, to confirm, spoken of the christian church and its members; who are thus compared to a building, a temple of God, erected upon the one only foundation Jesus Christ, 1 Cor. 3: 9, 10, and ever built up progressively and unceasingly more and more from the foundation. See Neander Gesch. d. Pflanzung der chr. Kirche I. p. 166, and in Bibl. Repos. IV. p. 245. (α) Externally, Matt. 16: 18 ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μου τὴν ἐκκλησίαν. 1 Pet. 2: 5. Acts 9: 31.—(β) Internally, in a good sense, to build up in the faith, to edify, to cause to advance in the divine life, 1 Cor. 8: 1 ἡ ἀγάπη οἰκοδομεῖ. 10: 23. 14: 4 bis, 17. 1 Thess. 5: 11. In a bad sense, to embolden 1 Cor. 8: 10.

Οἰκοδομή, ἥς, ἡ, (οἶκος, δομή,) a later word used for both οἰκοδόμησις and οἰκοδόμημα, Passow s. v. Lob. ad Phr. p. 487, 490.

1. a building up, act of building, e. g. ἡ οἰκ. τῶν ταξιῶν 1 Macc. 16: 23. Sept. 1 Chr. 26: 27. Jos. Ant. 11. 5. 8 init. In N. T. only metaph. a building up in the faith, edification, advancement in the divine life, spoken of the christian church and its members, see in Οἰκοδομία c. Rom. 14: 19 διώκετε . . . τὰ τῆς οἰκοδομῆς. 15: 2. 1 Cor. 14: 5, 12, 26. 2 Cor. 10: 8. 12: 19. 13: 10. Eph. 4: 12, 16, 29. So 1 Cor. 14: 3 λαλεῖ οἰκο-

δομή i. e. τὰ τῆς οἰκοδομῆς. 1 Tim. 1: 4 in Mss.

2. a building, an edifice, i. q. οἰκοδόμημα, see Lob. l. c. and p. 421. Matt. 24: 1 τὰς οἰκοδομὰς τοῦ ἱεροῦ. Mark 13: 1, 2. Trop. of the christian church as the temple of God, see in Οἰκοδομία c. 1 Cor. 3: 9 θεοῦ οἰκοδομὴ ἐστὶ. Eph. 2: 21.—Spoken of the future spiritual body as the abode of the soul, 2 Cor. 5: 1.

Οἰκοδομία, ας, ἡ, (οἰκοδομία,) a building up, act of building, Jos. Ant. 11. 5. 7, 8. Xen. Mem. 3. 1. 7. In N. T. trop. edification, christian improvement, 1 Tim. 1: 4 in text. rec. Others οἰκοδομή or οἰκονομία.

Οἰκοδομός, οῦ, ὁ, (οἶκος, δόμος,) lit. house-builder, i. e. genr. a builder, architect, Acts 4: 11 in Mss. Sept. for בְּנֵי 2 K. 12: 12. 22: 6.—Jos. Ant. 11. 5. 8. Xen. H. G. 7. 2. 20. Comp. Lob. ad Phr. p. 487 sq. 587.

Οἰκονομέω, ᾧ, f. ἦσω, (οἰκονόμος,) pp. to be manager of a household, and genr. to be manager, steward, etc. absol. Luke 16: 2.—Diod. Sic. 12. 15 τὰ χρηματὰ. Xen. Mem. 4. 5. 10 τὸν ἑαυτοῦ οἶκον.

Οἰκονομία, ας, ἡ, (οἰκονομία,) economy, pp. management of a household or of household affairs.

a) pp. i. e. stewardship, administration, the office of a manager or steward. Luke 16: 2 ἀπόδος λόγον τῆς οἰκονομίας. v. 3, 4.—Sept. Is. 22: 19. Jos. c. Apion. 2. 18. Xen. Oec. 1. 1. — Trop. of the apostolic office, 1 Cor. 9: 17. Col. 1: 25. Eph. 3: 2.

b) an economy, i. e. a disposition or arrangement of things, a dispensation, scheme. Eph. 1: 10 εἰς τὴν οἰκονομίαν τοῦ πληρώματος τῶν καιρῶν. So Eph. 3: 9 et 1 Tim. 1: 4 in later edit.—Hdian. 6. 1. 2. Xen. Cyr. 5. 3. 25.

Οἰκονόμος, ου, ὁ, (οἶκος, νέμω,) a house-manager, overseer, steward.

a) pp. one who had authority over the servants or slaves of a family, to assign their tasks and portions; with which was also united the general management of affairs and accounts. Such persons were themselves usually slaves,

Luke 12: 42; so Eliezer Gen. 15: 2. 24: 2; and so Joseph is called the οἰκονόμος of Potiphar, Test. XII Patr. p. 715, coll. Gen. 39: 4. See D'Orville ad Chariton p. 127 sq. But free persons appear also to have been thus employed, Luke 16: 1, 3, 8, comp. v. 3, 4. The οἰκονόμοι had also some charge over the sons of a family, prob. in respect to pecuniary matters, thus differing from the ἐπιτροποὶ or tutors, Gal. 4: 2. Comp. Gen. 24: 3.—Luc. Tim. 14 ὡς κατάματος οἰκίτης, ἢ οἰκονόμος, ἢ παιδότης. id. de Merc. Cond. 12. Plut. de Lib. educ. 7. ed. R. VI. p. 11. 13. Diod. Sic. 36. X. p. 156. Bip. or VI. p. 228. Tauchn. γίνεσθαι δὲ τούτων [οἰκιστῶν] ἀρχηγὸς Ἀθηναίων . . . οἰκονόμος ὦν δυοῖν ἀδελφῶν μεγαλοπλούτων. Xen. Mem. 2. 10. 4.

b) in a wider sense, for one who administers a public charge or office, a *steward, minister, agent*, genr. 1 Cor. 4: 2. So of the fiscal officer of a city or state, *treasurer, quaestor*, Rom. 16: 23 οἰκονόμος τῆς πόλεως.—Diod. Sic. 1. 62. Xen. Mem. 3. 4. 7, 11. Of royal quaestors Esdr. 4: 49. Jos. Ant. 11. 6. 12.—Trop. of the apostles and other teachers as *stewards, ministers* of the gospel, 1 Cor. 4: 1. Tit. 1: 7. 1 Pet. 4: 10.

Οἶκος, ου, ὁ, a house, dwelling, home.

a) genr. Matt. 9: 6 ὑπάγε εἰς τὸν οἶκόν σου. v. 7. Mark 3: 20. Luke 1: 40. John 7: 53. 11: 20. Acts 10: 22. al. So ἐν οἴκῳ at home 1 Cor. 11: 34. 14: 35. κατ' οἶκον, κατ' οἴκους, from house to house, in private houses, Acts 2: 46. 5: 42. 8: 3. 20: 20. ἢ κατ' οἶκόν τινος ἐκκλησία, Rom. 16: 5. al. see in Ἐκκλησία b. Sept. genr. for בית Gen. 39: 2, 16. saepiss.—Hdian. 1. 17. 7. Xen. Cyr. 8. 6. 4.—Spoken of various kinds of houses, edifices, as ὁ οἶκος τοῦ βασιλέως v. τοῦ ἀρχιεπισκόπου i. e. a palace Matt. 11: 8. Luke 22: 54. Sept. for בית Gen. 12: 15. בית 2 K. 20: 18. Dan. 1: 4. (Hdian. 3. 10. 9.) οἶκος ἐμπορίου house of traffic, bazar, John 2: 16. Spec. οἶκος τοῦ θεοῦ house of God, i. e. the tabernacle or temple where the presence of God was manifested and where God was said to dwell, e. g. the tabernacle Matt. 12: 4. Mark 2: 26. Luke 6: 4. (So Sept.

and בית 1 Sam. 1: 7, 24. al.) The temple at Jerusalem, Matt. 21: 13. John 2: 16, 17. Acts 7: 47, 49. al. Once for ὁ ναός alone, Luke 11: 51, comp. Matt. 23: 35. Also οἶκος τῆς προσευχῆς id. Matt. 21: 13. Mark 11: 17. Luke 19: 46. So Sept. and בית of the temple 2 Sam. 7: 13. Ezra 1: 2, 3 sq.—By synecd. put for a room or part of a house, e. g. the coenaculum or large room for eating Luke 14: 23; for the ὑπερσῶν or place of prayer Acts 2: 2. 10: 30. 11: 13.—Jos. Ant. 10. 11. 2. Xen. Conv. 2. 18.—Trop. of persons, e. g. Christians as the spiritual house or temple of God, 1 Pet. 2: 5, comp. in Οἰκοδομία c. Of those in whom evil spirits dwell, Matt. 12: 44. Luke 11: 24.

b) in a wider sense, *dwelling-place, habitation, abode*, as a city or country, Matt. 23: 38 ὁ οἶκος ὑμῶν ἐρημος ἀφίσταται. Luke 13: 35.—Xen. H. G. 3. 2. 10.

c) meton. a household, family, those who live together in a house, Luke 10: 5 εἰρήνη τῷ οἴκῳ τούτῳ. Acts 10: 2. 11: 14 σὺ καὶ πᾶς ὁ οἶκος σου. 16: 15. 1 Cor. 1: 16. 2 Tim. 1: 16. Tit. 1: 11. al. Including also the idea of household-affairs etc. Acts 7: 10. 1 Tim. 3: 4, 5, 12. So Sept. and בית Gen. 7: 1. 12: 17. al.—Ael. V. H. 4. 27. Arr. Epict. 4. 6. 31. Xen. Cyr. 1. 6. 17. comp. Mem. 1. 5. 3.—Trop. οἶκος τοῦ θεοῦ, household of God, i. e. the Christian church, Christians. 1 Tim. 3: 15 ἐν οἴκῳ θεοῦ . . . ἥτις ἐστὶ ἐκκλησία θεοῦ ζώντος. Heb. 3: 6. 10: 21. 1 Pet. 4: 17. So of the Jewish church, Heb. 3: 2, 5. Sept. and בית יהודה Num. 12: 7.

d) meton. family, lineage, posterity, descended from one head or ancestor. Luke 1: 27 ἐξ οἴκου Δαβὶδ. v. 69. 2: 4. So Sept. and בית 1 K. 12: 16, 19. Ex. 6: 14.—Jos. Ant. 8. 4. 3. Dem. 1053. 18, 20. Xen. Cyr. 3. 6. 2.—By Hebraism extended to a whole people, nation, as descended from one ancestor, e. g. οἶκος Ἰσραήλ, house or people of Israel, Matt. 10: 6. 15: 24. οἶκος Ἰακώβ id. Luke 1: 33. οἶκος Ἰουδα Heb. 8: 8. So Sept. for בית ישראל Lev. 10: 6. Judg. 1: 23. בית ירמיה Ex. 19: 3. בית יהודה 1 K. 12: 23. Jer. 31: 31. AL.

Οἰκουμένη, ης, ἡ, (pres. part. Pass. fem. of οἰκίσαι q. v.) sc. γῆ, the inhabited earth, the world, i. e.

a) pp. as inhabited by Greeks, Dem. 85. 17. Xen. Vect. 1. 6; and later by Greeks and Romans, see Passow in οἰκία no. 2. Hence (α) *the Roman empire*, Acts 17: 6. 24: 5 τοῖς Ἰουδαίοις τοῖς κατὰ τὴν οἰκουμένην.—Jos. Ant. 12. 3. 1. Hdian. 5. 2. 5. —(β) *of Palestine and the adjacent countries*, Luke 2: 1 ἀπογράφεσθαι πᾶσαν τὴν οἰκουμένην, comp. in Κυρήνιος. Luke 21: 26. Acts 11: 28 see in Κλαύδιος. — Jos. Ant. 8. 13. 4. B. J. 5. 5. 1.

b) *genr. in later usage, the habitable globe, the earth, the world*, sc. as known to the ancients. (α) pp. Matt. 24: 14 κηρυχθήσεται τοῦτο τὸ εὐαγγέλιον . . . ἐν ὅλῃ τῇ οἰκουμένῃ. Rom. 10: 18. Heb. 1: 6. Rev. 16: 14. Hyperbol. Luke 4: 5 πᾶσας τὰς βασιλείας τῆς οἰκουμένης, i. q. τοῦ κόσμου in Matt. 4: 8. Sept. for ὅλη Is. 23: 17. 137 Ps. 19: 4. 24: 2.—Jos. Ant. 4. 8. 2. Pol. 1. 1. 5. Diod. Sic. 1. 1.—(β) *Meton. the world, for the inhabitants of the earth, mankind*, Acts 17: 31 κήρυξεν τὴν οἰκ. ἐν δικαιοσύνῃ. 19: 27. Rev. 3: 10. 12: 9. So Sept. and 137 Ps. 9: 9. 98: 9.—(γ) *Trop.* Heb. 2: 5 ἡ οἰκουμένη ἢ μέλλουσα, i. q. ὁ αἰὼν ὁ μέλλων, see in Αἰών no. 2.

Οἰκουργός, οὐ, ὁ, ἡ, adj. (οἶκος, ἔργον,) *doing house-work, fem. a house-wife*, Tit. 2: 5 in some Mss. for οἰκουρός. Not elsewhere found, and prob. an error in copying.

Οἰκουρός, οὐ, ὁ, ἡ, adj. (οἶκος, οὐρός watchman, guard,) pp. *guarding the house*, Artemid. 2. 11. Aristoph. Vesp. 964 or 970 πύων οἰκουρός. — In N. T. *keeping the house*, i. e. keeping at home, *domestic*, spoken of females Tit. 2: 5. Comp. 1 Tim. 5: 13.—Philo de Exsecr. p. 932. D, ὄφονται καὶ γυναῖκες . . . σώφρονες, οἰκουροὺς, καὶ φιλόανδρους. Dio Cass. 56. p. 391 γυνὴ σώφρων, οἰκουρός, οἰκονόμος, παιδοτρόφος. Dinarch. 100. 37. Comp. Hom. Il. 6. 490.

Οἰκτεῖρω, f. ἐρῶ, (οἶκος pity,) later fut. οἰκτερήσω, see Passow a. v. Lob. ad Phryn. p. 741; *to pity, to have compassion on*, seq. acc. Matth. § 414. Rom. 9: 15 οἰκτερήσω ὃν ἂν οἰκτεῖραι, quoted from Ex. 33: 19 where Sept. fut. ἴσω or 137, as also 2 K. 13: 23. Mic. 7:

19. Comp. Tittm. de Synon. N. T. p. 69 sq. — f. ἴσω Test. XII Patr. p. 632. Jos. de Macc. § 5. f. ἐρῶ Palaeph. 23. 4. Luc. Tim. 42. pres. Plut. Lucull. 19. Xen. An. 3. 1. 19.

Οἰκτιρμός, οὐ, ὁ, (οἰκτερεῖν,) *pity, compassion, mercy*, i. e. the feeling, less strong than ἔλεος q. v. Tittm. de Synon. N. T. p. 69 sq. Col. 3: 12 σπλάγγνα οἰκτιρμοῦ, but text. rec. σπλ. οἰκτιμῶν. Elsewhere only plur. Rom. 12: 1. 2 Cor. 1: 3. Phil. 2: 1. Heb. 10: 28. So Sept. for Heb. 137, Sing. Zech. 1: 16. 7: 9. Plur. 2 Sam. 24: 14. Ps. 144: 9. Dan. 9: 9.—Sing. Bar. 2: 21. Eccles. 5: 6. Plur. 1 Macc. 3: 45. Pind. Pyth. 1. 164.

Οἰκτιρμων, ονος, ὁ, ἡ, adj. (οἰκτερεῖν,) *pitiſful, compassionate, merciful*, Luke 6: 36 bis. James 5: 11. Sept. for 137 Ex. 34: 6. Neh. 9: 17.—Eccles. 2: 11. Theocr. Id. 15. 75. Anthol. Gr. IV. p. 219.

Οἶμαι, see Οἶομαι.

Οἶνονότης, ου, ὁ, (οἶνος, πότις from πίνει,) *a wine-drinker, wine-bibber*, Matt. 11: 19. Luke 7: 34. Sept. for 137 137 Prov. 23: 20.—Anthol. Gr. II. p. 94. Pol. 20. 8. 2.

Οἶνος, ου, ὁ, wine. a) pp. as οἶνος νέος *new wine, must*, Matt. 9: 17 ter, 18. Mark 2: 22 quater. Luke 5: 37 bis, 38. Also Mark 15: 23 ἐσφυρησμένον οἶνον. Luke 1: 15 οἶνον καὶ σίκερα οὐ μὴ πίνει. 7: 33. 10: 34. John 2: 3 bis, 9, 10 bis. 4: 46. Rom. 14: 21. Eph. 5: 18. 1 Tim. 3: 8. 5: 23. Tit. 2: 3. Rev. 18: 13. Sept. for 137 Gen. 9: 21, 24. 14: 18. 137 Gen. 27: 28. Judg. 9: 13.—Hdian. 5. 5. 16. Xen. Oec. 17. 9.—Meton. for *the vine and its fruit* Rev. 6: 6. So Sept. and 137 Joel 1: 10. Comp. Jahn § 66 sq. § 144.

b) *symbol.* οἶνος τοῦ θυμοῦ τοῦ θεοῦ, *wine of God's wrath*, i. e. the intoxicating cup which God in wrath presents to the nations, and which causes them to reel and stagger to destruction, see espec. in θυμός. Rev. 14: 10. 16: 19. 19: 15. Comp. Jer. 25: 15. Is. 51: 17. Ez. 23: 31 sq.—Also symbol. οἶνος τοῦ θυμοῦ τῆς παροργίας, *wine of wrath of for-*

nication, i. e. a love-potion, philter, with which a harlot seduces to fornication (idolatry), and thus brings upon men the wrath of God, Rev. 14: 8. 18: 3. So ellipt. οἶνος τῆς πορνείας Rev. 17: 2. Comp. Jer. 51: 7.

Οἰνοφλυγία, ας, ἡ, (οἰνόφλυξ, οἰνοφλυγία, from οἶνος, φλύω to overflow,) wine-drinking, drunkenness, vinolency, 1 Pet. 4: 3.—Ael. V. H. 3. 14. Xen. Oec. 1. 22. So οἰνοφλυγίῳ Sept. for נִכְזָּר Deut. 21: 20. Is. 56: 12.

Οἶμαι, contr. οἶμαι, Buttm. § 114. p. 128. Passow s. voc. *to suppose, to think, to be of opinion*, pp. seq. infin. c. acc. e. g. aor. John 21: 25 οὐδὲ αὐτὸς οἶμαι τὸν κόσμον χωρῆσαι τὰ γραφόμενα βιβλία. Seq. inf. simpl. when the subject of both verbs is the same, Phil. 1: 16 οἰομὲνοι θλίβειν ἐπιφέρουσιν τοῖς δεσμοῖς μου. Seq. ὅτι instead of inf. James 1: 7. Comp. Matth. § 539.—c. inf. et acc. Hdlan. 4. 15. 15. Xen. Cyr. 1. 4. 10. c. inf. 2 Maec. 7: 24. Xen. Mem. 2. 1. 15.

Οἶος, α, ον, a correlative relat. pron. corresponding to ποῖος, τοῖος, etc. Buttm. § 79; pp. *of what kind or sort, what, such as, qualis*.

a) pp. in a dependent clause, with τοιοῦτος etc. corresponding, 1 Cor. 15: 48 bis, οἶος ὁ χοῖκός, τοιοῦτοι οἱ χοῖκοί, κ. τ. λ. 2 Cor. 10: 11. c. ὁ αὐτός Phil. 1: 30. c. τοιοῦτος etc. impl. Matt. 24: 21 θλίψις μεγάλη, ὅσα οὐ γίνονται. Mark 9: 3. 13: 19. 2 Cor. 12: 20 bis. 2 Tim. 3: 11 οἷά μοι ἔγινετο. Rev. 16: 18.—c. τοιοῦτος Ecclus. 49: 14. Xen. Hi. 6. 8. impl. Hdlan. 5. 5. 11. Xen. Cyr. 1. 6. 5, 27.

b) in an independent clause it has the nature of an exclamation, implying something great or unusual, *what, what manner of, how great*, see Passow s. v. no. 1. Luke 9: 55 εὐχ οἷάτε οἶον πνύματός ἐστι ὑμῶς. 1 Thess. 1: 5. 2 Tim. 3: 11 ult.—Joa. Ant. 10. 3. 2. Hdlan. 7. 4. 2.

c) neut. οὐχ οἶον, adv. *not so as, not so*, usually followed by an antith. as ἀλλά, *not so—but*, Pol. 18. 18. 11. ib. 1. 30. 12. Passow in οἶος no. 6. e. Hence Rom. 9: 6 οὐχ οἶον δὲ, ὅτι ἐκπέπτωκεν ὁ λόγος τοῦ θεοῦ, *but not so* (sc. would I

reason) *as that the promise of God is become void*, and then the antithesis follows indirectly in the general sense, and directly in ἀλλ' v. 7.—Others take οὐχ οἶον δὲ ὅτι, for οἶον seq. infin. *such that*, q. d. οὐχ οἶον *it is not possible*; comp. Buttm. § 150. p. 435. Matth. § 533. 3. comp. § 539. But this accords less well with the context.

Οἶω obsol. theme, see in Θέω.

Ὀκνέω, ὦ, f. ἴσσω, (ὄκνος slowness, tardiness,) *to be slow, tardy, to delay*, intrans. c. inf. Acts 9: 38 μὴ ὀκνῆσαι εἰσελθεῖν εἰς αὐτὸν. Sept. for חִשַׁךְ Judg. 18: 9. חִשַׁךְ Num. 22: 16.—Joa. de Vita s. § 48. Luc. D. Deor. 6. 1. Xen. Mem. 2. 3. 14.

Ὀκνηρός, ἄ, ὄν, (ὀκνία,) *slow, tardy, slothful*, of persons, Matt. 25: 26 πορνὴ δούλε καὶ ὀκνηρά. Rom. 12: 11. Sept. for חִשַׁךְ Prov. 6: 6, 9.—Dem. 777. 5. Hdlan. 2. 4. 10. Thuc. 1. 142.—Neut. of things, *tedious, tiresome*, Phil. 3: 1 τὰ αὐτὰ γράφειν . . . ἐμοὶ μὲν οὐκ ὀκνηρόν.—Theocr. Id. 24. 35.

Ὀκταήμερος, ου, ὁ, ἡ, adj. (ὀκτώ, ἡμέρα, comp. Buttm. § 70. n. 2,) *an eighth-day person or thing*; Phil. 3: 5 περιτομῇ ὀκταήμερος, *as to circumcision an eighth-day man*, i. e. circumcised on the eighth day.—Comp. Gregor. Naz. Orat. 25. p. 465. D, Χριστὸς ἀνίσταται τριήμερος, Λάζαρος τετραήμερος.

Ὀκτώ, αἰ, αἶ, τά, indec. card. num. *eight*, Luke 2: 21. 9: 28. 13: 4, 11, 16. John 5: 5. 20: 26. Acts 9: 33. 1 Pet. 3: 20.

Ὀλεθρός, ου, ὁ, (ὀλλυμι,) *destruction, ruin, death*. 1 Cor. 5: 5 εἰς ὀλεθρον τῆς σαρκός. Of divine punishment, 1 Thess. 5: 3 αἰφνίδιος ὀλεθρός. 2 Thess. 1: 9. 1 Tim. 6: 9. Sept. for תִּשָּׁחֹה Prov. 21: 7.—Hdlan. 8. 8. 10. Xen. An. 1. 2. 26.

Ὀλιγόπιστος, ου, ὁ, ἡ, adj. (ὀλίγος, πίστις,) *of little faith, incredulous*, Matt. 6: 30. 8: 26. 14: 31. 16: 8. Luke 12: 28.—Act. Thom. § 28. Not found in classic writers.

Ὀλίγος, η, ον, *little*, pp. opp. of πολὺς much.

a) of number, *small*, in N. T. only plur. ὀλίγοι, αι, α, *few*. Matt. 7: 14 ὀλίγοι . . . οἱ εὐφροσύνους αὐτῶν. 9: 37 οἱ δὲ ἐγγάται ὀλίγοι. 15: 34. 20: 16. 22: 14. 25: 21, 23. Mark 6: 5. 8: 7. Luke 10: 2. 12: 48 θαρήσεται ὀλίγας sc. πληγὰς. (Buttm. § 134. n. 2.) Luke 13: 23. Acts 17: 4, 12. Heb. 12: 10 πρὸς ὀλίγας ἡμέρας. 1 Pet. 3: 20. Rev. 2: 14, 20. 3: 4. So Sept. for עֲשָׂה Num. 13: 19. Is. 10: 7. — Hdian. 4. 13. 8. Xen. Cyr. 2. 1. 3. — Hence 1 Pet. 5: 12 δι' ὀλίγων ἔγραψα, i. e. in *few words*, briefly. Comp. Thuc. 4. 95 δι' ὀλίγου.

b) of magnitude, amount, *little, small*, in N. T. only in Sing. Luke 7: 47 ὀλίγον ἀφίσται, or ὀλίγον may here be an adv. comp. below in d. Acts 12: 18 ταραχὸς οὐκ ὀλίγος. 15: 2. 19: 23, 24. 27: 20. 2 Cor. 8: 15. 1 Tim. 4: 8 πρὸς ὀλίγον ὀφείλεις profitable for *little*. 5: 23. James 3: 5. Sept. for עֲשָׂה 1 K. 17: 10, 12. — Hdian. 1. 14. 4. Ael. V. H. 4. 27. Xen. Cyr. 5. 4. 25. — Hence Eph. 3: 3 ἐν ὀλίγῳ προέγραψα, in *brief*, briefly. — Aristot. Rhet. 3. 11.

c) of time, *little, short, brief*, Acts 14: 28 χρόνον οὐκ ὀλίγον. James 4: 14 πρὸς ὀλίγον sc. χρόνον. Rev. 12: 12. So ἐν ὀλίγῳ sc. χρόνῳ Acts 26: 28, 29, see in *En* no. 2. a. — Hdian. 2. 14. 10. Xen. Ath. 3. 11. ἐν ὀλίγῳ Xen. H. G. 4. 4. 12, et c. χρόνῳ Cyr. 2. 4. 2.

d) neut. ὀλίγον as adv. spoken of space, amount, time, etc. Mark 1: 19 προβάς ὀλίγον. 6: 31. Luke 5: 3. 7: 47 ἀγαπᾷ ὀλίγον. 1 Pet. 1: 6. 5: 10. Rev. 17: 10 ὀλίγον αὐτὸν δεῖ μείναι. Sept. for עֲשָׂה Ps. 37: 10. — Ael. V. H. 12. 9. Xen. Conv. 1. 14.

Ὀλιγόψυχος, ου, ὁ, ἡ, adj. (ὀλίγος, ψυχή,) *low-spirited, feeble-minded, faint-hearted*, 1 Thess. 5: 14. Sept. for רָצַח Prov. 14: 29. רָצַח רָצַח Is. 54: 6. — Artemid. 3. 5. ὀλιγοψυχίῳ Isocr. p. 392. B.

Ὀλιγωρέω, ὦ, f. ἥσω, (ὀλίγος caring little, careless, from ὀλίγος, ὥρα care,) *to care little for, to make light of, to contempt*, seq. gen. Heb. 12: 5 μὴ ὀλιγώρῃ παιδείας κυρίου, quoted from Prov. 3: 11 where Sept. for דַּבַּר יְהוָה. — Hdian. 1. 1. 1. Xen. Mem. 2. 4. 3.

Ὀλίγως, adv. *little, but a little*,

scarcely, 2 Pet. 2: 8 in later edit. for ὅτως in text. rec. — Hippocr. Aphor. lib. 1, quickly, speedily.

Ὀλοθρευτής, ου, ὁ, (ὀλοθρεύω,) *a destroyer*, 1 Cor. 10: 10, comp. Num. c. 14. It is i. q. ὁ ὀλοθρεύων q. v. in Ὀλοθρεύω.

Ὀλοθρεύω, f. εὔσω, (ὀλοθρος,) *to destroy*, trans. only in particip. Heb. 11: 28 ὁ ὀλοθρεύων τὰ πρωτότοκα. Sept. for רָצַח Ex. 12: 23. Comp. 1 Chr. 21: 12, 15, 16. Sept. also for עֲשָׂה Josh. 3: 10. רָצַח Jer. 25: 36. — Wisd. 18: 25.

Ὀλοκαύτωμα, ατος, τό, (ὀλοκαυτός Jos. Ant. 1. 13. 1. Xen. Cyr. 8. 3. 24, ὀλοκαυτός, from ὀλος, καίω,) *a holocaust, whole burnt-offering*, pp. in which the whole victim was burned; but genr. *burnt-offering*, Mark 12: 33. Heb. 10: 6, 8. Sept. for רָצַח Ex. 18: 12. 24: 5. saep. רָצַח Ex. 30: 20. Lev. 4: 35. See Jahn § 379. — Comp. ὀλοκαυτός Jos. Ant. 3. 9. 1. ὀλοκαυτώσις ib. 9. 7. 4.

Ὀλοκληρία, ας, ἡ, (ὀλόκληρος,) *wholeness, soundness*, sc. of body, Acts 3: 16. Sept. for עֲשָׂה Is. 1: 6.

Ὀλόκληρος, ου, ὁ, ἡ, (ὀλος, κλήρος,) *whole in every part*, i. e. genr. *whole, entire, perfect*. 1 Thess. 5: 23 ὀλόκληρον ὑμῶν τὸ πνεῦμα καὶ ἡ ψυχὴ καὶ τὸ σῶμα your *whole spirit, soul, and body*, i. e. your *whole man*. Trop. in a moral sense, James 1: 4 ἵνα ᾗτε τέλει καὶ ὀλόκληροι. Sept. pp. for עֲשָׂה Deut. 27: 6. עֲשָׂה Ez. 15: 5. — pp. Jos. Ant. 3. 12. 2. Luc. Philops. 8. trop. Wisd. 15: 3. Pol. 18. 28. 9.

Ὀλολύζω, f. ξω, an onomatopoeitic verb, pp. *to cry aloud* to the gods, either in supplication or thanksgiving; espec. of prayers and hymns of joy uttered by females on festival days, accompanied with shouts and shrieks, Hom. Il. 6. 301. Od. 3. 450. ib. 22. 408, 411. In later usage, genr. *to cry aloud*, Lat. *exultare*, e. g. in joy, *to shout*, Theocr. 17. 64. In N. T. in complaint, *to shriek, to howl*, absol. James 5: 1 κλαίοντες ὀλολύζοντες. So Sept. for עֲשָׂה Is. 13: 6. 15: 3. 16: 7. — Diod. Sic. 3. 59. Dem. 313. 20, 21.

ὅλος, η, ον, *whole, the whole, all*, including every part; for the construction with nouns having the article, see in ὅ, ἡ, τό, II. A. 2. b. γ. p. 522. E. g. of space, extent, amount, etc. Matt. 4: 23 ὅλην τὴν Γαλιλαίαν. 5: 29 ὅλον τὸ σῶμα. 16: 26 κόσμον ὅλον καθόλην. 21: 4 τοῦτο δὲ ὅλον γέγονεν. 22: 40. Mark 1: 33 πόλις ὅλη. Luke 1: 65. John 4: 53. 1 Cor. 5: 6. Rev. 6: 12. al. Neut. ὅλον *the whole* ec. mass, Matt. 13: 33. Luke 13. 21. δι' ὅλου throughout, in every part, John 19: 23. Sept. for ὅ Gen. 25: 25. Zech. 4: 2. ὅ Ex. 28: 27.—Hdian. 4. 4. 9. Xen. 2. 3. 17.—Of time, Matt. 20: 6 ὅλην τὴν ἡμέραν. Luke 5: 5 δι' ὅλης τῆς νυκτός. Acts 11: 26 ἐνιαυτὸν ὅλον. 28: 30. al. So Sept. and ὅ Ex. 10: 13. ὅ Num. 4: 6. ὅ Lev. 25: 30.—Jos. B. J. 1. 2. 8. Hdian. 8. 4. 3.—Of an affection, emotion, condition, Matt. 22: 37 ἐν ὅλῃ τῇ καρδίᾳ σου, καὶ ἐν ὅλῃ τῇ ψυχῇ σου, κ. τ. λ. quoted from Deut. 6: 5 where Sept. and ὅ. Luke 10: 27. John 9: 34 ἐν ἁμαρτίᾳ σου ἐγεννήθης ὅλος. John 13: 10.—Jos. B. J. 1. 2. 4 ὅλος τοῦ πάθους ἦν. Xen. Mem. 2. 6. 28. AL.

ὀλοτελής, έος, ους, ό, η, adj. (ὅλος, τέλος,) *wholly complete, perfect, whole*. 1 Thess. 5: 23 ἀγιασαι ὑμᾶς ὀλοτελεῖς, i. e. *wholly*, in every part, comp. Buttm. § 123. n. 3.—Aquil. ὀλοτελῶς for ὅ Ex. 13: 17.

Ὀλυμπᾶς, ᾶ, ό, *Olympas*, pr. n. of a Christian, Rom. 16: 15.

Ὀλυνθος, ου, ό, *an untimely fig, winter fig, grossus*, i. e. such as grow under the leaves and do not ripen at the proper season, but hang upon the trees during winter, Rev. 6: 13. Sept. for ὁ Cant. 2: 13.—Dioscor. 1. 186. Theophr. H. Pl. 5. 9. 12. Hdot. 1. 193.

Ὀλως, adv. (ὅλος,) *wholly, altogether*, in every part or sense, 1 Cor. 6: 7 ὅλος ἡττημα ὑμῖν ἐστίν. Also *everywhere*, generally, 1 Cor. 5: 1. Negat. οὐ v. μη ὅλως *not at all*, 1 Cor. 15: 29. Matt. 5: 34.—Luc. Tim. 13. Xen. Oec. 20. 20. negat. Palaeph. 3. 5. Hdian. 1. 1. 5.

Ὀμβρος, ου, ό, *a heavy shower, violent rain*, with thunder and tempest,

Lat. *imber*, Luke 12: 54. Sept. for עֲרֵבָה Deut. 32: 2.—Hdian. 1. 14. 4. Xen. Oec. 5. 18.

Ὀμείρομαι, *to long for, to have strong affection for*, seq. gen. i. q. ἰμείρομαι, for which it is substituted 1 Thess. 2: 8 in later edit.—Symmach. Ps. 62: 2 ὁμείρεται. Hesych. ὁμειρόμενοι ὁμείρονται, ἐπιθυμοῦσι. Photius p. 331. 9 ὁμείρονται ἐπιθυμοῦσι. Comp. Fritzsche IV Evang. II. p. 792. This word is omitted in most modern lexicons.

Ὀμιλέω, ῶ, f. ἴσω, (ὅμιλος,) *to be in a crowd or in company with any one, to have intercourse with*, Luc. Tim. 45. Xen. Conv. 2. 10. In N. T. *to converse, to talk with*, absol. Acts 20: 11. Luke 24: 15. seq. dat. Acts 24: 26. seq. πρός ἀλλήλους Luke 24: 14.—c. dat. Jos. Ant. 10. 11. 7. Xen. Mem. 1. 2. 15. c. πρός Xen. Mem. 4. 3. 2.

Ὀμιλία, ας, η, (ὅμιλις,) *a being together, companionship*, Xen. Mem. 3. 7. 5. In N. T. *intercourse, converse*, 1 Cor. 15: 33 φθίρουσιν ἡθῆ χρησθ' ὀμιλίαι κακάι.—Ael. V. H. 13. 1 post init. Diod. Sic. 16. 54 ταῖς πονηραῖς ὀμιλίαις διεφθαρὲν τὰ ἥθη τῶν ἀνθρώπων. Xen. Mem. 1. 2. 19.

Ὀμιλος, ου, ό, (ὅμος, ὁμοῦ, ἄλῃ crowd,) pp. *a crowding together*, i. e. *a crowd, multitude*, Rev. 18: 17 in text. rec.—Hdian. 1. 1. 1. Thuc. 4. 112.

Ὀμίχλη, ης, η, (kindr. ὁμείω *to void water*), *a cloud, mist, dark cloud*, 2 Pet. 2: 17 ὀμίχλαι ἐπὶ λαίλαπος ἐλαυνόμεναι, where some read νεφέλαι. Sept. for עֲרֵבָה Job 38: 9. Joel 2: 2.—Diod. Sic. 1. 7. Xen. An. 4. 2. 7.

Ὀμμα, ατος, τό, (ὄψομαι, ὄμμα,) pp. *sight, thing seen*, Soph. Electr. 903. Usually *eye*, plur. τὰ ὄμματα, *the eyes*, Mark 8: 23. Sept. for עֵינַי Prov. 6: 4. 10: 27.—Jos. B. J. 4. 5. 5. Xen. Conv. 1. 9.

Ὀμνυμι and ὁμνύω, f. ὁμοῦμαι, aor. 1 ὤμοσα, Buttm. § 106. n. 5. § 114. p. 294. Moeris ὁμνύναι, Ἀττικῶς ὁμνύνειν, Ἑλληνικῶς.—*To swear*, i. e. a) genr. and absol. *to take or make oath*, absol. Matt. 26: 74 et Mark 14: 71

ἤφατο . . . ὁμόθυον. Matt. 5: 34 μὴ ὁμό-
σαι ὅλους.—Xen. Oec. 4. 10.—The per-
son or thing by which one swears is
variously construed, e. g. accus. as τὸν
οὐρανόν James 5: 12, comp. Buttm. § 131.
n. 1. Matth. § 413. 10. (Jos. Ant. 5. 1.
1. Xen. An. 7. 6. 18.) With κατά c.
gen. Heb. 6: 13 bis ἐπὶ . . . ὅμοιος καθ'
ἐαυτοῦ. v. 16. comp. in Κατά I. 1. c. γ.
Sept. for אַרְצֵי Is. 45: 23. Am. 4: 2.
(Luc. Conviv. 33. Dem. 1306. 21.)
Once with εἰς Ἱερουσαλὴμ Matt. 5: 35,
see in Εἰς no. 1. b. (Hdian. 2. 13. 4.)
By Hebraism with ἐν c. dat. see in Ἐν
no. 3. c. α, ult. Matt. 5: 34 ἐν τῷ οὐρα-
νῷ, ἐν τῇ γῇ. v. 36. 23: 16 bis, 18 bis,
20 bis, 21 bis, 22 bis. Rev. 10: 6. So
Sept. for אַרְצֵי Ps. 63: 12. Jer. 5: 7.
b) spec. i. q. to declare with an oath,
e. g. followed by the words of the oath,
Heb. 3: 11 et 4: 3 ὡς ὅμοιος ἐν τῇ ὁργῇ
μὲν εἰ εἰσέλονται, see in Εἰ I. 2. h.
β. Heb. 7: 21. seq. inf. 3: 18. — c. inf.
Plut. Galb. 22 fin. Xen. Ag. 1. 10. —
Hence, to promise with an oath, seq. dat.
et ὅτι, Mark 6: 23. c. ὅρκῳ seq. dat. et
inf. Acts 2: 30 ὅτι ὅρκῳ ὅμοιος ἐν τῷ
ὁ θεὸς . . . ἀναστήσιν. Seq. accus. et
dat. Acts 7: 17 τῆς ἐπαγγελίας ἧς ὅμοιος
ὁ θεὸς τῷ Ἀβραάμ, where ἧς is by attr.
for ἣν. So c. πρὸς τινα, Luke 1: 73 ὅρκον
ὃν ὅμοιος πρὸς Ἀβραάμ, comp. Gen. 26:
3 ὅρκον ὃν ὅμοιος τῷ Α. Deut. 7: 8. — c.
dat. et inf. Xen. An. 7. 7. 40. πρὸς τινα
Hom. Od. 14. 331.

Ὁμοθυμαδόν, adv. (ὁμόθυμος,
from ὁμός, θυμός,) with the same mind,
with one accord, all together. Acts 1:
14 οὗτοι πάντες ἦσαν προσκαρτεροῦντες
ὁμοθυμαδόν τῇ προσευχῇ. 2: 1, 46. 4: 24.
5: 12. 7: 57. 8: 6. 12: 20. 15: 25. 18: 12.
19: 29. Rom. 15: 6. Sept. for יַחְדָּ
Ex. 19: 8. Jer. 46: 21.—Jos. Ant. 15. 8.
2. Xen. H. G. 2. 4. 17.

Ὁμοιάζω, f. ἴσσω, (ὁμοίος,) to be
like, intrans. Mark 14: 70 ἡ λαλία σου
ὁμοιάζει.—The simple verb is not else-
where found, but comp. παρομοιάζω
Matt. 23: 27, προσομοιάζω Geopon. 2.
21. 6.

Ὁμοιοπαθής, ἑός, οὗς, ὁ, ἡ, adj.
(ὁμοίος, πάθος from πάσχω,) like-affected,
suffering like things, i. e. of like nature,

affections, condition; hence genr. i. q.
like unto, seq. dat. Acts 14: 15 ἡμεῖς
ὁμοιοπαθεῖς ἐσμεν ὑμῖν ἄνθρωποι. James
5: 17. Buttm. § 133. 2. 2.—Wied. 7: 3.
Jos. de Macc. § 12. Theophr. H. Pl.
5. 8.

Ὁμοίος, α, ον, (ὁμός,) once ὁμοί-
ος ὁ, ἡ, with two endings, Rev. 4: 3 ἴσως
ὁμοίος in later edit. see Winer § 11. 1.
Buttm. Ausf. Sprachl. § 60. n. 3; like,
resembling, seq. dat. Buttm. § 133. 2. 2.

a) genr. e. g. in external form and
appearance, John 9: 9. Rev. 1: 13 ὁμοί-
ον τῷ ἄνθρωπῳ. v. 15. 2: 18. 4: 3 bis,
6, 7 ter. 9: 7 bis, 10, 19. 11: 1. 13: 2, 11.
14: 14. 16: 13. 21: 11, 18. (Xen. H. G.
3. 2. 27.) In kind or nature, Acts 17:
29. Gal. 5: 21. (Xen. Mem. 3. 1. 7.) In
conduct, character, Matt. 11: 16 [ἡ γενεά
αὕτη] ὁμοία ἐστὶ παιδίοις κ. τ. λ. 13: 52.
Luke 7: 31, 32. 12: 36. (Xen. Ath. 3.
10 ὁμοιοι τοῖς ὁμοίοις ἐννοί εἰσι.) In
condition, circumstances, Matt. 13: 31
ὁμοία ἐστὶν ἡ βασιλ. τῶν οὐρ. κόκκῳ συνα-
πίως. v. 33, 44, 45, 47. 20: 1. Luke 4: 47,
48, 49. 13: 18, 19, 21. 1 John 3: 2. Rev.
18: 18.—Hdian. 4. 13. 17. Xen. Hi. 1. 27.

b) i. q. just like, equal, the same with,
e. g. in kind or nature, Jude v. 7 τὸν
ὁμοιον τοῖς τρόποις. (Palaeoph. 29. 3.)
In conduct, character, once seq. gen.
John 8: 55 ἴσομαι ὁμοίος ὑμῶν, ψεύστης.
(Comp. Eccles. 13: 16. Xen. An. 4. 1.
17.) In authority, dignity, power, Matt.
22: 29. Mark 12: 31. Rev. 13: 4.—Ec-
clus. 44: 19. Jos. Ant. 8. 14. 1 οὐκ ὡς
ὁμοίος αὐτῷ τῇ στρατιᾷ.

Ὁμοιώτης, τητος, ἡ, (ὁμοίος,) like-
ness, similitude, Heb. 4: 15. 7: 15. Sept.
for יִתְּי Gen. 1: 11, 12.—Jos. de Macc.
15. Plut. Galb. 9.

Ὁμοιώω, ὦ, f. ὴσω, (ὁμοίος,) to make
like, c. acc. et dat. Pass. aor. 1 ὁμοιώθη
to be or become like, c. dat.

a) genr. only Pass. e. g. in external
form, Acts 14: 11 οἱ θεοὶ . . . ὁμοιωθέν-
τες ἀνθρώποις. Sept. for יִתְּי Is. 40:
18. (Diod. Sic. 4. 78.) In conduct,
character, Matt. 6: 8. (Eccles. 13: 1.
Thuc. 3. 82.) In condition, circum-
stances, Heb. 2: 17 τοῖς ἀδελφοῖς ὁμοιω-
θήναι. Once seq. ὡς, Rom. 9: 29 ὡς
Γόμοφθα ἂν ὁμοιωθήμεν, quoted from

Is. 1: 9 where Sept. so for הִתְחַיֵּי. — Thuc. 5. 103.

b) in comparisons, *to liken, to compare*, Pass. *to be likened, to be like*, Matt. 7: 24 ὁμοιωσάτω αὐτὸν ἀνδρὶ φρονίμῳ. v. 26 ὁμοιωθήσεται ἀνδρὶ μωρῷ. 11: 16. 13: 24. 18: 23. 22: 2. 25: 1. Mark 4: 30. Luke 7: 31. 13: 18, 20. Sept. for תִּהְיֶה Cant. 2: 17. 7: 7. Ps. 102: 7. — Eccclus. 25: 14. Philostr. Vit. Sophist. 2. 27. 3 καὶ πον καὶ τῷ Πολύμῳ ὁμοιούντων αὐτόν.

Ὁμοίωμα, ατος, τό, (ὁμοίωσις), pp. 'something made like,' a likeness, i. e.

a) pp. form, shape, figure, Phil. 2: 7 ἐν ὁμοιωματι ἀνθρώπου γενόμενος, parall. with μορφή. Rev. 9: 7. Sept. for תִּהְיֶה 2 K. 16: 10. 2 Chr. 4: 3. חִזְקָה 1 Sam. 6: 5. חִזְקָה Deut. 4: 16 sq. חִזְקָה Ex. 20: 4. — 1 Macc. 3: 49. Aristot. Eth. 8. 10.

b) abstr. likeness, resemblance, similitude, only in the sense of an adj. Buttm. § 123. n. 4. Winer § 32. 2. Rom. 1: 23 ἐν ὁμοιωματι εἰκότος φθαρτοῦ ἀνθρώπου, i. q. ἐν εἰκόνι ὁμοίᾳ κ. τ. λ. an image like unto mortal man. 5: 14 ἐπὶ τῷ ὁμοιωματι τῆς παραβάσεως Ἀδάμ, i. e. a transgression like that of Adam. 6: 5. 8: 3.

Ὁμοίως, adv. (ὁμοίως), in like manner, likewise, Matt. 22: 26 ὁμοίως καὶ ὁ δεύτερος. Mark 4: 16. Luke 5: 10. John 6: 11. 1 Cor. 7: 3, 4. al. ὁμοίως ποιεῖν Luke 3: 11. 10: 37. al. — Sept. Esth. 1: 18. Hdian. 1. 10. 14. Xen. Mem. 4. 7. 8. Al.

Ὁμοίωσις, εως, ἡ, (ὁμοίωσις), pp. a likening, comparison, Luc. pro Imag. 19. — In N. T. likeness, resemblance. James 3: 9 τοὺς ἀνθρ. τοὺς καθ' ὁμοίωσιν Θεοῦ γενοτάς, in allusion to Gen. 1: 26 where Sept. for תִּהְיֶה Ez. 1: 10. Dan. 10: 16. חִזְקָה Ez. 8: 10.

Ὁμολογέω, ᾶ, f. ἴσω, (ὁμολόγος, from ὁμός, ὁμοῦ, λέγω), pp. to speak or say the same with another, e. g. to speak the same language, c. dat. Hdot. 1. 142. ib. 2. 18. to say the same things, i. e. to assent, to accord, to agree with, c. dat. Jos. Ant. 8. 6. 2. Hdot. 1. 23, 171. Xen. Cyr. 3. 3. 19. — Hence in N. T.

a) to concede, to admit, to confess, c.

accus. e. g. a charge, Acts 24: 14 ὁμολογῶ δὲ τοῦτό σοι, ὅτι κ. τ. λ. So of sins, τὰς ἀμαρτίας 1 John 1: 9. — Ecclus. 4: 29. Hdian. 1. 6. 8. Xen. An. 1. 6. 7. — Hence to confess publicly, to acknowledge openly, to profess, e. g. c. acc. of cogn. noun, 1 Tim. 6: 12 ὁμολόγησας τὴν κ. ὁμολογίαν, comp. Buttm. § 131. 3. Seq. accus. genr. Acts 23: 8 Φαρισαῖοι δὲ ὁμολογοῦσι τὰ ἀμφοτέρω. Rev. 3: 5 in later edit. Seq. inf. Tit. 1: 16 θῶν ὁμολογούσιν εἰδέναι. (Xen. Mem. 2. 3. 9.) Seq. particip. for infin. Buttm. § 144. 4. b. Matth. § 555. n. 2. 1 John 4: 2 πᾶν πνεῦμα ὃ ὁμολογεῖ Ἰησοῦν Χρ. ἐν σαρκὶ ἐληλυθότα. v. 3. 2 John 7. c. part. ὄντα impl. John 9: 22. Rom. 10: 9 ἐὰν ὁμολογήσῃς . . . κύριον [ὄντα] ἑξοσύν. Absol. but with particip. impl. John 12: 42. Rom. 10: 10. (Ael. V. H. 2. 44. impl. 2. 4.) Seq. ὅτι instead of infin. Matth. § 539. 1. Heb. 11: 13 ὁμολογήσαντες ὅτι ἔντοί καὶ π. εἰσίν. 1 John 4: 15. (Ael. V. H. 12. 2.) Seq. ὅτι as citing the express words, Matt. 7: 23. John 1: 20 bis. — Peculiar is the construction ὁμολογεῖν ἐν τινι, to confess in one's case, i. e. to profess or acknowledge him, see in 'Ex no. 3. c. a. Matt. 10: 32 bis. Luke 12: 8 bis. Comp. Winer § 32. 3. b. — By Hebraism, seq. dat. of pers. to acknowledge in honour of any one, i. q. to give thanks, to praise, Heb. 13: 15 χυλίων ὁμολογούντων πρὸς τὸ νόματι αὐτοῦ. So Heb. הִתְחַיֵּי, Sept. ἐξομολογέω, Ps. 75: 2. 1 Chr. 29: 13 ἀνθρομολογέω Ez. 3: 11. Comp. in 'Ar-θρομολογέω and 'Εξομολογέω no. 1.

b) to accord with or to any one, i. q. to promise, seq. dat. et infin. Matt. 14: 7 μεθ' ὅρκου ὁμολόγησεν αὐτῇ δοῦναι ὃ ἐὰν αἰτήσῃται. — Jos. Ant. 8. 4. 3. Plut. Consol. ad Apoll. 5. ed. R. VI. p. 391 ult. Xen. An. 7. 4. 22.

Ὁμολογία, ας, ἡ, (ὁμολογέω), assent, accord, agreement, Luc. Paras. 30. Thuc. 5. 21. — In N. T. confession, profession. 1 Tim. 6: 12, 13 τὴν καλὴν ὁμολογίαν, comp. in 'Ὁμολογέω a. In the sense of an adj. Buttm. § 123. n. 4. 2 Cor. 9: 13 ἐπὶ τῇ ὑποταγῇ τῆς ὁμολογίας ἡμῶν κ. τ. λ. i. q. your professed subjection. Heb. 10: 23 κατήγομεν ὁμολογίαν τῆς ἐλπίδος, i. e. the hope we have

professed, i. e. the christian religion. — Hence *meton. profession* for 'the thing professed,' sc. the christian religion, Heb. 3: 1. 4: 14. Sept. for קָרָא vow Jer. 44: 25.—Philo de Somn. I. p. 654. 16, ὁ μὲν δὲ μίγας ἀρχμευς τῆς ὁμολογίας κ. τ. λ.

Ὁμολογουμένως, adv. (part. pres. pass. of ὁμολογίω,) *by consent of all, confessedly*, without controversy, 1 Tim. 3: 16.—Jos. Ant. 2. 9. 6. Diod. Sic. 13. 26. Xen. Oec. 1. 11.

Ὁμότεχνος, ου, ὁ, ἡ, adj. (ὁμός, τέχνη,) *of the same trade*, Acts 18: 3. — Jos. Ant. 18. 13. 4. Luc. Demon. 23. Hdot. 2. 89.

Ὁμοῦ, adv. (pp. genit. neut. of ὁμός,) *at the same place or time, together*, e. g. of place, John 21: 2; of time John 4: 36. 20: 4. Sept. of time for קָרָא Job 34: 29.—of place Aeschin. 21. 12. Xen. Conv. 1. 3. of time Hdian. 1. 11. 13. Xen. An. 1. 10. 8.

Ὁμόφρων, ονος, ὁ, ἡ, (ὁμός, φρήν,) *of the same mind, like-minded*, 1 Pet. 3: 8. Comp. Rom. 12: 16.—Hes. Theog. 60. Anthol. Gr. IV. p. 34. So ὁμοφρονέω Plut. Otho 9.

Ὁμόω obsol. theme, see in Ὁμνυμι.

Ὁμως, advers. part. (ὁμός,) i. q. Engl. *at the same time*, i. e. nevertheless, notwithstanding, yet. E. g. as strengthened by μέντοι, John 12: 42 ὁμως μέντοι καὶ κ. τ. λ. i. q. in Engl. *yet nevertheless*. —simpl. 2 Macc. 15: 5. Hdian. 7. 7. 4. Xen. Cyr. 8. 2. 21. c. μέντοι ib. 2. 3. 22. Cebet. Tab. 33. — In the usage of Paul, ὁμως is put before a comparison with something inferior, out of which there then follows a conclusion à minore ad majus, i. q. *yet even*, 1 Cor. 14: 7 ὁμως τὰ ἀψυχα φωνῆν διδόντα κ. τ. λ. i. e. *yet even as to inanimate musical instruments you require them to give forth distinct sounds; [how much more then, etc.]* Gal. 3: 15 *yet even a man's covenant, duly confirmed, no one annulleth, etc.*

Ὀναρ, τό, found only in nom. and accus. Sing. *a dream*, in N. T. only κατ

ὄναρ in a dream Matt. 1: 20. 2: 12, 13, 19, 22. 27: 19. Heb. חֵלֶם-לֵב, Sept. κατ' ὄπνον Gen. 20: 6. 31: 11. — κατ' ὄναρ Strabo 4. 1. 4. Artemid. 1. 2. 9. Ael. V. H. 1. 13. Earlier writers used simply ὄναρ, Dem. 429. 18. Xen. Conv. 4. 33. See Lob. ad Phr. p. 421 sq.

Ὀνάριον, ου, τό, (dim. of ὄνος,) *a young ass*, John 12: 14, coll. v. 15. — Athen. 13. p. 582. C.

Ὀνειδίζω, f. ἴσω, (ὄνειδος,) pp. to *defame*, i. e. *to disparage, to reproach*.

a) genr. i. q. *to rail at, to revile*, to assail with opprobrious words, in later usage seq. acc. of pers. Matt. 5: 11 μακάριοι ἐστε, ὅταν ὀνειδίσωσιν ὑμᾶς. 27: 44. Mark 15: 32. Luke 6: 22. 1 Tim. 4: 10. 1 Pet. 4: 14. Rom. 15: 3, quoted from Ps. 69: 10 where Sept. for קָרָא, as also Ps. 42: 11. 2 Sam. 21: 21.—Ecclus. 22: 20. absol. Hom. Il. 7. 95. ib. 1. 211.

b) spec. *to reproach with any thing*, i. q. *to upbraid, to chide*, e. g. c. acc. pers. et ὅτι, Matt. 11: 20 τότε ἤρξατο ὀνειδίζειν τὰς πόλεις . . . ὅτι οὐ μετενόησαν. Seq. acc. of thing for which, Mark 16: 14 τὴν ἀπιστίαν αὐτῶν. — So τινὰ διότι Luc. Tox. 61. τινὰ εἰς τι Jos. B. J. 1. 12. 1. Diod. Sic. 20. 62. τινί τι Hdian. 3. 8. 12. τινὰ Plato Phaedo 18. p. 31. A. ὅτι ib. 17. p. 29. E.—Absol. *to upbraid* sc. with benefits conferred, James 1: 5.—Ecclus. 41: 29. τινί τι Pol. 9. 31. 4.

Ὀνειδισμός, οῦ, ὁ, (ὀνειδίζω,) *reproach, reviling, contumely*. Rom. 15: 3 οἱ ὀνειδισμοὶ τῶν ὀνειδίζοντων σε, see in Ὀνειδίζω a. 1 Tim. 3: 7. Heb. 10: 33. 11: 26 τὸν ὀνειδ. τοῦ Χρ. *reproach like that of Christ*. 13: 13. Sept. for קָרָא Ps. 69: 10. v. 8, 11. Joel 2: 19.—Wisd. 5: 3. 1 Macc. 10: 70. Menand. Prot. p. 118. D. A late word, Lob. ad Phr. p. 512.

Ὀνειδος, εος, ους, τό, pp. *same, name, report*, good or bad, e. g. *good fame, renown*, Eurip. Phoen. 828 or 835 κάλλιστον ὀνειδος. Usually and in N. T. *ill fame*, i. e. *reproach, disgrace*, Luke 1: 25 ἀφελὲν τὸ ὀνειδος μου, sc. for sterility, in allusion to Gen. 30: 23 where Sept. for קָרָא, as also 2 Sam. 13: 13.

Prov. 6:33. Comp. Is. 4:1.—1 Macc. 4:58. Diod. Sic. 1:93. Xen. Ven. 13. 8. Also reproach in words, Luc. Alex. 45. Dem. 19:8.

ὄνημι, see ὀνήνημι.

ὀνήσιμος, ου, ὁ, (ὀνήνημι, pp. profitable,) Onesimus, pr. n. of a slave of Philemon, converted under Paul's preaching at Rome, and sent back by him to Philemon with an epistle, Col. 4:9. Philem. 10.

ὀνησίφορος, ου, ὁ, (ὄνησις, φέρω, pp. profit-bringing,) Onesiphorus, pr. n. of a Christian at Ephesus, 2 Tim. 1:16. 4:19.

ὀνικός, ῆς, ὄν, (ὄνος,) pertaining to an ass, e. g. μύλος ὀνικός, an ass-millstone, i. e. turned by an ass, a large upper-millstone, Matt. 18:6. Luke 17:2. See in Μύλος.

ὀνήνημι, f. ὀνήσω, to be of use, to profit, c. acc. Ael. V. H. 7:14. Xen. An. 3:1:38. to gratify Xen. An. 6:1:32. In N. T. only Mid. ὀνίναμαι, aor. 2 Opt. ὀνάμην, to have profit, to have joy, c. gen. of or from any one, Phil. 20:21, ἐγὼ σου ὀνάμην. Buttm. § 132. 4. 2. d. Matth. § 327. 4.—Aristoph. Thesm. 469 ὀνάμην τῶν τέκνων. Dem. 842:10. On the forms, espec. aor. 2 Ind. ὠνήμην or ὠνάμην, see Buttm. § 114. p. 294. Lob. ad Phr. p. 12 sq.

ὄνομα, ατος, τό, name, i. e. the proper name or appellation of a person, etc. Heb. שֵׁם.

a) pp. and genr. Matt. 10:2 τῶν δωδ. ἀποστόλων τὰ ὀνόματά ἐστι ταῦτα. Luke 1:63 Ἰωάννης ἐστὶ τὸ ὄνομα αὐτοῦ. 10:20. Acts 13:8. 1 Cor. 1:13, 15 see below in d. β. Phil. 4:3. Rev. 13:1 ὄνομα βλασφημίας a blasphemous name. 17:3. 21:14. al. So Mark 6:14 φανερόν γάρ ἐγένετο τὸ ὄνομα αὐτοῦ his name had become known abroad; others fame, but unnecessarily. The verb καλέω to call sometimes takes ὄνομα with the name in apposit. Matt. 1:21 καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν. v. 23, 25. See in Καλέω no. 2. a. So Mark 3:16 ἐπέθηκε τῷ Σίμωνι ὄνομα Πέτρον. v. 17. Also καλεῖν τινα τῷ ὀνόματι τούτῳ i. e. by this name, Luke 1:61; x. ἐπὶ τῷ ὀνόματι

after the name of any one, v. 59; see in Καλέω no. 2. a, and Ἐπί II. 3. c. γ. Farther, οὐ τὸ ὄνομα [ἐστὶ] Mark 14:32. τὸ ὄνομα αὐτοῦ v. αὐτῆς [ἐγένετο] Luke 1:5. ὀνομά μοι, σοι, αὐτῷ, i. e. my, thy, his name, etc. Mark 5:9. Luke 2:25. John 1:6. 3:1. al. Matth. § 308. (Hdian. 4. 12. 1. Xen. Mem. 3. 11. 1. An. 1. 5. 4.) Acc. ἄνθρωπος . . . τοῦνομα Ἰωσήφ sc. καλούμενος; Matt. 27:57. (Palaeph. 40. 3 τοῦνομα. Ael. V. H. 13. 27 init. Xen. Cyr. 2. 2. 11.) But also dat. ἄνθρωπος . . . ὀνόματι Σίμων Simon by name Matt. 27:32. Mark 5:22. Luke 1:5. Acts 5:1. Buttm. § 133. 3. 2. (Palaeph. 2. 4. Xen. An. 1. 4. 11.) Adv. κατ' ὄνομα by name, severally, John 10:3. 3 John 15.—Meton. name is put for the person or persons bearing that name, e. g. Luke 6:22 καὶ ἐξβάλουσι τὸ ὄνομα ὑμῶν ὡς ποτηρόν, see in Ἐξβάλλω a. Acts 1:15 ἦν τὸ ὄχλος ὀνομάτων x. τ. λ. Rev. 3:4. 11:13. So Sept. εἰ ἀριθμοῦ ὀνομάτων for הַשְׁמֹתָם Num. 26:53, 55. Comp. Jos. Ant. 1. 19. 10 τὰ [pecora] ἐπ' ὀνόματι τῷ Ἰακώβου τιτλούμενα. Lat. 'nomen Caeninum' for Caeninenses, Liv. 1. 10. 'nomen Etruscum,' the Tuscan nation, ib. 7. 17.

b) implying authority, e. g. 'to come or to do any thing in or by the name of any one,' i. e. using his name; as his messenger, envoy, representative; by his authority, with his sanction. E. g. ἐν ὀνόματι τινος, see Ἐν no. 3. c. β. p. 274. Acts 4:7 ἐν πολεὶς δυνάμει, ἢ ἐν πολεὶς ὀνόματι x. τ. λ. Matt. 21:9 ὁ ἐρχόμενος ἐν ὀν. κυρίου. 23:39. John 5:43 βία. 10:25 ἐν τῷ ὀν. τοῦ πατρὸς. Mark 16:17 ἐν τῷ ὀν. μου δαιμόνια ἐκβαλοῦσι. Luke 10:17. 24:47. John 14:26. Acts 3:6 ἐν τῷ ὀν. Ἰ. Χρ. [λέγω σοί] ἔγνων x. τ. λ. 9:27, 28. 1 Cor. 5:4. 2 Thess. 3:6. James 5:14. αἰτεῖν ἐν τῷ ὀν. Ἰησοῦ John 14:13, 14. al. see in Ἐν no. 3. c. β. p. 274. Comp. below in d. β. — So ἐπὶ τῷ ὀνόματι τινος, see in Ἐπί II. 3. c. a. p. 301. Mark 9:39 ὅς ποιήσει δύναμιν ἐπὶ τῷ ὀν. μου. Luke 9:49. So καλεῖν v. διδάσκειν ἐπὶ τῷ ὀν. Ἰησοῦ, see in Ἐπί I. c. Acts 4:17, 18. 5:28, 40. Of impostors, Matt. 24:5. Mark 13:6. Luke 21:8. — Dat. τῷ ὀνόματι τινος, Matt. 7:22 τῷ σὺν ὀνόματι προφητευσάμεν x. τ. λ. Mark 9:38. Comp.

in *Δουμόνιος* b. δ. — So ἐπὶ τῷ ὄν. Jos. Ant. 4. 1. 1. Dem. 495. 7. ib. 917. 27. ἐν τῷ ὄν. Jos. Ant. 7. 1. 5.

c) as implying *character, dignity*, i. q. *name and dignity*, honourable appellation, title. Matt. 10: 41 *ἵνα, ὁ δεχόμενος προφήτην εἰς ὄνομα προφήτου*, i. e. in the character of a prophet, *as a prophet*. v. 42. See in *Εἰς* no. 3. e. Matt. 18: 5 *ὃς ἐάν δεῖξηται παιδίον ἐν ἐπὶ τῷ ὀνόματι μου*, i. e. in the character of being mine, *as my disciple*. Mark 9: 37. Comp. the fuller expression in v. 41 *ἐν ὀνόματι ὅτι Χριστοῦ ἵστα*. See in *Ἐπὶ* II. 3. c. α. So Eph. 1: 21 *ὑπεράνω . . . παντὸς ὀνόματος κ. τ. λ.* Phil. 2: 9 *ὄνομα τὸ ὑπὲρ πάντων ὀνομα*. Acts 4: 12. Heb. 1: 4. Rev. 19: 16.—Act. Thoin. § 27. Jos. Ant. 12. 4. 1 *φέρων ὄνοματι*.—Hence *mere name*, as opp. to reality, Rev. 3: 1 *ὄνομα ἔχεις ὅτι ζῆς καὶ νεκρὸς εἶ*, i. e. thou art said to live, thou livest in name only. — Jos. Ant. 8. 13. 6. opp. to *ἔργον* Eurip. Phoen. 512 where comp. Porson. ib. Or. 448. Troad. 1241.

d) *emphat. τὸ ὄνομα τοῦ θεοῦ, τοῦ κυρίου, τοῦ Χριστοῦ, etc. the name of God, of Christ*, as periphrasis for *God himself, Christ himself*, in all their being, attributes, relations, manifestations; comp. Olshausen Comm. on Matt. 18: 20. Tholuck Bergpred. on Matt. 6: 9. E. g. *genr.* Matt. 28: 19 *βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος*, comp. below in β, and see in *Βαπτίζω* no. 2. α. β. — Spec. (α) of God, where *his name* is said to be hallowed, revealed, invoked, honoured, and the like. Matt. 6: 9 *ἁγιασθήτω τὸ ὄνομά σου*, i. e. all that the name of God includes, God himself in all his attributes and relations. Luke 11: 2. 1: 49 *ἅγιον τὸ ὄνομα αὐτοῦ*. John 12: 28. 17: 6 *ἐπαρέσχά σου τὸ ὄνομα τοῖς ἄνθρ.* Rom. 9: 17. Heb. 2: 12. (comp. Sept. and *πῶ* Ex. 9: 16.) After *ἐπικαλέω* to invoke, Acts 2: 21. 9: 14. Rom. 10: 13. also 2 Tim. 2: 19. So of praise, homage, Rom. 15: 9 *τῷ ὀνόματι σου ψαλῶ*. Heb. 6: 10. 13: 15. Rev. 11: 18. So Matt. 28: 19. Acts 15: 14 *λαβὲν ἐξ ἐθνῶν λαὸν τῷ ὀνόματι αὐτοῦ*, i. e. in honour of his name, of himself, comp. v. 17; here text. rec. has *ἐπὶ*, see in *Ἐπὶ* II. 3. c. ζ. John 17: 11, 12 *τηρεῖν*

αὐτοὺς ἐν τῷ ὀνόματι σου, i. e. in the knowledge and observance, enjoyment of thy name, of thyself. Vice versa Rom. 2: 24 *τὸ ὄν. τοῦ θεοῦ δι' ὑμᾶς βλασφημεῖται κ. τ. λ.* 1 Tim. 6: 1. (2 Macc. 8: 4.) So *genr.* Sept. and *πῶ* Gen. 4: 26. Ps. 5: 12. 7: 18. 9: 3, 11. Is. 26: 8. saep. Comp. Gesen. Lex. *πῶ* no. 2.—(β) Of Christ, as the Messiah, where *his name* is said to be honoured, revered, believed on, invoked, and the like. Acts 19: 17 *ἐμμεγαλύνετο τὸ ὄνομα τοῦ κυρίου Ἰησοῦ*. Phil. 2: 10. 2 Thess. 1: 12. Rom. 1: 5. Rev. 2: 13. 3: 8. Matt. 12: 21 *ἐν τῷ ὄν. αὐτοῦ ἔθνη ἐλπιοῦσι*. John 1: 12 *τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ*. 2: 23. 3: 18. Acts 3: 16. 1 John 3: 23. 5: 13. After *ἐπικαλέω* to invoke, 1 Cor. 1: 2. Acts 9: 21. 22: 16. After *βαπτίζω*, e. g. *εἰς τὸ ὄνομα τοῦ κ. Ἰησοῦ* Acts 8: 16. 19: 5. Matt. 28: 19. β. *ἐπὶ τῷ ὄν. Ἰ.* Acts 2: 38. β. *ἐν τῷ ὄν. τοῦ κ.* Acts 10: 48. See in *Βαπτίζω* no. 2. α. β. comp. Rom. 6: 3 *βαπτ. εἰς Χριστόν*. (Hence by antith. also *βαπτ. εἰς τὸ ὄν. Παύλου* 1 Cor. 1: 13, 15.) Where benefits are said to be received in or through the name of Christ, John 20: 31 *ἵνα πιστεύοντες ζωὴν ἔχητε ἐν τῷ ὀνόματι αὐτοῦ*. Acts 4: 10, 30. 10: 43. 1 Cor. 6: 11. 1 John 2: 12. Where any thing is done in *his name* i. e. in and through him, through faith in him, Eph. 5: 20 *ἐνχαριστοῦντες . . . ἐν τῷ ὄν. τοῦ κ. Ἰ. Χρ. τῷ θεῷ καὶ πατρί*, where it is i. q. *δι' αὐτοῦ*, e. g. Col. 3: 17 *πάντα [ποιεῖτε] ἐν ὄν. κυρίου Ἰ. ἐνχαριστοῦντες τῷ θεῷ καὶ π. δι' αὐτοῦ*. Here can also be referred the phrase *αἰτεῖν ἐν ὀνόματι Χρ.* see above in b. — Espec. the name of Christ stands for Christ as the Head of the gospel dispensation, i. q. *Christ and his cause*, as Acts 8: 12 *εὐαγγελιζόμενος τὰ . . . τοῦ ὄν. Ἰ. Χρ.* 9: 15. Matt. 18: 20 *συναγγόμενοι εἰς τὸ ἐμὸν ὄνομα*, see in *Εἰς* no. 3. d. α. p. 237. So where evils and sufferings are endured *διὰ τὸ ὄνομα τοῦ Χρ.* Matt. 10: 22 *μισούμενοι διὰ τὸ ὄνομά μου*, i. e. on account of me and my cause, as believing on me. Mark 13: 13. John 15: 21. Rev. 2: 3. *ἐν ὄν. Χρ.* 1 Pet. 4: 14. *ἔνικεν τοῦ ὄν. Χρ.* Matt. 19: 29. Luke 21: 12. *ὑπὲρ τοῦ ὀνόμ. Χρ.* Acts 5: 41. 9: 16. 21: 13. 3 John 7. al. Or where one opposes and blasphemes to

ὄνομα τοῦ Χρ. Acts 26: 9. James 2: 7.—
(γ) Of the Holy Spirit, Matt. 28: 19, see
above. AL.

ὀνομάζω, f. ἄνω, (ὄνομα,) to name,
to call by name, trans.

a) genr. and seq. ὄνομα, to name the
name of any one, to call or pronounce
his name, seq. ἐπὶ τισι Acts 19: 13. Sept.
for קָרָא Lev. 24: 16. Also to call upon,
to invoke, to profess the name of any
one, 2 Tim. 2: 19 πᾶς ὁ ὀνομάζων τὸ
ὄνομα κυρίου. So Sept. for קָרָא Is.
26: 13. Jer. 20: 9. Josh. 23: 7. (Hiliani.
5. 5. 13. Xen. Apol. Soc. 24.) Pass. to
be named, i. e. to be mentioned, heard of,
known, Rom. 15: 20 οὗτον ὀνομάσθη
Χριστός i. e. where Christ is already
known and professed. Eph. 1: 21. 5: 3
μηδὲ ὀνομαζέσθε ἐν ὑμῖν let it not be so
much as named among you, i. e. let it not
exist even in name. 1 Cor. 5: 1. Comp.
Sept. for שָׁמַע Ezech. 9: 4. — Act. genr.
Luc. Halc. 5. Hdot. 1. 86. Xen. Conv.
6. 1. Pass. Hdian. 2. 3. 15.

b) in the sense of to call, i. e. to give
a name or appellation, c. dupl. acc.
Luke 6: 13, 14 ὃν καὶ ὀνόμασεν Πέτρον.
Pass. 1 Cor. 5: 11. Seq. ἔκ τινος to be
named from or after any one, Eph. 3:
15. Sept. for קָרָא Gen. 26: 18. Jer.
25: 29. — Wied. 2: 13. Palaeoph. 4. 3.
Hdian. 3. 10. 9. c. ἔκ τινος Xen. Mem.
4. 5. 12.

ὄνος, ου, ὅ, ἥ, an ass, male or
female, Matt. 21: 2, 5, 7. Luke 13: 15.
14: 5. John 12: 15. Sept. for חֲמֹר
Gen. 12: 16. חֲמֹר Judg. 5: 10.—Luc.
Asin. 51. Xen. An. 2. 1. 6.

ὄντως, adv. (ὦν, εἰμή,) really, truly,
in very deed, Mark 11: 32 ὅτι ὄντως
προφητὴς ἦν. Luke 23: 47. 24: 34. John
8: 36. 1 Cor. 14: 25. Gal. 3: 21. 2 Pet.
2: 18 in text. rec. With the art. ὁ, ἡ
ὄντως as adj. real, true, 1 Tim. 5: 3, 5,
16. Buttm. § 125. 6. Sept. for נֶאֱמַר
Num. 22: 37. — Hdian. 4. 12. 9. Xen.
Conv. 9. 5. c. art. Jos. Ant. 15. 3. 5.
Ael. V. H. 2. 10.

ὄξος, εος, ους, τό, (ὄξύς,) pp.
sharp-wine, vinegar, Pol. 12. 2. 8. Xen.
An. 2. 3. 14. Also genr. vinegar, sour
wine, posca, vinum culpatum, i. e. cheap
poor wine, which mixed with water

constituted a common drink, espec. for
the poorer classes and soldiers; see
Adam's Rom. Ant. p. 393. Jahn § 144.
Sept. and וְיָרַח Num. 6: 3. Ruth 2: 14.
Plut. Cato Maj. 1 fin. ὅσοι δ' ἐπὶ τῇ
τῆς στρατίας, πλὴν εἰποτε διψήσας περι-
φλεγῶς ὄξος ἤτησαν. Comp. Ulpian 12.
38. Mingled with myrrh or bitter herbs
it was given to persons about to be ex-
ecuted in order to stupify them, Babyl.
Tr. Sanhedrin fol. 43. 1. c. 6, "Dixit
R. Chasda: Qui ducitur ad mortem, ei
datur bibendum granum turis in poculo
vini, ut distrahatur mens ejus," in allu-
sion to Prov. 31: 6. Comp. Galen.
Simpl. Med. 15. 19.—So in N. T. genr.
Matt. 27: 48 λαβὼν σπόγγον, πλήσας τε
ὄξους. Mark 15: 36. Luke 23: 36. John
19: 29 bis, 30. Also Matt. 27: 34 ὄξος
μετὰ χολῆς μεμιγμένον, i. q. in Mark 15:
23 ἐσμυρτισμένον οἶνον.

ὀξύς, εἶα, ὅ, sharp, keen, i. e.

a) pp. having a sharp edge, e. g.
ὀμφαλαί, δρέπανον, Rev. 1: 16. 2: 12.
14: 14, 17, 18 bis. 19: 15. Sept. for קָרָא
Is. 49: 2. Ez. 5: 1.—Luc. D. Deor. 8. 1
bis. Hdot. 3. 8.

b) quick, swift, since the idea of sharp-
ness, keenness, implies also eagerness,
vehemence. Rom. 3: 15 ὅτις οἱ πόδες
αὐτῶν, comp. Is. 59: 7. So Sept. for
קָרָא Amos 2: 15. קָרָא Prov. 22: 26.—
Hdian. 1. 9. 20. Plut. Romul. 10. Xen.
Eq. 1. 13.

ὀπή, ἥς ἡ, an opening, hole, e. g.
a fissure in the earth, rocks, etc. Heb.
11: 38; a fountain, James 3: 11. So
Sept. for קָרָא Ex. 33: 22. חֲנִיָּה
Obad. 3.—Jos. Ant. 9. 8. 2. Athen. 13.
p. 569. B. Ael. V. H. 4. 28.

ὀπιθεν, adv. (ὀπίς a looking
hack,) pp. from behind, Buttm. § 116. 1.
In N. T. only of place, behind, after, at
the back of any person or thing. (In the
classics also of time, Hom. Il. 9. 515.
Od. 23. 249. Pind. Nem. 7. 149.)

a) absol. Mark 5: 27 ἐλθοῦσα ἐν τῇ
ὀχλῳ ὀπισθεν i. e. from behind. Matt.
9: 20. Luke 8: 44. Rev. 4: 6. 5: 1 βύβ-
λλον γεγραμμένον ὡςθεν καὶ ὀπισθεν,
a scroll written within and on the back.
— Arr. Alex. M. 1. 15. 12. Xen. An. 5.
6. 9.

b) seq. genit. as prep. Buttm. § 146. 2, *behind, after*, Matt. 15: 23 *πρῶτος ὀπίσθεν ἡμῶν*. Luke 23: 26. Sept. for *יָרִיחַ* Gen. 18: 10. Ruth 2: 7. — Palaeph. 29. 5. Xen. Cyr. 3. 3. 25.

Ὀπίσω, adv. (ὀπισ, comp. Buttm. § 115. 6,) *behind, back, backwards, of place and time*.

a) absol. in N. T. only of place, Luke 7: 38 *σταῖσα ὀπίσω*. Matt. 24: 18 *μὴ ἐπιστρέψατω ὀπίσω*, sc. to his house. Sept. for *יָרִיחַ* 1 K. 18: 37. — Jos. Ant. 6. 1. 3. Luc. Asin. 51. Ael. V. H. 13. 3. — With the art. *τὰ ὀπίσω*, pp. *things behind*, and *εἰς τὰ ὀπίσω* i. q. *backward, back*, comp. Buttm. § 125. 6. So *ἀπὲρξ. εἰς τὰ ὀπίσω* to go back, to fall back, pp. John 18: 6. trop. from a teacher, 6: 66. *βλέπω εἰς τὰ ὀπ.* Luke 9: 62. *στρέφομαι εἰς τὰ ὀπ.* to turn back i. e. about, John 20: 14. *ἐπιστρέψατω εἰς τὰ ὀπ.* to turn back sc. to one's house, Mark 13: 16. Luke 17: 31. Trop. Phil. 3: 14 *τὰ ὀπίσω ἐπιλανθάνομενος*, i. e. former pursuits and acquirements. Sept. *εἰς τὰ ὀπ.* for *יָרִיחַ* 2 Sam. 1: 22. *יָרִיחַ* Gen. 19: 17, 26. — So *εἰς τοὺς ὀπίσω* Hdian. 5. 6. 17. Thuc. 4. 4.

b) seq. gen. as prep. Buttm. § 146. 2, often in N. T. and Sept. but not usual in the classics; spoken both of place and time. (u) Of place, *behind, after*; e. g. place where, Rev. 1: 10 *ἔκονσα ὀπίσω μου παθεῖν, behind me*. Sept. for *יָרִיחַ* Cant. 2: 9. Is. 57: 8. — With verbs implying motion *after* any one, i. e. a following as a disciple, partisan, or otherwise, e. g. *ἀκολουθεῖ ὀπίσω μου* Matt. 10: 38. *δύστη ὀπίσω μου* 4: 19. Mark 1: 17. *ἀλλοθεν, ἀπελθεῖν*, Matt. 16: 24. Mark 1: 20. 8: 34. Luke 9: 23. 14: 27. John 12: 19. So Luke 19: 14. 21: 8. Acts 5: 37. 20: 30. Trop. 1 Tim. 5: 15. 2 Pet. 2: 10. Jude 7. Rev. 12: 15. Praegn. Rev. 13: 3, see in *Θανμάζω* b. Sept. pp. for *יָרִיחַ* 1 Sam. 13: 7. 2 K. 6: 19. *יָרִיחַ* Deut. 4: 3. 2 K. 13: 2. (Palaeph. 32. 2.) Also implying motion *behind* any one, to his rear, in expressions of aversion, as *ὑπάγει ὀπίσω μου, get the behind me*, i. e. *away, away from thee*, Matt. 4: 10 in later edit. 16: 23. Mark 8: 33. Luke 4: 8. So Sept. and *יָרִיחַ* 1 K. 14: 9. Is. 38: 17. — (β) Of time, *after*, as *ὁ ὀπίσω μου*

ἐρχόμενος Matt. 3: 11. Mark 1: 7. John 1: 15, 27, 30. Sept. for *יָרִיחַ* Neh. 13: 19. *יָרִיחַ* 1 K. 1: 24. Ecc. 10: 4. Chald. *יָרִיחַ* Dan. 2: 19.

Ὀπλίζω, f. *ισω*, (ὀπλον,) to furnish out, to prepare, e. g. food or drink, Hom. Il. 11. 641. a chariot, ships, to equip, ib. 24. 190. Od. 17. 288. to equip with arms, to arm, Hdian. 1. 13. 5. Xen. Ag. 2. 7. Mid. to prepare oneself for a work, Il. 7. 417. to arm oneself, to take arms, Hom. Il. 8. 55. Hdian. 6. 9. 6. — In N. T. only Mid. to arm oneself, trop. in a moral sense, seq. acc. 1 Pet. 4: 1 *ὑμεῖς τὴν αὐτὴν ἔννοιαν ὀπλάσασθε*. Buttm. § 135. 4. — Jos. Ant. 6. 9. 4. Soph. Electr. 991 or 996 *θράσος ὀπλίσσεται*.

Ὀπλον, ου, τό, an instrument, implement, e. g. of an artisan Od. 3. 433. of a ship, plur. ropes, tackle, Hom. Od. 15. 288. Hdian. 9. 115. In N. T. only plur. *τὰ ὄπλα*, instruments, implements, e. g.

a) of war, weapons, arms, armour, John 18: 3. trop. 2 Cor. 6: 7. 10: 4 *τὰ ὄπλα τῆς στρατίας ἡμῶν οὐ σαρκικά*. Rom. 13: 12. Sept. pp. for *יָרִיחַ* Jer. 21: 4. *יָרִיחַ* Jer. 46: 3. *יָרִיחַ* 2 Chr. 23: 10. — Hdian. 2. 11. 9. Xen. Cyr. 2. 1. 14.

b) metaph. instruments, with which any thing is effected or done, Rom. 6: 13 *his, ὄπλα ἀδικίας, ὄπλα δικαιοσύνης*. — Sept. Prov. 14: 7.

Ὀποῖος, οἷα, οἷον, relat. pron. correlat. to ποῖος, τοῖος, Buttm. § 79. 6, what, i. e. of what kind or sort, *qualis*, and with τοιοῦτος, i. q. as, Acts 26: 29 *τοιούτους, ὁποῖος ἀγῶν εἰμι*. (Xen. Cyr. 1. 6. 36.) Simpl. 1 Cor. 3: 13 *ἔργον ὁποῖόν ἐστι*. Gal. 2: 6. 1 Thess. 1: 9. James 1: 24. — Hdian. 6. 1. 1. Xen. Mem. 4. 4. 13.

Ὀπότε, compound relat. part. of time, (ὅτε,) when, at what time, see Buttm. § 116. 4, comp. § 79. 4; c. Indic. of what actually took place at a certain time, Luke 6: 3. Comp. Herm. ad Vig. p. 903, 917. Passow s. v. — Luc. D. Deor. 5. 5. Xen. An. 2. 1. 1.

Ὀπου, compound relat. adv. of place, (πού,) pp. where, in which or what place, see Buttm. § 116. 4, comp. § 79. 4.

a) pp. and after express mention of a place. Seq. Indic. Matt. 6: 19, 20 *ἐν οὐρανῷ, ὅπου οὐτε σὴς κ. τ. λ.* Mark 9: 44. Luke 12: 33. John 1: 28. al. With *καὶ* added pleonast. Rev. 12: 6 ὅπου ἔχει καὶ τόπον. v. 14. or also *ἐπ' αὐτῶν* 17: 9. See in *Ἐκεί* a, and *Αὐτός* II. 1. b. Sept. for *כִּי* *רָצָה* Judg. 18: 10. (Palaeoph. 15. 2. Hdian. 2. 7. 5.) Seq. Subjunct. of that which is indef. Mark 14: 14. Comp. Herm. ad Vig. p. 741. — With *ἐκεῖ* emphat. in the corresponding clauses. Matt. 6: 21 ὅπου γὰρ ἐστὶν ὁ θ. ἡμῶν, *ἐκεῖ* ἐστὶ καὶ ἡ καρδία ἡμῶν. Luke 12: 34. 17: 37. John 12: 26. — Simpl. and including the idea of a demonstrative, *there where*, Matt. 25: 24 *θερίζων ὅπου οὐκ ἔσπειρας*. v. 26. Mark 5: 40. John 3: 8. 7: 34. Rom. 15: 20. al. — Xen. Cyr. 1. 4. 16. — With *ἄν*, as ὅπου ἄν, *where-soever*, comp. in *Ἄν* I. 2. a. So seq. Subjunct. Mark 9: 18 ὅπου ἂν αὐτὸν καταλάβῃ. 14: 9. ὅπου *ἴάν* id. Matt. 24: 28. Mark 6: 10. Seq. Indic. impf. Mark 6: 56. — Xen. Cyr. 4. 5. 41, c. Subj.

b) trop. in a wider sense, including also time, manner, circumstances, etc. Col. 3: 11 ὅπου οὐκ ἐνι *ἑλλήν κ. τ. λ.* 2 Pet. 2: 11. So c. *ἐκεῖ* emphat. James 3: 16. Simpl. i. q. *there where* Heb. 9: 16. 10: 18. — Sept. Prov. 26: 20. Xen. Cyr. 2. 3. 11. ib. 6. 1. 7. — So in reasoning, *where, whereas*, i. q. *since*, 1 Cor. 3: 3 ὅπου γὰρ ἐν ὑμῖν ζήλος . . . οὐχὶ σαρκικοί ἐστε; Comp. Buttm. § 149. p. 424. — Luc. D. Deor. 18. 2 fin. Hdian. 2. 10. 13. ὅπου γε Xen. Cyr. 8. 4. 31.

c) by attract. after verbs of motion, instead of *whither*, Buttm. § 151. I. 8. Winer § 58. 7. E. g. seq. Indic. John 8: 21, 22 ὅπου ἐγὼ ὑπάγω. 14: 4. Heb. 6: 20. So ὅπου ἂν c. Subjunct. Luke 9: 57 ὅπου ἂν ἀπέλθῃ. James 3: 4. Rev. 14: 4. ὅπου *ἴάν* id. Matt. 8: 19. — Hdian. 2. 11. 8. Xen. Cyr. 8. 3. 23. AL.

ὀπτιάνω, see ὀράω.

ὀπτασία, ας, ἡ, (ὀπτιάνω, ὀπτιάζω), a sight, appearance, espec. a vision, apparition, Luke 1: 22. 24: 23 ὀπτασίαν ἀγγέλων θεωρεῖν. 26: 19. 2 Cor. 12: 1. Sept. for *רָאָה* Dan. 9: 23. 10: 1, 7, 8. — Anthol. Gr. I. p. 121. A later word for ὄψις, Passow s. v.

ὀπτός, ἡ, ὄν, (ὀπτιάνω to roast,

etc.) roasted, broiled, cooked by fire, Luke 24: 42 ἔχθός ἐσται μένος. Sept. for *כָּחַל* Ex. 12: 8, 9. Is. 44: 16. — Hom. Od. 4. 66. Plut. ed R. VI. p. 481. 2.

ὀπιω, obsol. theme to fut. ὀποιμαι, see in ὀράω.

ὀπώρα, ας, ἡ, pp. late summer, dog-days, that season of the year which succeeded τὸ θέρος, and in which Sirius or the dog-star is predominant, Hom. II. 22. 27. Xen. H. G. 3. 2. 10. Comp. II. 5. 5 and Heyne's note; also Ideler's Kalendar der Griech. u. Röm. p. 15. In the East it is the season in which fruits ripen. — Hence in N. T. meton. and collect. fruits, Rev. 18: 14 ἡ ὀπώρα τῆς ἐπιθυμίας τῆς ψυχῆς i. e. the fruits in which thou hast delighted. So Sept. and *יָרַח* Jer. 40: 10, 12. — Jos. Ant. 4. 8. 21. Hdian. 1. 6. 3. Xen. H. G. 2. 4. 25.

ὀπως, pp. relat. adv. of manner, in what manner, how, Buttm. § 116. 4. It passes over also into a conjunction, in the manner that, so that, etc.

I. As relat. Adv. in what manner, how, once in N. T. seq. Indic. aor. in the narration of an actual event, see Passow s. voc. A. 1. d. Luke 24: 20 τὰ παρὰ Ἰησοῦ . . . ὅπως τε παρέδωκεν αὐτὸν οἱ ἀρχιερεῖς κ. τ. λ. — Jos. B. J. proem. § 2 ὅπως κατέστησαν. Hom. II. 10. 545. Xen. An. 1. 6. 11.

II. As Conjunct. pp. in such manner that, and then genr. so that, that, in the various senses of *ἵνα*, with which it may be compared throughout, viz. τελικῶς, final, as marking end or purpose, to the end that, in order that; but also ἐκβατικῶς, ecclatic, as marking the event, result, upshot of an action, so that it was or is so and so. This latter use of ὅπως has been denied and supported in the same manner and by the same writers, as in *ἵνα*. See in *ἵνα* init. Titm. de Synon. N. T. lib. II. p. 53 sq. Winer § 57. p. 386. — In N. T. ὅπως is found only with the Subjunctive; though in the classics it is construed with other moods, like *ἵνα*. Buttm. § 139. 4.

1. τελικῶς, final, to the end that, in order that, and ὅπως μὴ in order that not, lest, c. Subjunct.

a) simpl. i. e. without *ἄν*. (α) preceded by the present or aorist of any mood except the Indicative; and then the Subjunct. marks what it is supposed will really take place; comp. in "Iva no. 1. A. a. E. g. pres. Matt. 6: 2 ὥσπερ εἰ ὑποκαταίτοι ποιούσιν . . . ὅπως δοξα-σθῶσιν ἐπὶ τῶν ἄνθρ. v. [5], 16. Heb. 9: 15. impl. 1 Pet. 2: 9. Aor. Mark 5: 23 ἐπιδῆς αὐτῇ τὰς χεῖρας, ὅπως σωθῇ. Luke 16: 28. John 11: 57. Acts 9: 12. 2 Cor. 8: 14. 2 Thess. 1: 12. ὅπως μὴ Acts 20: 16. 1 Cor. 1: 29.—Xen. Cyr. 1. 2. 5. Conv. 8. 25.—(β) preceded by the imperative, comp. in "Iva no. 1. A. b. E. g. imper. aor. Matt. 2: 8 ἀπαγγέλατέ μοι, ὅπως κἀγὼ ἐλθὼν κ. τ. λ. 6: 4. Acts 23: 15, 23. 2 Cor. 8: 11. ὅπως μὴ Matt. 6: 18.—Xen. Cyr. 1. 4. 10.—(γ) preceded by the future, comp. in "Iva no. 1. A. c. Acts 24: 26.—(δ) preceded by a past tense, see in "Iva no. 1. A. d. Passow ὅπως B. 1. b. Matt. 26: 59 ἐξήτουν ψευδομαρτυρίαν . . . ὅπως θανατώσωσιν αὐτόν. Acts 9: 17, 24. 25: 26. Rom. 9: 17 bis. Gal. 1: 4.—Hdlen. 4. 5. 8. Thuc. 2. 3.

b) with *ἄν*, i. e. ὅπως ἄν, see in "An no. 1. 2. a. E. g. preced. pres. Matt. 6: 5 in later edit. Rom. 3: 4 impl. (Plato Gorg. p. 481. A. Bekk. Isocr. ad Phil. c. 49.) Preced. imper. Acts 3: 19 ὅπως ἄν ἐλθῶσι καιροί κ. τ. λ. that at length the times etc. may come, see Tittm. 1. c. p. 63, 64. Preced. fut. Acts 15: 17.—c. praet. Xen. Cyr. 8. 3. 6.

2. ἐκβατικῶς, ecclatic, so that, so as that, c. Subjunct. see in "Iva no. 2. E. g. (α) preced. pres. Matt. 5: 45 καλῶς ποιείτε τοῖς μισοῦσιν ὑμᾶς καὶ προσέχουσθε . . . ὅπως γένησθε υἱοὶ τοῦ πατρὸς κ. τ. λ. i. e. so as that ye may thus imitate your Father etc. see Tittm. 1. c. p. 58. 5: 16. c. praet. as pres. Luke 16: 26 χάσμα μέγα ἐστήρικται, ὅπως κ. τ. λ.—Hdnt. 1. 8.—(β) preced. fut. Matt. 23: 35 θιώξετε . . . ὅπως ἐλθῇ ἐφ' ὑμᾶς πᾶν αἷμα δικαίων κ. τ. λ.—(γ) preced. praet. Heb. 2: 9 βλέπομεν Ἰησοῦν . . . ἐστεφανωμένον ὅπως χάριτι θεοῦ ὑπὲρ πάντος γένους θανάτου, we see Jesus . . . for the suffering of death crowned with glory and honour, so as that by the grace of God he may taste death for every man. Here belongs the phrase ὅπως πληρωθῇ

τὸ ἐλεῖν κ. τ. λ. preceded by a past tense or by τοῦτο γέγονεν implied, Matt. 2: 23. 8: 17. 12: 17. 13: 35. It is wholly equivalent to Iva πληρωθῇ, which see in "Iva no. 2. d.—(δ) Once ὅπως ἄν, Luke 2: 35. Comp. above in no. 1. b.

3. After verbs of asking, entreating, exhorting, and also of deciding, commanding, which in themselves imply a purpose, ὅπως became equivalent to a demonstrative conjunction, like our that, simply pointing out or introducing that to which the preceding words refer; comp. "Iva no. 3. The same verbs often take after them the infin. or also Iva. E. g. δέομαι in imperat. Matt. 9: 38 δεήθητι σὺν . . . ὅπως ἐκβάλῃ ἐργάτας κ. τ. λ. Luke 10: 2. Acts 8: 24. (Hdnt. 9. 117.) So c. inf. et c. Iva, see in "Iva no. 3. a. β. . After ἐρωτάω, praet. Luke 7: 3. 11: 37; aor. inf. Acts 23: 20; comp. in "Iva 1. c. εὐχόμεαι and προσεύχομαι, James 5: 16. Acts 8: 15. impl. Philem. 6. comp. in "Iva 1. c. παρακαλῶ Matt. 8: 34, comp. "Iva 1. c.—After verbs of deciding, Matt. 12: 14 συμβούλιον ἔλαβον κατ' αὐτοῦ . . . ὅπως αὐτόν ἀπολίσσωσιν. 22: 15. Mark 3: 6. comp. Matt. 27: 1 where it is ὥς c. inf. See Tittm. 1. c. p. 61. So after verbs or phrases implying decision, authority, command, as ἤτησαντο ἐπιστολὰς . . . ὅπως κ. τ. λ. Acts 9: 2. αἰτούμενοι χάριν κατ' αὐτοῦ ὅπως κ. τ. λ. Acts 25: 3. Comp. in "Iva no. 3. a. α.

"Οραμα, ατος, τό, (ὁράω,) pp. thing seen, a sight, spectacle, genr. Acts 7: 31 ὁ δὲ Μωϋσῆς ἰδὼν ἐθαύμασε τὸ ὄραμα. Matt. 17: 9, coll. Mark 9: 9. Sept. for מַהֲרָא Ex. 3: 3. Deut. 28: 34.—Ael. V. H. 2. 13. Xen. Cyr. 3. 3. 66.—Spec. of a supernatural appearance, a vision, Acts 9: 10, 12. 10: 3, 17, 19. 11: 5. 12: 9. 16: 9, 10. 18: 9. Sept. for מַהֲרָא Gen. 46: 2. וַיִּרְאֵהוּ Dan. 8: 2. וַיִּרְאֵהוּ Gen. 15: 1.—Test. XII Patr. p. 569.

"Ορασις, εως, ῆ, (ὁράω,) pp. the sight, sense of seeing, Wisd. 15: 15. Diod. Sic. 1. 59. Demad. 178. 41. In N. T. appearance, i. e.

a) pp. i. q. aspect, external form, Rev. 4: 3 bis, ὁμοιος ὁράσει ἰδοὺ ἰδοὺ κ. τ. λ. i. e. in his appearance etc.—Ezech. 11: 2.

b) i. q. *ὄραμα*, a sight, vision, presented to the mind, Rev. 9: 17. Acts 2: 17 *ὁράσεις ὁφονται*, quoted from Joel 3: 1 [2: 28] where Sept. for *יִרְיִי*. Sept. for *יִרְיִי* Is. 1: 1. Jer. 14: 14. — Tob. 12: 19.

Ὀρατός, ἡ, ὄν, (ὄραω,) *seen, visible*, Col. 1: 16 *ὁρατά καὶ τὰ ἀόρατα*. — Sept. Job 34: 26. 37: 21. Xen. Cyr. 1. 6. 2.

Ὀράω, ὠ, less freq. ὀπταίνω, ε. ὀφμαι, aor. 1 *ὠφάμην* see below, aor. 1 pass. *ᾠφθην*; Aor. 2 *εἶδον*; perf. *εἶρακα*, plupf. *εἰώρακεν*, for which double augm. see Buttm. § 84. n. 8. — Fut. *ὀφμαι* is from the obsol. theme *ΟΠΤΩ*, comp. Buttm. § 113. 4; for 2 pers. sing. ὀψαι John 11: 40. al. see Winer § 13. 2. Buttm. § 103. III. 3. Aor. 1 *ὠφάμην* is late and rare, in Subjunct. Luke 13: 28, also Liban. Decl. IV. p. 611; in Opt. Anna Comn. XI. 342. comp. Lob. ad Phryn. p. 734. Pres. *ὀπταίνω* is also from the same theme, comp. Buttm. § 112. 13; only pass. Acts 1: 3, also 1 K. 8: 8. Tob. 12: 19. — For the 3 plur. perf. *εἶρακαν* instead of *εἰώρακαν*, in Mss. Luke 9: 36. Col. 2: 1, see Buttm. § 103. V. 3. Ausf. Sprachl. § 87. n. 4. Winer § 13. 2. c. Sturz de Dial. Alex. p. 58. — Aor. 2 is made throughout by *εἶδον* q. v. in *Εἶδω* no. I. — *To see, to perceive with the eyes, to look at*, trans. implying not the mere act of seeing, but also the actual perception of some object, and thus differing from *βλέπω*. Comp. Tittm. de Synon. N. T. p. 114 sq.

a) pp. seq. accus. of person or thing, comp. in *Εἶδω* I. a. E. g. *ὁράω*, Luke 16: 23 *ὁρᾷ τὸν Ἀβραάμ ἀπὸ μακρόθεν*. 1: 22 *ὀπτασίαν εἶρακεν*. 9: 36. 24: 23. John 4: 45. 5: 37. 6: 2. 9: 37. 20: 18, 25, 29. Acts 7: 44. 22: 15. 1 John 1: 1. al. ὀφμαι, Matt. 28: 7 *ἐκεῖ αὐτὸν ὀψεσθε*. v. 10. Luke 3: 6 *ὀφεται πᾶσα σὰρξ τὸ σωτήριον τοῦ θεοῦ*, comp. Is. 40: 5. Luke 13: 28. John 11: 40. Acts 2: 17. (Joel 2: 28, or 3: 1.) Rev. 1: 7. al. c. acc. impl. John 1: 34. 1 Pet. 1: 8. Sept. for *יִרְיִי*, *ὁράω* Ex. 2: 12. Gen. 13: 15. ὀφμαι Is. 33: 2. Jer. 4: 21. — ὄρ. Dem. 168. 1. Xen. Cyr. 5. 4. 31. ἔψ. Luc. Tim. 5. Xen. Cyr. 1. 4. 10. — So seq. acc. and particip. Buttm. § 144. 2, 4. b.

Heb. 2: 8 *ὅτι ὁφῶν αὐτῷ τὰ πάντα ὑποταγμένα*. Matt. 24: 30 *ὁφονται τὸν υἱὸν τοῦ ἀνθρ. ἐρχόμενον*. Mark 14: 62. Luke 13: 28. John 1: 52. So Sept. for *יִרְיִי*, ὄρ. Ex. 2: 6, 11. — ὄρ. Hlian. 1. 4. 2. Xen. Cyr. 1. 2. 8. ὄψ. Luc. Tim. 6. Xen. H. G. 3. 2. 9. — Also in various modified senses: (α) *to look upon, to behold, to contemplate*, once seq. *εἰς*, John 19: 37 *ὁφονται εἰς ὃν ἐξεκέντησαν*, from Zech. 12: 10 where Heb. *יִרְיִי*, Sept. *ἐπιβλέπομαι*. Sept. ὄψ. c. acc. for *יִרְיִי* Ps. 8: 4. Is. 17: 8. — ὄρ. c. *εἰς* Hom. II. 24. 633. Xen. Conv. 5. 6. — (β) *to see sc. face to face, to see and converse with*, i. e. to have personal acquaintance and intercourse with, e. g. *ὁράω*, John 6: 36. 8: 57 καὶ Ἀβραάμ εἰώρακε; 14: 9 ὁ εἰώρακες ἐμὲ. 15: 24. ὀφμαι John 16: 16, 17, 19. 1 John 3: 2. Seq. *τὸ πρόσωπόν τινος*, *to see one's face*, id. ὄρ. Col. 2: 1. ὄψ. Acts 20: 25. (Test. XII Patr. p. 636.) *So to see God, ὁρᾷ*, trop. for *to know him*, q. d. to be acquainted with him, to know his character, etc. only in John's writings, John 1: 18. 6: 46. 14: 7, 9. 15: 24. 1 John 3: 6. 4: 20. 3 John 11. (Ecclus. 43: 31.) In a wider sense *to see God*, i. q. *to be admitted to his presence*, to enjoy his intercourse and special favour, the figure being drawn from the customs of oriental courts, see in *βλέπω* no. 2. a. Matt. 5: 8 *ὁφονται τὸν θεόν*. Heb. 12: 14. Rev. 22: 4 *ὁφονται τὸ πρόσωπον αὐτοῦ*, see in *βλέπω* I. c. Comp. 1 K. 10: 8. — In the sense of *to visit*, ὄψ. ἐμᾶς John 16: 22. Heb. 13: 23. So Heb. *יִרְיִי*, Sept. *ידע*, 2 Sam. 13: 5. 2 K. 8: 29. — (γ) *to see take place, to witness*, e. g. ὄψ. τὴν ἡμέραν τινός, Luke 17: 22, see in *Εἶδω* I. a. z.

b) trop. of the mind, *to see, i. e. to perceive with the mind, senses, etc.* (α) genr. *to be aware of, to observe*, c. accus. et particip. Acts 8: 23 *σύνδεσμον ἀδικίας ὁρῶ σε ὄντα*. Seq. ὅτι James 2: 24. Sept. seq. ὅτι for *יִרְיִי* Gen. 26: 28. — c. acc. et part. Diod. Sic. 13. 58. c. ὅτι M. Antonin. 9. 27. — (β) of things, *to see and know*, i. e. to come to know, to learn, John 3: 11 ὁ οἶδαμεν λαλοῦμεν, καὶ ὁ εἰώρακαμεν μαρτυροῦμεν. v. 32. 8: 38. In the sense of *to understand*, Col. 2: 18 *μὴ εἰώρακεν ἐμβατεύων*. Rom. 15: 21, parall. with *συνίημι*. — Ecclus. 43: 32.

Eurip. Phoen. 753 or 757 εἰς ἀνῆρ οὐ πάνθ' ὀρά. Xen. Mem. 4. 7. 3, 5.

c) by Hebr. *to see*, i. e. *to experience*, e. g. good, *to attain to*, *to enjoy*, as John 3: 36 οὐκ ὁφεται ζωὴν. So Sept. οὐκ ὁφεται φῶς for הָאֵר Pa. 49: 20. Comp. in Εἶδω I. c. — Lycophr. Cassandr. 1019 βίον.

d) absol. *to see to it*, *to take care*, *to take heed*, only in imperat. phrases.

(α) ὄρα, e. g. Heb. 8: 5 ὄρα γὰρ, φησὶ, ποιήσης πάντα κ. τ. λ. quoted from Ex. 25: 40 whence Sept. for הָאֵר. Strictly for ὄρα ὅπως, comp. Matth. § 519. 7. p. 999. — Elsewhere only as followed by μή or its compounds, or an equivalent phrase, e. g. ὄρα μή, ὄρατε μή, *take heed lest, beware*; seq. Subjunct. Matth. 8: 4 ὄρα, μηδὲν εἰπῆς. Mark 1: 44. 1 Thess. 5: 15. Rev. 19: 10 ὄρα μή sc. ποιῆς. 22: 9. Seq. Imperat. Matth. 9: 30. 24: 6. — Epict. Ench. 19. Xen. Cyr. 3. 1. 27. — So before another like imperative, seq. ἀπό, i. q. *beware of*, Matth. 16: 6 ὄρατε καὶ προσέχετε ἀπὸ τῆς ζύμης κ. τ. λ. Mark 8: 15. Luke 12: 15. — (β) Fut. αὐ ὄψει, ὁμῶς ὁφείδω, *see thou to it, look ye to it*, a milder form for the imperat. Winer § 44. 3. Matth. § 498. c. Matt. 27: 4 τί πρὸς ἡμᾶς; σὺ ὄψει. v. 24. Acts 18: 15. — Arr. Epict. 2. 5. 30. ib. 4. 6. 11. M. Antonin. 11. 13.

e) Pass. aor. 1 ὤφθην, once fut. 1 ὀφθήσομαι Heb. 9: 26, and once pres. part. ὀπιτανόμενος Acts 1: 3, c. dat. *to be seen by* any one, *to appear to* any one, Buttm. § 134. 4. (α) pp. and spoken of things, seq. ἐν of place, Rev. 11: 19 καὶ ὤφθη ἡ κιβωτός . . . ἐν τῷ ναῷ αὐτοῦ. 12: 1, 3. c. dat. of pers. Acts 2: 3 καὶ ὤφθησαν αὐτοῖς . . . γλῶσσαι ὥστε πυρός. 16: 9. Sept. and הָאֵר Gen. 8: 5. 9: 14. Spoken of persons, seq. dat. of pers. e. g. angels, Luke 1: 11 ὤφθη δὲ αὐτῷ ἄγγελος. 22: 43. Acts 7: 30, 35; of God Acts 7: 2; of persons dead, Matth. 17: 3 ὤφθησαν αὐτοῖς Μωϋσῆς κ. τ. λ. Mark 9: 4. c. ἐν of manner, Luke 9: 31 οἱ ὀφθέντες ἐν δόξῃ. Of Jesus after his resurrection, Luke 24: 34. Acts 1: 3. 9: 17. 13: 31. 26: 16. 1 Cor. 15: 5, 6, 7, 8. 1 Tim. 3: 16; or in his second coming, Heb. 9: 28. So Sept. for הָאֵר, of angels Ex. 3: 2. Judg. 6: 12. of God Gen. 12: 7. 17: 1. — Hdian. 2. 11. 5.

Luc. D. Mort. 23. 1. c. ὑπὸ τινος Ael. V. H. 2. 26. Xen. Ven. 12. 20. — (β) as Mid. *to shew oneself*, *to present oneself to or before* any one, Acts 7: 26 ὤφθη αὐτοῖς μαχομένοις. So Sept. for הָאֵר 2 K. 14: 8. — Hdian. 1. 16. 8, 12. — (γ) Fut. 1 pass. ὀφθήσομαι as causat. Acts 26: 16 μάρτυρα ὦν τε εἶδες, ὦν [τούτων αἰ] τε ὀφθήσομαι σοι, i. e. *a witness of what thou seest and of what I will yet cause thee to see*; see Buttm. § 135. 8. comp. Xen. Cyr. 1. 4. 18 αἱ [ὀπτα] οἱ δὲ πάντες ἐπεοίητο. Better perhaps, *of those things [as to] which I will hereafter appear unto thee*. See Winer § 40. 3. no. 1. p. 215. AL.

Ὁργή, ἥς, ῆ, (ὀργάω, ὀρέγω,) pp. 'the native character, disposition, temper of mind,' *impulse, impetus*, Hes. Op. 302 or 306. Hdot. 1. 73. Thuc. 6. 17. Hence genr. and in N. T. *passion*, i. e. any violent commotion of mind, *indignation, anger, wrath*, espec. as including desire of vengeance, punishment, and therein differing from θυμός, comp. Titm. de Synon. N. T. p. 131 sq. p. 255, and in Bibl. Repos. I. p. 466. So Zeno in Diog. Laert. 7. 113 ὀργή ἐστιν ἐπιθυμία τιμωρίας τοῦ δοκοῦντος ἡδικηέναι οὐ προσηκόντως.

a) pp. and genr. Mark 3: 5 περιβλεψάμενος αὐτοὺς μετ' ὀργῆς i. e. indignantly. Rom. 12: 19. Eph. 4: 31. Col. 3: 8. Also for *irascibleness, fretfulness*, 1 Tim. 2: 8. James 1: 19, 20, ὅπως πᾶς ἀνδραπόπος . . . βραδὺς εἰς ὀργήν. ὀργὴν γὰρ κ. τ. λ. Sept. for הָאֵר 2 Sam. 12: 5. Job 16: 9. הָאֵר Prov. 21: 14. מַצַּח Deut. 32: 19. הָאֵר Josh. 9: 20. — Gnom. Poet. μονόστ. 354. p. 183. ed. Tauchn. γίγνου δ' εἰς ὀργὴν μὴ ταχύς γ', ἀλλὰ βραδύς. Hdian. 4. 3. 8. Xen. Eq. 9. 2. Mem. 2. 6. 63. — Spoken of God, as implying utter abhorrence of sin and aversion to those who live in it. Rom. 9: 22 εἰ δὲ θελὼν ὁ θεὸς ἐνδείξασθαι τὴν ὀργήν. Heb. 3: 11. 4: 3. So Sept. and הָאֵר Ex. 4: 14. Deut. 29: 20. מַצַּח Is. 10: 5. הָאֵר Ex. 32: 11. al. saep. — Jos. Ant. 8. 7. 6.

b) meton. *wrath*, as including the idea of *punishment*, e. g. as the penalty of law, Rom. 4: 15 ὁ γὰρ νόμος ὀργὴν καταργᾶται. 13: 4, 5. — Ecclus. 7: 16. Dem.

528. 4 τῇ δρασάντι δ' οὖν ἔσται τὴν ὀργὴν ... ἔταξεν ὁ νόμος.—Also of the *punitive wrath* of God, the divine judgments to be inflicted upon the wicked, e. g. ἀπὸ τῆς μολλοῦσης ὀργῆς Matt. 3: 7. Luke 3: 7. 1 Thess. 1: 10. ὀργὴ θεοῦ ἀπ' οὐρανοῦ Rom. 1: 18. ὀργὴ ἐν ἡμῖνα ὀργῆς 2: 5 bis. Rev. 6: 17. So Luke 21: 22. John 3: 36. Rom. 2: 8. 3: 5. 5: 9. 9: 22 σκεῖν ὀργῆς. Eph. 2: 3 τίνα φύσει ὀργῆς. Eph. 5: 6. Col. 3: 6. 1 Thess. 2: 16. 5: 9. Rev. 6: 16. 11: 18. For the phrase οἶνος τῆς ὀργῆς v. τοῦ θυμοῦ τῆς ὀργῆς τοῦ θεοῦ, see in θυμός. Rev. 14: 10. 16: 19. 19: 15.—Psalt. Salom. 15: 6 φλὸς πυρός καὶ ὀργὴ ἀδίκων.

Ὀργίζω, f. ἴω, (ὀργή,) to make angry, to provoke, c. acc. Aeschin. Dial. Socr. 2. 1. Xen. Eq. 9. 2. In N. T. only Pass. or Mid. ὀργίζομαι, aor. 1 ὀργίσθην, to be or become angry, provoked, etc. absol. Matt. 18: 34. 22: 7. Luke 14: 21. 15: 28. Rev. 11: 18. Eph. 4: 26 ὀργίζεσθε καὶ μὴ ἁμαρτάνετε, i. e. if angry, suppress your anger so as not to sin, comp. Ps. 4: 5. Seq. dat. Matt. 5: 22 πᾶς ὁ ὀργιζόμενος τῷ ἀδελφῷ αὐτοῦ. Seq. ἐπὶ τινι, Rev. 12: 17. Sept. for ὀργίζω Gen. 31: 6. c. dat. Num. 25: 3. c. ἐπὶ Num. 32: 13. ἡσυχία, c. dat. Num. 31: 14. c. ἐπὶ Gen. 40: 2. ἡσυχία, c. dat. Is. 12: 1. c. ἐπὶ 1 K. 11: 9.—Dem. 514. 10. Xen. H. G. 4. 8. 30. c. dat. Hdian. 5. 8. 15. Xen. Cyr. 2. 2. 5.

Ὀργίλος, η, ον, (ὀργή,) prone to anger, irascible, Tit. 1: 7. Sept. for ὀργιστὴ Prov. 22: 24. ὀργιστὴ 29: 22.—Hdian. 4. 9. 6. Xen. Eq. 9. 7.

Ὀργυλία, ας, ἡ, (ὀρέγω,) a fathom, pp. the space which one can measure by extending the arms laterally. Acts 27: 28 bis.—Ael. V. H. 2. 22. Xen. Mem. 2. 3. 19.

Ὀρέγω, f. ἴω, to reach or stretch out, espec. τὴν χεῖρα Hom. Il. 15. 371. Jos. B. J. 1. 2. 4. genr. Xen. An. 7. 3. 29. In N. T. only Mid. ὀρέγομαι, to stretch oneself, to reach after any thing, and hence trop. to long after, to try to gain, to desire, seq. gen. Heb. 11: 16 πατριδὸς κρείττονος ὀρέγεται. 1 Tim. 3: 1.—Hdian. 2. 15. 8. Xen. Mem. 1. 2. 15. pp. Hom. Il. 5. 851. Hes. Scut. 456.

—By impl. to indulge in, to love, 1 Tim. 6: 10.—Jos. Vit. § 13. Antiphon. 117. 31.

Ὀρεινός, ἡ, ὄν, (ὄρος,) mountain, i. e. found on mountains, wild, e. g. χότρος Sept. for ὄν Prov. 27: 25. of mountaineers, Xen. An. 7. 4. 11. In N. T. mountainous, as ἡ ὄρεινὴ sc. χώρα mountainous country, Luke 1: 39, 65. Sept. for ὄν Gen. 14: 10. Deut. 11: 11.—Pol. 3. 17. 2. Xen. Cyr. 1. 3. 3.

Ὀρεῖτε, εως, ἡ, (ὀρέγομαι,) pp. a reaching after, trop. longing, lust, Rom. 1: 27.—Ecclos. 23: 6. Hdian. 3. 13. 14.

Ὀρθοποδεῶ, ὦ, f. ἴσω, (ὀρθός, πούς,) pp. to foot it straight, to walk straight, trop. to walk (live) uprightly, ἀπ. λεγομ. Gal. 2: 14.

Ὀρθός, ἡ, ὄν, straight, right, i. e. a) pp. upright, erect, Acts 14: 10 ἀνέστη ὀρθός, comp. Butt. § 123. n. 3.—Esd. 9: 46. Xen. Mem. 1. 4. 11. b) horizontally, straight and level, not crooked or uneven, trop. Heb. 12: 13 τροχίλος ὀρθὸς ποιήσατε. So Sept. for ὄν Prov. 12: 16. 16: 25.—pp. ὀδὸς ὀρθή Jos. Ant. 6. 1. 3. Luc. D. Deor. 25. 2.

Ὀρθοτομέω, ὦ, f. ἴσω, (ὀρθοτόμος, from ὀρθός, τέμνω,) to cut straight, to divide right, i. q. ὀρθὸς τέμνειν in Athen. VII. p. 303. E. Hence ὀρθοτομεῖν ὁδόν, Lat. viam recte secare, pp. to cut a straight way, i. e. to make one's way straight and right, to direct him, Sept. for ὄν Prov. 3: 6. 11: 5. comp. ὁδοὺς εὐθείας ἔτεμε Thuc. 2. 100. Later also intrans. to make oneself a right way, i. e. to go straight or right, opp. κακῶς ὁδεύειν, Gregor. Nazienz. Orat. Apol. Fugas, p. 23, 28.—In N. T. trop. to go the right way, to proceed aright, 2 Tim. 2: 15 ὀρθοτομοῦντα τὸν λόγον τῆς ἀληθείας, rightly proceeding as to the word of life, by impl. i. q. 'rightly and skilfully teaching the word of life.'—Constitut. Apost. 7. 30 ὀρθοτομεῖν ἐν τοῖς τοῦ κυρίου δόγμασιν. Comp. Euseb. H. E. Tom. I. 8 τὴν εὐθειαν καὶ βασιλικὴν ὁδὸν ὀρθοτομοῦσα ἡ ἐκκλησία τοῦ θεοῦ.

Ὀρθρίζω, f. ἴω, (ὀρθρός,) to rise early, to do early in the morning, e. g. praegn. Luke 21: 38 πᾶς ὁ λαὸς ὀρ-

ἦλθε πρὸς αὐτὸν ἐν τῇ ἑσπέρῃ κ. τ. λ. *all the people came early in the morning to him in the temple.* So Sept. for עֶרְבָּי Gen. 19: 27. Judg. 19: 9. עֶרְבָּי Job 7: 21. — 1 Macc. 11: 67. Tob. 9: 4. The Attic form was ὁρδραῖον, so Moeris p. 272 ὁρδραῖον Ἀττικῶς, ὁρδραῖον Ἑλληνικῶς. Thom. Mag. p. 656. Comp. H. Planck in Bibl. Repos. I. p. 675, 683.

Ὁρδραρός, ἡ, ὄν, (ὁρδρος,) *morning, early*, as ἀστὴρ λαμπρὸς καὶ ὁρδραρός Rev. 22: 16 in text. rec. Sept. for עֶרְבָּי Hos. 6: 4. 13: 3. — Wisd. 11: 22. Luc. Gall. 1. Antip. Sidon. in Anthol. Gr. II. p. 12. Posidipp. ib. p. 42. This form is condemned by the Atticists, who prefer ὁρδρος, but is found in the poets and later prose writers; see Sturz de Dial. Alex. p. 186. Lob. ad Phr. p. 51.

Ὁρδραρός, α, ὄν, (ὁρδρος,) *morning, early, matutinus*, as adv. Luke 24: 22 γενόμενοι ὁρδραῖαι ἐπὶ τῷ μεσημῆρι, comp. Buttm. § 123. n. 3. Sept. Job 29: 7. Jos. Ant. 7. 9. 1. Plato Protag. p. 313 B, ὁρδραῖος ἤμων. Comp. Lob. ad Phryn. p. 51.

Ὁρδρος, οὐ, ὁ, (kindr. with ὁρ-νυμι, ὁρδαι, orior, ortus,) *morning, day-break*, pp. the time before and about day-break, while one still needs a light; but later also including the morning twilight until near sunrise; Phryn. et Lob. p. 275.

a) pp. Luke 24: 1 ὁρδρου βαθείας, comp. John 20: 1. — Aristoph. Vesp. 216 ὁρδρος βαθείς κ. τ. λ. Theocr. 18. 14. Plato Crito 1. genr. Jos. Ant. 11. 6. 10. Diod. Sic. 14. 104. Xen. Ven. 6. 6.

b) i. q. ἥως or ἡώς, *morning twilight, dawn*, comp. Phryn. l. c. John 8: 2 ὁρδρου δὲ πάλιν παραγένετο εἰς τὸ ἑσπέρ. Acts 5: 21. Sept. for עֶרְבָּי Judg. 16: 2. עֶרְבָּי Josh. 6: 15. Cant. 6: 9. Joel 2: 2.

Ὁρδρῶς, adv. (ὁρδός,) *straight, right*, i. e. *erectly*, Xen. Eq. 7. 5. In N. T. of manner, *rightly, correctly*, pp. Mark 7: 35 ἀλάλῃ ὁρδρῶς. Trop. in a moral sense, Luke 7: 43 ὁρδρῶς ἔκρινας. 10: 28. 20: 21. Sept. for יָדָבָר Gen. 40: 16. יָדָבָר Deut. 5: 28. — Wisd. 6: 4. Luc. Cynic. 5. Xen. An. 1. 9. 30.

Ὁρδρῶ, f. ὄν, (ὁρδρος,) *to bound, to make or set a boundary*, Sept. for לָבַי Josh. 13: 27. Hdor. 2. 16. Xen. Cyr. 8. 6. 21. In N. T. and usually, *to mark out definitely*, i. e. *to determine, to appoint, to constitute*, seq. acc. of thing, Heb. 4: 7 πάλιν τινὰ ὁρδρῶν ἡμῶν. Acts 17: 28. Part. perf. pass. ὁρισμένος, η, ὄν, *determined, decreed*, Luke 22: 22. Acts 2: 23. — Jos. Ant. 6. 5. 3. Hdian. 1. 10. 11. Xen. An. 7. 7. 36. — Seq. acc. of pers. as appointed to an office or station, Acts 17: 31 ἐν ἀνδρὶ ᾧ [ὄν] ὁρίσθη. Pass. with a noun of office etc. in apposition Acts 10: 42 αὐτὸς ἐστὶν ὁ ὁρισμένος ὑπὸ τοῦ θεοῦ κριτὴς ζώντων καὶ νεκρῶν. (Meleag. in Anth. Gr. I. p. 9, σὶ θεὸν ὁρίσθη.) So Rom. 1: 4 τοῦ ὁρισθέντος υἱοῦ θεοῦ κ. τ. λ. comp. Phil. 2: 8 sq. Eph. 1: 20 sq. Others here render, *declared, publicly set forth*, against the usus loquendi. (But Zonar. Lex. c. 1473 ὁρισθέντος ἀποδείχθέντος, ἀποφανθέντος.) Seq. inf. Acts 11: 29 ὁρίσσαν ἑαυτοὺς... πεμψαι κ. τ. λ.

Ὁριον, οὐ, τό, (dim. of ὁρος, in form only,) *a bound, border*, in N. T. only plur. τὰ ὅρια, *the borders*, i. e.

a) pp. *the borders of a land, the frontiers*, Matt. 4: 13. 19: 1 εἰς τὰ ὅρια τῆς Ἰουδαίας πέραν τοῦ Ἰορδάνου. Mark 10: 1. So Sept. for לְבָבָי Gen. 10: 19. Num. 21: 13. — Ael. V. H. 6. 14. Xen. Cyr. 2. 1. 1.

b) meton. and by Hebraism, for a space within certain boundaries, *region, territory, district*. Matt. 2: 16 ἐν Βηθλεὲμ καὶ ἐν πᾶσι τοῖς ὄρεσι αὐτῆς. 8: 34. 15: 22, 30. Mark 5: 17. 7: 31 bim. Acts 13: 50. So Sept. and לְבָבָי Gen. 23: 17. Ex. 8: 2. for עֶרְבָּי Judg. 20: 6.

Ὁρδρῶ, f. ὄν, (ὁρδρος,) *to put to an oath, to make swear*, c. acc. Sept. for עֶרְבָּי Gen. 50: 25. Dem. 678. 5. Xen. Conv. 4. 10. In N. T. *to adjure*, c. dupl. acc. of person *whom* and *by whom*. Mark 5: 7 ὁρδρῶ σε τὸν θεόν. Acts 19: 13. 1 Thess. 5: 27. Comp. Buttm. § 131. 4. and n. 1. Matth. § 413. 10. So Sept. ἔξορκίζω c. dupl. acc. Gen. 24: 3. — The Ancients condemn this word, though found in the best writers, and prefer ὀρκίζω, see Phryn. et Lob. p. 360 sq.

Ὀρχος, ου, ὁ, an oath, Matt. 14: 7. 9. 26: 72. Mark 6: 26. Luke 1: 73. Acts 2: 30. Heb. 6: 16, 17. James 5: 12. Sept. for עֲבֹדָה Gen. 24: 8. 26: 3.—1 Macc. 7: 18. Pol. 3. 68. 13. Xen. Cyr. 2. 3. 12.—Meton. what is promised with an oath, Matt. 5: 33 ἀποδώσεις τῷ κυρίῳ τοὺς ὅρκους σου. Comp. Sept. and עֲבֹדָה Num. 30: 3.

Ὀρκωμοσία, ας, ἡ, (ὀρκωμοσίω from ὄρκος, ὅρκιον,) pp. the swearing of an oath, the taking of an oath, i. e. by impl. an oath, Heb. 7: 20, 21 bis, 28. Sept. for עֲבֹדָה Ez. 17: 18, 19.—Esdr. 8: 93. Plato Phaedr. p. 241. A.

Ὀρμίζω, ὦ, f. ἴσω, (ὀρμή,) to make rush on, to impel, to incite, trans. Hom. Il. 6. 338. Diod. Sic. 3. 53. Xen. Eq. 7. 17, 18. More usually and in N. T. intrans. to rush on, to move forwards impetuously, seq. ἐπὶ τινα, Acts 7: 57 ὀρμησάν τε ὁμοθυμαδὸν ἐπ' αὐτόν. Seq. εἰς τι, Acts 19: 29 εἰς τὸ θιάσθον. Matt. 8: 32. Mark. 5: 13. Luke 8: 33.—c. ἐπὶ 2 Macc. 12: 20. Jos. Vit. § 11. Hdian. 3. 5. 1. εἰς τινα Xen. Cyr. 7. 1. 17. εἰς τι Thuc. 1. 87.

Ὀρμή, ἥς, ἡ, (ὀρνυμι,) a rushing on, onset, impetus, Acts 14: 5 ὡς δὲ ἐγένετο ὀρμή . . . ὑβρίσαι καὶ λιθοβολῆσαι αὐτούς.—Sept. Jer. 47: 23. Hdian. 2. 5. 8. Xen. Cyr. 3. 2. 6.—Trop. of the mind, impulse, purpose, will, James 3: 4.—Epict. Enchir. 1. 1. Xen. Mem. 4. 4. 2.

Ὀρμημα, ατος, τό, (ὀρμάω,) pp. impetuous movement, a rushing on, Sept. Deut. 28: 49. 1 Macc. 6: 47. Hence by impl. impetus, violence, e. g. as dat. of manner, Rev. 18: 21 ὀρμήματι βληθήσεται, i. e. with violence.—Etym. Magn. 618. 10. Comp. Hom. Il. 13. 356, 590.

Ὀρνεον, ου, τό, (dim. of ὄρνις, in form only,) a bird, fowl, e. g. carnivorous, Rev. 18: 2. 19: 17, 21. Sept. for עֹרֵב Gen. 6: 20. עֲרָב Gen. 15: 11. Ez. 39: 4.—Luc. Demonax 66. Xen. An. 6. 1. 23.

Ὀρνις, ιδος, ὁ, ἡ, a bird, fowl, genr. Luc. Merc. Cond. 17. Xen. Mem. 2. 6. 9. In N. T. only of poultry, the hen, gallina, Matt. 23: 37. Luke 13: 34.—Pol. 12. 26. 1. Xen. An. 4. 5. 25.

Ὀροθεσία, ας, ἡ, (ὀροθεσίω from ὄρος, ὀρίσμα,) pp. a setting bounds, meton. a bound, limit, Acts 17: 26 ὀρίσας . . . τὰς ὀροθεσίας τῆς κατοικίας αὐτῶν.—Glossar. Hdot. p. 174. ed. Wessel. οὐροῖ ὀροθεσία. Comp. Greg. Cor. p. 390. n. 58.

Ὀρος, εος, ους, τό, plur. τὰ ὄρη, gen. τῶν ὀρέων Rev. 6: 15. Sept. Ia. 13: 4, see Buttm. § 49. n. 3. Winer § 9. 2. c; a mountain, hill, Matt. 5: 1 ἀνέβη εἰς τὸ ὄρος. v. 14. 8: 1. Mark 5: 5. Acts 7: 30. al. saep. So τὸ ὄρος τὸ καλ. ἑλαιῶν, Luke 19: 29. 21: 37. Acts 1: 12. See in ἑλαία b. (Jos. Ant. 20. 8. 6.) Proverbially, to remove mountains is i. q. 'to accomplish great and difficult things,' 1 Cor. 13: 2. Matt. 17: 20. 21: 21. So the Rabbins, comp. Buxt. Lex. 1653. Sept. for עָרָב Gen. 8: 4, 5. saep.—Hdian. 2. 11. 16. Xen. An. 1. 2. 25. Ar.

Ὀρύσσω v. τιω, f. ἴω, to dig, to dig out, c. acc. Matt. 21: 33 ὥρυσεν ἐν αὐτῷ λίθον. Mark 12: 1. absol. Matt. 25: 18. Sept. for עָרַב Is. 5: 2. עָרַב Gen. 21: 30. עָרַב Gen. 26: 25.—Diod. Sic. 1. 50. Xen. Cyr. 7. 5. 10.

Ὀρφανός, ἡ, ὄν, (kindr. with ὀρφνη, ὀρφνός,) orphan, bereaved, pp. of children bereaved of parents, James 1: 27 ὀρφανούς καὶ χήρας. Trop. of disciples without a master John 14: 18. Sept. for עֲרֵל Ps. 68: 6. Jer. 7: 5.—Dem. 1320. 19. Xen. An. 7. 2. 32. trop. Lys. 196. 13.

Ὀρχέω, ὦ, f. ἴσω, (kindr. with ὀρνυμι,) to take or lift up, to raise aloft, a rare and later form, i. q. μετρώειν, Plato Cratyl. p. 406. E.—Earlier and more usual was Mid. ὀρχέομαι, f. ἴσομαι, to leap sc. by rule, to dance, intrans. Matt. 11: 17 et Luke 7: 32 ὑψίσταμεν ἡμῖν καὶ οὐκ ὠρχήσασθε. Matt. 14: 6. Mark 6: 22. Sept. for עָרַב 1 Chr. 15: 29. Ecc. 3: 4.—Luc. D. Deor. 16. 1. Xen. Cyr. 1. 3. 10.

Ὀς, ἡ, ὅ, genit. οὗ, ἥς, οὗ, see Buttm. § 75. 2, originally a demonstrative pronoun, this, that, (like ὁ, ἡ, τό, q. v.) but in Attic and later usage mostly a postpositive article or relative pro-

noun, *who, which, what, that*; Buttm. § 126. 1. Matth. § 269. n. 7.

I. As a demonstrative pronoun, *this, that*, only in distinctions and distribution, with *μὲν, δέ*, as *ὅς μὲν — ὅς δέ*, *that one—this one, the one—the other*, etc. less frequent in Attic writers than *ὁ μὲν — ὁ δέ* q. v. but equally common with it in later writers and in N. T. comp. Buttm. § 126. 3. Herm. ad Vig. p. 706. Matth. l. c. Winer § 20. 1. E. g. 2 Cor. 2: 16 *οἷς μὲν . . . οἷς δέ, to the one, . . . to the other.* Matt. 21: 35 *ὃν μὲν ἔδειξαν, ὃν δὲ ἀνέκτισαν*, i. e. *one . . . another.* 13: 8 *ὁ μὲν . . . ὁ δέ.* 25: 15. Luke 23: 33. Rom. 9: 21. al. saep. — Luc. Asin. 23. Pol. 1. 7. 3. Dem. 248. 18.—Further, *ὅς μὲν . . . ἄλλος δέ* Matth. 13: 4 sq. *ὅς μὲν . . . ἄλλος δέ . . . ἔρεος* δέ 1 Cor. 12: 8 sq. *ὁ μὲν . . . καὶ ἔρεος* Luke 8: 5 sq.

II. As the postpositive article, or relative pronoun, *who, which, what, that; qui, quae, quod.* The construction with the relative strictly implies two clauses; in the first of which there should stand with the verb a noun (the antecedent), and in the second the corresponding relative, each in the case which the verb of its own clause demands, the relative also agreeing with the antecedent in gender and number; see Buttm. § 143. 2. § 123. 1. But the form and power of the relative is much varied, both in construction, in signification, and by connecting with it other particles. E. g.

1. *Construction.* a) As to *Gender*, the relat. agrees regularly with its antecedent, Matth. 2: 9 *ὁ ἄστηρ ὃν εἶδον.* Luke 5: 3. John 6: 51. saepiss. So where it relates to a remoter antecedent, as 1 Cor. 1: 8 *ὅς καὶ βεβαιώσει ὑμᾶς*, i. e. *ὁ θεός* in v. 4, comp. v. 9. But from this rule there are two departures in form: (α) Where the relat. with the verb *to be* etc. conforms in gender to the following noun, Buttm. § 143. 7. Matth. § 440. 6. Winer § 24. 3. n. 1. So Gal. 3: 16 *σπέρματι σου, ὅς ἐστι Χριστός.* Eph. 1: 14. 6: 17 *μάχαιραν, ὃ ἐστι ῥῆμα θεοῦ.* 1 Tim. 3: 15.—Hdot. 5. 108. Plat. Leg. 3. p. 699. C. — (β) Where by the *constructio ad sensum* the relat. takes the gender implied in the antecedent, and not that of its external form. Rom. 9:

23 sq. *συνὴ ἰλλού, ἃ προητολούμεν . . . οὓς καὶ ἐκάλεσεν.* Gal. 4: 19. Phil. 2: 15. 2 Pet. 3: 16 *ἐν πάσαις ταῖς ἐπιστολαῖς [i. q. γράμμασι], ἐν οἷς κ. τ. λ.* 2 John 1. Comp. Matth. § 434. 1. b, and note. Herm. ad Vig. p. 708. (Eurip. Suppl. 12.) So neut. *ὃ* often refers to a masc. or fem. antecedent, taken in the general sense of *thing*, Matth. § 439. comp. Buttm. § 129. 6. So in explanations, Matt. 1: 23 *Ἐμμανουήλ, ὃ ἐστι μεθερμηνεύμενον κ. τ. λ.* 27: 33. Mark 3: 17. 12: 42 *λεπτά δύο, ὃ ἐστι κοδράντης.* 15: 16, 42. John 1: 39. Col. 1: 24. Heb. 7: 2. al. (Otherwise Acts 9: 39.) Also where neut. *ὃ* refers to a whole preceding clause, Mark 15: 34. 1 John 2: 8.

b) As to *Number*, the relat. agrees regularly with its antecedent, as in the examples above cited. The departures from this rule are rare, e. g. (α) *Relat. Sing.* after a plural antecedent, once Phil. 3: 20 *ἐν οἰκιστοῖς . . . ἐξ οὗ κ. τ. λ.* where however *οὗ* may be taken as an adverb, see below in no. 2. g. — (β) *Relat. plur.* after an antec. sing. collect. Phil. 2: 15 *ἐν μισῶ γενεᾷ σκολιᾷς . . . ἐν οἷς φαίνεται κ. τ. λ.* here the construction is *ad sensum*, both in number and gender, Matth. § 434. 2. b. § 475. a. Buttm. § 129. 3. Comp. above in 1. β. (Judith 4: 8 *ἡ γερουσία . . . οἱ ἐκάθητο.* 2: 3. comp. Hom. Il. 16. 368. Xen. Mem. 2. 1. 31.) So where the antec. includes in any way the idea of plurality, Acts 15: 36 *κατὰ πᾶσαν πόλιν, ἐν αἷς κ. τ. λ.* 2 Pet. 3: 1 *δευτέρων ἐπιστολῶν, ἐν αἷς κ. τ. λ.* i. e. in both which, the first and second.

c) As to *Case*; here the general rule is, that the relative stands in that case which the verb of its own clause demands, Buttm. § 143. 2. Matth. § 473. E. g. as subject, John 1: 9 *τὸ φῶς . . . ὃ φωτίζει πάντα ἄνθρωπον.* v. 30 *ἀνὴρ, ὃς ἔμπροσθέν μου γέγονεν.* Acts 8: 27. Matth. 10: 26. saep. As object, Acc. Matth. 2: 9 *ὁ ἄστηρ, ὃν εἶδον.* Acts 6: 3. 6. 22: 9. saepiss. Dat. Acts 8: 10 *ἀνὴρ . . . ὃ προσέειχον πάντες.* Col. 1: 27. 1 Pet. 1: 12. 5: 9. al. But the departures from this rule are frequent, viz.

(α) by *Attraction*, i. e. where the relative in respect to its own verb would stand in the accus. but the antecedent

stands in the *genitive* or *dative*, and then the relative is attracted by the antecedent into the same case with itself; Buttm. § 143. 3. Matth. § 473. Winer § 24. 1. E. g. *genit.* Matt. 18: 19. John 4: 14 *ὕδατος, οὗ ἐγὼ δίδωμι.* 7: 31 *τούτων, ὧν οὐκ ἐκείνηται.* v. 39. Acts 1: 1. Acts 24: 21. Eph. 4: 1. Jude 15. (Sept. Zeph. 3: 11.) Rev. 1: 20. al. *saep.* Neglected, Heb. 8: 2 *τῆς σκηνῆς, ἣν ἐποίησεν ὁ κύριος.* (Sept. Jer. 51: 64. Xen. Mem. 2. 1, 10.) *Dative*, Mark 7: 13. Luke 2: 20 *ἐπὶ πατρὶς οἴκῳ ἡκούσαν.* 5: 9. John 4: 50 *τῷ λόγῳ, ᾧ εἶπεν Ἰησοῦς.* Acts 7: 16. 20: 38. 2 Cor. 12: 21. 2 Thes. 1: 4. al. *saep.* —Sept. Jer. 15: 14. Xen. An. 5. 4. 33. — Here the antecedent is often omitted, espec. the demonstr. pron. *οὗτος, ἐκεῖνος*, comp. below in d; and then the relative stands alone in a case not properly belonging to it; Buttm. § 143. 5. Matth. § 473. b. Winer § 23. 2. The relative itself then stands like Engl. *what*, for *that which, he who*, etc. E. g. Luke 9: 36 *οὐδὲν ὧν ἐπαύσατο* for *οὐδὲν τούτων, ὧν (αὐ) ἐπαύσατο.* 23: 41 *ἄξια γὰρ (ἐκτείνων) ὧν ἐπαύσατο* κ. τ. λ. Acts 9: 24. 22: 15. 26: 16. Rom. 15: 18. 2 Cor. 12: 17. al. *saep.* — Jos. Ant. 3. 8. 2 *ὕψιστον οἷς ἐκλήνυα.* Xen. Mem. 1. 4. 26.

(β) by *inverted Attraction*, i. e. where the antecedent is attracted by the relative into the same case with itself, viz. (1) Where the anteced. remains connected with its own clause, and before the relative. Matth. 21: 42 *Μὴν ὃν ἀπεδουμάσαν, οὗτος* κ. τ. λ. Luke 1: 73 *ὅπου [for ὅπου] ὃν ὤμασα.* 20: 17. 1 Cor. 10: 16 *τὸν ἄρτον ὃν ἐδώκεν, οὐκ ἐκείνηται* κ. τ. λ. See Buttm. § 151. I. 4. Matth. § 474. Winer § 24. 2. a. — Hippoc. Morb. 4. 11 *τὰς πηγὰς αἷς ἀνόμοσα, αὐταὶ* κ. τ. λ. Plato Menon. p. 96. A, C *ἀμολογήσαντες δὲ γὰρ, πράγματος οὐ μήτε διδάσκαλοι μήτε μαθηταὶ εἶεν, ταῦτα διδάσκον μή εἶεν.* Comp. Virg. Aen. 1. 577 *'urbem quam statuo, vestra est.'* — (2) Where the antecedent itself is attracted over into the clause of the relative, and stands after it in the proper case of the relative; see Buttm. § 143. 2. Matth. § 474. a. Winer § 24. 2. b. Mark 6: 16 *Ἐρωδὴς εἶπεν· οὗτις ὁ ἐγὼ ἀπεκρίθη· Ἰωάννης, οὗτος ἐστίν, for οὗτος ἐστίν Ἰωάννης, ὃν ἐγὼ ἀπέκ.* Luke 1: 4. Acts

21: 16 *ἔχοντας παρ' ᾧ ἐμετρώμεθα, Μάριον* κ. τ. λ. for *ἔχοντας Μάριον* κ. τ. λ. παρ' ᾧ ἐμετρώμεθα. Rom. 6: 17. Philom. 10. 1 John 2: 25. Rev. 17: 8 *βλεπόντων* for *βλέποντες.* — Soph. Trach. 676 sq. *ᾧ ἐχρίον . . . πόσῳ, τοῦτ' ἐφάνισται.* Xen. An. 1. 9. 19 *ἣς ἀρχὴ χάρις.* — (3) This transposition may also take place when the antecedent would already stand in the same case with the relative, comp. Winer § 24. 2. n. E. g. John 11: 6 *ἔμμενον ἐν ᾧ ἦν τόπος, for ἐν τόπῳ ἐν ᾧ ἦν.* Matth. 7: 2 *ἐν ᾧ κλημάτων, ἐν ᾧ μέτρον, for ἐν τῷ κλημάτων ᾧ* etc. 24: 44. Mark 15: 22; comp. Buttm. § 131. 4, 5. (Hdot. 5. 106.) Here belongs the adverbial phrase *ὃν τρόπον, καθ' ὃν τρόπον*, for *κατὰ τὸν τρόπον ὃν, ἢ, in the manner which, in the same manner as*, and hence i. q. *as*, Matth. 23: 37. Luke 13: 34. καθ' ὃν τ. Acts 15: 11. Comp. Buttm. § 131. n. 3. § 115. 4. — Sept. Is. 14: 19, 24. 2 Macc. 15: 39. Xen. An. 6. 3. 1. comp. Xen. Cyr. 8. 2. 5. Hdot. 2. 176. — No exception occurs in N. T. where after such transposition both relative and antecedent take the proper case of the latter, as in Greek writers; comp. Buttm. § 143. 4.

(γ) often the case of the relative depends on a preposition with which the verb is construed, viz. (1) *genit.* Matth. 3: 17 *ὁ υἱὸς μου, ἐν ᾧ εὐδόκησα.* 10: 11. 11: 10 *οὗτος γὰρ ἐστίν, πατὴρ οὐ γέγραπται.* Luke 1: 4. Rom. 10: 14. 1 Cor. 8: 6 *βίαι, αἱ θεοὶ ὁ πατήρ, ἐξ οὗ τὰ πάντα* κ. τ. λ. — Xen. Mem. 2. 2. 8. — (2) Sometimes the prep. which stands with the antecedent, is repeated before the relative, John 4: 53 *ἐν τῇ ᾧ, ἐν ᾧ εἶπεν* κ. τ. λ. Acts 7: 4. 20: 18. Comp. Winer § 54. 7. p. 355. (Dem. adv. Timocr. p. 705, B, *ἐν τοῖς χρόνοις ἐν οἷς γέγραπται* κ. τ. λ. Xen. Vect. 4. 13.) More commonly when the prep. stands before the antecedent, it is omitted before the relative, Winer l. c. Matth. § 474. e. § 595 ult. E. g. Matth. 24: 50 *ἐν ἡμέρᾳ ἣ οὐ προσδοκᾷ.* Luke 1: 25. 12: 46. Acts 13: 2 *αἱς τὸ ἔργον, ὃ προσκυλμαὶ αὐτοῖς.* v. 39. — Plato Phaedo 21. p. 76. B, *διδοῦναι λόγον παρὶ τούτων ὧν νῦν δὴ ἐλλείπονται.* Xen. Conv. 4. 1. An. 5. 7. 17. — (3) By *attraction* the relative is put with the preposition belonging to the omitted an-

precedent, comp. above in c. α. John 6: 29 ἵνα πιστεύσῃς εἰς ὃν ἀπέστειλεν ἑαυτός, for εἰς τοῦτον ὃν α. τ. λ. 19: 37. Rom. 14: 22. 1 Cor. 7: 1. Gal. 1: 8, 9. Heb. 5: 8. 2 Pet. 2: 12.

(δ) sometimes the relative is not dependent on the verb, but on some noun connected with the verb, and then the relative is put in the genitive, Matt. 3: 11 οὐκ εἰμὶ ἰσχυρὸς τὰ ὑποδήματα βαπτίσαι. v. 12 οὐ τὸ πλύνον. Mark 14: 32. Luke 13: 1 ὃν τὸ αἷμα. John 1: 27. 4: 46. 11: 2. Acts 16: 14. Rom. 2: 29. Col. 1: 25. Rev. 13: 12. — Sept. Dan. 2: 11. Act. Thom. § 6. Hsian. 8. 3. 20 ἀπέλθοντα, οὐ καὶ τὴν ἀκρόα ἀκρόν τις α. τ. λ.

d) As to *Position*; here the relative with its clause regularly follows the antecedent, as in most of the preceding examples. But for the sake of emphasis, the relative clause may be put first, espec. where a demonstr. αὐτός, οὗτος, etc. follows; as Matt. 26: 48 ὃν ἂν φιλήσω, αὐτός ἐστι. John 3: 26 ὃς ἦν μετὰ σοῦ . . . οὗτος βαπτίζει. Heb. 13: 11. 2 Pet. 2: 19. Comp. Buttm. § 143. 2 fin. Matth. § 478. — In both these positions, the antecedent, espec. the demonstr. pron. αὐτός, οὗτος, ἐκεῖνος, is very frequently omitted; so that the relative then stands like Engl. *what*, for *that which*, *he who*, etc. comp. above in c. α. Buttm. § 143. 5. Matth. § 473. b. § 478. Winer § 23. 2. E. g. genr. Matt. 13: 17 ἀκούσας ἃ ἀκούει, for ταῦτα ἃ. 14: 7. Mark 2: 24. Luke 8: 17. John 14: 22. al. saep. So in the inverted position, Matt. 7: 2. 10: 38 καὶ ὃς οὐ λαμβάνει . . . οὐκ ἔστι μου ἄξιος. 13: 12 καὶ ὃ ἔχει, ἀρθθήσεται. 19: 6. 25: 29. Mark 9: 40. Luke 4: 6. 12: 40. John 8: 38 bis, ἐγὼ ὃ ἐώρακα, λαλῶ α. τ. λ. 13: 27. Rom. 2: 1. Heb. 2: 18. 1 John 1: 1, 3. Comp. Matth. § 478. — Here too belongs the elliptic use of neut. ὃ with its clause before another proposition, in the sense of *as to that*, in *that*, *quod attinet ad*, the corresponding τοῦτ' ἐστὶ, τοῦτ' ἐστὶ ὅτι, or the like, being omitted before the latter clause. Rom. 6: 10 bis, ὃ γὰρ ἀπέθανε, τῇ ἡμαρτίᾳ ἀπέθανεν ἑφάπαξ· ὃ δὲ ζῇ, ζῇ τῇ θεᾷ. Gal. 2: 20. See Matth. § 478. Buttm. § 151. IV. 5. — Plato Euthyd. p. 271. C, ὃ δὲ σὺ ἐρωτᾷς τὴν

σοφίαν αὐτοῦ α. τ. λ. Xen. Hi. 6. 12. Oec. 15. 4. An. 2. 3. 1.

2. *Signification* The relative strictly serves simply to introduce a dependent clause and mark its close relation to the leading proposition; as Matt. 2: 9 ὃ ἀστὴρ, ὃν εἶδον ἐν τῇ ἀνατολῇ, προῆγεν αὐτοῖς. But in common use it was employed in a wider extent, both as a general connective particle, and also sometimes as implying *purpose*, *result*, *cause*, or the like, which would properly be expressed by a conjunction. See Buttm. § 143. 1. Matth. § 479 sq. For the sense *what*, *that which*, *he who*, see above in no. 1. d.

a) as a general connective, e. g. (α) genr. John 4: 46. 11: 2 ἦν δὲ Μαρία ἡ ἀλείψασα τὸν κύριον μύρῳ . . . ἥς ὁ ἀδελφός Α. ἠσθάνει. In this way it is not uncommon for Paul, and also Peter, to connect two, three, or more clauses by relatives, referring either to the same or to different subjects; e. g. Acts 26: 7. Eph. 3: 11, 12. Col. 1: 13 sq. 24—29. 1 Pet. 1: 8, 10, 12. 2: 22 sq. 3: 19 sq. 4: 4, 5. 2 Pet. 2: 2, 3. 3: 16. al. Comp. Winer § 24. n. 2. — (β) Where it is equivalent to a demonstrative, and *this*, *these*; and *he*, *they*, etc. Luke 12: 24 οὗς οὐκ ἔστι ταμίον, i. q. *and they have no storehouse*, etc. Acts 6: 6 οὗς ἔστησαν, and *these*, etc. 7: 45. 11: 30. Gal. 1: 7. 1 Pet. 1: 12. 2: 4. al. ἐφ' ᾧ Phil. 3: 12. ἐν οἷς i. q. *in whom* δὲ Luke 12: 1. εἰς ὃ i. q. *in whom* δὲ Col. 1: 29. This is rare in early Greek writers, but more frequent in later ones, Buttm. § 143. n. 1. Matth. § 447. — Apollodor. 1. 1. 3 Κρόνος κατέβηεν Ἑστίαν, εἰτα Διμήτρεα καὶ Ἥραν μεθ' αὐς Μοῦσωνα α. τ. λ. Jos. Ant. 14. 13. 7. Plato Apol. Soc. p. 35. A. — (γ) In the formula ὃν τρόπον, see above in no. 1. c. β. 2.

b) as implying *purpose*, equiv. to ἵνα. Matt. 11: 10 ἐγὼ ἀποστέλλω τὸν ἀγγελόν μου . . . ὃς κατασκευάσει τὴν ὁδὸν σου α. τ. λ. Mark 1: 2. Luke 7: 27. Comp. Buttm. § 143. 1. Matth. § 481. So Heb. 7: 22 Sept. ἵνα, Gen. 11: 7. 22: 14. Deut. 4: 40. comp. Gesen. Lehrs. p. 771. Lex. art. 7: 22 B. 2. — Xen. Mem. 2. 1. 14 ὅπλα πῶνται, οἷς ἀμυνούνται τοὺς ἀδικούντας.

c) as marking *result*, *event*, etc. equiv.

το ὅτι. So after τίς, Luke 5: 21 τίς ἐστὶν οὗτος, ὃς λαλεῖ βλασφημίας; 7: 49 ὃς καὶ ἀμαρτίας ἀφίησι. Comp. Matth. § 479. a, and n. 1.—Judith 8: 12. Xen. Cyr. 6. 1. 14 τίς οὗτος ἰσχυρὸς, ὃς δύναται ἄν κ. τ. λ. Comp. Isocr. Epict. p. 406. D. Plato Rep. 2. p. 360. B. — Hither some needlessly refer also Luke 11: 6, οὐκ ἔχω ὃ παραθήσω αὐτῷ, comp. John 5: 7 οὐκ ἔχω ἵνα.

d) as implying cause, ground, a reason, etc. equiv. to οὔτι, because. Luke 8: 13 οὗτοι ἦσαν οὐκ ἔχουσιν, οἱ πρὸς καιρὸν πιστεύουσι, Lat. ut qui, i. q. because, since, etc. Luke 4: 18. So in the formulas ἀνθ' ὧν, ἐφ' ᾧ, see in Ἀντί no. 2. d. Ἐπί II. 3. c. δ. p. 301. Comp. Buttm. § 143. 1. Matth. § 480. c. So more freq. ὅστις q. v. no. 2. c. — Xen. Mem. 2. 7. 13.

e) once ἐφ' ὃ in direct interrog. for ἐπὶ τι, Matth. 26: 50 ἵταίρε, ἐφ' ὃ παρῆ; — Arr. Epict. 4. 1. 95. Comp. Aristoph. Lysistr. 1101 or 1103 ἐπὶ τί πάρεστε δεῦρο; — This direct use belongs to the later Greek, although earlier writers employed ὃς indirectly like τίς, as Plato Meno p. 80. C, πρὶ ἀρετῆς, ὃ ἐστὶν, ἐγὼ μὲν οὐκ οἶδα. Xen. Cyr. 6. 1. 46. See Winer § 24. 3. Matth. § 485. Comp. Lob. ad Phr. p. 57.

f) including the notion of a particle of time, as οὔτι, ὅταν. So ἀφ' ἧς ἡμέρας, i. q. ἀπὸ τῆς ἡμέ. οὔτι, Col. 1: 6, 9. Ellipt. ἀφ' ἧς, i. q. ἀπὸ τῆς ἡμέ. v. ὥρας, ὅτι, Luke 7: 45. 2 Pet. 3: 4. See in Ἀπό II. b. So ἄχρι ἧς ἡμέρας, and ἄχρι οὗ, see in Ἀρχ. II. b. ἐν ᾧ, see in Ἐν no. 2. a. p. 271. ἕως οὗ, see in Ἐως II. 1. b. μέχρις οὗ, see in Μέχρι I. b. β. Comp. Matth. § 480.

g) neut. genit. οὗ, as adv. of place, where, Matth. § 486. 1. (a) pp. Luke 4: 16 οὗ ἦν τετραμμένος. 23: 53. Acts 1: 13 οὗ ἦσαν καταμίνοντες. Col. 3: 1. Heb. 3: 9. Rev. 17: 15 τὰ ὕδατα . . . οὗ ἡ πόρνη κάθηται. trop. Rom. 4: 15. 5: 20. So with ἐκὶ emphat. corresponding, Matt. 18: 20 οὗ γὰρ εἰσι δύο ἡ τρεῖς . . . ἐκὶ κ. τ. λ. 2 Cor. 3: 17. — Sept. Gen. 13: 4. Ael. V. H. 3. 19. Xen. An. 2. 1. 6. c. ἐκὶ Arr. Epict. 2. 2. 14. — With prepositions, as ἐπ' αὐτῷ οὗ Matth. 2: 9. ἐξ οὗ whence Phil. 3: 20. See Winer § 54. n. 1. p. 356. Lob. ad Phryn. p. 46 sq.—

(β) In attraction with verbs of motion, for whither, as in Engl. often where, see Buttm. § 151. I. 8. So Luke 10: 1 εἰς πᾶσαν πόλιν καὶ τόπον, οὗ ἐμῆλιν αὐτὸς ἐρχισθαι. 22: 10. 24: 28. Matth. 28: 16. So οὗ ἐάν whithersoever 1 Cor. 16: 6, see en Ἐάν I. 4. — Xen. Cyr. 5. 4. 15. οὗ ἐάν 1 Macc. 6: 36.

3. Connected with other particles: (α) ὃς ἄν, ὃς ἐάν, whosoever, comp. Buttm. § 139. 8. See in Ἄν I. 2. a. p. 41. Ἐάν I. 4. — (β) ὃς γε, once Rom. 8: 32, see in Γέ I. b. — (γ) ὃς δήποτε, once John 5: 4, see in Δήποτε. — (δ) ὅσπερ, ἥπερ, ὅππῃ, ὅπῃ, who indeed, who namely, i. q. ὃς but stronger and more definite; once Mark 15: 6 ἵνα δέσμιον, ὅνπερ ᾔτούντα, i. e. the very one whom they demanded. Buttm. § 75. 3. — Jos. Vit. § 18. Luc. D. Deor. 8. 1. ib. 10. 2. — (ε) ὅσους, see in its order. At.

Ὅσάκις, adv. (ὅσος), pp. how many times, how often, in N. T. only with ἄν, i. e. ὅσάκις ἄν, however often, so often as, 1 Cor. 11: 25, 26. ὅσάκις ἐάν Rev. 11: 6. See in Ἄν I. 2. b. Ἐάν I. 4. — Plut. Alex. M. 5. Xen. Mem. 3. 4. 3.

Ὅς γε, see in Γέ I. b.

Ὅσιος, α, ον, once perhaps of two endings ὀσιος, ὁ, ἡ, Winer § 11. 1. Matth. § 436. 2. Buttm. Ausf. Sprachl. § 60. n. 3; holy, pure, sanctus, pp. right as conformed to God and his laws; thus distinguished from δίκαιος, which refers more to human laws and duties; e. g. Pol. 23. 10. 8 τὰ πρὸς τοὺς ἀνθρώπους δίκαια, καὶ τὰ πρὸς τοὺς θεοὺς ὀσια. Hdian. 2. 13. 16. Xen. H. G. 4. 1. 33. Tittm. de Syn. N. T. p. 25. — In N. T.

a) of persons, holy, e. g. of God, as the personification of holiness and purity, Rev. 15: 4 ὅτι μόνος ὀσιος. 16: 5, So Sept. for חֲסִיד Ps. 145: 17. חֲסִיד Deut. 32: 4. Of men, i. q. pious, godly, careful of all duties towards God; Tit. 1: 8 δεῖ γὰρ ἐπισκοποῦν εἶναι . . . σώφρονα, δίκαιον, ὀσίον, κ. τ. λ. Elsewhere of Christ, Heb. 7: 26. Acts 2: 27 et 13: 35 οὐδὲ θάνατος τὸν ὀσίον σου ἰδεῖν τὴν διαφθοράν, quoted from Ps. 16: 10 where Sept. for חֲסִיד, as also Deut. 33: 8. 2 Chr. 6: 41. Ps. 4: 4. — Arr. Epict. 2. 4. 2. Xen. Ag. 3. 5.

b) of things, *holy*, e. g. 1 Tim. 2: 8 ἐπαίροντες ὁσίους χειρας, i. e. by impl. *pure, spotless*. Sept. ὁσία καρδία for רָחֵם Prov. 22: 11.—Acts 13: 34 δώσω ὑμῖν τὰ ὅσια Δαβὶδ τὰ πιστά, pp. *I will give you the holy [promises] of David, the sure promises*, i. e. the things inviolably promised of God to David; in allusion to Is. 55: 3 where Sept. for רַחֲמֵיךָ רַחֲמֵי, *mercies, favours promised*.

Ὁσιότης, τητός, ἡ, (ὁσιος,) *holiness, i. e. godliness, piety*, careful observance of all duties towards God; distinguished from δικαιοσύνη as ὁσιος from δικσιος, see above in Ὁσιος. Luke 1: 75 ἐν ὁσιότητι καὶ δικαιοσύνῃ ἐνώπιον αὐτοῦ. Eph. 5: 24. Sept. for רָחֵם Deut. 9: 5. עַל 1 K. 9: 4.—Wied. 2: 22. Xen. Cyr. 6. 1. 47.

Ὁσιως, adv. (ὁσιος,) *holily, piously, godly*, 1 Thess. 2: 10 ὁσίως καὶ δικαίως, comp. above in Ὁσιος.—Jos. Ant. 6. 5. 5. Xen. Cyr. 8. 5. 26.

Ὁσμὴ, ἥς, ἡ, (ὄσμι,) *a smell, odour*, bad 2 Macc. 9: 10, 12; of the hare, Xen. Ven. 8. 2. In N. T. only of fragrant odour, John 12: 3 ἡ δὲ οἴαλα ἐπληρώθη ἐν τῇς ὀσμῆς τοῦ μύρου. Sept. for רִיחַ Cant. 1: 3, 11. 2: 13.—Ael. V. H. 14. 39 ὀσμὴ τῶν ῥόδων. Xen. Conv. 2. 3.—By Hebr. ὀσμὴ εὐωδίας, *odour of fragrance*, i. e. *sweet odour*, as accompanying an acceptable sacrifice, Eph. 5: 2. Phil. 4: 18. Comp. Butt. § 123. n. 4. So Sept. and רִיחַ Lev. 1: 9, 13, 17. 2: 2, 9. al.—Trop. 2 Cor. 2: 14 τὴν ὀσμὴν τῆς γνώσεως αὐτοῦ φανεροῦν δι' ἡμῶν. v. 16 bis ὀσμὴ θανάτου . . . ὀσμὴ ζωῆς, comp. the Rabb. רִיחַ אַרְוָה v. pulvis mortis, רִיחַ חַיִּים v. pulvis vitae, Wetstein N. T. in loc. Buxtorf. Lex. 1494. Comp. also Aristot. de mirab. Auscult. λέγεται δὲ καὶ τοῖς γύπας ὑπὸ τῆς τῶν μύρων ὀσμῆς ἀποθνήσκουσιν. Ael. H. N. 3. 7 εὐωδία δὲ καὶ μύρον γυμνῶν αὐτὰ θανάτου.

Ὅσος, ἡ, ον, relat. pron. correl. to τόσος, in N. T. to τοσούτος or the like, expr. or impl. Butt. § 79. 3, 6; i. q. Lat. *quantus*, *a, um*, i. e. *how great, how much, how many, as great as, as much as*, etc.

a) of magnitude, *how great, as great as*, Rev. 21: 16 τὸ μήκος αὐτῆς [τοιούτων ἐστι text. rec.] ὅσον καὶ τὸ πλάτος.—Xen. An. 3. 1. 19.

b) of time, *how long, as long as*, e. g. ὅσον χρόνον Mark 2: 19. ἐφ' ὅσον χρόνον Rom. 7: 1. 1 Cor. 7: 39. Gal. 4: 1; and so ἐφ' ὅσον Matt. 9: 15, see in Ἐπί III. 2. a.—Act. Thom. § 36. Xen. Cyr. 5. 5. 8.—Repeated and so intens. Heb. 10: 37 ἔτι μικρόν ὅσον ὅσον, like Engl. *yet a very very little while*. Comp. Herm. ad Vig. p. 726. Matth. § 486. n. 1 fin.—Aristoph. Vesp. 213 οὐκ ἀπαισιμώθημεν ὅσον ὅσον στήλην. Arr. Indic. 29. 15.

c) of quantity, number, multitude, *how much, how many, etc.* (α) Sing. *as much as*, John 6: 11 ἐν τῶν ὀψαρίων [τοσούτων] ὅσον ἤθελον.—Ael. V. H. 1. 4. Xen. Cyr. 3. 2. 26. c. τοσούτων expr. Xen. Cyr. 2. 3. 6.—(β) Plur. ὅσοι, ὅσαι, *as many as, all who; Neut. ὅσα, as many as, all that or which, all what, etc.* Matt. 14: 36 καὶ ὅσοι ἤψαντο, διεσώθησαν. Mark 3: 10. Acts 4: 6, 34. Rom. 2: 12. 2 Cor. 1: 20. Gal. 3: 10. Rev. 2: 24. Neut. Luke 12: 3 ὅσα ἐν τῇ σκετῇ ἔκαρα John 15: 14. Acts 9: 39. Jude 10. (Hdian. 4. 9. 16. Xen. An. 2. 1. 1.) Preceded by πάντες, where πάντες ὅσοι is i. q. ὅσοι, but stronger, Matt. 13: 46. 22: 10. Mark 12: 44. Luke 4: 40. al. (Hdian. 1. 10. 11. Xen. H. G. 6. 2. 27.) With οὕτως or αὐτός corresponding, Rom. 8: 14 ὅσοι γὰρ . . . οὕτως εἰσιν κ. τ. λ. Gal. 6: 12. John 1: 12 ὅσοι δὲ ἔλαβον αὐτόν, ἔδωκαν αὐτοῖς κ. τ. λ. Gal. 6: 16.—Xen. Cyr. 1. 4. 9. Hi. 4. 10.—With ἄν, as ὅσος ἄν, ὅσος ἔάν, *whosoever, whatsoever*, see in Ἄν I. 2. a. Ἐάν I. 4. Matt. 18: 18 ὅσα ἔάν δήσῃς ἐπὶ τῆς γῆς. Mark 6: 11 ὅσοι ἂν μὴ δέξωται ὑμᾶς. Luke 9: 5. John 11: 22. Rev. 3: 19. Strengthened by πάντες, Matt. 7: 12. Acts 3: 22.—Xen. Cyr. 1. 4. 5.—(γ) Neut. ὅσα by impl. expresses also admiration, *how many and great things*, as in Engl. *what things*, i. q. *what great things*. Acts 9: 13 ὅσα κατὰ ἐποήσας τοῖς ἁγίοις σου. v. 16. 15: 12 ὅσα ἐποίησεν ὁ θεὸς σημεῖα κ. τ. λ. So genr. of great or unusual deeds, Mark 6: 30. Luke 4: 23. 9: 10. John 21: 25; of benefits conferred, Mark 3: 8. 5: 19, 20. Luke 8: 39. Acts 14: 27. 15: 4. 2

Tim. 1:18. Comp. Buttm. § 150. p. 434. Matth. § 445. c.

d) of measure, degree, extent. (α) before a comparative, as καθ’ ὅσον—κατὰ τοσοῦτον, *by how much—by so much*, Heb. 7: 20, 22. ὅσῳ—τοσοῦτῳ id Heb. 1: 4. (Xen. Mem. 1. 4. 10.) So ὅσῳ *by how much*, c. τοσοῦτῳ impl. Heb. 8: 6. (Plut. Alex. M. 5.) With μᾶλλον omitted after ὅσῳ, Heb. 10: 25 καὶ τοσοῦτῳ μᾶλλον, ὅσῳ βλέπεις κ. τ. λ. Comp. Matth. § 455. n. 7. — (β) Absol. neut. ὅσον, *adv. how much, by how much*, Mark 7: 36 ὅσον δὲ αὐτὸς αὐτοῖς διατέλλετο, μᾶλλον κ. τ. λ. Plur. ὅσα id. c. τοσοῦτον, Rev. 18: 7. ἐφ’ ὅσον, *inasmuch as*, Matt. 25: 40, 45. Rom. 11: 13. καθ’ ὅσον, *by how much, as*, seq. οὕτως, Heb. 9: 27. AL.

“Ὅσπερ, ἥπερ, ὅπερ, see in “Ὅς no. 3. δ.

“Ὅστέον, contr. ὁστούν οὐ, τά, Plur. uncontr. ὁστέα, gen. ὁστέων, comp. Winer § 3. 2. d; *a bone*, pl. *bones*, John 19: 36 ὁστούν οὐ συντριβήσεται. Luke 24: 39 σάρκα καὶ ὁστέα. Matt. 23: 27 γέμουσιν ὁστέων, and so Eph. 5: 30. Heb. 11: 22. Sept. for ὅσῳ, ὁστούν Gen. 2: 23. Num. 9: 12. ὁστέα Lam. 3: 4. 4: 8, usually ὁστέα Gen. 50: 25. Ex. 13: 19. ὁστέων Gen. 2: 23. Prov. 16: 24.—Luc. Pisc. 36 ὁστούν. Luc. Amor. 46 ὁστέα, usually ὁστέα D. Mort. 18. 1. Xen. Eq. 1. 4, 5. ὁστέων Luc. Necyom. 15. ὁστέα, ὁστέων, ὁστέων Plato Phaedo 47. p. 98. D.

“Ὅστις, ἥτις, ὅ, τι, compound relat. pron. i. e. ὅς strengthened by τίς, Buttm. § 75. 3. § 77. 3; the neut. ὅ, τι being written with the diastole in order to distinguish it from the conjunct. ὅτι, Buttm. § 15. 2. Genit. οὗτινος etc. does not occur in N. T. but only gen. ὅτου in the phrase ἕως ὅτου, see below in no. 2. d. Buttm. l. c. The only other forms in N. T. are Nom. plur. οἅτινες, αἵτινες, αἵτινα, and Acc. neut. ὅ, τι, αἵτινα. — Pp. *any one who, some one who, whoever, whatever*, differing from ὅς in referring to a subject only *generally*, as one of a class, and not definitely, thus serving to render a proposition general; see Passow κ. v. Matth. § 483. It has mostly the regular relative construction, Buttm.

§ 143. 2; for instances where it conforms in gender and number to the following noun, see below in no. 1. α, and no. 2. c. Buttm. § 143. 7.

1. In the proper relative sense. a) pp. and genr. *who*, i. e. *one who, some one who, whoever*, etc. Matt. 2: 6 ἐκ σοῦ ἐξελεύσεται ἡγούμενος, ὅστις ποιμαίνει τὸν λαόν μου, i. e. *one who*. 7: 24 ἀνδρὶ φρονίμῳ, ὅστις ἐκποδόμενα. v. 26. 13: 52. Luke 2: 10 χαρὰν μεγάλην, ἥτις ἔσται παντὶ τῷ λαῷ. 7: 37. 12: 1. Acts 16: 16 παιδίσκῃν τινὰ . . . ἥτις κ. τ. λ. 24: 1. Rom. 16: 6, 12. 1 Cor. 7: 13. Phil. 2: 20. Plur. Matt. 16: 28 εἰς τινες . . . οἅτινες οὐ μὴ κ. τ. λ. 25: 1. αἵτινα things which 1 Cor. 6: 20. Col. 2: 23. — Xen. Cyr. 1. 4. 16. — In 1 Cor. 3: 17 οἅτινες agrees with the subsequent ὑμεῖς instead of ναός.

b) by impl. *every one who, all who, whosoever, whatsoever*, where the relative clause often stands first, comp. in “Ὅς no. 1. d. (α) genr. c. Indic. Matt. 5: 39 ὅστις σε ῥαπίσει . . . σιγήσῃ αὐτῷ κ. τ. λ. v. 41. 13: 12. 23: 12. Mark 8: 34. Luke 14: 27. (Xen. Mem. 1. 6. 13.) Once c. Subjunct. Matt. 18: 4, *perh. because of ἃν impl. from v. 3*; see Winer § 43. 3. b, fin. Plur. Mark 4: 20 καὶ οὗτοί εἰσιν . . . οἅτινες ἀκούουσι τὸν λόγον κ. τ. λ. Luke 8: 15. Gal. 5: 4. Rev. 1: 7.—Xen. Cyr. 1. 5. 11.—(β) Strengthened by πᾶς, but only in Sing. the plural form being always πάντες ὅσοι and not πάντες οἅτινες, see Passow ὅστις b. Matth. § 483. b, init. So Matt. 7: 24 πᾶς οὖν ὅστις κ. τ. λ. 10: 32. Col. 3: 17. al. So by Hebr. πᾶσα ψυχὴ, ἥτις ἄν κ. τ. λ. Acts 3: 23. comp. Deut. 1: 39. — Jos. Ant. 14. 9. 4.—(γ) With ἃν, which strengthens the indefiniteness, Passow l. c. comp. in “Ἄν I. 2. α; *whosoever, whatsoever*, in N. T. only with the Sing. c. Subjunct. Matt. 10: 33 ὅστις δ’ ἂν ἀρνήσῃται με. Luke 10: 35. John 2: 5. 1 Cor. 16: 2. Gal. 5: 10. al. So ὅ, τι ἐάν Eph. 6: 8. Comp. “Ἐάν I. 4. Matth. § 483. p. 906.—Lysias p. 160 ult.

c) sometimes ὅστις refers to a definite subject, and is then apparently i. q. ὅς, e. g. Luke 2: 4 εἰς πόλιν Δαβὶδ, ἥτις καλεῖται Βηθλέεμ. John 8: 53. Acts 11: 28. 16: 12. Rev. 1: 12. 11: 8. But in all these instances the ultimate reference

may perhaps be to a general idea, as in Luke 2: 4 to a city of David, one which is called Bethlehem; and so of the rest. John 8: 53 τοῦ πατρὸς ἡμῶν Ἀβραάμ, ὅστις ἀπέθανε, Abraham, a man who is dead. Comp. Passow ὅστις g. Matth. § 483. p. 906. — Horn. II. 23. 43 οὐ μὴ Ζῆν' ὅστις τε θεῶν ὑπατος κ. τ. λ. Hdot. 2. 151.

2. Like ὅς, so also ὅστις is employed in a wider extent, both as connective, and as implying result, cause, or the like, where a conjunction might also stand; comp. in Ὅς no. 2. Buttm. § 143. 1. Matth. § 477.

a) as a general connective. Luke 1: 20 εἰς ὃν οὐκ ἐπισυνῆλθεν τοῖς λόγοις μου· οἵτινες πληροῦσονται κ. τ. λ. 28: 19. John 21: 25. Rom. 9: 4. Gal. 4: 24. Heb. 2: 3. 8: 5. 10: 11. al. Comp. in Ὅς no. 2. a.

b) as marking result, event, etc. equiv. to ὥστε. So after τοιοῦτος, 1 Cor. 5: 1 τοιοῦτη παρὰ τῆς ἡμέρας οὐδὲ ἐν τοῖς ἔθνεσιν. Comp. in Ὅς no. 2. c. Matth. § 479. n. 1. — Dem. 181. 16. Xen. An. 2. 5. 12.

c) implying cause, ground, or reason, etc. equiv. to ὅτι because. Comp. in Ὅς no. 2. d. Matth. § 480. c. So Matt. 7: 15 προσέρχεται δὲ ἀπὸ τῶν ψευδοπροφητῶν· οἵτινες ἐρχονται πρὸς ὑμᾶς κ. τ. λ. Lat. ut qui, as those who, i. e. because such, for such come to you etc. 25: 3. Acts 10: 41, 47. 17: 11. Rom. 6: 2. So ἥτις Col. 3: 5, 14. Heb. 10: 35. Here it sometimes takes the number and gender of the following noun, Buttm. § 143. 7. Comp. in Ὅς no. 1. a, b. Eph. 3: 13 μὴ ἐκκαῖς ἐν ταῖς θλίψεσιν μου ἐπὶ ὑμῶν, ἥτις ἐστὶ δόξα ὑμῶν. Phil. 1: 28. 1 Tim. 1: 4. Gal. 5: 19. — Eurip. Med. 221 or 222. Xen. Cyr. 4. 5. 39 fin.

d) including the notion of a particle of time, as ὅτε, ὅταν, only in the phrase ἕως ὅτου, until when, until, see in ἕως II. 1. b. β. Comp. in Ὅς no. 2. f. Matth. § 480. h. and nota. AL.

Ὀστράκινος, η, ον, (ὄστρακον shell, burnt-clay, earthen, 2 Tim. 2: 20. Trop. as an emblem of frailty, 2 Cor. 4: 7. Sept. for עָרֶךְ Lev. 6: 28. 15: 12. — Arr. Epict. 3. 9. 18. Diod. Sic. 3. 9.

Ὀσφρησίς, εως, ἡ, (ὀσφραίνωμαι

to smell,) the smell, sense of smell, 1 Cor. 12: 17. — Dioscor. 5. 119. Athen. 13. 93. meton. Hdian. 1. 12. 4. Comp. Lob. ad Phryn. p. 117.

Ὀσφύς, ὅς, ἡ, and plur. αἱ ὀσφύες, the loins, the lower region of the back, lumbar region, the hips, as opp. to the shoulders and thighs, Epict. Ench. 29. 5. Arr. Epict. 3. 15. 9 ἰδοὺ σου τοὺς ὄμους, τοὺς μηρούς, τὴν ὀσφύν. Luc. Lexiph. 8. of animals Xen. Eq. 1. 12. Ven. 4. 1. In N. T. only as corresponding to Heb. מִצְנֶה and מִצְנֶה, the loins, viz.

a) external, i. q. the hips, where the girdle is worn, Matt. 3: 4 et Mark 1: 6 ζώνην δερματίνην περι τὴν ὀσφύν αὐτοῦ. — The orientals, in order to run or labour with more ease, are accustomed to gird their long flowing garments close about them; hence to have the loins girded, is i. q. to be in readiness, prepared for any thing, Luke 12: 35. Eph. 6: 14. trop. 1 Pet. 1: 13; comp. in Ἀναζώννυμι. Comp. Sept. and מִצְנֶה Ex. 12: 11. 2 K. 4: 29. 9: 1. מִצְנֶה Job 38: 3. 40: 7.

b) internal, as the seat of procreative power in men. Heb. 7: 5 ἐξέρχεται ἐκ τῆς ὀσφύος τινός, see in Ἐξέρχομαι b. Heb. 7: 10. Acts 2: 30 καρπὸς τῆς ὀσφύος, i. e. children, offspring, comp. Sept. καρπὸς κοιλίας Gen. 30: 2. Ps. 132: 11. — Sept. for מִצְנֶה Gen. 35: 11. 2 Chr. 6: 9.

Ὅταν, adv. (ὅτε, ὅτε,) i. e. when, with the accessory idea of uncertainty, possibility, i. q. whenever, if ever, in case that, so often as, etc. Buttm. § 139. 8. comp. in Ἄν I. 2. b. Construed regularly with the Subjunctive, referring to an often repeated or possible action in the present or future time; in Greek writers sometimes with the Optative; and in a few very late instances with the Indicative. Buttm. l. c. Matth. § 521. p. 1005. Wimer § 43. 5. See espec. Fritzsche IV Evang. II. p. 85 sq. 800 sq.

1. pp. with the Subjunctive, as above. a) in general propositions, c. Subj. praes. Matt. 15: 2 ὅταν ἄγρον ἐσθίωσιν. Luke 11: 21. John 16: 21. 2 Cor. 12: 9. al. Aor. Matt. 5: 11 ὅταν ἐνυδλωσιν ὑμᾶς. Mark 4: 15, 16. John 2: 10. 1 Tim. 5: 11. Rev. 9: 5. al. — praes. Luc. D. Deor.

11. 2. Xen. Mem. 1. 4. 15. aor. Xen. Cyr. 1. 2. 8. Hi. 2. 15. 17.—So in general exhortations, c. pres. Matt. 6: 5, 6 *ὅταν δὲ ὅταν προσεύχη*. Mark 11: 25. Luke 14: 12. Aor. i. q. Lat. fut. exact. Luke 14: 8 *ὅταν κληθῇς ὑπὸ τινος*. 17: 10.—In a general comparison, c. pres. Luke 11: 36 *ὡς ὅταν* κ. τ. λ. Matth. l. c. n. 3. p. 1008. Passow s. v.—Hom. Il. 11. 269.

b) in reference to a future action or time, Matth. l. c. p. 1006. E. g. c. Subj. pres. Matt. 26: 29 *ὡς τῆς ἡμ. ἐκ. ὅταν αὐτὸ πίνω μεθ' ὑμῶν* κ. τ. λ. Mark 13: 4. John 7: 27. Rev. 10: 7. 18: 9. c. τὸτε corresp. 1 Thess. 5: 3. Subj. aor. i. q. Lat. fut. exact. Matt. 19: 28 *ὅταν παύσῃ ὁ νῆος τοῦ ἀνθρ.* Mark 8: 38. Luke 13: 28. John 5: 7. 15: 26. Acts 23: 35. 1 Cor. 16: 2, 3. 5. Rev. 12: 4. al. c. τὸτε corresp. Matt. 9: 15. 24: 15. John 8: 28. al.—pres. Plato Gorg. p. 526. E. Xen. Cyr. 1. 3. 14. aor. Sept. Jer. 34: 14. Thuc. 4. 60.—Once c. Indic. fut. Rev. 4: 9 *καὶ ὅταν δώσουσι τὰ ζωα* κ. τ. λ. where Mss. read *δώσι* and *δώσουσι*. See Winer § 43. 5. n. Fritzsche IV Evang. II. p. 86.

2. With the Indic. imperf. in narrating an actual event, once Mark 3: 11 *καὶ πνεύματα τὰ ἀκάθαρτα, ὅταν αὐτὸν ἰδοῦσι*, i. e. *whenever, as often as*. Here Greek writers would employ the Opt. Matth. § 521. p. 1006 init. p. 1007. n. 1. Winer § 43. 5. p. 256. Fritzsche l. c. p. 86, 801.—Sept. Gen. 37: 9 *ὅταν εἰσ- ῃσιν*. Dan. 3: 7.—For Rev. 4: 9, see in no. 1. b.

3. By impl. *ὅταν* is put like Engl. *since, while*, in assigning a cause, reason, i. q. *because, in that*, seq. Subj. John 9: 5 *ὅταν ἐν τῇ πόλει ᾗ, φῶς εἶμι* κ. τ. λ. Rom. 2: 14. 1 Cor. 15: 27. See Fritzsche l. c. p. 86.—Aristot. de Mund. 4 *μάλιστα ὅταν τὸ μὲν τάχιστον ἢ τῶν ὄν- των*. Plato Euthydem. § 56. Heind. So *ὅτε* in Greek writers, Passow in *ὅτε*. Herm. ad Vig. p. 918. AL.

"Ότε, adv. of time, *when*, correl. with *ποτέ, τότε*, Buttm. § 116. 4; con- strued regularly with the Indicative as relating to an actual event, something actually taking place, Herm. ad Vig. p. 903, 915. Rarely with the Subjunct. see below in c.

a) c. Indic. pres. in general proposi- tions, John 9: 4 *νῦν, ὅτε οὐδὲς δύναται ἐργάζεσθαι*. Heb. 9: 17. Comp. Herm. ad Vig. p. 916.

b) usually of time past; so c. Indic. pres. in an historical sense, Mark 11: 1, coll. Matt. 21: 1. (Xen. Cyr. 2. 4. 6.) Imperf. Mark 14: 12 *ὅτε τὸ πάσχα ἔδον*. 15: 41 *ὅτε ἦν ἐν τῇ Γαλιλαίᾳ*. John 17: 12 where Jesus speaks by anticipation. 21: 18, Rom. 6: 20. 1 Cor. 13: 11. Jude 9. c. *ποτέ* corresp. 1 Cor. 3: 7. 1 Pet. 3: 20. (Xen. Au. 2. 6. 20.) Aor. Matt. 7: 28 *ὅτε συνετάλαντο ὁ Ἰ. τοῖς λόγοις*. 12: 3. Mark 1: 32. Luke 2: 21 sq. 22: 14. John 1: 19. 6: 24. Acts 1: 13. 1 Cor. 13: 11. Gal. 2: 11 sq. Rev. 1: 17. 6: 3. al. saep. So c. τὸτε corresp. Matt. 21: 1. John 12: 16. (Xen. Cyr. 2. 4. 13.) Perf. 1 Cor. 13: 11 *ὅτε δὲ γέγονα ἀνήρ*.

c) of future time; so seq. Indic. fut. Luke 17: 22 *ἀνίσταται ἡμίαι, ὅτε ἐπι- θυμήσῃς* κ. τ. λ. John 4: 21, 23. 5: 25. 16: 25. Rom. 2: 16. 2 Tim. 4: 3. Comp. Passow *ὅτε* no. 3.—Hom. Od. 18. 272. Il. 17. 728. al.—Once c. Subjunct. Aor. instead of Indic. fut. Luke 13: 35 *ὡς ἂν ἤσῃ ὅτε σιγήσῃ* κ. τ. λ.—Hom. Il. 23. 323. ib. 12. 286. See Matth. § 521. n. 1. p. 1007. In the latest ages of the Greek, the Subjunct. Aor. was thus very commonly employed for the fut. Indic. Lob. ad Phr. p. 722 sq.

"Ότε, ἡ, τε, τό, τε, i. e. the preposi- tive art. with *τέ*, so written to distin- guish it from the adverbs *ὅτε, τότε*, etc. It thus expresses simply the article in connexion with the different senses of *τέ*, for which see in Tl.

"Ότε, conjunct. demonstrative and causal, like Engl. *that*, originally i. q. neut. of *ὅστις*. As *demonstrative* it stands pp. for *τοῦτο ὅτε*, as pointing out or in- troducing that to which the preceding words refer, i. e. their object, contents, argument. As *causal* it is pp. i. q. *διὰ τοῦτο ὅτε*, and assigns the cause, reason, motive, ground of any thing, *that, be- cause*, etc. Construed in N. T. with the Indicative; once by anacoluthon before the infin. Acts 27: 10, see below in no. 1. c. γ; in Greek writers sometimes also with the Optative, Matth. § 529. 2.

1. As Conjunct. *demonstrative*, see

above. a) pp. after a demonstr. pron. as *τούτο* or the like expr. or impl. John 3: 18 *αὕτη δὲ ἐστὶν ἡ κρίσις*, ὅτι τὸ φῶς ἐδήλωθ' α. τ. λ. Rom. 2: 3. 2 Cor. 5: 14. Rev. 2: 6 ἀλλὰ *τούτο* ἔρχεται, ὅτι α. τ. λ. impl. v. 4. So *ἐν τούτῳ* . . . ὅτι, 1 John 3: 16. 4: 9, 10, 13 *ἐν τούτῳ* . . . ὅτι *ἐν τοῦ πνεύματος αὐτοῦ δίδωκεν ἡμῖν*. Also John 16: 19 *παρὶ τούτου* . . . ὅτι *ἔκρον* α. τ. λ. Impl. Matt. 16: 7 *διελογίζοντο ἐν ἑαυτοῖς, λέγοντες*: [ταῦτά ἐστι αὐτὸ λέγει,] ὅτι *ἀποτοὺς οὐκ ἐλάβομεν*. v. 17 *τί διελογίζεσθε ἐν ἑαυτοῖς* [ταῦτα], ὅτι *ἀποτοὺς οὐκ ἐλάβετε*; Mark 8: 16, 17. Comp. Mark 2: 8.

b) after a pron. interrog. e. g. *τίς*, *τί*, as John 14: 22 *τί γέγονεν*, ὅτι ἡμῖν *μὲλεις* α. τ. λ. So *τί ὅτι* for *τί ἐστι ὅτι*, pp. what cause is there that etc. Mark 2: 16. Luke 2: 49. Acts 5: 4, 9. (Luc. Tim. 28.) So with a pron. or subst. Mark 4: 41 *τίς ἄρα οὗτος ἐστι*, ὅτι α. τ. λ. Luke 8: 25. Heb. 2: 6 *τί ἐστὶν ἄνθρωπος*, ὅτι *μυμνήσκη αὐτοῦ*; i. e. what cause is there in man, that etc. quoted from Sept. Ps. 8: 5. 144: 3. Comp. Ex. 16: 7 *ἡμεῖς δὲ τί ἄμεν*, ὅτι α. τ. λ. Num. 16: 11. Job 15: 14. — Also after *ποταπός* Matt. 8: 27. Mark 4: 41.

c) most freq. ὅτι c. indic. is put in construction after certain classes of verbs, to express the object or reference of the verb; and is then equiv. to an accus. c. infin. or to the corresponding participial construction, and often alternates with these in one and the same verb; comp. Buttm. § 149. p. 423. Matth. § 539. n. 1. § 624 med. Winer § 45. 2. p. 266. Viger. p. 546. In Eng. with the same classes of verbs it is likewise often optional whether to employ *that* with the indic. or an accus. and infinitive; in Lat. the regular construction is the accus. c. infin. The tendency of the later Greek was in general to multiply particles, and therefore it here often employed ὅτι in preference to an infinitive; see Winer l. c.

(α) after verbs signifying to say, to speak, and all verbs including this idea; see Matth. l. c. also c. infin. Matth. § 537. p. 1056. § 534. b, and n. 2. Comp. in Engl. ‘I say that it is so,’ or ‘I say it to be so.’ E. g. after *λέγω* Matt. 3: 9. 12: 6. Mark 3: 28. Luke 10: 24. 2

Cor. 11: 21 ὡς ὅτι. 1 Tim. 4: 1. al. For the attract. in John 8: 54. 9: 19, see Buttm. § 151. l. 6. After *εἶπον* Matt. 28: 7, 13. John 7: 42. 1 Cor. 1: 15. al. Also after *ἀναγγέλλω* Acts 14: 27. *γράφω* Mark 12: 19. 1 John 2: 12, 13. *διδάσκω* 1 Cor. 11: 14. *διηγίνομαι* Acts 9: 27. *μαρτυρέω* Matt. 23: 31. John 4: 44. *μαρτυροῦμαι* 2 Cor. 1: 23. *ἔμνημι* Rev. 10: 6. *ἐμολογέω* Heb. 11: 13. *σφραγίζω* John 3: 33.—Sometimes *λέγω* or the like is implied in the preceding verb or words; e. g. *παρακαλέω* Acts 14: 22. John 7: 35 *ποῦ οὗτος μέλλει πορεύεσθαι*, [λέγων] ὅτι ἡμεῖς οὐκ εὐχόμεθα αὐτόν; comp. Winer § 42. 4. c. p. 248. Acts 1: 5. So after a Heb. formula of swearing, like *יְהוָה*, e. g. *יְהוָה ἐγὼ*, ὅτι Rom. 14: 11, in allusion to Is. 45: 23, comp. 49: 18. Comp. Gesen. Lex. *יְהוָה* B. 1. Here also belongs *οὐχ ὅτι*, *not that*, at the beginning of a clause, i. q. *οὐ λέγω ὅτι*, used by way of explanation or limitation of something previously said, and equiv. to *although*. John 6: 46 *οὐχ ὅτι τὸν πατέρα τις εἰώρακεν*. 7: 22. 2 Cor. 1: 24. Phil. 3: 12. 4: 11, 17. So *οὐχ ὅτι* δὲ ὅτι Rom. 9: 6, see in *Οἶος*. Comp. Buttm. § 150. p. 433, 434. Matth. § 624. 4.

(β) after verbs signifying to shew, to make known, etc. elsewhere c. particip. Matth. § 549. 5, and note. Or c. infin. Matth. § 549. 6. n. 2. Comp. in Engl. ‘I shew that it is so,’ or ‘I shew it to be so.’ E. g. after *δεικνύω* Matt. 16: 21. John 2: 18. *ἀποδεικνύμι* 2 Thess. 2: 4. *δηλόω* 1 Cor. 1: 11. *δηλον ὅτι* 1 Cor. 15: 27. Gal. 3: 11. 1 Tim. 6: 7. (Xen. Cyr. 3. 3. 24.) Also after *ἀποκαλύπτω* 1 Pet. 1: 12. *ἐμφανίζω* Heb. 11: 14. *φανερώνω* 2 Cor. 3: 3. 1 John 2: 19.

(γ) after verbs signifying to hear, to see, and trop. to perceive, to know, etc. elsewhere c. particip. Matth. § 548. 1, 2, and notes. § 549. 3, 4, and notes. Or c. infin. Matth. § 549. 6. n. 2. So also in Engl. E. g. after *ἀκούω* Matt. 20: 30. Mark 2: 1. 10: 47. John 14: 28. al. (Xen. Cyr. 3. 3. 18.) After *βλέπω* Rev. 17: 8. 2 Cor. 7: 8. James 2: 22. *εἶδον* Mark 9: 25. John 6: 22. Matt. 2: 16. *ὁράω* James 2: 24. *θεώομαι* John 6: 5. *θεωρεῖω* John 9: 8. Acts 27: 10 θ. ὅτι . . . μέλλειν ἵκασθαι τὸν πλοῦν,

where for *ὅτι* c. infin. in anacoluthon, see Winer § 45 pen. § 64. 2. c. Matth. § 631. p. 1299. After *γινώσκω* Matt. 21: 45. Mark 12: 12. Luke 10: 11. al. *γνωστόν ἐστι* Acts 28: 28. *ἀναγινώσκω* Matt. 12: 5. 19: 4. *ἐπιγινώσκω* Mark 2: 8. Luke 1: 22. *οἶδα* Matt. 6: 32. Mark 2: 10. 2 Cor. 11: 31. Also after *ἀγνοῶ* Rom. 6: 3. 7: 1. *ἐπίσταμαι* Acts 15: 7. *μεταλαμβάνω* Acts 4: 13. 10: 34. *νοῶ* Matt. 15: 17. *συνήκω* Matt. 16: 12.

(δ) after verbs signifying *to remember, to care for*, etc. elsewhere c. particip. Matth. § 549. 6, and n. 1. E. g. after *μυμνήσκω* Matt. 5: 23. John 2: 22. *ἐπομιμνήσκω* Jude 5. *μνημονεύω* John 16: 4. *μέλει μοι* Mark 4: 38. Luke 10: 40.

(α) after verbs signifying *to hope, to believe, to think, to consider*, and the like; elsewhere c. infin. Matth. § 534. b, and n. 2. So in Engl. E. g. after *ἐλπίζω* Luke 24: 21. Acts 24: 26. al. *πιστεύω* Matt. 9: 28. Mark 11: 23. Luke 1: 45. *πέπεισθα, πέπεισμαι*, Phil. 2: 24. Rom. 8: 38. 15: 14. (Xen. Oec. 15. 6.) Also after *δοκῶ* Matt. 6: 7. 26: 53. *λογίζομαι* Heb. 11: 19. *διαλογίζομαι* John 11: 50. *νομίζω* Matt. 5: 17. *οἶμαι* James 1: 7. *ὕπολαμβάνω* Luke 7: 43.

(δ) *ὅτι* serves also to introduce words quoted without change, chiefly after verbs implying *to say* etc. and is then merely a mark of quotation, not to be translated in English; see Buttm. § 149. p. 423. Matth. § 624. p. 1270. E. g. Matt. 2: 23 τὸ ἐξῆς . . . ὅτι Ναζωραῖος κληθήσεται. 5: 31. 7: 23. 26: 74. Mark 3: 21, 22. 9: 28 οἱ μαθ. ἐπερώτων αὐτὸν κατ' ἰδίαν· ὅτι ἡμεῖς οὐκ ἤδυνήθημεν ἐμβαλεῖν αὐτό; where Mss. read *διατί* and *ὅτι διατί*, comp. Matt. 17: 19. Fritzsche IV Ev. II. p. 378. Luke 1: 25, 61. John 1: 20, 32. Acts 11: 3. 15: 1. Heb. 10: 8. Rev. 3: 17. al. So Sept. and Heb. *וְ* Gen. 29: 33. Josh. 2: 24. comp. Gesen. Lehrs. p. 846. Lex. art. *וְ* B. 1.—Act. Thom. § 19. Pol. 1. 80. 9. Xen. Cyr. 3. 1. 8.

2. As Conj. *causal*, see above init. Buttm. § 149. p. 423. a) pp. after a demonstr. pron. as *τοῦτο* or the like, *that, because*, e. g. *διὰ τοῦτο ὅτι*, Matt. 13: 13. John 8: 47. 10: 17. 12: 39. 1 John 3: 1. *ἐν τούτῳ ὅτι*, Luke 10: 20.

Also *οὕτως ὅτι* Rev. 3: 16.—comp. *τεντέ* v. *ταύτη* *ὅτι* Xen. Hi. 1. 17. Oec. 18. 10.

b) after a pron. interrog. as *τίς, τί*, e. g. *διατί, ὅτι*, Rom. 9: 32. 2 Cor. 11: 11. So *χάριν τίνος, ὅτι*, 1 John 3: 12.—Xen. Cyr. 1. 3. 15, coll. 11.

c) absol. *ὅτι* is put after certain classes of verbs, and also genr. to express the cause, reason, motive, occasion of the action of those verbs, or of any action or event mentioned; *that, i. q. seeing that, because, for*, etc.—(α) After verbs or words signifying *an emotion* of the mind, as wonder, joy, pity, sorrow, e. g. *θαυμάζω* Luke 11: 38. John 3: 7. Gal. 1: 6. al. (Xen. Ven. 1. 3.) *ἐξίσταμαι* Acts 10: 45. *χαίρω* q. v. Luke 10: 20. John 14: 28. 2 Cor. 7: 9. al. *σπλαγχνίζομαι* Luke 15: 6, 9. *σπλαγχνίζομαι* Matt. 9: 36. Mark 6: 34. *κλαίω* Rev. 5: 4. *κλαίω καὶ πενθῶ* Rev. 18: 11.—(β) After verbs or words expressing *praise, thanks*, and the like, e. g. *ἐπαινέω* Luke 16: 8. 1 Cor. 11: 17. (Xen. Mem. 1. 2. 41.) *οὐκ ἐπαινέω* 1 Cor. 11: 2. *ἐξομολογέω* Matt. 11: 25, 26. *εὐχαριστῶ* Luke 18: 11. *χάρις ὅτι* Rom. 6: 17. 1 Tim. 1: 12.—Xen. Cyr. 8. 7. 3. Oec. 8. 16.—(γ) Genr. Matt. 2: 18 οὐκ ἤθελε παρακληθῆναι, ὅτι οὐκ *sic*. Mark 1: 27. 5: 9. *λεγὼν ὀνομά μοι· ὅτι πολλοὶ ἔσμεν*. Luke 4: 36. 11: 42 οὐαὶ ὑμῖν, ὅτι κ. τ. λ. v. 43 sq. 16: 3. 23: 40 οὐδὲ φοβῆ σὺ τὸν θεόν, ὅτι κ. τ. λ. i. e. *seeing that* etc. John 1: 30, 51. Acts 1: 17. Rom. 6: 15. 1 Cor. 3: 13. 2 John 7. Rev. 3: 4, 8. al. saep. Ellipt. 1 John 3: 20 ὅτι, *ἐάν ἡ καρδία ἡμῶν . . . ὅτι μέλιν ἐστὶν ὁ θ.* i. e. *for if our own heart condemn us* [God will also condemn us] *for God* etc.—Plato Euthyphr. p. 7. E. Xen. Mem. 2. 9. 1. Al.

“Οτου, see in “Οστις init. and no. 2 d.

Οὐ adv. *where*, see in “Ος no. 2 g.

Οὐ, also *οὐκ* or *οὐχ* before a vowel according as it is smooth or aspirated, Buttm. § 26. 5; usually without accent, but written *οὐ* when standing alone or at the end of a sentence, Buttm. § 13. 3, 4; a negative particle, *not, no*, expressing direct and full negation, independently and absolutely, and hence

objective; thus differing from μή which implies a conditional and hypothetical negative, and is therefore *subjective*. On this distinction both in meaning and use between οὐ and μή, which holds good also in all their compounds, see more fully under Μή init. and in the authors there cited. E. g.

a) before a *verb*, where it then renders the verb and proposition negative in respect to the *subject*. (α) *genr.* Matt. 1: 25 καὶ οὐκ ἐγένωνεν αὐτήν. Mark 3: 25 οὐ δύναται σταθῆναι ἡ οὐλα ἐκείνη. v. 26. 14: 68. Luke 6: 43, 44. John 1: 10, 11. 7: 8. 8: 50. Acts 2: 15 οὐ γὰρ οἱτοί μεθύουσιν. v. 34. Rom. 3: 11. Rev. 2: 2, 3. al. *saepiss.*—(β) With the 2. pers. *future* in prohibitions, where the neg. fut. thus stands for a neg. imperative, precisely as in Engl. *thou shalt not do it* etc. which is stronger than the direct imperat. *do it not*; Winer § 44. 3. § 60. 1. n. Matth. § 498. c. p. 942. Matt. 6: 5 οὐκ ἔσθι ὥσπερ οἱ ἰσχυροὶ. Elsewhere only in citations from the Sept. and Heb. Luke 4: 12, comp. Deut. 6: 16. Acts 23: 5, comp. Ex. 22: 28. 1 Cor. 9: 9, comp. Deut. 25: 4. So from the decalogue, Matt. 5: 21 οὐ φονεύεις. v. 27, 33. Rom. 7: 7. 13: 9. al. So in Heb. all neg. imperatives are made by the fut. Gesen. Lebrg. p. 771. Comp. Xen. H. G. 2. 3. 34. Cyr. 8. 3. 47.—(γ) Where the subject is πᾶς or also εἷς, and οὐ is joined, not with πᾶς (see below in e. β), but with the verb; here by Hebraism πᾶς . . . οὐ, or also οὐ . . . πᾶς, is equiv. to οὐδεὶς, *not one, none*; see Winer § 26. 1. comp. Heb. כֹּל לֹא Gesen. Lebrg. p. 831. Lex. כֹּל no. 3. So Matt. 24: 22 οὐκ ἂν σώσῃ πᾶσα σὰρξ, pp. *all flesh would not be saved*, i. e. no flesh. Mark 13: 20. Rom. 3: 20. Gal. 2: 16. Eph. 5: 5 πᾶς πόρνος . . . εἷς ἔχει. Luke 1: 37 οὐ ἀδυνατήσει παρὰ τῷ θεῷ πᾶν ῥῆμα. 2 Pet. 1: 20. 1 John 2: 21. Rev. 22: 3. For 1 Cor. 15: 51, see below in e. γ. So Sept. and כֹּל לֹא Ps. 49: 18. כֹּל יָרֵא Ecc. 1: 9. — Also εἷς . . . οὐ, *not one, none*, Matt. 10: 29 ἢ ἐξ αἰνῶν οὐ πωρεῖται. Luke 12: 6. So Sept. and כֹּל לֹא Is. 34: 16. But the like idiom is found in Greek, Dion. Hal. de Comp. Verb. § 18 med. *μὴν οὐκ ἂν εὐχοί τις σελίδα* κ. τ. λ.

Aristoph. Thesm. 549. Dem. 873. 11.—

(δ) Where οὐ with its verb is followed by ἀλλά, i. e. οὐ . . . ἀλλά, pp. Matt. 9: 12 οὐ χρεῖαν ἔχουσιν οἱ ἰσχυροὶ ἰατροῦ, ἀλλ' οἱ κακῶς ἔχοντες. 15: 11. John 7: 16. 1 Cor. 7: 10. al. In other passages some suppose οὐ is to be taken in a modified or comparative sense, i. q. *not so much as*, etc. but this is unnecessary; e. g. Matt. 10: 20 οὐ γὰρ ὑμεῖς ἐστέ οἱ λαλοῦντες, ἀλλὰ τὸ πνεῦμα κ. τ. λ. i. q. Engl. *it is not you at all who speak, but the Spirit* etc. This is far stronger than: *it is not so much you, as the Spirit* etc. John 12: 44. al. See more in b. Comp. Winer § 59. 7. Also οὐχ ὅτι . . . ἀλλ' ὅτι, John 6: 26. 12: 6. 1 John 4: 10.—

(ε) Sometimes οὐ stands in a conditional sentence after εἰ, where the usual negative is μή, see fully in Μή I. a. —

(ζ) As strengthened by other negative particles; e. g. μή οὐ only in interrog. see in Μή III. b. οὐ μή as an intensive negative, see in Μή I. h. Strengthened also by compounds of οὐ, e. g. οὐκ οὐδέ *not even*, Luke 18: 13 οὐκ ἤθελς οὐδέ τοὺς ὀφθ. ἐπᾶραι. Rom. 3: 10 οὐκ οὐδεὶς, οὐκ οὐδέν, *no one whatever, nothing at all*, Mark 5: 37 καὶ οὐκ ἀφῆκεν οὐδέν κ. τ. λ. Luke 4: 2. John 6: 63. 8: 15. 2 Cor. 11: 8. al. οὐκ οὐδέποτε οὐδεὶς Luke 23: 53. οὐκ οὐκᾶν Acts 8: 39. See Buttm. § 148. 6. Winer § 59. 8. b. — Very rarely two negatives destroy each other, and thus imply an affirmative; 1 Cor. 12: 15 οὐ παρὰ τοῦτο οὐκ ἔστιν ἐκ τοῦ σώματος. For Acts 4: 20, see in Μή I. d. α. Comp. Buttm. § 148. n. 7, 8. Winer § 59. 8. a. Matth. § 609. p. 1227.

b) before the *object* of a verb, where it then renders the proposition negative in respect to the object; e. g. *genr.* Matt. 9: 13 ἄρον θύλα, καὶ οὐ θυσίαν. 1 Cor. 4: 15. Heb. 2: 16. More freq. as followed by ἀλλά, i. e. οὐ . . . ἀλλά, see above in a. δ. Mark 9: 37 οὐκ ἐμὲ δέχεται, ἀλλὰ τὸν κ. τ. λ. Acts 5: 4. 10: 41. 1 Cor. 1: 17. 14: 22. Eph. 6: 12. 1 Thess. 4: 8. al. So οὐκ ὅτι . . . ἀλλ' ὅτι, 2 Cor. 7: 9. Also οὐχ ἵνα as marking object, purpose; John 6: 38 καταβιβῆμα ἐκ τοῦ οὐρανοῦ, οὐχ ἵνα ποιῶ κ. τ. λ. 2 Cor. 2: 4. 8: 13. For οὐχ ὅτι at the beginning of a clause, by way of

limitation etc. see in "Οτι no. 1. c. α.

c) before the *adjunct* of a verb, adverbial or the like, where it then renders the proposition negative in respect to the adjunct. e. g. before a *noun* implying manner, 2 Cor. 3: 3 οὐ μίλαν, ἀλλὰ πνύματι κ. τ. λ. 2 Pet. 1: 21. 2 Cor. 5: 7. John 3: 34 οὐ γὰρ ἐκ μέτρου δίδωσιν ὁ θ. Gal. 2: 16. James 2: 25. 1 Cor. 1: 17 οὐκ ἐν σοφίᾳ κ. τ. λ. Acts 5: 26. Before an *adject.* as adv. Rom. 8: 20 οὐκ ἔσθυσεν, comp. Buttm. § 123. n. 3. So before an *adverb*, 1 Cor. 5: 10 ἵγραψα ὑμῖν . . . οὐ πάντας, i. e. not altogether, not generally; comp. Winer § 65. p. 457. John 7: 10 οὐ φαναῖς, ἀλλὰ 2 Cor. 8: 5, 12.—Spec. οὐ μόνον . . . ἀλλὰ καὶ v. ἀλλὰ καὶ, not only . . . but also, expressing a gradation of meaning, comp. in Μόρος c; so pp. as referring to place, time, manner, etc. Acts 19: 26 οὐ μόνον Ἐφέσου, ἀλλὰ κ. τ. λ. Rom. 9: 24. 2 Cor. 7: 7. Eph. 1: 21. 1 Thess. 1: 8. 1 John 5: 6. Also as referring to the subject, Acts 19: 27. Rom. 1: 32. 1 Tim. 5: 13. al. or to the object, Acts 21: 13. Rom. 4: 12. 2 Cor. 8: 10. al. — Subj. Xen. Cyr. 8. 3. 7. obj. Mem. 2. 7. 6.

d) before *participles*, where a direct and absolute negative is to be expressed; otherwise μή, see in Μή I. e. Winer § 59. p. 401. Matth. § 608. d. So 2 Cor. 4: 8 θλιβόμενοι, ἀλλ' οὐ στενεύομεν, κ. τ. λ. Gal. 4: 27. Eph. 5: 4. Phil. 3: 3. Heb. 11: 35. 1 Pet. 1: 8. 2: 10.—Luc. Philopseud. 5. Ael. V. H. 10. 11. Diod. Sic. 19. 97.

e) as affecting single words, οὐ not only renders them negative, but often gives them the directly contrary sense, sometimes as a sort of compound, like Eng. *non, un*; see Buttm. § 148. n. 2, 3, comp. p. 416 marg. Matth. § 608. 1. Herm. ad Vig. p. 833, 869. Winer § 59. 5. E. g. (α) With verbs, as οὐκ ἀγαπᾶω to not love, i. q. to be careless of, Rev. 12: 11. οὐκ ἀγνοῶ i. q. to know well, 2 Cor. 2: 11. οὐκ ἐάω i. q. to restrain, Acts 16: 7. (Hom. II. 5. 256.) οὐκ ἀμελέω i. q. to be careful, 2 Pet. 1: 12. οὐ θέλω, nolo, to be unwilling, Matt. 23: 37. 1 Cor. 10: 1. οὐκ ἐπιμὲν αἴτιος v. ἰσχυρός, to be unworthy, etc. Matt. 3: 11. Acts 13: 25. — (β) With nouns, as οὐκ

ἔθνος, οὐ λαός, q. d. a non-people, 1 Pet. 2: 10 οἱ ποτὶ οὐ λαός, οὐν δὲ λαός θεοῦ. Rom. 9: 26. 10: 19. So Heb. מִן, Sept. οὐ, Hos. 2: 25. Deut. 32: 21. Comp. Gesen. Lebrg. p. 832. Lex. מִן no. 4. b. Buttm. § 148. n. 3. Winer § 58. 1. n. — Thuc. 1. 137 ἡ οὐ διάλυσσις. — (γ) With adjectives, e. g. with πᾶς, where in the form οὐ πᾶς, οὐ πάντες, it merely takes away the positive force, i. q. not every one, not all, Matt. 7: 21 οὐ πᾶς ὁ λέγων. 19: 11. Rom. 9: 6. 10: 16. 1 Cor. 15: 39. al. But πᾶς . . . οὐ, i. q. no one, see above in α. γ. Once through the force of the antith. πάντας . . . οὐ is i. q. οὐ πάντας, 1 Cor. 15: 51. See Winer § 26. 1. With other adjectives, it expresses the contrary, e. g. οὐκ ἄσχητος not mean, i. q. renowned, Acts 21: 39. οὐκ ὀλλοί: no few, i. e. many, Acts 17: 4, 12. al. οὐ πολλὰ ἡμέραι, not many, i. e. a few, Luke 15: 13. John 2: 12. Acts 25: 6. — (δ) With adverbs, οὐ μνηστῆρας Acts 20: 12. οὐκ εὐδίας Luke 21: 9.

f) in negative answers, no, nay, not, i. q. not at all. Matt. 13: 29 ὁ δὲ ἐρη. οὐ. John 1: 21. 2 Cor. 1: 17. James 5: 12. οὐ εὐ intena. Matt. 5: 37. With the art. τὸ οὐ, i. e. the word οὐ, 2 Cor. 1: 17. James 5: 12. Comp. in Ναί c.—Strengthened by other particles, as οὐ γὰρ Acts 16: 37, see in Γὰρ I. c. β. οὐ πάντως not at all Rom. 3: 9, see Winer p. 457. comp. οὐ πάντως Theogn. 299 or 305. Epiph. Haer. 38. 6. οὐ πάντῃ Xen. An. 6. 1. 26. *

g) in negative questions, nonne? is not? are not? where an affirmative answer is always presupposed, so that the neg. question stands instead of a direct affirmation; see Buttm. § 148. 5. Winer § 61. 3. E. g. simply, Matt. 6: 26 οὐχ ὑμῖς μᾶλλον διαφέρετε αὐτὰν; 12: 3, 5. Mark 4: 13, 21. John 6: 42. 1 Cor. 6: 2, 3. So οὐκ ἀποκρίνην οὐδέν; Mark 14: 60. 15: 4. — Xen. Cyr. 5. 5. 13.—With other particles, as οὐκ ἄρα Acts 21: 38, see in Ἄρα I. h. οὐ μή, see in Μή I. h. α. μή οὐ, see in Μή III. b. ἀλλ' οὐ, Heb. 3: 16 who now were they that did provoke God? ἀλλ' οὐ, yea, were they not all these etc. comp. in Ἀλλά no. 2. h. Αἶ.

Οὐά, interj. ah! aha! Lat. ooh!

uttered in derision, Mark 15: 29.—Arr. Epict. 3. 23. 24, 32. Dio Cass. 63. 20.

Οὐαί, interj. *wo! alas!* Lat. *vae*, Heb. וָאֵי, וָאֵי, uttered in grief, indignation, etc.

a) pp. and in the later usage c. dat. see Passow s. voc. Matt. 11: 21 *οὐαί σοι, Χορραζίν*. 23: 13 sq. Mark 13: 17. Luke 6: 24 sq. Jude 11. Rev. 12: 12. c. dat. impl. Luke 17: 1. Thrice repeated intens. *οὐαί οὐαί οὐαί* Rev. 8: 13, comp. Gesen. Lehrs. p. 670. Before ἡ πόλις as voc. c. *σοί* impl. Rev. 18: 10, 16, 19. Sept. genr. for וָאֵי Num. 21: 29. וָאֵי Is. 10: 1, 5. וָאֵי Ecc. 10: 16. —Arr. Epict. 3. 22. 24.

b) as subst. indec. 1 Cor. 9: 16 *οὐαί μοι ἐστὶ, Engl. wo is me!* So Sept. *οὐαί αὐτοῖς ἐστὶ* for וָאֵי Hos. 9: 12, comp. Prov. 23: 29.—Hence c. art. fem. ἡ *οὐαί*, a *wo, calamity*, Rev. 9: 12. 11: 14. Here one might expect the neut. τὸ *οὐαί*, like τὸ *ἄγαρ* Gal. 4: 25; but the writer assigns the gender *ad sensum*, as if i. q. ἡ θλίψις, ἡ ταλαιπωρία, etc. Comp. Winer § 27 fin. AL.

Οὐδαμῶς, adv. (*οὐδαμός* for *οὐδὲ ἄμός*), *in no wise, by no means*, Matt. 2: 6. —3 Macc. 1: 11, 12. Xen. Mem. 2. 3. 15.

Οὐδέ, conjunct. (*οὐ, δέ*), denying absolutely and objectively, and differing from *μηδέ* as *οὐ* from *μή*, pp. continuative, *and not, also not*, and hence *nor, neither, not even*, usually as connecting whole clauses or propositions, Buttm. § 149. p. 427. Winer § 59. 6. Matth. § 609.

a) in continued negation, at the beginning of a subsequent clause, viz. (α) *and not, nor, neither*, genr. preceded by *οὐ*, Matt. 5: 15. 6: 20 *ὅπου κλέπτει οὐ διορίζουσιν, οὐδέ κλέπτουσιν*. v. 26 *ὅτι οὐ σπείρουσιν, οὐδέ θερίζουσιν, οὐδέ συγκομίσουσιν* x. τ. λ. v. 28. Mark 4: 22. Luke 12: 33. John 1: 13. 6: 24. Acts 8: 21. Gal. 1: 1. Rev. 21: 23. al. (Xen. Mem. 1. 2. 5.) *οὐ . . . οὐδέ οὕτως* 1 Thess. 2: 3. *οὕτως . . . οὐδέ* interrog. Mark 8: 17. Matt. 16: 9 sq. Preced. by *οὐδέ*, Matt. 9: 17. Rev. 5: 3; so in apposit. with *οὐδὲ*, e. g. *οὐδέ . . . οὐδέ, neither . . . nor* Mark 13: 32. *ἢ καὶ . . . οὐδέ* Rev. 9:

4. Once *οὐδέ μή*, preced. by *οὐ, οὐδέ*, Rev. 7: 16. — (β) *also not, neither*, in a stronger transition or antithesis, e. g. preceded. by *οὐ*, Matt. 21: 27 *οὐκ οἶδαμεν . . . οὐδέ ἐγὼ λέγω ὑμῖν* x. τ. λ. Mark 12: 21 coll. v. 30. Luke 16: 31 εἰ M. *οὐκ ἀκούουσιν, οὐδέ . . . πεισθήσονται*. John 15: 4. Rom. 4: 15. 1 Cor. 15: 13, 16. (Hdian. 1. 9. 8. Xen. Cyr. 1: 5. 11.) *οὐδὲ . . . οὐδέ* John 8: 11. 1 Tim. 6: 16. *οὐδὲ . . . οὐδέ οὐκ* Matt. 22: 46. *ὅταν μή . . . οὐδέ* Matt. 6: 15. So with preceded. neg. impl. in *ἀπιστία*, Mark 16: 13 *οὐδὲ ἐπιστρέψουσιν*. — With *γὰρ* and *ἀλλά*, after a preceded. neg. expressed or implied in the context; e. g. *οὐδέ γὰρ*, *for not also, for neither*, where *οὐ* denies, *δέ* connects, and *γὰρ* assigns a reason, John 7: 5 *οὐδέ γὰρ οἱ ἀδελφοὶ αὐτοῦ ἐπίστευον* x. τ. λ. Acts 4: 34. Rom. 8: 7; strengthened by *οὐδαίς*, John 5: 22 *οὐδέ γὰρ ὁ πατήρ κρίνει οὐδένα*. Gal. 1: 12 *οὐδέ γὰρ . . . οὕτως*. (Xen. Cyr. 1. 4. 12.) So *ἀλλ' οὐδέ*, *yea neither*, where *ἀλλά* merely strengthens the negation, comp. in *ἄλλῃ* no. 2. b. Matth. § 613. Luke 23: 15 *οὐδὲν εἶπον . . . ἀλλ' οὐδέ Ἠρώδης*. 1 Cor. 3: 2. Gal. 2: 3. — Xen. Mem. 2. 3. 8. An. 1. 3. 3. fully *οὐδὲ μόνον* . . . *ἀλλ' οὐδέ* Jos. B. J. 4. 2. 3.

b) i. q. *not even, not so much as*, e. g. (α) in the middle of a clause, comp. Buttm. Matth. l. c. Matt. 6: 29 *λέγω δὲ ὑμῖν, ὅτι οὐδὲ Σολομὼν ἐν πάσῃ τῇ δόξῃ αὐτοῦ* x. τ. λ. Mark 6: 31. Luke 7: 9. John 21: 25. 1 Cor. 5: 1. (Hdian. 1. 12. 13. Plut. Timol. 5 pen. Xen. Mem. 1. 3. 11, 12.) As strengthening *οὐ*, i. e. *οὐκ οὐδέ* Luke 18: 13, comp. in *Οὐ α. ζ*. For *οὐδέ εἰς*, see in *Εἰς* a. — Also *ἀλλ' οὐδέ*, *yea not even*, comp. above in a. β. Acts 19: 2 *ἀλλ' οὐδέ εἰ πνεῦμα ἁγίον ἐστί, ἠκούσαμεν*. 1 Cor. 4: 3. — Hdian. 2. 13. 13. — (β) In interrog. Mark 12: 10 *οὐδὲ τὴν γραφὴν ταύτην ἀνίσταται*; Luke 6: 3. 23: 40. Comp. in *Οὐ* g. AL.

Οὐδαίς, οὐδεμία, οὐδέν, (*οὐδέ, εἰς*) decl. like *εἰς* q. v. Later form neut. *οὐθέν* once 1 Cor. 13: 2 in text. rec. Sept. Gen. 41: 44. Is. 41: 26; see Buttm. § 70. 1. Lob. ad Phr. p. 181 sq. Neg. adjunct, denying absolutely and objectively, and differing from *μηδαίς* as *οὐ* from *μή*, genr. *no one, nothing*, i. e. *nona*

at all; pp. emphat. *not even one, not the least*, but in this sense it is commonly written separately, οὐδὲ εἷς, οὐδὲ ἓν, etc. see in *Εἷς* a. Butt. l. c.

a) as adj. c. subst. *no one, no*, Luke 4: 24 οὐδείς προφήτης. John 16: 29 παρομιλῶν οὐδέμιαν. 18: 38. 1 Cor. 8: 4. al. Neut. Luke 23: 4 οὐδέν αἰτιον. John 10: 41. Acts 17: 21. al.—Hdian. 4. 2. 11. Luc. Asin. 13. Xen. Cyr. 1. 1. 2.—Partitively, seq. gen. of a whole, Butt. § 132. 4. 2. Matth. § 318. So Luke 4: 26 πρὸς οὐδεμίαν αἰτίαν. v. 27 οὐδείς αὐτῶν. Acts 5: 13. 18: 17 οὐδέν τούτων. 1 Cor. 1: 14. 9: 15. So οὐδείς ἐξ αὐτῶν John 7: 19. 17: 12. 18: 9.

b) absol. as subst. *οὐδείς, no one, no man, no person*, Matt. 6: 24 οὐδείς δύναται δυοὶ κυρίους δουλεύειν. Mark 5: 4. Luke 5: 36, 37, 39. John 5: 22 ὁ πατήρ κρίνει οὐδένα. Acts 9: 8. Eph. 5: 29. Rev. 2: 17. al.—Hdian. 7. 6. 8. Xen. Cyr. 7. 5. 45.—With other negatives, for strength, Butt. § 148. 6. E. g. after οὐ, Matt. 22: 16 οὐ μίλει σοι περὶ οὐδένοιο. John 8: 15. Acts 4: 12. 2 Cor. 11: 8. (comp. Xen. An. 1. 6. 11.) οὐδέπω οὐδείς Luke 23: 53. οὐδείς οὐκίτι Mark 12: 34.

c) Neut. οὐδέν absol. *nothing*, genr. Matt. 10: 26 οὐδέν γὰρ ἐστὶ κεκαλυμμένον. 27: 24. Luke 22: 35. John 8: 28. Acts 15: 9. Gal. 2: 6. Heb. 2: 8. al. saep.—With other negatives for strength, Butt. § 148. 6. E. g. after οὐ, Mark 14: 60 οὐκ ἀπεκρίθη οὐδέν; Luke 4: 2. John 3: 27. Acts 26: 26. (Xen. Mem. 2. 6. 36.) οὐκίτι . . . οὐδέν Mark 7: 12. οὐδέπω οὐδέν 1 Cor. 8: 2. οὐδέν . . . οὐ μή Luke 10: 19. — Accus. οὐδέν adv. i. e. *in no way, in no respect*, Acts 25: 10 Ἰουδαίους οὐδέν ἡδικήσα. 1 Cor. 13: 3. 2 Cor. 12: 11. Gal. 4: 12. c. οὐ, John 6: 63 οὐκ ὀφείλει οὐδέν.—Hdian. 1. 3. 10. Xen. Mem. 4. 2. 9.—Metaph. *nothing*, i. e. of no account, weight, value, authority, etc. Comp. Matth. § 437. n. 1. So Matt. 23: 16 ὅς ἂν ὁμῶς ἔν τῳ ναφί, οὐδέν ἐστίν. v. 18. John 8: 54. 1 Cor. 7: 19. 13: 2. 2 Cor. 12: 11. al. So εἰς οὐδέν γίνεσθαι *to come to nought* Acts 5: 36. εἰς οὐδέν λογισθῆναι *to be set at nought*, to be contemned, Acts 19: 27. Comp. in *Εἷς* no. 3. a. — Sept. Is. 14: 23. Plato Rep. 8. p. 556. D, ἀνδρες οἱ

ἡμέτεροι πλούσιοι εἰσὶν οὐδέν. Xen. H. G. 4. 8. 4 οὐδέν ἐσμεν. AL.

Οὐδέποτε, adv. (οὐδέ, ποτί,) *not ever, never*, comp. in Οὐ init. So seq. pres. in general propositions, 1 Cor. 13: 8 ἡ ἀγάπη οὐδέποτε ἐκπίπτει. Heb. 10: 1, 11.—Hom. Od. 10. 464.—Seq. praet. comp. Passow s. voc. Loh. ad Phr. p. 457 sq. Butt. § 149. p. 430. Matt. 7: 23 ὅτι οὐδέποτε ἔργων ἡμῶς. 9: 33. Mark 2: 12. Luke 15: 29 bis. John 7: 46. 10: 14. 11: 8. 14: 8.—Xen. Mem. 1. 4. 16.—Seq. fut. comp. Passow, Lob. l. c. Matt. 26: 33.—In interrog. Matt. 21: 16 οὐδέποτε ἀνέγνως; x. τ. λ. v. 42. Mark 2: 25. Comp. in Οὐ g.

Οὐδέπω, adv. (οὐδέ, enclit. πω,) pp. *also not ever, i. q. not ever yet, not yet, never*, seq. praet. John 7: 39 οὐδέπω ἰδοῦσάσθῃ. 20: 9.—Hdian. 1. 3. 12. Xen. Mem. 3. 6. 1.—Strengthened with οὐδείς Butt. § 148. 6. E. g. οὐδέπω οὐδείς Luke 23: 53. John 19: 41. οὐδέπω οὐδέν 1 Cor. 8: 2. Comp. Οὐδείς b, c.

Οὐθεὶς, οὐδεμία, οὐθέν, see in Οὐδείς.

Οὐχ, see Οὐ.

Οὐκέτι, also οὐκ ἔτι, adv. *no more, no further, no longer*, in the general sense of οὐ; see Οὐ init. So genr. Matt. 19: 6 ὥστε οὐκίτι εἰς δύο. Mark 10: 8. Luke 15: 19. John 4: 42. Rom. 7: 17, 20. 2 Cor. 1: 23. Rev. 10: 6. — Hdian. 2. 8. 10. Xen. Cyr. 1. 4. 5. — With other negatives for strength, Butt. § 148. 6. E. g. οὐκ . . . οὐκίτι Acts 8: 39. οὐδέ . . . οὐκίτι Matt. 22: 46. οὐδείς . . . οὐκίτι Rev. 18: 11. οὐκίτι . . . οὐδείς Mark 7: 12. 15: 5. Luke 20: 40. So οὐκίτι οὐ μή intens. Mark 14: 25. Luke 22: 16. Rev. 18: 14. AL.

Οὐκοῦν, adv. (οὐκ οὖν,) pp. interrog. *nonne ergo?* Germ. *nicht wahr?* *not so then?* implying an affirmative answer, comp. in Οὐ g; and hence used by the Attics as an affirmative illative particle, *therefore, then*; see Butt. § 149. p. 428. Passow s. voc. Herm. ad Vig. p. 794 sq. In N. T. once, John 18: 37 οὐκοῦν βασιλεὺς εἰ σύ, either interrog. *not so then?* *thou art a king*; or

without interrog. *thou art then a king.* Comp. Winer § 61 fig.—Interrog. Xen. Mem. 2. 2. 1. genr. Ael. V. H. 11. 9. Xen. Cyr. 1. 4. 19.

Οὐ μὴ, see in Μὴ I. b.

Οὐν, conj. *thereupon*, i. e. *now, then, therefore*, put after one or more words in a clause, and expressing either the merely external connexion of two sentences, that the one follows upon the other; or also the internal relation of cause and effect, that the one follows from the other. See Passow s. voc. Matth. § 625. Buttm. § 149. p. 428. Winer p. 372, 380.

1. As marking mere external connexion, and thus denoting *transition* or continuation from what precedes to what follows, *thereupon, now, then*, etc. Comp. Passow οὐν no. 1. Matth. § 625. p. 1274.

a) genr. Luke 6: 9 εἰπὼν οὖν ὁ Ἰ. πρὸς αὐτούς, *then said Jesus unto them.* John 12: 1, 9. 18: 11, 16. 19: 29 σκεῦος οὖν ἔκειτο ὃς οὖν μεσὸν *now there was set a vessel* etc. 21: 5. Rom. 11: 1, 11. 15: 17. al. (Hdian. 3. 5. 11.) So where after introductory matter, the transition is made to the thing itself, Matt. 13: 18. Luke 20: 29 ἐπτα οὖν ἀδελφοὶ ἦσαν, comp. v. 28. John 4: 5. 19: 40. Acts 2: 33. 1 Cor. 7: 26. — Palaeph. 32. 11.—Also μέν οὖν, comp. in Μέν a. b. E. g. with δέ following, Mark 16: 19 ὁ μὲν οὖν κύριος . . . ἐκείνοι δέ, *so then the Lord*, etc. Acts 1: 6 sq. 8: 4 sq. 19: 38 sq. 23: 18, 31. al. (Diod. Sic. 16. 31 pen.) Without δέ, Acts 23: 22. 26: 4, 9. 1 Cor. 6: 4. Heb. 7: 11.—Xen. An. 1. 7. 17.

b) joined with a particle of time, or words implying time, Matth. l. c. p. 1274. E. g. ὅταν οὖν Matt. 21: 40; but otherwise Matt. 6: 2. Luke 11: 34. ὅτε οὖν John 2: 22. 19: 6, 8, 23, 30. ὡς οὖν John 4: 1, 40. 20: 11. (Plato Protag. 19. p. 316. A.) Also ἐξαυτῆς οὖν Acts 10: 33. νῦν οὖν ibid. πάλιν οὖν, οὖν πάλιν, John 8: 12, 21. 10: 7, 19, 31, 39. τότε οὖν John 11: 14. 20: 8.—Hdian. 1. 15. 11 οὖν ποτε. — So with a participle which may be resolved by a particle of time, as ὅταν, ὅτε, ὡς, with a finite verb. John 6: 14 οἱ οὖν ἄνθρωποι ἰδοῦτες κ. τ. λ. *then those men, when they had*

seen etc. v. 15. 11: 17. 19: 13. Acts 15: 2. Rom. 15: 28. al. Comp. Matth. § 565. 1. Buttm. § 144. 2.

2. As expressing the *internal* connexion of two sentences, that the one follows *from* the other as effect or consequence from cause, *therefore, then, consequently*, i. q. for this cause, for this reason, from these premises, etc.

a) genr. where any thing is said to be done etc. in *consequence* of what is previously narrated. (α) genr. Luke 15: 28 ἀγγισθῇ δέ, καὶ οὐκ ᾔθιλεν εἰσιλθεῖν· ὁ οὖν πατήρ αὐτοῦ ἐξελθὼν κ. τ. λ. John 9: 7. 19: 24. Acts 17: 20. Rom. 9: 19. Eph. 4: 1. 1 Tim. 5: 14. 1 Pet. 2: 7. al. So frequently, espec. in John, in the phrases εἰπὼν οὖν, εἰπὼν οὖν, John 4: 33. 8: 13. 11: 12. 21: 7. al. But such passages may often be referred to no. 1. a. —Diod. Sic. 16. 91 εὐθύς οὖν θυσίας κ. τ. λ.—(β) In *exhortations* founded on what precedes. Matt. 5: 48 ἑσθθῆ οὖν ὑμεῖς τέλειοι. Mark 13: 35 γρηγορεῖτε οὖν. Luke 6: 36. Acts 3: 19. 13: 38. Rom. 11: 22. 1 Cor. 16: 11. Col. 3: 5. Heb. 4: 1. James 5: 7. al.—Eurip. Orest. 647 or 648. Luc. Conv. 36.—(γ) Where the consequence is connected with a conditional or causal clause, e. g. εἰν οὖν *if therefore* Matt. 5: 23. Luke 4: 7. Rom. 2: 26. John 6: 62, see in Ἐάν I. 1. a. εἰ οὖν Matt. 6: 23. Luke 16: 11. John 18: 8. εἴτε οὖν 1 Cor. 10: 31. So ἐπεὶ οὖν Heb. 2: 14. 4: 6. (Xen. Mem. 3. 9. 5.) Likewise with participles equiv. to *enel* with a finite verb. Matth. § 565. 2. Buttm. § 144. 2. Acts 17: 29 γένος οὖν ὑπάρχοντες τοῦ θεοῦ, οὐκ ὀφείλομεν κ. τ. λ. Rom. 5: 1. 2 Cor. 7: 1. Heb. 4: 14. 1 Pet. 4: 1.

b) illative, expressing an inference or conclusion from what precedes. (α) genr. Matt. 3: 10 ἡ ἀξίω . . . κείται· πᾶν οὖν δένδρον κ. τ. λ. Mark 10: 9. Luke 20: 44. John 3: 29. 8: 38. Rom. 6: 4. Heb. 9: 23. James 4: 17. 3 John 8. al. So in ἄρα οὖν, for which see in Ἄρα I. c.—Xen. Mem. 1. 2. 10.—(β) After an enumeration of particulars, expressing the general result or conclusion; comp. Passow οὖν no. 2. a. Matth. § 625. p. 1272. So Matt. 1: 17 πᾶσαι οὖν αἱ γενεαὶ ἀπὸ Ἀβραάμ κ. τ. λ. John 7: 43. 12: 17, comp. v. 9 sq. So Luke 3:

18. John 20: 30.—Xen. Mem. 1. 1. 16. —(γ) Where the conclusion is connected with a conditional or causal clause, e. g. εἰ οὖν in the sense of ἐπεὶ οὖν, see in *Ei* 1. 2. g. β. p. 223. Matt. 7: 11 εἰ οὖν ὑμεῖς οἰδατε κ. τ. λ. John 13: 14. Acts 11: 17.

c) where a sentence has been interrupted by a parenthesis or intervening clauses, and is again taken up; equiv. to 'I say,' 'as before said,' etc. Passow οὖν no. 2. b. Matth. 1. c. p. 1273 sq. Winer p. 372. So Matt. 7: 24 πῶς οὖν ὅστις κ. τ. λ. comp. v. 21. 10: 32, coll. v. 22. Mark 3: 31, coll. v. 21. John 6: 24, coll. v. 22. 18: 12, coll. v. 3. 1 Cor. 8: 4, coll. v. 1. Gal. 3: 5, coll. v. 2. Heb. 4: 11, comp. v. 6.—Xen. Mem. 1. 1. 20, coll. § 1. Cyr. 5. 1. 3, coll. 2.

d) in interrogative sentences, referring back to a previous assertion, supposition, circumstances, etc. genr. Matt. 13: 28 θάμνις οὖν ἀπέθρονος συλλέξωμεν αὐτά;—After interrog. particles: τί οὖν, Matt. 17: 10 τί οὖν οἱ γραμματεῖς λέγουσιν κ. τ. λ. where οὖν prob. refers to the circumstances of the transfiguration, comp. v. 3, 4, and see Olshausen's Comm. in loc. Matt. 19: 7. Mark 12: 9. Luke 3: 10. John 1: 21. Rom. 3: 1. 4: 1. 1 Cor. 14: 15, 26. al. πόθεν οὖν Matt. 13: 27, 56. πῶς οὖν Matt. 12: 26. 26: 54. John 6: 42. 9: 19. Rom. 10: 14. —πῶς οὖν Luc. D. Deor. 2. 2. Xen. Conv. 2. 10. AL.

Οὐπω, adv. (οὐ, enclit. πω,) not even yet, not yet, comp. Οὐ init. Seq. pres. Matt. 24: 6 ἀλλ' οὐπω ἐστὶ τὸ τέλος. John 2: 4. 8: 57. Heb. 2: 8. Seq. praet. John 3: 24. 7: 39. 11: 30. Heb. 12: 4. οὐπω οὐδέις Acts 8: 16.—c. pres. Hdian. 1. 8. 4. Xen. An. 1. 5. 12. c. praet. Xen. An. 1. 8. 8.—In interrog. Matt. 15: 17 οὐπω νομῶτε; οἱ κ. τ. λ. 16: 9. Mark 8: 17. Comp. in Οὐ g. AL.

Οὐρά, ἄς, ἡ, tail of an animal, Rev. 9: 10 bis, 19 bis. 12: 4. Sept. for צנף Deut. 28: 13. Job 40: 12.—Luc. D. Deor. 22. 1. Xen. Eq. 5. 7.

Οὐράνιος, α, ον, Att. and in N. T. οὐράνιος, ὁ, ἡ, (οὐρανός,) heavenly, celestial, i. e. dwelling in heaven, as ὁ πατήρ ὁ οὐράνιος, heavenly Father, Matt.

6: 14, 26, 32. 15: 13. στρατιά οὐράνιος heavenly host, angels, Luke 2: 13, comp. in Οὐρανός d. Also as coming from heaven, ὀπτασία οὐρ. Acts 26: 19. — 2 Macc. 7: 34. Hdian. 1. 7. 9. Xen. Cyr. 7. 1. 3.

Οὐρανόθεν, adv. (οὐρανός,) from heaven, Acts 14: 17. 26: 13. — Hom. Π. 1. 195, 208. Jos. de Macc. § 4. Jamblic. Pythag. 32. 216. Aeschin. 73. 5. A poetic form, used in prose only by late writers, Lob. ad Phr. p. 93, 94.

Οὐρανός, οὔ, ὁ, plur. οὐρανοί, ὧν, οἱ, in imitation of Heb. שָׁמַיִם, heaven, the heavens. The plur. οὐρανοί is thus used most frequently in Matthew, and always in the phrases ὁ πατήρ ὁ ἐν τοῖς οὐρανοῖς, ἡ βασιλεία τῶν οὐρανῶν, and less often in Mark and the Epistles of Paul and Peter; in Luke's writings only six times, Luke 10: 20. 11: 2. 12: 33. 21: 26. Acts 2: 34. 7: 56; and not at all in the writings of John including the Apocalypse, nor in James. — Spoken pp. of the expanse of the sky, the apparent concave hemisphere above us, which was regarded by the Hebrews as solid, שָׁמַיִם, Sept. στερέωμα, the firmament, Gen. 1: 8, 14; and poetically as resting on columns, 2 Sam. 22: 8. Job 26: 11; but in common usage including also the regions above the sky, where God is said to dwell, Ps. 2: 4; and likewise the region underneath and next the firmament, where the clouds are gathered, the birds fly, etc. Gen. 1: 20, 26. In N. T.

a) pp. and genr. as including the visible heavens and all their phenomena; so where heaven and earth are spoken of together, e. g. opp. 1 Cor. 8: 5 εἰς ἐν οὐρανῷ, εἰς ἐπὶ τῆς γῆς. Heb. 12: 26. 2 Pet. 3: 5. Also ὁ οὐρανὸς καὶ ἡ γῆ, heaven and earth, i. q. the universe, Matt. 5: 18. Mark 13: 31. Luke 10: 21. Acts 4: 24. Rev. 10: 6. 14: 7 τὸν οὐρ. καὶ τὴν γῆν καὶ τὴν θάλασσαν. Col. 1: 16 τὰ ἐν τοῖς οὐρ. καὶ τὰ ἐπὶ τῆς γ. So Sept. and פְּאֶרְהַרְרָהּ שָׁמַיִם Gen. 1: 1. 2: 1. So τὰ ἄκρον οὐρανοῦ, τὰ ἄκρα οὐρανῶν, the extremities of the heavens, where they seem to touch the earth, Matt. 24: 31. Mark 13: 27. ὑπὸ τὸν οὐρανόν under heaven i. e. on earth Acts 4: 12.

et in eo tōn οὐρ. Acts 2: 5. Col. 1: 23. (Plato Tim. p. 23. D.) ἡ ἐπὶ οὐρανόν εἰς γαῖαν, i. q. the earth or region of the earth, Luke 17: 24 ἐκ τῆς ἐπὶ οὐρ. εἰς τὴν ἐπὶ οὐρ. from one part of the earth to another. Further, οἱ νῦν οὐρανοὶ 2 Pet. 3: 7, and ὁ πρῶτος οὐρανός Rev. 21: 1, the present heavens, which are to be destroyed at the final consummation of all things, after which new heavens are to appear, καινοὶ οὐρανοὶ 2 Pet. 3: 13. Rev. 21: 1. Sometimes more than one heaven is spoken of, Eph. 4: 10. Heb. 4: 14. 7: 26; see more fully below in d. — Hom. Il. 18. 483. Hes. Theog. 517. Xen. Oec. 19. 9. — Trop. ὑπερθεῖναι εἰς τοῦ οὐρανοῦ, Lat. ad coelum effari, to be exalted to heaven, i. e. to be highly distinguished, renowned, Matt. 11: 23. Luke 10: 15. So praegn. κολῶσθαι ἄγει τοῦ οὐρανοῦ Rev. 18: 15 in later edit. Comp. ἀφ' ὧν πρὸς τὸν οὐρ. Plut. de Hdot. Malig. 31 fin. Mor. V. p. 207. Tauchn. — More specifically spoken

b) of the firmament itself, the starry heaven, in which the sun, moon, and stars are fixed. Mark 13: 25 οἱ ἀστέρες τοῦ οὐρανοῦ. Heb. 11: 12. Sept. and עֲרֵב Gen. 1: 14, 15, 17. — Hom. Il. 6. 106. Xen. Mem. 4. 3. 8. — Hence, ἡ σφαιρὰ τοῦ οὐρανοῦ Acts 7: 42, and αἱ δυνάμεις τῶν οὐρανῶν v. ἐν τοῖς οὐρανοῖς Matt. 24: 29. Mark 13: 25. Luke 21: 26, the host or hosts of heaven, i. e. the sun, moon, and stars; so Sept. and עֲרֵב יְהוָה Is. 34: 4. Jer. 33: 22. Zeph. 1: 5. Comp. Gesen. Lex. art. עֲרֵב. Further, the stars are said. πύκταιν ἀπὸ τοῦ οὐρανοῦ, to fall from heaven, as emblematic of great commotions and revolutions, Matt. 24: 29. Rev. 6: 13. 8: 10. 9: 1. Comp. Is. 34: 4 et ibi Gesen. Comm. The firmament itself, which is spread out over the earth as a tent or curtain Is. 40: 22. Ps. 104: 2, is likewise said to be rolled together as a scroll, Rev. 6: 14. Comp. Heb. 1: 10 sq. Is. 1. c. — Trop. Luke 10: 18 ἐθώπων τὸν Σατανᾶν ὡς ἀστραπὴν ἐκ τοῦ οὐρανοῦ περὶντα, where the form of expression is in allusion to Is. 14: 12, the lightning being emblematic of swiftness; for the sense, q. d. the power of Satan is broken, comp. John 12: 31. Rev. 12: 7 sq. 20:

2 sq. Others here refer οὐρανός to the air, of which Satan is said to be prince; see in Ἄηρ and Δαιμόνιον b.

c) of the lower heaven, or region below the firmament, i. q. the air, atmosphere, where clouds and tempests are gathered and lightning breaks forth, where the birds fly, etc. E. g. of clouds, Matt. 16: 2 πυφύασι γὰρ ὁ οὐρ. v. 3. Luke 12: 56. Matt. 24: 30 ἐπὶ τῶν νεφελῶν τοῦ οὐρ. 26: 64. Mark 14: 62; of rain and hail, Rev. 16: 21; of lightning or fire from heaven, Luke 9: 54. 17: 29. Rev. 20: 9; of signs, prodigies, Matt. 16: 1. Mark 8: 11. Luke 11: 16. 21: 11. Acts 2: 19. Rev. 12: 1, 3. So of birds, Matt. 6: 26 εἰς τὰ πετεινά τοῦ οὐρανοῦ. 8: 20. Luke 9: 5. 9: 58. Comp. Gen. 1: 20, 26, 28, 30. — Thuc. 2. 77 ὅσοι πολὺ οὐρανοῦ. Xen. An. 4. 2. 2. Cyr. 4. 2. 15. — Trop. κλίσσειν τὸν οὐρανόν to shut up the heavens, i. e. to withhold rain, Luke 4: 25. Rev. 11: 6, i. q. עָצַר מִיָּדָיו Sept. συνῆγεν τὸν οὐρ. Deut. 11: 17. 2 Chr. 6: 26. 7: 13. Comp. Gen. 7: 11. Is. 24: 19 et ibi Gesen. Comm.

d) of the upper or superior heaven, beyond the visible firmament, the abode of God and his glory, of the Messiah, the angels, the spirits of the just after death, and generally of every thing which is said to be with God. (α) genr. e. g. of God, Matt. 5: 34 μὴτε ἐν τῷ οὐρανῷ, οὐτε θρόνος ἐστὶ τοῦ Θεοῦ. 28: 22. Acts 7: 49. Heb. 8: 1. al. Hence God is called ὁ Θεὸς τοῦ οὐρ. Rev. 11: 13. 16: 11. (1 Macc. 3: 18.) κύριος τοῦ οὐρ. Matt. 11: 25. Luke 10: 21. (Sept. Gen. 24: 3.) κ. ἐν τοῖς οὐρ. Eph. 6: 9. Col. 4: 1. ὁ πατὴρ ὁ ἐν τοῖς οὐρανοῖς in the first three gospels, Matt. 5: 16, 43, 48. 6: 1. 10: 32. Mark 11: 25, 26. Luke 11: 2. al. ὁ πατὴρ ὁ ἐξ οὐρανοῦ Luke 11: 13. Of the Messiah, the Son of God, as coming from heaven, John 3: 13, 31. 6: 33, 38, 41. al. or as returning thither after his resurrection, Mark 16: 19. Luke 24: 51. Acts 1: 10, 11. al. whence he will again come to judge the world, 1 Thess. 1: 10. 4: 16. 2 Thess. 1: 7. Of the Holy Spirit, Matt. 3: 16. John 1: 32. 1 Pet. 1: 12. [1 John 5: 7.] Of angels, Matt. 18: 10. 24: 36. Mark 12: 25. Luke 22: 43. Gal. 1: 8. al. (Gen

21: 17. 22: 11.) Hence called τὰ στρα-
τεύματα τὰ ἐν οὐρανῷ Rev. 19: 14, comp.
Heb. מַלְאָכֵי הַשָּׁמַיִם and Sept. of angels,
1 K. 22: 19. 2 Chr. 18: 18. Ps. 148: 2.
Of the righteous after death, as the seat
of their final and glorious reward, Matt.
5: 12 ὁ μισθός ὑμῶν πολὺς ἐν τοῖς οὐρα-
νοῖς. 6: 20 θησαυρός ἐν οὐρανῷ. Luke
10: 20. 12: 33. 2 Cor. 5: 1. Col. 1: 5.
1 Pet. 1: 4. al. In heaven also is the
spiritual temple with its sacred utensils,
Heb. 9: 23, 24. Rev. 11: 19. 14: 17. 15:
5. 16: 17; and there also the new Je-
rusalem is prepared and adorned, Rev.
3: 12. 21: 2, 10. — Hence to be or to be
done ἐν τῷ οὐρανῷ, i. q. among or by
those who dwell in heaven, Luke 15: 7
χαρὰ ἔσται ἐν τῷ οὐρανῷ. Matt. 6: 10
γινῆθήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ
καὶ ἐπὶ τῆς γῆς. Matt. 16: 19. 18: 18.
Luke 11: 2 τὰ ἐν τοῖς οὐρανοῖς, i. q.
the higher spiritual world, Eph. 1: 10.
Col. 1: 16, 20; and so Eph. 3: 15 πᾶσα
πατρία ἐν οὐρανοῖς. So poetically, where
the heavens are said to rejoice, Rev. 12:
12. 18: 20. comp. Sept. and Heb. Is.
49: 13. Ps. 96: 11. — In various phrases
etc. e. g. (1) to look up to heaven, as
the abode of God, ἀναβλέπειν εἰς τὸν
οὐρ. Matt. 14: 19. Mark 6: 41. 7: 34. al.
ἀνελκεῖν εἰς τὸν οὐρ. Acts 1: 10. 7: 55.
ἐμβλέπειν εἰς τὸν οὐρ. Acts 1: 11. ἑπαί-
ρας τοὺς ὀφθ. εἰς τὸν οὐρ. Luke 18: 13.
John 17: 1. — (2) to ascend or be taken
up into heaven, ἀναβαίνειν εἰς τὸν οὐρ.
John 3: 13. Acts 2: 34. ἀναληφθῆναι
εἰς τὸν οὐρ. Mark 16: 19. Acts 10: 16.
ἀνασπᾶσθαι Acts 11: 10. ἀπέρχεσθαι
Luke 2: 15. πορεύεσθαι 1 Pet. 3: 22.
— (3) to come or be sent from heaven,
ἀποσταλῆναι ἀπ' οὐρ. 1 Pet. 1: 12. ἔρ-
χεσθαι ἐκ οὐρ. John 3: 31. καταβαίνειν
ἐκ v. ἀπ' οὐρ. John 6: 33, 38. 1 Thess.
4: 16. al. καθίστασθαι ἐκ τοῦ οὐρ. Acts
11: 5. So with γίνεσθαι expr. or impl.
τὸν ἀπ' οὐρανῶν Heb. 12: 25. φωνὴ ἐκ
τῶν οὐρανῶν Matt. 3: 17, coll. Mark 1:
11 φωνὴ ἐγένετο ἐκ τῶν οὐρ. Luke 3: 22.
al.—(4) Also heaven is said to be opened,
so as to let pass in or out, to lay open
the interior, etc. e. g. οἱ οὐρ. ἀνεῳχθη-
σαν, ὁ οὐρ. ἀνεῳγός, οἱ οὐρ. ἀνεῳγμένοι,
Matt. 3: 16. Luke 3: 21. John 1: 52.
Acts 7: 56. 10: 11. Rev. 4: 1. 19: 11.
οἱ οὐρ. σχιζόμενοι Mark 1: 10.

(β) ἕως τρίτου οὐρανοῦ, unto the
third heaven, 2 Cor. 12: 2, prob. in allu-
sion to the three heavens as above
specified, viz. the lower, the middle or
firmament, and the superior; hence
i. q. the highest heaven, the abode of
God and angels and glorified spirits,
the spiritual paradise, v. 4. Comp. Eph.
4: 10. Heb. 4: 14. 7: 26. Comp. also
Heb. מַלְאָכֵי הַשָּׁמַיִם, Sept. ὁ οὐρανός τοῦ
οὐρανοῦ, Deut. 10: 14. 1 K. 8: 27. Ec-
clus. 16: 18. So the spurious Lucian
makes a Christian say, ἐς τρίτον οὐρα-
νὸν ἀερόβατος Luc. Philopat. § 12.
— Others suppose the apostle refers to
the views of the later Rabbins, who
describe seven heavens, of which the
first is below the clouds; the second is
the region of clouds and tempests and
the abode of evil spirits; in the third
are the hosts of heaven, the stars; while
the other four above this are assigned
to the saints, the various orders of an-
gels, and the throne of God; see Test.
XII Patr. in Fabric. p. 546. Wetstein
ad 2 Cor. 12: 2. But then ὁ τρίτος οὐ-
ρανός could not well be i. q. ὁ παράδει-
σος in v. 4.

(γ) meton. and from the later Heb.
οὐρανός, οὐρανοί, like Engl. heaven, as
being the abode of God, is often put
for God himself; e. g. εἶπαι ἐξ οὐρανοῦ
i. q. ἐκ τοῦ Θεοῦ, Matt. 21: 25. Mark 11:
30, 31. Luke 20: 4, 5. δεδομένον ἐκ τοῦ
οὐρ. John 3: 27. ἡμῶν ἐκ τὸν οὐρα-
νόν Luke 15: 18, 21. Also in the for-
mula so freq. in Matthew ἡ βασιλεία
τῶν οὐρ. Matt. 3: 2. 4: 17. 5: 3, 10. al.
elsewhere ἡ βασ. τοῦ Θεοῦ etc. see in
Βασιλεία c. So Chald. אֲרָמְכָא, Sept.
ἐξουσία οὐράνιος, Dan. 4: 23 [26]. Comp.
Buxtorf. Lex. Ch. 2440. Wetstein ad
Matt. 21: 25. Luke 15: 18. AL.

Οὐρβανός, οὐ, ὁ, Urban, pr. n. of
a Christian at Rome, Rom. 16: 9.

Οὐρίας, ου, ὁ, Urias, Heb. אֲרִיָּה
(flame of Jehovah) Uriah, pr. n. of the
husband of Bathsheba, Matt. 1: 6. Comp.
2 Sam. 11: 3 sq.

Οὐς, ὠτός, τό, an ear, plur. τὰ ὠτα
the ears, Mark 7: 33 ἔβαλε τοὺς δακτ.
αὐτοῦ εἰς τὰ ὠτα αὐτοῦ. 8: 18. Luke 22:
50. Acts 7: 57. 1 Cor. 12: 16. Sept.

for וְיִשְׂרָאֵל, Ex. 29: 20. Deut. 15: 17.—Hdian. 7. 3. 7. Xen. Mem. 1. 4. 5. —In phrases, e. g. ὁ ἔχων ὦτα v. εἰ τις ἔχει οὖς ἀκούειν, ἀκούειν, i. e. whoever can hear and understand, let him hear and attend! Matt. 11: 15. 13: 9, 43. Mark 4: 9, 23. 7: 16. Luke 8: 8. 14: 35. Rev. 2: 7, 11, 17, 29. 3: 6, 13, 22. 13: 9. τιθέναι εἰς τὰ ὦτα to let sink into the ears, to fix deep in the mind, Luke 9: 44, comp. Ex. 17: 14. Also to come εἰς τὰ ὦτά τινος to or into the ears of any one, to be heard, Luke 1: 44. Acts 11: 22. James 5: 4. (Sept. Ps. 18: 7. Is. 5: 9.) λαλεῖν v. ἀκούειν εἰς τὸ οὖς, to speak or hear in the ear, i. e. privately, Luke 12: 3. Matt. 10: 27. (Ex. 11: 2.) So to do any thing ἐν τοῖς ὦσιν τινος, i. e. in his hearing, presence, Luke 4: 21. (Sept. Josh. 20: 4. Judg. 17: 2.) ὦτα εἰς δέησιν, i. q. ὦτα τοῦ θεοῦ ἔστιν εἰς δ. i. e. God listens to prayer, 1 Pet. 3: 12, quoted from Ps. 34: 16 where Sept. for וְיִשְׂרָאֵל, comp. 2 Chr. 6: 40. 7: 15. Neh. 1: 6. For Matt. 13: 15 bis, and Acts 28: 27 bis, see in Βασιλεὺς. Rom. 11: 8 see in Μη I. d. β. Acts 7: 51 see in Ἀνεπιτητος. —Poetically, οὖς as the organ of hearing is put for the person who hears, Matt. 13: 16 μακάριοι . . . τὰ ὦτα ἱμῶν, οἳ ἀκούει. 1 Cor. 2: 9. Comp. in Καρδία a. γ.

Ὀυσία, ας, ἡ, (εἰμῆ, part. ὄν, οὖσα,) entity, essence, nature, Epict. Ench. 19. 2 ἡ οὖσα τοῦ αγαθοῦ. Arr. Epict. 2. 8. 1. being, life, Soph. Trach. 911 or 913 ἅπας οὖσα. In N. T. and usually, what is to any one, what he has, i. e. substance, property, Luke 15: 12, 13.—Tob. 14: 18. Jos. Ant. 18. 1. 1. Xen. Mem. 2. 8. 3.

Ὀυτε, conj. (οὐ, enclit. τε,) a continuative referring usually rather to a part of a proposition or clause, and not, also not, i. e. neither, nor, not even. See Buttm. § 149. p. 427. Winer § 59. 6.

a) as introducing a neg. clause, with or without a preceding negation, neither, nor, e. g. οὐτε γὰρ, Luke 20: 36. Acts 4: 12. (Hdian. 3. 5. 11.) οὐτε . . . καὶ, as John 4: 11 κίβρις, οὐτε ἀντίλημα ἔχεις, καὶ τὸ φρέαρ κ. τ. λ. 3 John 10. Comp. espec. in Καὶ no. 1. a. (Eurip. Iph. in Taur. 595.) More freq. repeated, οὐτε . . . οὐτε, neither . . . nor, before differ-

ent parts of a clause, Matt. 6: 20. Luke 20: 35. John 5: 37. Acts 15: 10. Gal. 5: 6. al. (Xen. Lac. 14. 7.) Also three times or more, οὐτε, οὐτε, οὐτε, Acts 25: 8. Rom. 8: 38, 39. 1 Cor. 6: 9, 10. Rev. 9: 20, 21.—After another negative, as οὐ . . . οὐτε John 1: 25. Rev. 20: 4. 21: 4. οὐδέ . . . οὐτε Gal. 1: 12. 1 Thess. 2: 3.

b) in the sense of not even; Mark 5: 3 καὶ οὐτε ἀλύσειν οὐδεὶς ἠδύνετο αὐτὸν δῆσαι. Luke 12: 26. 1 Cor. 3: 2 in text. rec. — Hdian. 4. 6. 1 οὐδέ τις ἦν φειδῶ ἡλικίας, οὐτε μέχρι νηπιῶν.—But Mss. in Mark and Luke l. c. and later edit. in 1 Cor. l. c. read οὐδέ. AL.

Ὀυῖος, αὐτῇ, τοῦτο, gen. τοῦτου, ταύτης, τοῦτου, pron. demonstr. this, that, pp. for ὁ αὐτός, ἡ αὐτή, τὸ αὐτό, this same, Buttm. § 76. 2, and n. 1.

a) pp. as referring to a person or thing before mentioned, i. e. to something preceding; Passow ουῖος no. 1. Matth. § 470. 1. — (α) pp. to that next preceding, Luke 1: 32 Ἰησοῦν· ουῖος ἔσται μέγας. 2: 25. John 1: 2 θςος ἦν ὁ λόγος· ουῖος ἦν ἐν ἀρχῇ κ. τ. λ. 3: 2. 6: 71. Acts 1: 14. 10: 36. Rom. 14: 18 ἐν τοῦτοις. 1 Tim. 6: 8. 2 Pet. 2: 20. 1 John 5: 6, 20. al. saep. — Hdian. 4. 8. 11. Xen. Mem. 4. 2. 28.—Neut. plur. ταῦτα sometimes refers only to one thing; 3 John 4. Luke 12: 4. [John 15: 17.] So κατὰ ταῦτα i. q. οὕτω Luke 6: 23, 26, where later edit. read κατὰ ταῦτά. Comp. Winer p. 140.—Xen. An. 7. 6. 11.

—(β) Sometimes ουῖος refers not to the nearest, but to another person or thing, as being the chief topic of discourse, Winer p. 138. Matth. l. c. Matt. 3: 3 ουῖος γὰρ ἔστιν, sc. Ἰωάννης in v. 1. Luke 13: 2, coll. v. 1. John 1: 42. 11: 37 καὶ ουῖος even this man, Lazarus. 21: 24. Acts 4: 11 ουῖος ἔστιν ὁ λῃθος, sc. Χριστός. 7: 19. Gal. 4: 26. 2 John 7.—Xen. Mem. 1. 2. 14.—(γ) As referring generally to the preceding discourse, Matt. 7: 28 ὅτε συνετέλεσεν ὁ Ἰ. τοῖς λόγοις τούτοις. Mark 4: 13, coll. v. 2 sq. Luke 1: 29. 24: 21. John 2: 11. Acts 19: 17. Rom. 11: 27. 1 John 2: 1, 26.—Xen. Cyr. 1. 3. 15.

b) as referring to or introducing what follows, with emphasis, as in Engl. this,

i. q. 'the following,' Passow l. c. no. 2. Winer § 23. 4. Matth. § 472. c, d. So as followed by the express words, e. g. τοῦτο, Gal. 3: 17 τοῦτο δὲ λέγω· διαθή-
κην κ. τ. λ. 1 John 4: 2; or c. subst. Matt. 10: 2 τὰ ὀνόματά ἐστι ταῦτα. Luke 2: 12. Acts 8: 32 ἡ δὲ περιοχὴ... ἦν αὕτη· ὡς κ. τ. λ. 1 Cor. 9: 3. Or by a noun simply, as the predicate, 2 Cor. 13: 9 τοῦτο δὲ εὐχόμεθα, τὴν ὑμῶν κατάρ-
τισιν. 1 John 5: 4. (Luc. Navig. 3.) Or by an infin. e. g. without art. Acts 24: 16. 26: 16. James 1: 27. comp. Winer l. c. Matth. § 472. b. (Plato Apol. Soc. § 29. p. 38. C.) c. art. Rom. 14: 13 τοῦτο κρινάτε μᾶλλον, τὸ μὴ τιθεῖναι κ. τ. λ. 2 Cor. 2: 1. comp. Winer, Matth. l. c. (Plato Apol. Soc. § 24. p. 35. C. Xen. Oec. 8. 2.) So διὰ τοῦτο before a particip. of cause, Mark 12: 24. ἐν τούτῳ 2 Cor. 5: 2.—Also before ὅτι and ἵνα, comp. in Ὅτι no. 1, and ἵνα no. 3. a. ζ. Winer § 23. 4. E. g. seq. ὅτι, John 21: 23 ἐξῆλθεν οὖν ὁ λόγος οὗτος... ὅτι ὁ μαθητὴς κ. τ. λ. Acts 20: 29. Rom. 6: 6. 1 Cor. 1: 12. 1 John 1: 5. al. saep. (Xen. Cyr. 2. 1. 25.) Seq. ἵνα, e. g. of purpose, εἰς τοῦτο ἵνα Rom. 14: 9. 1 Pet. 3: 9. 4: 6; διὰ τοῦτο ἵνα John 1: 31. 2 Cor. 13: 10. 1 Tim. 1: 16; or after a word of command, John 15: 17 comp. above in a, α, fin. 1 John 3: 23. 4: 21; or genr. John 6: 29 τοῦτό ἐστι τὸ ἔργον τοῦ Θεοῦ, ἵνα πιστεύσῃτε κ. τ. λ. v. 39, 40. 17: 3 αὕτη ἐστὶν ἡ αἰώνιος ζωὴ, ἵνα γινώσκωσι κ. τ. λ. 1 John 4: 17. 5: 3. al.
c) used δεικτικῶς, i. e. as pointing to a person or thing present either to the eyes or to the mind, Passow l. c. no. 4. Matth. § 471. 12. (α) genr. Matt. 3: 17 οὗτός ἐστιν ὁ υἱός μου κ. τ. λ. 17: 5. Mark 9: 7. Luke 9: 35. Matt. 17: 20. 26: 26 τοῦτό ἐστι τὸ σῶμά μου. v. 28. Mark 14: 22, 24. 1 Cor. 11: 24, 25. al. Mark 12: 43. 14: 69. John 1: 15. 7: 46. Acts 2: 7. Matt. 8: 9 ἡ σοφία αὕτη. 26: 34 ἐν ταύτῃ τῇ νυκτί. Luke 12: 26 καιρὸν τοῦτον. 21: 6. Acts 1: 5. al. saep. Comp. Winer p. 140. So Sept. for הַי 1 Sam. 29: 3. (Xen. An. 4. 8. 14, 26.) So with a numeral referring to time, Luke 24: 21 τρίτην ταύτην ἡμέραν ἄγει, see in Ἄγω no. 2. a. 2 Cor. 13: 1 τρί-
τον τοῦτο ἔρχομαι πρὸς ὑμᾶς. Comp.

Winer p. 205. Matth. § 470. 8. So Sept. τρίτον τοῦτο for תְּרִיזִין שְׁלֹשֶׁת הַי Num. 22: 28, 32, 33.—Luc. D. Mori. 13. 3 ἐν Βαβυλῶνι καίμαι τρίτην ἡμέραν ταύ-
την. Hdt. 5. 76 τέταρτον τοῦτο ἀπώ-
μυνοι. — (β) In admiration, Matt. 8: 27 ποταπός ἐστιν οὗτος, ὅτι κ. τ. λ. 12: 23. Luke 4: 22. John 6: 14.—(γ) More usu-
ally in contempt or aversion, i. q. Engl. 'this fellow,' etc. comp. Passow no. 4. Matt. 9: 3 οὗτος βλασφημεῖ. 12: 24. 13: 54. Mark 6: 2, 3. Luke 5: 21. John 6: 42. Acts 7: 40. al. So τοῦτο 1 Cor. 5: 2, 3.—Xen. An. 3. 1. 30. Cyr. 1. 3. 11. d) inserted for emphasis: (α) after the subject or object of a verb, i. e. be-
tween this and the verb, Winer § 23. 3. E. g. after a noun, Matt. 13: 38 τὸ δὲ καλὸν σπέρμα, οὗτοί εἰσιν οἱ υἱοὶ κ. τ. λ. See below in κ. 21: 42 λίθον ὃν... οὗτος ἐγενήθη κ. τ. λ. see in Ὅς no. 1. c. β. Luke 8: 21. Acts 4: 10. Rom. 7: 10. 1 Cor. 6: 4. 1 Pet. 2: 7. al. (Pol. 3. 20. 2. ib. 5. 111. 2.) After a relative pron. comp. below in e. Matt. 5: 19 ὃς ἂν ποιήσῃ... οὗτος μέγας κληθ. κ. τ. λ. where in the preced. clause οὗτος is omit-
ted. Mark 3: 35. Luke 9: 24. John 1: 33. Rom. 8: 30. Phil. 4: 8. al. saep. (Xen. Mem. 2. 6. 8. An. 1. 6. 6.) After a participle, comp. Matth. § 472. 2. Matt. 13: 20 ὁ δὲ... σπαρξίς... οὗτός ἐστιν κ. τ. λ. Mark 12: 40. Luke 9: 48. John 6: 46. Acts 17: 6.—Pol. 1. 67. 12. Dem. 522. 20.—(β) In apodosis after εἰ, Rom. 8: 8 εἰ δὲ τις πνεῦμα Χρ. οὐκ ἔχει, οὗτος οὐκ ἔστιν αὐτοῦ. 1 Cor. 3: 17. Philem. 18. James 3: 2. 1 Pet. 2: 20. Comp. Winer § 139. 3. Matth. § 610 fin. —(γ) After a parenthesis or intervening sentence, when the writer again returns to the leading subject, comp. Passow no. 7. Acts 7: 35 hic, τοῦτον τὸν Μωϋ-
σῆν... τοῦτον ὁ Θεὸς κ. τ. λ. comp. v. 31. So v. 37, 38.—Ael. V. H. 3. 17 ἀεροφῶν... οὗτος ἐκεῖνος ἦν.
e) where οὗτος is followed by a rela-
tive sentence, οὗτος—ὃς, i. q. *this who, he who, that which*, Luke 9: 9 τίς δὲ ἐστιν οὗτος, περὶ οὗ κ. τ. λ. 1 Pet. 5: 12. 1 John 5: 9.—But both before and after a relative οὗτος is frequently omitted, and the relative then implies it and stands for *he who, that which*, Engl. *what*; see in Ὅς II. 1. d. Matth. § 473. b.

f) as strengthened by αὐτός, i. e. αὐτοὶ οὗτοι *these men themselves*, δεικτικῶς for 'they themselves,' Acts 24: 15, 20. Oftener neut. αὐτὸ τοῦτο, τοῦτο αὐτό, *this very thing* etc. e. g. as referring to what precedes, 2 Cor. 2: 3 ἔγραψα ὑμῖν τοῦτο αὐτό. Eph. 6: 18. c. relat. ὃ . . . αὐτὸ τοῦτο Gal. 2: 10, comp. Matth. § 472. p. 881 sq. As referring to and introducing what follows, seq. τό c. inf. 2 Cor. 7: 11. ὅτι Phil. 1: 6. ὅσα Eph. 6: 22. Col. 4: 8. ὅπως Rom. 9: 17. — Also αὐτὸ τοῦτο i. q. *on this very account*, for *this very reason*, i. q. διὰ ταῦτα, 2 Pet. 1: 5. comp. Matth. § 470. 7. Greg. Cor. p. 29, 30. — Xen. An. 1. 9. 21. αὐτὰ ταῦτα Plato Protag. p. 310. E.

g) after καὶ as καὶ οὕτως, often genr. in the foregoing senses, e. g. *and this man, and he*, Luke 16: 1; *he also* 20: 30; *δεικτικῶς* Luke 22: 56, 59. — But spec. καὶ οὕτως, καὶ τοῦτο, καὶ ταῦτα, *and he too, and this too, and that indeed*, i. e. where a particular stress is to be laid upon the connexion of two circumstances, οὕτως is thus joined to καὶ, and then always refers back to the former; see Passow no. 12. Matth. § 470. 6. Buttm. § 150. p. 436. Viger. p. 177. So 1 Cor. 2: 2 εἰ μὴ Ἰ. Χριστόν, καὶ τοῦτον ἐσταυρωμένον. (Hdot. 6. 11. Xen. Ag. 1. 2.) Oftener neut. καὶ τοῦτο, Rom. 13: 11 καὶ τοῦτο σιδότας, coll. v. 8. 1 Cor. 6: 6. Eph. 2: 8. καὶ ταῦτα, 1 Cor. 6: 8 ἀλλὰ ὑμεῖς ἀδικεῖτε, . . . καὶ ταῦτα ἀδικοῦς. Heb. 11: 12. — plur. Jos. Ant. 10. 10. 4. Luc. D. Deor. 8 med. Xen. Oec. 11. 3.

h) in distribution, τοῦτο μὲν . . . τοῦτο δέ, pp. *as to this . . . as to that*, i. q. *partly . . . partly*, Heb. 10: 33. Comp. in Mén c. β. Matth. § 288. n. 2. Passow no. 10. — Hdot. 3. 106. Isocr. p. 44. D. Dem. 474. 25.

i) Neut. ταῦτα acc. as adv. *so, thus*, i. q. οὕτως, comp. Matth. § 471. 13. Passow no. 14. b. So after καθώς John 8: 28. c. οὕτως altern. Mark 2: 8. ταῦτα εἶναι, *to be thus, such*, 1 Cor. 6: 11. As referring to what follows, Luke 18: 11 ταῦτα προσήγγιστε ὁ θεός, κ. τ. λ. — Soph. Ajax 1346. Hom. Il. 11. 694.

k) In gender etc. the use of οὕτως exhibits some anomalies of syntax, e. g. (α) Where οὕτως refers in sense to a preceding noun, it yet sometimes takes the

gender and number of a noun following; comp. Matth. § 434. 1. b, and 2. b. Matt. 13: 38 τὸ δὲ καλὸν σπέρμα, οὗτοί εἰσιν οἱ υἱοὶ κ. τ. λ. comp. above in d. Luke 8: 14, 15. So Matt. 7: 12. Gal. 4: 24. — (β) By Hebraism, the fem. αὐτῇ stands twice for neut. τοῦτο, Matt. 21: 42 et Mark 12: 11 παρὰ κυρίου ἐγένετο αὐτῇ, i. e. τοῦτο, quoted from Ps. 118: 23 where Sept. for Heb. עָנִי. For the Heb. idiom, see Gesen. Lehrs. p. 661. Stuart § 436. AL.

Οὕτως, also οὕτω before a consonant, demonstr. adv. (οὕτος), *in this manner, on this wise*, i. e. *so, thus*, to which corresponds relat. ὥς etc. Buttm. § 116. 7, and n. 7. On the moveable final s, see Buttm. § 26. 4. Winer § 5. 1. b. p. 42.

a) pp. as referring to what precedes, and in complete sentences preceded by a relative adverb or adverbial word. —

(α) With a preced. relat. adv. *as . . . so*, e. g. καθάπερ . . . οὕτως, Rom. 12: 5, coll. v. 4. 1 Cor. 12: 12 καθάπερ γὰρ τὸ σῶμα ἐν ἑστὶ . . . οὕτω καὶ ὁ Χριστός. 2 Cor. 8: 11. (Plut. de Sanit. tuend. 10. T. I. p. 296. Tauchn.) καθώς . . . οὕτως, Luke 11: 30. John 3: 14. 2 Cor. 1: 5. 1 Thess. 2: 4. al. αἰς . . . οὕτως Acts 8: 32. Rom. 5: 15 οὐχ ὥς τὸ παράπτωμα, οὕτω καὶ τὸ χάρισμα. 2 Cor. 7: 14. 1 Thess. 2: 7, 8. (Xen. Cyr. 8. 2. 12.) ὥσπερ . . . οὕτως Matth. 12: 40. John 5: 21. Rom. 6: 4. 1 Cor. 11: 12. al. Further, καθ' ὅσον . . . οὕτως Heb. 9: 27, 28. ὅν τρόπον . . . οὕτως 2 Tim. 3: 8. κατὰ τὴν ὁδὸν . . . οὕτως Acts 24: 14. ἃ [αἱ] . . . οὕτως Acts 3: 18, comp. Matth. § 480. c. p. 899. — (β) Alone, and as referring generally to the preceding discourse. Matt. 3: 15 οὕτω γὰρ πρότερον ἔστιν ἡμῖν πληρῶσαι πᾶσαν διμ. i. e. by being baptized, comp. v. 13. Matt. 5: 12. 6: 30, coll. v. 29, 30. Matt. 9: 33. 17: 12. 18: 14. Luke 1: 25. John 11: 48. 1 Cor. 2: 11. 7: 26, 40, comp. v. 24. Rev. 2: 15. al. saep. Interrog. John 18: 22. (Hdian. 7. 5. 1. Xen. Cyr. 1. 6. 32.) So εἰ ταῦτα οὕτως ἔχῃ i. e. *so as they appear, are reported, etc.* Acts 7: 1. 17: 11. comp. in Έγω f. — Cebet. Tab. 4. Xen. An. 7. 7. 51. — (γ) In emphatic affirmation or prohibition, οὕτως ἔσται, *so shall it be*; Matt.

12: 45 οὕτως ἔσται καὶ τῇ γενεῇ ταύτῃ. 13: 49. 24: 39. οὐχ οὕτως ἔσται ἐν ὑμῖν. Matt. 20: 26. Mark 10: 43. c. ἔσται impl. Luke 12: 21. 22: 26. Comp. Passow οὕτως no. 1. c. — Hom. Od. 16. 31. ib. 21. 257.

b) as referring to and introducing what follows; in complete sentences followed by a relat. adv. or adverbial word.—(α) With a following relat. adv. so . . . as, e. g. οὕτως . . . καθώς, Luke 24: 24 καὶ εὗρον οὕτω καθώς καὶ αἱ γυναῖκες εἶπον. Rom. 11: 26. οὕτως . . . ὥς, John 7: 46 οὐδέποτε οὕτως ἐλάλησεν ἄνθρωπος, ὡς οὗτος ἐ ἄνθρ. 1 Cor. 4: 1. James 2: 12. (Xen. Cyr. 2. 3. 3.) οὕτως . . . ὥστε c. inf. Acts 14: 1. Xen. Mem. 1. 2. 1.) οὕτως . . . ὃν τρόπον Acts 1: 11. καθ' ὃν τρ. 27: 25.—(β) Alone, e. g. as followed by direct narration or quotation, Matt. 1: 18 τοῦ Ἰ. Χρ. ἡ γένεσις οὕτως ἦν· Μηστευθείσης κ. τ. λ. 2: 5 οὕτω γὰρ γέγραπται . . . Καὶ σὺ Βηθλέμ. John 21: 1. Heb. 4: 4. Rev. 9: 17. Or seq. infin. 1 Pet. 2: 15. Also seq. ὅτι of quotation, Luke 19: 31. Acts 7: 6. 13: 34. comp. in Ὅτι no. 1. d. Seq. ἵνα, 1 Cor. 9: 24 οὕτω τρέχεται, ἵνα καταλάβῃται.

c) used θεωτικῶς, see in Οὗτος c. Acts 21: 11 τὸν ἄνδρα . . . οὕτω δήσουσιν ἐν Ἱερουσαλ. κ. τ. λ. Rom. 9: 20. With the idea of aversion, 1 Cor. 5: 3 τὸν οὕτω τεύτο καταργασάμενον, comp. in Οὗτος c. γ.

d) inserted for emphasis: (α) after participles, before the following verb, like οὕτως, see in Οὗτος d. α. Matth. § 610. p. 1235. Buttm. § 144. n. 6. E. g. Acts 20: 11 ὁμιλήσας ἄχρης αὐγῆς, οὕτως ἐξηλθεν. 27: 17. So prob. John 4: 6 ὁ οὖν Ἰησοῦς κεκοπιακῶς . . . ἐκαθίστο οὕτως ἐπὶ τῇ πηγῇ, for οὕτως ἐκαθίστο. —Hdot. 6. 104 fin. Plato Gorg. p. 457. a. Xen. Cyr. 2. 1. 1.—(β) In apodosis, after εἰ, ὅτι, comp. Matth. l. c. So after εἰ, 1 Thess. 4: 14. Rev. 11: 5 εἰ τις αὐτοὺς θίλει ἀδικῆσαι, οὕτω δεῖ αὐτὸν ἀποκτανθῆναι. But both these passages may be perhaps better referred to a. β, above. (Xen. Cyr. 8. 1. 3 in most edit.) With ὅτι causal, Rev. 3: 16 οὕτως, ὅτι χλιαρὸς εἶ . . . μᾶλλον σε ἐμίσαι ἐκ τοῦ στόματός μου, for ὅτι . . . οὕτως μᾶλλον κ. τ. λ.—Hdot. 9. 6 c. ἐπεὶ.

e) spoken of degree, extent, so, so much, to such a degree, in such a man-

ner; so with adjectives and adv. Heb. 12: 21 οὕτω φοβερὸν ἦν τὸ φανταζόμενον. Rev. 16: 18. οὕτω ταχίως Gal. 1: 6. Interrog. Mark 7: 18 οὕτω καὶ ὑμεῖς ἀσύνετοι ἐστε; 4: 40 τί δειλοὶ ἐστε οὕτω; Gal. 3: 3.—Luc. D. Deor. 4. 4. Xen. Cyr. 2. 2. 16. c. adv. Xen. Mem. 3. 11. 7. — With a verb, 1 John 4: 11 εἰ οὕτως ὁ θεὸς ἠγάπησεν ἡμᾶς. Seq. ὥστε c. indic. John 3: 16. Interrog. Matt. 26: 40 οὕτως οὐκ ἰσχύετε μίαν ὥραν γρηγορῆσαι; are ye then so unable? 1 Cor. 6: 5. —Xen. Cyr. 1. 3. 11. seq. ὥστε Luc. D. Deor. 2. 1. interrog. ib. 5. 2. AL.

Οὐχ, see in Οὐδ.

Οὐχί, adv. not, a strengthened form of οὐ, used espec. by the Attics for emphasis, Buttm. § 117. 2.

a) genr. John 13: 10 ἀλλ' οὐχὶ πάντες but not all, i. e. by no means all. v. 11. 1 Cor. 6: 1. οὐχί . . . ἀλλά 1 Cor. 10: 29. 2 Cor. 10: 13. —Luc. D. Meretr. 12. 3. Xen. Athen. 2. 18.

b) in neg. answers, no, nay, by no means, comp. in Οὐ f; only seq. ἀλλά Luke 1: 60 ἡ μήτηρ αὐτοῦ εἶπεν· οὐχί· ἀλλὰ κ. τ. λ. 12: 51. 13: 3. Rom. 3: 27. So Sept. for כִּי לֹא Gen. 18: 15. 19: 2. —Xen. Cyr. 1. 3. 4.

c) often in neg. questions, nonne? is not? are not? etc. implying an affirmative answer, comp. in Οὐ g. Matt. 5: 46 οὐχὶ καὶ οἱ τελῶναι τὸ αὐτὸ ποιοῦσι; 20: 13. Luke 12: 6. 17: 17. John 11: 9. Rom. 3: 29. al. Luke 17: 8 ἀλλ' οὐχὶ ἐρεῖ αὐτῷ; yea will he not rather say to him? see, Ἀλλά no. 2. b. Sept. for כִּי־הִנֵּה Gen. 40: 8. Judg. 4: 6.—Xen. Cyr. 8. 3. 46. ἀλλ' οὐχί ib. 2. 2. 19. AL.

Ὁφειλέτης, ου, ὁ, (ὀφείλω,) a debtor.

a) pp. Matt. 18: 24 εἰς ὅφ. μυρίων ταλάντων. Trop. of one indebted for favours, Rom. 15: 27.—Hesych. ὀφειλέτης· χρεώστης.

b) metaph. debtor, one morally bound to the performance of any duty; seq. infin. Gal. 5: 3 ὀφειλέτης ἐστὶν ὅλον τὸν νόμον ποιῆσαι, i. e. he is bound to keep the whole law. Seq. dat. et inf. Rom. 8: 12. So Rom. 1: 14 Ἕλλησὶ τε καὶ βαρβάρους . . . ὀφειλέτης εἰμὶ sc. εὐαγγελίζεσθαι.—Soph. Ajax 590.

c) from the Aramaean, *debtor*, i. q. *delinquent*, one who fails in the performance of duty. Matt. 6: 12 τοῖς ὀφειλίταις ἡμῶν, i. e. those who fail in their duties towards us. Hence *genr. a transgressor, sinner*, i. q. *ἀμαρτωλός*, Luke 13: 4, coll. v. 2. — Lib. Henoch. in Fabr. p. 180, ὀφειλίτης ἀμαρτίας μεγάλης. So Targ. דְּבִילֵי דְּחַיִּי debitors for Heb. חַיִּי חַיִּי sinners, Ps. 1: 1. Onk. חַיִּי חַיִּי for חַיִּי חַיִּי Gen. 18: 23. See Buxt. Lex. Ch. 715.

Ὁφειλή, ἡς, ἡ, (ὀφείλω,) *indebtedness, debt*. Matt. 18: 32 πᾶσαν τὴν ὀφειλὴν ἀφήκα σοι. Metaph. *a due, duty, obligation*, Rom. 13: 7. 1 Cor. 7: 3 in later edit. — Etymol. Magn. as from Xen. Vect. comp. Sturz Lex. Xenoph. sub v. Lob. ad Phr. p. 90.

Ὁφείλημα, ατος, τό, (ὀφείλω,) pp. 'what one owes,' *a debt*, Sept. Deut. 24: 10. 1 Macc. 15: 8. Phryn. ed. Lob. p. 463, ὀφείλημα· ὃ ἐδανεύετο τις. In N. T. metaph.

a) *a due, duty, obligation*. Rom. 4: 4 οὐ λογίζεται κατὰ χάριν, ἀλλὰ κατὰ ὀφείλημα. — Thuc. 2. 40 οὐκ ἐς χάριν, ἀλλ' ἐς ὀφείλημα.

b) from the Aramaean, *delinquency*, i. e. *a fault, sin*. Matt. 6: 12 ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν, i. q. τὰ παραπτώματα v. 14, and τὰς ἀμαρτίας Luke 11: 4. So Targ. חַיִּי דְּבִילֵי, for Heb. חַיִּי דְּבִילֵי sin, Ps. 25: 18. al. Comp. Buxt. Lex. Chald. 715, and iu Ὁφειλῆς c. — Greek writers said only ἀφίημι τινὶ τὰ χρεῖα, Luc. Saturnal. 5. Ael. V. H. 14. 24.

Ὁφείλω, f. ὀφειλήσω, *to owe, to be indebted*.

a) pp. in a pecuniary sense, c. acc. et dat. expr. or impl. Matt. 18: 28 bis, ὃς ὤφειλεν αὐτῷ ἑκατὸν δηνάρια, κ. τ. λ. Luke 7: 41. 16: 5, 7. Rom. 13: 8. Philom. 18. Sept. for דְּבִילֵי Hiph. Deut. 15: 2. Ia. 24: 2. — Luc. D. Mort. 4. 1. Xen. Ag. 4. 4. — Pass. particip. neut. τὸ ὀφειλόμενον, pp. what is owed, *debt, due*, Matt. 18: 30, 34. — Xen. An. 7. 7. 34.

b) metaph. *to be bound, to be obligated*, sc. to the performance of any duty, i. q. *I ought, I must*, seq. infin. So of what is required by law or duty in general, e. g. c. inf. impl. Matt. 23: 16 ὃς ἂν ὁμῶς . . . ὀφείλω sc. ἀποδοῦναι. v. 18.

Elsewhere c. inf. Luke 17: 10 ὃ ὀφείλομεν ποιῆσαι, πεποιήκαμεν. John 13: 14. 19: 7 ὀφείλει ἀποθανεῖν he ought to die. Rom. 15: 1, 27. 2 Cor. 12: 14. Eph. 5: 28. 2 Thesa. 1: 3. 2: 13. 1 John 2: 6. 3: 16. 4: 11. 3 John 8. Particip. 1 Cor. 7: 3 in text. rec. — Wisd. 12: 15. Pol. 6. 37. 5. Hdot. 1. 41, 42. Thuc. 4. 19. — Also of what the circumstances of time, place, person, etc. render proper, i. q. *to be fit and proper, I ought*, Acts 17: 29. 1 Cor. 7: 36 καὶ οὕτως ὀφείλει γίνεσθαι. 11: 7, 10. 2 Cor. 12: 11. Heb. 2: 17. 5: 3, 12. Or of what is from the nature of the case necessary, 1 Cor. 5: 10 ἐπεὶ ὀφείλεται ἅρα ἐκ τοῦ κόσμου ἐξελεῖν. 9: 10.

c) by impl. and from the Aramaean, *to fail in duty, to be delinquent, to be in fault towards any one*, c. dat. Luke 11: 4. See in Ὁφειλῆς c, and Ὁφείλημα c.

Ὁφελον, epic and later form for Att. ὄφελον aor. 2 of ὀφείλω, pp. *I ought*, but used only in the implied sense of *wishing, utinam*, see Passow ὀφείλω no. 2. b. In earlier Greek writers it is still a verb, seq. infin. and often preceded by ὥς, εἰ, εἴθε, Hom. 11. 3. 173. Eurip. Med. 1. Plat. Rep. 4. p. 432. C. Xen. An. 2. 1. 4. See Matth. § 513. n. 3. Herm. ad Vig. p. 756 sq. Buttm. § 114. p. 295. § 150. p. 437. — In later writers and N. T. ὄφελον is an indec. participle of wishing, or interject. *O that! would that! utinam*, c. c. indic. see Winer § 42. 5. n. 2. Sturz de Dial. Mac. p. 186. Buttm. l. c. and § 115. n. 7. So 1 Cor. 4. 8 καὶ ὄφελόν γε ἐβασιλεύσατε. 2 Cor. 11: 1. Gal. 5: 12. Rev. 3: 15. Sept. for דְּבִילֵי Ex. 16: 3. יְיָ Num. 14: 2. 20: 3. יְיָ 2 K. 5: 3. — Arr. Epict. 2. 18. 15. comp. Luc. Philopseud. 1 fin.

Ὁφελος, εος, ους, τό, (ὀφείλω to further,) *furtherance, profit, advantage*. 1 Cor. 15: 32 τί μοι ὄφελος; James 2: 14, 16. Sept. for דְּבִילֵי Job 15: 3. — Diod. Sic. 13: 53. Xen. Mem. 3. 1. 9.

Ὁφθαλμοδουλεία, ας, ἡ, (ὀφθαλμός, δουλεία,) *eye-service*, i. e. rendered only under the master's eye, Eph. 6: 6. Col. 3: 22. — Not found elsewhere.

Ὁφθαλμός, οῦ, ὁ, (ὀφθαλμός, part. aor. ὀφθαλός,) *an eye*, plur. οἱ ὀφθαλμοί, *the eyes*.

a) pp. and (α) genr. Matt. 5: 29 ὁ ὀφθ. σου ὁ δεξιός. v. 38. Mark 8: 25. Luke 24: 16. Acts 9: 18. 1 Cor. 12: 16. 15: 52 ἐν φεβῇ ὀφθαλμοῦ. Rev. 3: 18. al. Sept. for יָי Gen. 29: 17. 48: 10.—Pol. 12. 27. 1. Xen. Mem. 1. 4. 5. — (β) In phrases: ὀφθ. ἀπλοῦς, ὀφθ. ποτηρός, i. e. sound, or unsound, diseased, Matt. 6: 22, 23; but ὀφθ. ποτηρός see also below in γ. For acc. τοὺς ὀφθαλμοὺς in phrases after the verbs ἀνοίγω, διανοίγω, ἐξορίσσω, ἐπαιράω, καμύνω, see under these verbs respectively. For 1 Pet. 3: 12, see in Ἐπί III. 1. b. β. p. 303. For 2 Pet. 2: 14, see in Μοιχάλις. For Heb. 4: 13, see Γνωστός d.—(γ) Poet. the eye as the organ of seeing, is put for the person who sees, Matt. 13: 16 μακάριοι οἱ ὀφθ. Luke 2: 30 εἶδον οἱ ὀφθ. μου κ. τ. λ. 10: 23. Rev. 1: 7. Sept. and Heb. Deut. 3: 21. Is. 30: 20. saep. — Further, as affections of mind are manifested through the eyes, hence that is attributed to the eyes which strictly belongs only to the person, e. g. envy, as Matt. 20: 15 ὁ ὀφθ. σου ποτηρός ἐστίν, οὗτοι ἐγὼ ἀγαθός εἰμι; Mark 7: 22 ὀφθ. ποτηρός, evil eye, i. e. envy. So Heb. יָי בָּרַךְ, Sept. βάσκανος, Prov. 23: 6. 28: 22. Comp. Gesen. Lex. יָי no. 1. h, sq. — Eccles. 14: 10 ὀφθ. ποτηρός φθορηρός.

b) trop. eye of the mind, the power of perceiving and understanding; so ὀφθ. τῆς διανοίας Eph. 1: 18 in text. rec. others ὀφθ. τῆς καρδίας. Elsewhere absol. Luke 19: 42 νῦν δὲ ἐκρύβη ἀπὸ ὀφθαλμῶν σου. Acts 26: 18, comp. in Ἀνοίγω e. So John 12: 40. Rom. 11: 8, 10. al. — Act. Thom. § 28 τοὺς τῆς ψυχῆς ὀφθαλμοὺς.—So by Hebraism, ἐν ὀφθαλμοῖς τινοῦ Matt. 21: 42 et Mark 12: 11, see in Ἐν no. 1. e. ἀπέναντι τῶν ὀφθ. see in Ἀπέναντι b. AL.

Ὀφίς, ἐπὶ, ὁ, a serpent, Matt. 7: 10 μὴ ὀφιν ἐπιδώσῃς αὐτῷ; Mark 16: 18 et Luke 10: 19, comp. Ps. 91: 13. Luke 11: 11. 1 Cor. 10: 9. Rev. 9: 19. Of the brazen serpent, John 3: 14. Sept. for עֲרִי Gen. 3: 1. Ex. 4: 3. — Luc. Tim. 29. Dem. 786. 4. Hdot. 8. 4. 1.—As the emblem of wisdom or cunning, e. g. in a good sense, Matt. 10: 16; in a bad sense, 23: 33. Comp. Gen. 3: 1.

Psal. Salom. 4: 11 ὡς ὄφας διαλέσας σοφίαν.—Hence symbolically for Satan, 2 Cor. 11: 3, in allusion to Gen. 3: 1 sq. which the later Jewish writings also explain of Satan, comp. Wisd. 2: 23, 24. Act. Thom. § 31, 32. So Rev. 12: 9 ὁ ὄφας ὁ ἀρχαῖος . . . ὁ Σατανᾶς. v. 14, 15. 20: 2. Comp. in Δράκων.

Ὀφρύς, ὄφρ, ἡ, brow, pp. eye-brow, Sept. Lev. 14: 9. Xen. Mem. 1. 4. 6. In N. T. brow of a mountain, edge of a precipice, Luke 4: 29. See in Ναζαρεθ.—Hom. II. 20. 151. Pol. 7. 6. 3. Strabo 5. 3. 7.

Ὀχλέω, ὠ, f. ἴσσω, (ὄχλος,) pp. to harass with crowds, tumults, to mob, c. acc. Hdot. 5. 41. In N. T. genr. to harass, to vex, only pass. Luke 6: 18 ὀχλούμενοι ὑπὸ πνευμάτων ἀκαθάρτων. Acts 5: 16.—Tob. 6: 7. Act. Thom. § 12. Hdot. 6. 3. 9.

Ὀχλοποιέω, ὠ, f. ἴσσω, (ὄχλος, ποιῶ,) to gather a crowd, to raise a mob, intrans. Acts 17: 5. — Not found elsewhere.

Ὀχλος, ον, ὁ, a crowd, throng, multitude, pp. a confused multitude, opp. to δῆμος a regular assembly.

a) pp. sing. Matt. 9: 23 ἰδὼν . . . τὸν ὄχλον θορυβούμενον. v. 25. Mark 2: 4. Luke 5: 1. John 5: 13. Acts 14: 14. al. saep. So πολὺς ὄχλος Matt. 14: 14. Mark 6: 34. ὄχλος πολὺς Matt. 20: 29. Mark 4: 1. ὁ πολὺς ὄχλος Mark 12: 37. ὁ πλείστος ὁ. Matt. 21: 8. πάντοτε ὁ. Mark 8: 1. πᾶς ὁ ὁ. Matt. 13: 2. Mark 4: 1. ὁ τοσούτος Matt. 15: 33. ὁ ἰσχυρός Mark 10: 46. οἱ μυριάδες τοῦ ὁ. Luke 12: 1. Sept. for יִמְיָ 1 K. 20: 13. Dan. 10: 6. עַם Num. 20: 20.—Luc. Amor. 12. Xen. Cyr. 7. 5. 39. πολὺς ὁ. ib. 6. 1. 1. ὁ πᾶς ὁ. Ael. V. H. 2. 6. — Plur. οἱ ὄχλοι intens. in the same sense, like Engl. crowds, multitudes. Matt. 5: 1 ἰδὼν δὲ τοὺς ὄχλους. 7: 28. Mark 10: 1. Luke 4: 42. 5: 3. John 7: 12. Acts 8: 6. al. So ὁ πολλοί Matt. 4: 25. Luke 5: 15. πάντας οἱ ὁ. Matt. 12: 23. Sept. for יִמְיָ Ex. 16: 40. — Ael. V. H. 14. 8. Hdot. 7. 12. 11. — Once plur. οἱ ὄχλοι of throngs or multitudes out of different nations, and thus i. q. nations, tribes, Rev. 17: 15 λαοὶ καὶ ἔθνη

αὐτοῖς, καὶ ἔδωκε καὶ γλῶσσαι. — Hdian. 7. 2.

b) spec. for the common people, the rabble, plebs. Matt. 14: 5 ἐφοβήθη τὸν ὄχλον. 21: 26. Mark 12: 12. John 7: 12, 49 coll. 48. Acts 16: 22. 24: 12. Plur. οἱ ὄχλοι Matt. 21: 46. Acts 17: 13. — Ecclus. 7: 7. Luc. Herod. 8. Xen. H. G. 1. 4. 13.

c) genr. a multitude, a great number; seq. genit. of class, Luke 5: 29 ὄχλος τελωνῶν πολὺς. 6: 17. Acts 1: 15. 6: 7. Seq. *ex c.* gen. John 12: 9. δ. ἱκανός Acts 11: 24, 26. 19: 26. — c. gen. Jos. Ant. 3. 4. 1. Luc. Nectom. 4. Xen. An. 4. 1. 20.

d) by impl. tumult, uproar, Luke 22: 6 ἄνωγ' ὄχλου. Acts 24: 18 οὐ μετὰ ὄχλου οὐδὲ μετὰ θορύβου. — Suid. ὄχλου· ταραχῆς. Xen. H. G. 4. 4. 11. AL.

Ὀχύρωμα, αἰτος, τό, (ὀχυρός, ὀχυρός fast, firm, fr. ἔχω,) a fastness, fortress, strong-hold, pp. Sept. for צבצב Josh. 19: 29. Is. 34: 13. צבצב K. 22: 2. Xen. H. G. 3. 2. 3. — In N. T. trop. of any strong points or arguments in which one trusts, 2 Cor. 10: 4. So Sept. for תצצב Prov. 21: 22. תצצב Prov. 10: 29.

Ὀψάριον, ον, τό, dimin. only in form from τὸ ὄψον, Lat. *opsarium*, i. e. any thing cooked and eaten with bread, as meat, etc. Tob. 7: 8. Xen. Cyr. 4. 5. 4; later espec. fish, Sept. for צפצפה Num. 11: 22. Plut. Sympos. 4. qu. 4. 2. πολλῶν ὄντων ὄψων, ἐκτενίσθηεν δ' ἐχθρὸς μέρον, ἢ μάλιστα γὰρ ὄψων καλεῖσθαι. Thuc. 1. 138. — Hence in N. T. οὐψάριον a fish, John 6: 9 δύο ὀψάρια (comp. Luke 9: 13.) John 6: 11. 21: 9, 10, 13. — Plut. de tuend. Sanit. 7. VI. p. 478. 15. Reisk. Athen. IX. p. 385. B, ἐχθρὸς μεγάλου . . . καὶ εἰπόντος τινὸς ἡδιστον εἶναι ὀψάριον κ. τ. λ.

Ὀψέ, adv. (ὄπις, ὀπισθι,) late, i. e. after long time, Hom. Od. 7. 155. ib. 23. 7. Hesych. ὄψι· μετὰ πολὺν χρόνον, βραδύως. Seq. gen. ὄψι ἡλικίας late in life Ael. V. H. 2. 23. ὄψι τῆς ἡμέρας Thuc. 4. 93. Absol. also late sc. in the day or evening, late evening, Dem. 1303. 14. Xen. Mem. 2. 1. 3. Ammonius p. 108, ὀψίρα, ἡ μετὰ τὴν δύσιν ἡλιου ὥρα· ὄψι δὲ, ἡ μετὰ πολὺν τῆς δύσεως,

καὶ καθύλον μετὰ πολὺν χρόνον. — Hence in N. T.

a) absol. late evening, Mark 11: 19 καὶ ὅτε ὄψι ἐγένετο. Put for the evening watch, Mark 13: 35, see in Φυλακή. Sept. for צפצפה Gen. 24: 11. Comp. above.

b) seq. genit. i. q. at the end of, at the close of, after. Matt. 28: 1 ὄψι δὲ σαββάτων, τῇ ἐπιφωσκούσῃ εἰς μίαν κ. τ. λ. at the end of the sabbath, i. e. after the sabbath, the sabbath being now ended, towards the dawn, i. q. Mark 16: 1 διαγενομένου τοῦ σαββάτου. For the gen. see Buttm. § 132. 4. 2. b. — Philostr. Vit. Apoll. 4. 18 ὄψι μυστηρίων after the mysteries. Philostr. de Ludis Pythiis, εἴτα τὴν ἀγωνίαν παρέχων τὴν γυμνῆν, ὄψι τούτων. ib. ὄψι τῶν Τρωϊκῶν.

Ὀψιμος, ου, ὁ, ἡ, adj. (ὄψι,) late, latter. James 5: 7 ὡς ἂν λάβῃ ὑπὸν πρωΐμον καὶ ὄψιμον, the early and latter rain, the former in the climate of Palestine falling in October, and the latter in March and April; see Jahn § 21. So Sept. for צפצפה Deut. 11: 14. Jer. 5: 24. Joel 2: 23. — Hom. Il. 2. 325. Aristot. H. An. 5. 19. Diod. Sic. 1. 10. Xen. Oec. 17. 4, 5. It is strictly poetic for ὄπιος, but used also by later prose writers, Lob. ad Phr. p. 51, 52.

Ὀψιμος, α, ον, (ὄψι,) late, i. e.

a) pp. Mark 11: 11 ὄψιας ἡδὴ οὕσης τῆς ὥρας, i. e. it being now late evening; comp. in Ὀψι. — Pol. 7. 16. 4. Dem. 1301. pen. Thuc. 3. 74.

b) fem. ἡ ὄψια sc. ὥρα, as subst. evening, pp. late evening. The Hebrews reckoned two evenings, viz. the first from the ninth hour or about 3 o'clock until sunset; the other from sunset onward; comp. Matt. 14: 15 with v. 23. Hence, the Heb. phrase צפצפה בין צפצפה between the evenings, when the passover was to be killed and the evening sacrifice offered, denoted strictly the time of sunset, as is expressly said in Deut. 16: 6, comp. Ex. 12: 6. Lev. 23: 5; also Ex. 29: 39, 41. But in the practice of the Jews, this was reckoned from the ninth hour or 3 o'clock onward, Jos. B. J. 6. 9. 3, comp. Acts 3: 1. See Gesen. Lex. art. צפצפה. In N. T. ἡ ὄψια appears to denote the former evening

in Matt. 8: 16. 14: 15. 27: 57. Mark 4: 35. 15: 42; and the latter in Matt. 14: 23 coll. v. 15. 16: 2. 20: 8. 26: 20. Mark 1: 32. 6: 47. 14: 17. John 6: 16. 20: 19. — This latter the Greeks called *ὄψια δάλη*, see Polyb. Demosth. Thuc. as cited above.

ὄψις, *εἶς*, ἡ, (ὄψομαι,) the sight, faculty of seeing, Pol. 3. 99. 7. Xen. Mem. 4. 3. 14. a sight, appearance, thing seen, Jos. Ant. 14. 15. 11. Hdot. 3. 30. Xen. An. 6. 1. 9. Hence in N. T. aspect, looks, etc.

a) i. q. the visage, face, countenance, John 11: 44 ἡ ὄψις αὐτοῦ σουδαρίῳ περιεδέδυτο. Rev. 1: 16. Sept. for מַרְאֶה Gen. 24: 16. 29: 17.—Ael. V. H. 4. 28. Dem. 413. pen.

b) external appearance, show, John 7: 24 μὴ κληθεὶς κατὰ ὄψιν. — Jos. B. J. 3. 5. 2. Thuc. 6. 46.

ὀψώνιον, οὐ, τό, (ὄψον, ὠρόμαι to buy,) Lat. *opsonium*, pp. 'whatever is bought to be eaten with bread,' see in ὀψάριον, and comp. ὀψωνίω Ael. V. H. 3. 34. Xen. Mem. 3. 14. 1. Hired soldiers were at first paid partly in meat, grain, fruit, etc. see Caes. B. Gall. 1. 23. 1. Pol. 6. 39. 12 sq. Adam's Rom. Ant. p. 393. Hence in N. T. ὀψώνιον, a stipend, wages, pp. of soldiers, Luke 3: 14 ἀρκῖσθε τοὺς ὀψωνίους ὑμῶν. 1 Cor. 9: 7. — 1 Macc. 3: 28. Pol. 6. 39. 12. Dion. Hal. Ant. 9. 17.—Trop. and genr. wages, recompense, 2 Cor. 11: 8. Rom. 6: 23 τὰ ὄψ. τῆς ἀμαρτίας.

II.

Παγιδεύω, f. εἶσω, (παγίς,) to lay snares for, to snare, pp. Sept. Ecc. 9: 12. In N. T. trop. to ensnare, to entangle, e. g. by difficult questions etc. c. acc. Matt. 22: 15 ἵνα παγιδεύσωσιν αὐτὸν ἐν λόγῳ. — Symm. Prov. 6: 2 ἐπαγιδεύθης ἐν ψήμασι στόματός σου, for Heb. מִכְרֹסֶיךָ. Comp. Sept. 1 Sam. 28: 9.

Παγίς, ἰδος, ἡ, (πήγνυμι,) pp. 'whatever makes fast or holds fast,' hence a snare, trap, gin.

a) pp. Luke 21: 35 ὡς παγίς γὰρ ἐπιλήσεται, as a snare shall it come upon them, i. e. suddenly, unexpectedly. Sept. for פֶּתַח Ecc. 9: 12. Am. 3: 5. — Eccles. 27: 20. Anthol. Gr. IV. p. 38. Aristoph. Av. 194, 527.

b) trop. παγίς τοῦ διαβόλου, snare of the devil, i. e. wile, stratagem, 1 Tim. 3: 7. 2 Tim. 2: 26. absol. 1 Tim. 6: 9. —Also by impl. for cause of destruction, Rom. 11: 9 γενηθήτω ἡ τράπεζα αὐτῶν εἰς παγίδα, quoted from Ps. 69: 23 where Sept. for פֶּתַח, as also Josh. 23: 13. Is. 24: 18. פֶּתַח Prov. 18: 7.—1 Macc. 5: 4.

Πάθημα, ατος, τό, (πάσχω, παθεῖν,) pp. 'what is suffered,' suffering, i. q. πάθος.

a) pp. evil suffered, affliction, distress; once sing. Heb. 2: 9 διὰ τὸ πάθημα τοῦ θανάτου, i. e. suffering, even unto death, the genit. being explanatory.—Xen. Hi. 1. 36.—Elsewhere only plur. τὰ παθήματα, sufferings, calamities, Rom. 8: 18. 2 Cor. 1: 5 τὰ παθήματα τοῦ Χριστοῦ, i. e. the sufferings which Christ endured are renewed abundantly in us; see Winer p. 158. marg. v. 6, 7. Phil. 3: 10. Col. 1: 24. 2 Tim. 3: 11. Heb. 2: 10: 32. 1 Pet. 1: 11. 4: 13. 5: 1, 9. — Jos. Ant. 2. 14. 2. Xen. Eq. 9. 4.

b) meton. passion, i. e. affection of mind, emotion. Gal. 5: 24 τὴν σάρκα σὺν τοῖς παθήμασι καὶ ταῖς ἐπιθυμίαις. Rom. 7: 5.—Plato Phaedo 43. p. 94. E. Xen. Cyr. 3. 1. 17.

Παθητός, οὐ, ὁ, ἡ, adj. (πάσχω, παθεῖν,) liable to. suffering, as παθητὰ σώματα Plut. ed. R. IX. p. 501. 10. In N. T. destined to suffer; Acts 26: 23 λέγων... εἰ παθητός ὁ Χριστός, i. e. that Christ must needs suffer, sc. according to the prophets; comp. Luke 24: 26. Winer p. 266.

Πάθος, εος, ους, τό, (πάσχω, παθεῖν,) *suffering*, e. g. *affliction, calamity*, Jos. Ant. 2. 14. 2. Xen. Mem. 4. 2. 33. In N. T. *passion*, i. e. *affection* of mind, *emotion*, espec. *lust, concupiscence*. Rom. 1: 26 πάθη ἀτιμίας *infamous lusts*, comp. Buttm. § 123. n. 4. Col. 3: 5. 1 Thess. 4: 5. — Test. XII Patr. p. 610. Jos. Ant. 2. 4. 5. genr. Hdian. 5. 4. 2. Xen. Mem. 3. 10. 8.

Παιδαγωγός, οὔ, ό, (παῖς, ἄγω, ἄγωγῇ,) *a pedagogue*, i. e. usually a slave or freedman to whose care the boys of a family were committed, who trained them up, instructed them at home, and accompanied them to the public schools, i. q. ἐπίτροπος q. v. Plut. de puer. educ. § 7. VI. p. 11. ed. Reisk. Xen. Lac. 2. 1, 2. lb. 3. 1. Comp. Adam's Rom. Ant. p. 37, 511. — In N. T. genr. *an instructor, school-master*, with the idea of authority, 1 Cor. 4: 15. Trop. of the Mosaic law, Gal. 3: 24, 25.

Παιδάρεον, ίου, τό, (dimin. of παῖς,) *a boy, lad*, John 6: 9. Matt. 11: 16 in text. rec. Sept. for מִלֵּךְ Gen. 42: 22. 2 Sam. 12: 18. מִלֵּךְ Gen. 22: 5, 12. — 1 Macc. 2: 46. Pol. 10. 47. 7, 9. of a servant boy Ael. V. H. 2. 2.

Παιδεία, ας, ἡ, (παιδεύω,) pp. *training of a child*, and hence genr. *education, discipline, instruction*, as consisting in teaching, admonition, rewards, punishment, etc.

a) genr. Eph. 6: 4 ἐκτρέφετε αὐτὰ ἐν παιδείᾳ . . . κυρίου, i. e. such training as the Lord approves. 2 Tim. 3: 16 π. ἡ ἐν δικαιοσύνῃ. — Hdian. 5. 7. 13. Dem. 938. 10. Xen. Cyr. 1. 1. 6.

b) by synecd. of part for the whole, *correction, chastisement*, Heb. 12: 5, 7, 8, 11. So Sept. and מִדְּבָרָא Prov. 3: 11. 22: 15. — Ecclus. 18: 14.

Παιδευτής, ου, ό, (παιδεύω,) *an instructor, preceptor, master*, pp. of boys, Plut. de puer. educ. § 7. VI. p. 13. 1. ed. Reisk. In N. T.

a) genr. Rom. 2: 20 παιδευτὴν ἀφρόνων. — Ecclus. 13: 19.

b) by synecd. *a corrector, chastiser*, Heb. 12: 9. So Sept. for מִדְּבָרָא Hos. 5: 2. — Psalt. Salom. 8: 35.

Παιδεύω, f. εὔσω, (παῖς,) pp. *to train up a child*, and hence genr. *to educate, to discipline, to instruct*, trans. comp. above in Παιδεία.

a) genr. c. dat. of thing, Acts 7: 22 ἐπαιδεύθη Μωϋσῆς πάσῃ σοφίᾳ Αἰγυπτίων. c. κατὰ 22: 3, see in Ἀκριβεία. — Jos. c. Apion. 1. 4 γράμμασιν ἐπαιδεύθησαν. c. acc. rei Diod. Sic. 1. 81. Xen. Mem. 4. 2. 23. — In the sense of *to teach, to admonish*, by word or deed, 2 Tim. 2: 25 ἐν πραότητι παιδεύοντα. Tit. 2: 12. Pass. c. inf. 1 Tim. 1: 20 ἵνα παιδευθῶσι μὴ βλασφημεῖν, comp. Sept. Ps. 2: 10. — Wisd. 6: 25. Ael. V. H. 1. 34. Xen. H. G. 6. 3. 11.

b) by synecd. of part for the whole, *to correct, to chastise, to chasten*, e. g. as children, Heb. 12: 7, 10. So Sept. and מִדְּבָרָא Prov. 19: 18. 29: 17. Spoken of chastening from God by afflictions, calamities, 1 Cor. 11: 32. 2 Cor. 6: 9. Rev. 3: 19. Heb. 12: 6, comp. Prov. 3: 12. So Sept. and מִדְּבָרָא Lev. 26: 18. Jer. 10: 24. Hence of prisoners, *to scourge*, Luke 23: 16, 22 παιδεύσας οὖν αὐτὸν ἀπολύσω. Comp. Acts 16: 22. — This use of the word seems to occur only in Sept. and N. T. So Phavorin. παιδεύειν· ἀντὶ τοῦ κολάζειν οὐδαὶς τῶν φητόρων εἶπεν, ἀλλὰ παρὰ μόνῃ τῇ θεῷ γραφῇ τοῦτο εὐρίσκεται. Thom. Mag. sub πολλὰκις. Winer p. 23.

Παιδιόθεν, adv. (παῖς, παιδίον,) *from a child, from childhood*, Mark 9: 21. — Not found elsewhere; though there occurs a later form παιδόθεν, Synes. de Prov. p. 91. C. Joann. Zonar. IV. 184. A. The earlier form was ἐκ παιδός Xen. Cyr. 5. 1. 2, or ἐκ παιδίου Sept. Is. 46: 3. Xen. Mem. 2. 2. 8. Comp. -lob. ad Phr. p. 93.

Παιδίον, ου, τό, (dim. of παῖς,) *a little child*, either male or female; plur. τὰ παῖδια, *little children*.

a) pp. and genr. e. g. of a child or children recently born, *a babe, infant*, Luke 18: 16, 17 τὰ παῖδια, comp. v. 15 where it is τὰ βρέφη. Matt. 19: 13, 14. Mark 10: 13, 14, 15. John 16: 21. Also of those more advanced, Matt. 11: 16 in later edit. 14: 21. 15: 38. 18: 2, 3, 4, 5. Mark 7: 28. Luke 7: 32. 9: 47, 48. 11: 7.

So Sept. for רָבִי Gen. 30: 26. 1 Sam. 1:2. רָבִי Gen. 45: 19.—Hdian. 7. 9. 19. Luc. D. Mort. 10. 12.—Spec. of a male child, boy, e. g. recently born, Matt. 2: 8, 9, 11, 13 bis, 14, 20 bis, 21. Luke 1: 59, 66, 76, 80. 2: 17, 21, 27, 40. Heb. 11: 23. (Sept. for רָבִי Ex. 2: 8, 9.) Also more advanced, Mark 9: 24, 36, 37. John 4: 49, comp. v. 47. So Sept. for רָבִי Gen. 21: 14, 15. רָבִי Gen. 21: 17, 18. —Ael. V. H. 1. 34. Xen. Cyr. 2. 3. 10. —Of a female child, girl, maiden, sc. partly grown, Mark 5: 39, 40 bis, 41.

b) trop. 1 Cor. 14: 20 μὴ παιδία γλωσσῶς φρονεῖν, *be not babes in understanding*, i. e. weak, puerile.—As an endearing appellation for the followers of Christ, Heb. 2: 13, 14, comp. Is. 8: 18. So in direct address, i. q. *carissimi*, John 21: 5. 1 John 2: 13, 18.

Παιδίσκη, ἡς, ἡ, (dim. from ἡ παῖς,) a girl, young maiden, free-born Sept. Ruth 4: 12. Pol. 14. 7. 6. Xen. An. 4. 3. 11.—In N. T. a bond-maid, female slave or servant, Matt. 26: 69. Mark 14: 66, 69. Luke 12: 45. 22: 56. John 18: 17. Acts 12: 13. 16: 16. Gal. 4: 22 ἔνα ἐκ τῆς παιδίσκης, *and ἔνα ἐκ τῆς δούλης* v. 23, 30 bis, 31. So Sept. for רַבָּה Gen. 21: 10. 30: 3. רַבָּה Gen. 16: 1, 2. 25: 12. espec. 1 Sam. 25: 41.—Dem. 1351. 3. Hdor. 1. 93. See Phryn. et Lob. p. 239.

Παίζω, f. παίζομαι, (παῖς,) aor. 1 ἔπαισα, later form ἔπαιξα, Butt. § 114; pp. to play or sport as a child, Luc. D. Deor. 4. 3. Xen. Mag. Eq. 5. 10. In N. T. to play, sc. with singing, leaping, dancing, as connected with worship; 1 Cor. 10: 7 ἐκάθισαν ὁ λαὸς φαγεῖν καὶ πίνειν, καὶ ἀνέστησαν παίζειν, quoted from Ex. 32: 6 where Sept. for רָצוּ. See also Sept. for רָצוּ Judg. 16: 25. 2 Sam. 6: 5. 1 Chr. 13: 8. 15: 29.—Hom. Od. 23. 147. Hes. Scut. 277, 283. Aristoph. Ran. 407 or 410.

Παῖς, παιδός, ὁ, ἡ, a child, male or female; a boy, youth; a girl, maiden; plur. οἱ παῖδες children etc. Spoken of all ages from infancy up to full grown youth; comp. Matt. 2: 16 with Acts 20: 12, coll. v. 9.

a) pp. and genr. Matt. 2: 16 ἀνέμις

πάντας τοὺς παῖδας τοὺς ἐν Βηθλὲμ . . . ἀπὸ διετούς καὶ κατωτέρω. 21: 15. Sing. ὁ παῖς Matt. 17: 18. Luke 2: 43. 9: 42. John 4: 51 ὁ παῖς σου ζῇ. Acts 20: 12, coll. v. 9 where it is νεανίας. Also ἡ παῖς Luke 8: 51, 54, comp. v. 42 where it is θυγάτηρ ὡς ἐτῶν δώδεκα. Sept. genr. for רָבִי 2 K. 2: 24. ὁ π. for רָבִי Prov. 4: 1. ἡ π. for רָבִי Ruth 2: 6. רַבָּה Gen. 24: 28, 57. 34: 12. — Jos. Ant. 9. 7. 5 καὶ ἀφ' ἑνὸς αὐτῶ καὶ θηλείαι παῖδες ἐγένοντο. Xen. Mem. 4. 4. 20. ὁ παῖς Hdian. 1. 17. 6. Xen. Cyr. 1. 3. 1. ἡ παῖς Luc. D. Deor. 22. 1. Xen. Cyr. 5. 2. 8.

b) like Engl. boy, Lat. puer, put for servant, e. g. (a) pp. and genr. i. q. δούλος a servant, slave, Matt. 8: 6, 8, 13, comp. v. 9 where it is δούλος. Luke 7: 7, coll. v. 3. 12: 45. 15: 26. So Sept. for רַבָּה Gen. 9: 26, 27. 24: 2. 26: 15. —Ael. V. H. 4. 22. Xen. Mem. 3. 13. 6. —(β) of an attendant, minister, as of a king, Matt. 14: 2 ἀπὸ [Ἡρώδης] τοῦ παῖσιν αὐτοῦ. So Sept. and רַבָּה Gen. 41: 38. Jer. 36: 24.—1 Macc. 1: 6. Diod. Sic. 17. 36. —(γ) ὁ παῖς τοῦ θεοῦ, the servant of God, i. q. רַב־יְהוָה רַבָּה, see Gesen. Lex. רַבָּה no. 2; spoken of a minister or ambassador of God, called and beloved of God and sent by him to perform any service, etc. E. g. of David, Luke 1: 69. Acts 4: 25; of Israel, Luke 1: 54, comp. Sept. and רַבָּה Is. 41: 8, 9. 44: 1, 2. 45: 4. Also of Jesus the Messiah, Matt. 12: 18 ἰδοὺ ὁ παῖς μου, in allusion to Is. 42: 1 where Sept. and רַבָּה. So Acts 3: 13, 26. 4: 27, 30. Sept. and רַבָּה Is. 49: 6. 50: 10. 52: 13.

Παίω, f. παίσω, to strike, to smite, c. acc. e. g. with the fist, a rod, sword, etc. Matt. 26: 68. Luke 22: 64. Mark 14: 47 et John 18: 10 ἔπαισε τὸν δούλον. Sept. for רָצוּ Num. 22: 28. 2 Sam. 20: 10. — Jos. Ant. 4. 6. 12. Hdian. 4. 13. 11. Xen. Cyr. 7. 3. 6. ib. 8. 5. 12. —Of a scorpion, to strike, to sting, Rev. 9: 5.

Πακατιανή, ἡς, ἡ, Pacatiana, i. e. Phrygia Pacatiana, the western part of Phrygia as divided by the Romans, see in Φρυγία; only in the spurious subscription 1 Tim. 6: 22. See Roseman.

Bibl. Geogr. I. ii. p. 202. Cellarii Notit. Orb. Ant. II. p. 172.

Πάλαι, adv. *long ago, of old, formerly*.

a) pp. and genr. Matt. 11: 21. Luke 10: 13. Heb. 1: 1 *πάλαι* ὁ Θεὸς λαλήσας τοῖς πατράσιν. Jude 4. Hence οἱ *πάλαι* as adj. *old, former*, 2 Pet. 1: 9, comp. Buttm. § 125. 6. — Jos. Ant. 11. 3. 1. Hdian. 1. 1. 1. Xen. Vect. 4. 2. c. art. Xen. Mem. 1. 6. 14.

b) spoken relatively to the present moment, *now long, already long, a while*, Mark 15: 44 ὁ δὲ Πιλάτος . . . ἐπηρώτησεν αὐτὸν εἰ *πάλαι* ἀπέθανεν. — Hdian. 7. 5. 1. Plat. Phaedo § 27. p. 79. C. Xen. Cyr. 8. 7. 1.

Παλαιός, ἄ, ὄν, (*πάλαι*) *old, not new, viz.*

a) in age or time, *old, former, not recent*, e. g. οἶκος Luke 5: 39 bis. ζυμὴ 1 Cor. 5: 7, 8. διαθήκη 2 Cor. 3: 14. ἐντολή 1 John 2: 7 bis. ὁ *παλ.* ἄνθρωπος Rom. 6: 6. Eph. 4: 22. Col. 3: 9; see in Ἄνθρωπος no. 1. b. β. Sept. for תָּבַע Lev. 25: 22.—2 Macc. 6: 21. Hdian. 5. 5. 16. Xen. Mem. 2. 1. 33.

b) from use, *old, worn out*, e. g. ἱμάτιον Matt. 9: 16. Mark 2: 21 bis. Luke 5: 36 bis. ἄσχοι Matt. 9: 17. Mark 2: 22. Luke 5: 37. genr. Matt. 13: 52. Sept. for תָּבַע Josh. 9: 4, 5. Jer. 38: 11. —Soph. Oed. R. 290. Lys. 179. 37.

Παλαιότης, *τητος*, ἡ, (*παλαιός*), *oldness, antiquatedness*, Rom. 7: 6 [ἐν] *παλαιότητι* γραμματος, i. q. ἐν *γράμματι* τῷ *παλαιῷ*, comp. in Γράμμα a. δ. — Spoken of extreme old age, second childhood, Eurip. Helen. 1062 or 1065. Aeschin. 83. 34.

Παλαιώω, ᾶ, f. ᾶσω, (*παλαιός*), *to let grow old, Pass. to wax old, to become old*, pp. in age, Act. Sept. Job 9: 5. Pass. Athen. I. p. 33. A, οἶκος πεπαλαιωμένος. Luc. Philopat. 22. In N. T. from use, Pass. *to wax old, to be worn out*, Luke 12: 33 βαλύντια μὴ *παλαιούμενα*. Heb. 1: 11 quoted from Ps. 102: 27. Heb. 8: 13 τὸ δὲ *παλαιούμενον* καὶ *γηράσκον*, comp. Sept. Lam. 3: 4. So Sept. Pass. for תָּבַע Deut. 29: 5. Josh. 9: 13. Ps. 102: 27. Is. 50: 9. —Metaph. *to make antiquated, to render obsolete*,

i. q. to abrogate, Heb. 8: 13 *παπαλαίωσιν* τὴν πρώτην sc. *διαθήκην*. Comp. Lat. *antiquare legem* Liv. 5. 30. Cic. de Off. 2. 21. Adam's Rom. Ant. p. 93.

Πάλη, ης, ἡ, (*πάλλω* to vibrate,) *a wrestling*, pp. Ael. V. H. 4. 15. Xen. An. 4. 8. 27. In N. T. trop. for *struggle, combat*, Eph. 6: 12.

Παλιγγενεσία, ας, ἡ, (*πάλιν*, *γέ-νεσις*), *regeneration, reproduction, renewal*.

a) in a moral sense, *regeneration, new birth*, i. e. change by grace from a carnal nature to a christian life, Tit. 3: 5. Comp. in Ἀνακαίνωσις, Ἀναγεννάω, Γεννάω.

b) in the sense of *renovation, restoration, restitution*, sc. to a former state, equiv. to ἀποκατάστασις q. v. in N. T. spoken of the complete external manifestation of the Messiah's kingdom, when all things are to be delivered from their present corruption and restored to spiritual purity and splendour; comp. in Βασιλεία c. Matt. 19: 28 ἐν τῇ *παλιγγενεσίᾳ*, ὅταν καθίσῃ ὁ υἱὸς τοῦ ἀνθρ. ἐπὶ θρόνον δόξης αὐτοῦ, comp. Acts 3: 21. See Olshaus. Comm. in loc. —Jos. Ant. 11. 3. 9 *παλιγγ.* τῆς πατρίδος i. e. the re-occupation of Judea after the exile. So Cicero ad Att. 6. 6 calls the restoration of his dignity and fortune *παλιγγενεσία*.

Πάλιν, adv. *back, back again, again*, pp. as implying *return back* to a former place, state, act, etc. like Lat. and Engl. insep. partic. re. Comp. Passow s. voc.

a) pp. e. g. of place, espec. after verbs of motion. Mark 2: 1 *καὶ πάλιν* εἰσῆλθεν εἰς Καπ. 5: 21. John 6: 15 ἀνεχώρησεν *πάλιν* εἰς τὸ ὄρος. 11: 7. 14: 3 *πάλιν* ἔρχομαι i. q. I will return. Acts 18: 21. 2 Cor. 1: 16. 13: 2 ἐὰν ἔλθω εἰς τὸ *πάλιν*. Phil. 1: 26 διὰ τῆς ἐμῆς παρ-ουσίας *πάλιν* πρὸς ὑμᾶς. Gal. 1: 17. 4: 9. al.—Hom. Il. 18. 138. Ceb. Tab. 29. Dem. 346. 19. Xen. An. 4. 3. 20. —So λαμβάνειν *πάλιν* *to take back again* John 10: 17, 18. Acts 10: 16. (Xen. An. 4. 2. 13.) Also Acts 11: 10. οἰκοδομεῖν *πάλιν* Gal. 2: 18.

b) of time, *again, another time, once more*. (a) genr. Matt. 4: 8 *πάλιν* παρα-λαμβάνει αὐτὸν ὁ διάβολος. 20: 5. Luke

23: 20. John 4: 13. 16: 16. Acts 27: 28. Rom. 8: 15. Heb. 5: 12. 6: 6. James 5: 18. al. saep. Pleonast. *πάλιν ἐν δευτέρῳ*, Engl. *again the second time*, Matt. 26: 42. Acts 10: 15. — Ael. V. H. 1. 4. Hdian. 6. 7. 1. Xen. Cyr. 1. 3. 15. — In the sense *at another time*, genr. John 1: 35. 8: 12, 21. Acts 17: 32. Including also perhaps the idea of place, i. q. 'again in another place,' Matt. 4: 7. John 12: 39. Rom. 15: 10, 11, 12. Heb. 2: 13. — (β) Hence as a continuative particle, connecting circumstances which refer to the same subject, *again, once more, further*, Matt. 5: 33 *πάλιν ἠκούσατε*. 13: 44 sq. 18: 19. Luke 13: 20. John 12: 22. 1 Cor. 12: 21. Heb. 1: 5, 6. 2: 13. al. — Diod. Sic. 13. 25. Xen. Cyr. 3. 1. 18. — So where there is an implied opposition or antithesis, *again, on the other hand, contra*, Matt. 4: 7. 2 Cor. 10: 7. Gal. 5: 3. 1 John 2: 8. — Hdian. 4. 8. 10. Pol. 10. 9. 1. Xen. Cyr. 2. 3. 18. AL.

Παμπληθεΐ, adv. (pp. dat. of *παμπληθής*, fr. *πᾶς, πλήθος*), *the whole multitude together, all at once*, Luke 23: 18. — Suid. *παμπληθεὶ καὶ παμπληθές, ἀντὶ τοῦ πολυῦ*. Comp. *παμπληθής* 2 Macc. 10: 24. Dem. 347. 8. Xen. Vect. 4. 7.

Πάμπολυς, παμπόλλη, πάπολυ, (*πᾶς, πολύς*), *very much, very great, vast*, Mark 8: 1 *παμπόλλον ὄχλον ὄντος*. — Jos. Ant. 7. 5. 3. Xen. Cyr. 1. 1. 3.

Παμφυλία, ας, ἡ, Pamphylia, a district of Asia Minor, bounded E. by Cilicia; N. by Pisidia; W. by Lycia; and S. by a part of the Mediterranean here called the Sea of Pamphylia. Of its cities only Perga is mentioned in N. T. Acts 2: 10. 13: 13. 14: 24. 15: 38. 27: 5.

Πανδοχεῖον, ου, τό, (πανδοχεύς), pp. 'place where all are received,' i. e. *an inn*, in the East *a menzıl, khan, caravanserai*, Luke 10: 34. See Calmet p. 10, 278 sq. Jahn § 110. Harner's Obs. 11. p. 194. — Epict. Ench. 11. Luc. Philopat. 9. Plut. de Sanit. tuend. c. 15. Tom. VI. p. 495. 12. ed. Reisk. The better Attic form was *πανδοκεῖον*, see Phryn. et Lob. p. 307.

Πανδοχεύς, έως, ὁ, (πάνδομος, from πᾶς, δέχομαι), pp. 'one who receives all,' i. e. *the keeper of an inn or caravanserai, host*, Luke 10: 35. See in *Πανδοχεῖον*. — Pol. 2. 15. 6. Plut. de San. tuend. c. 15. Tom. VI. p. 495 ult. ed. Reiske. The more Attic form was *πανδοκεύς*, see Phryn. et Lob. p. 307.

Πανήγυρις, ιδος, ἡ, (πᾶς, ἄγυρις, ἀγορά), pp. *an assembly or convocation of the whole people in order to celebrate any public festival or solemnity, as the public games, sacrifices, etc.* hence genr. *a festive convocation, joyful assembly*, Jos. Ant. 2. 4. 3. Diod. Sic. 2. 55. Xen. Hi. 1. 11. — In N. T. only Heb. 12: 23 *καὶ μυριάσιν ἁγγέλων πανηγύρεαι, καὶ ἀκαλόγητοι πνευματικοὶ κ. τ. λ.* and *to countless throngs [even] the joyful assembly of angels* sc. as hymning the praises of God around his throne; comp. Rev. 5: 11 sq. Ps. 148: 2. Dan. 7: 10. Sept. for עֲרֹכָה Ez. 46: 11. Hos. 2: 11. עֲרֹכָה Am. 5: 21.

Πανοικί, adv. (πᾶς, οἶκος), *with all one's household*, Acts 16: 34. So Sept. Cod. Vat. for עֲרֹכָה Ex. 1: 1. — 3 Macc. 3: 27. Jos. Ant. 4. 4. 4. Philo de Vit. Mos. p. 603. C. Aeschin. Dial. Soc. 2. 1. This is a later form instead of the earlier *πανοικία* and *πανοικισία*, Lob. ad Phryn. p. 514 sq.

Πανοπλία, ας, ἡ, (πάνοπλος, from πᾶς, ὅπλον), *panoply, complete armour, offensive and defensive*, Luke 11: 22. Trop. of spiritual armour, Eph. 6: 11, 13. — Sept. 2 Sam. 2: 21. Jos. Ant. 20. 5. 3. Ael. V. H. 3. 24. Thuc. 3. 114.

Πανουργία, ας, ἡ, (πανούργος), *shrewdness, cunning, craftiness*, Luke 20: 23. 1 Cor. 3: 19. 2 Cor. 4: 2. 11: 3. Eph. 4: 14. Sept. for עֲרֹכָה Josh. 9: 4. — Luc. D. Deor. 7. 1. Xen. An. 7. 5. 11. — In late writers also in a good sense, Sept. for עֲרֹכָה Prov. 1: 4. 8: 5. Ael. V. H. 2. 40.

Πανούργος, ου, ὁ, ἡ, adj. (πᾶς, ἔργον), pp. 'doing every thing,' and hence *shrewd, cunning, crafty*, 2 Cor. 12: 16. Sept. for עֲרֹכָה Job 5: 12. — Luc. D. Deor. 2. 1. Xen. An. 2. 5. 39. — In late writers also in a good sense,

wise, Sept. for עֲדָה Prov. 13: 1. עֲדָה Prov. 14: 8, 15. Ecclus. 21: 12, 20.

Πανταχόθεν, adv. (πᾶς,) *from all sides, from every quarter*, Mark 1: 45.—Hdian. 2. 8. 1. Xen. Mem. 2. 1. 25.

Πανταχοῦ, adv. (πᾶς,) *in all places, every where*, Mark 16: 20. Luke 9: 6. Acts 17: 30. 21: 28. 24: 3. 28: 22. 1 Cor. 4: 17.—Jos. B. J. 1. 8. 4. Cebet. Tab. 7. Xen. Mem. 3. 6. 2.

Παντελής, **έός**, **οὗς**, **ὅ**, **ἥ**, adj. (πᾶς, τίλος,) *wholly ended, all complete*, i. e. genr. *perfect, entire*, Jos. Ant. 10. 9. 3 παντελής ἀπολεία. Diod. Sic. 15. 17.—In N. T. only adv. εἰς τὸ παντελής, *wholly, entirely*, i. e. as referring to time, *always*, Heb. 7: 25. μὴ εἰς τὸ π. i. q. *not at all* Luke 13: 11. Comp. in Εἰς no. 3. b.—Jos. Ant. 6. 2. 3. Ael. V. H. 12. 20.

Πάντη, adv. (πᾶς,) *every where*, Xen. H. G. 1. 3. 21. Venat. 4. 5. In N. T. of manner, *in every way, in all things*, Acts 24: 3 κατορθωμάτων γινόμενον . . . διὰ τῆς αἰς προνοίας πάντη καὶ πανταχοῦ.—Pol. 25. 5. 9. Xen. H. G. 4. 7. 5. Comp. Butt. § 116. n. 5.

Πάντοθεν, adv. (πᾶς,) *from every side or quarter, and hence on every side, round about*, Luke 19: 43. Heb. 9: 4. John 18: 20 in text rec. Mark 1: 45 in Mss.—Ecclus. 51: 10. Jos. B. J. 4. 10. 1. Xen. Hi. 6. 8.

Παντοκράτωρ, **ορος**, **ὁ**, adj. (πᾶς, κρατός,) *the Omnipotent, the Almighty*, spoken only of God, 2 Cor. 6: 18. Rev. 1: 8. 4: 8. 11: 17. 15: 3. 16: 7, 14. 19: 6, 15. 21: 22. Sept. where Heb. עֲדָה 2 Sam. 5: 10. 7: 26, 27. for עֲדָה Job 5: 17. 8: 5.—Wisd. 7: 25. 2 Macc. 1: 25. Anth. Gr. IV. p. 151.

Παντίτε, adv. (πᾶς,) *always, at all times, ever*, Matt. 26: 11. Mark 14: 7. Luke 15: 31. 18: 1. John 6: 34. 2 Cor. 2: 14. al. saep.—Wisd. 19: 18. Dion. Hal. Ant. 11. 14. Hdian. 3. 9. 13. Found only in later writers, instead of the earlier ἐκαστοτε, Sturz de Dial. Maced. p. 187 sq. Lob. ad Phr. p. 103. AL.

Πάντως, adv. (πᾶς,) *wholly, altogether, entirely*.

a) pp. 1 Cor. 5: 10 καὶ οὐ πάντως. 9: 10. 16: 12.—Ael. V. H. 5. 14. Hdian. 2. 10. 11. Xen. Cyr. 2. 1. 13.

b) genr. *by all means, at all events, assuredly*. Luke 4: 23 πάντως ἐρεῖτέ μοι. Acts 18: 21 δεῖ με πάντως τὴν ἑορτὴν ποιῆσαι εἰς Ἱερου. 21: 22. 28: 4. 1 Cor. 9: 22 ἵνα πάντως τινὰς σώσω. So in a neg. reply, emphat. Rom. 3: 9 οὐ πάντως, *not at all, not in the least*.—Tob. 14: 8. Ael. V. H. 1. 32. in a reply, Xen. Cyr. 8. 4. 10.

Παρά, prep. governing the genitive, dative, and accusative, with the primary signif. *near, near by*; expressing thus the relation of immediate vicinity or *proximity*, which is differently modified according to the force of the different cases. Comp. in Ἀπό init. See Passow in παρὰ. Butt. § 142. n. 3. Matth. § 588. Winer § 51. p. 313.

I. With the Genitive, where as combined with the force of the genitive itself, it expresses the sense *from near, from with, Fr. de chez*, comp. Butt. § 132. 2, 3. It is found in prose writers and in N. T. only with a gen. of person, implying a going forth or proceeding from the near vicinity of any one, from the presence or side of any one, and thus takes the general sense *from*; comp. Viger. p. 580. Winer l. c. p. 314.

a) pp. after verbs of motion, as of coming, sending, etc. Mark 14: 43 παραγίνεται Ἰουδας . . . καὶ ὄχλος πολὺς . . . παρὰ τῶν ἀρχιερέων. Luke 8: 49. John 15: 26. 17: 8. So after εἶναι, *to be from*, i. q. *to come from*, John 6: 46. 7: 29. impl. 1: 14. Of things, Luke 6: 19 δύναμις παρ' αὐτοῦ ἐξῆλθεν *a virtue went out from him*, was diffused around him.—Sept. Is. 57: 16. Luc. D. Deor. 24. 2. Xen. An. 2. 2. 1.

b) trop. after verbs of asking, receiving, or those which imply these ideas; e. g. after verbs of asking, seeking, etc. Matt. 2: 4 ἐπυνθάνετο παρ' αὐτῶν. v. 7. 20: 20 αἰτοῦσά τι παρ' αὐτοῦ. Mark 8: 11. Luke 12: 48. John 4: 9. Acts 3: 2. 9: 2. James 1: 5. al.—Ael. V. H. 7. 2. Xen. An. 1. 3. 16.—After verbs of hear-

ing, learning, etc. *from* any one, John 1: 41 ἀκουσάντων παρὰ Ἰωάννου. Acts 24: 8. 28: 22. Gal. 1: 12. 1 Thess. 2: 13. 2 Tim. 1: 13. 2: 2. 3: 14 παρὰ τινος ἔμαθες. 2 John 4. al. saep. — Luc. D. Mort. 13. 4. Hdian. 1. 1. 4. Xen. Cyr. 2. 2. 6. — After verbs of receiving, obtaining, buying, being promised, and the like, *from* any one. Matt. 18: 19 γωήσεται αὐτοῖς παρὰ τοῦ πατρὸς. (Xen. An. 7. 2. 25.) Mark 12: 2 ἵνα παρὰ τῶν γεωργῶν λάβῃ κ. τ. λ. Luke 6: 34. John 5: 34. Acts 7: 16 ὃ ἀνήγατο Ἀβραάμ . . . παρὰ τῶν υἱῶν Ἑμμόρ. 9: 14. 26: 12. Rom. 11: 27. Eph. 6: 8. 2 Pet. 1: 17. Rev. 3: 18. al. saep. — Luc. D. Deor. 5. 2. Ael. V. H. 9. 25. Xen. Cyr. 8. 2. 25. — After εἶναι expr. or impl. *to be from* any one, i. e. *to come, be given, bestowed, from or by* any one, John 17: 7 πάντα ὅσα δέδωκάς μοι, παρὰ σοῦ ἐστὶ. Acts 26: 22. 2 John 3. So of hospitality or gifts, Luke 10: 7. Phil. 4: 18 τὰ παρὰ ὑμῶν. (Luc. D. Mort. 13. 4 τὰ παρὰ τῆς τύχης. Xen. H. G. 3. 1. 6.) Or genr. *to come, to be derived or possessed, from* any one, Mark 5: 26 τὰ παρ' αὐτῆς πάντα, i. e. all she had from herself, all her own property. (Xen. Cyr. 5. 5. 13.) So of persons, οἱ παρὰ τινος pp. *those from near any one*, i. e. his kindred, relatives, Mark 3: 21. — Jos. Ant. 1. 10. 5. Luc. Tox. 51.

c) trop. c. gen. of pers. as the source, author, director, *from* whom any thing proceeds, is derived, etc. (α) genr. Matt. 21: 42 παρὰ κυρίου ἐγένετο αὕτη, quoted from Ps. 118: 22 where Sept. for קִיָּה. Luke 1: 45. 2: 1 ἐξήλθε δόγμα παρὰ Καίσαρος. John 1: 6. Comp. Matth. § 588. — Luc. D. Mort. 1. 3. Plato Menex. p. 236. E. Xen. H. G. 2. 1. 27. — (β) Hence after passive verbs instead of ὑπό, more espec. in later writers. Acts 22: 30 τὸ τί κατηγορεῖται παρὰ τῶν Ἰουδαίων. Comp. Buttm. § 134. 3. Winer l. c. p. 314. — Luc. D. Deor. 4. 2. Plato Symp. p. 175. E. Xen. An. 1. 9. 1.

II. With the Dative, both of person and thing, expressing *rest* or position *near, hard by, with, and c. dat. plur. among*. See Passow, Buttm. Matth. l. c. Winer § 52. p. 337.

a) pp. of place, after verbs implying *rest* or *remaining* in a place. (α) genr. and c. dat. of thing, John 19: 25 ἐστήκεισαν δὲ παρὰ τῷ σταυρῷ τοῦ Ἰησοῦ. Seq. dat. of pers. as indicating place, Matt. 6: 1 μισθὸν οὐκ ἔχετε παρὰ τῷ πατρὶ ὑμῶν κ. τ. λ. 22: 25 ἦσαν δὲ παρ' ἡμῖν ἐπὶ ἀδελφοί, i. e. *with* or *among* us. 28: 15. John 1: 40. 8: 38. 14: 17. 23. 17: 5 bis [ὄντα] παρὰ σταντῶ . . . ἢ εἶχον παρὰ σοί. Acts 10: 6. 1 Cor. 16: 2 παρ' ἐαυτῷ τιθίτω, *with* himself, Fr. chez soi, i. e. *at home*. Col. 4: 16 παρ' ὑμῖν *among* you, in your presence. 2 Tim. 4: 13. Rev. 2: 13. al. — Jos. Ant. 1. 11. 2 ἐκαθίζετο παρὰ τῇ θύρᾳ. Luc. D. Deor. 23. 2. Xen. Cyr. 5. 1. 15, 26. — (β) Rarely after verbs of motion, and only when subsequent *rest* is also implied; comp. in Ἐν no. 4; so in Engl. *by, with*. Luke 9: 47 Ἰησοῦς . . . ἐκλιβόμενος παιδίου, ἔστησεν αὐτὸ παρ' ἐαυτῷ. 19: 17. Comp. Passow παρὰ B. 2. Matth. § 588. b. — Xen. An. 2. 5. 27 si sana lect.

b) seq. dat. of person, the reference being to the person himself without regard to place. (α) pp. and genr. *with, among*, Matt. 21: 25 οἱ δὲ διελόγίζοντο παρ' ἐαυτοῖς. Luke 1: 30 εὐφρανέμενος γὰρ χάριν παρὰ τῷ θεῷ. 2: 52. 2 Cor. 1: 17. 1 Pet. 2: 20. — Luc. D. Deor. 22. 2. Diod. Sic. 1. 6. Xen. Cyr. 8. 2. 28. — (β) Metaph. *with* or *before* any one, i. e. in his sight, presence, judgment, he being judge, etc. Acts 26: 8. Rom. 2: 13 δίκαιοι παρὰ τῷ θεῷ. 11: 25. 1 Cor. 3: 19. Gal. 3: 11. James 1: 27. 1 Pet. 2: 4. 2 Pet. 3: 8. So 2 Pet. 2: 11 παρὰ κυρίου *before the Lord*, sc. as judge. (Jos. Ant. 7. 4. 2. Ael. V. H. 10. 15 παρ' ἐμοὶ κριτῇ. Hdot. 3. 160.) Also of what is in the power of any one; Matt. 19: 26 his, παρὰ τοῖς ἀνθρώποις τοῦτο ἀδύνατόν ἐστι· παρὰ δὲ θεῷ πάντα δυνατόν. So of moral qualities which are *with* any one, i. e. belong to his character, Rom. 2: 11 οὐ γὰρ ἐστὶ προσωποληψία παρὰ τῷ θεῷ. 9: 14. Eph. 6: 9. James 1: 17. — Sept. Job 12: 13. Dem. 318. 13 εἰ δ' οὐν ἐστὶ καὶ παρ' ἐμοὶ τις ἐμπειρία τοιαύτη. — (γ) Trop. 1 Cor. 7: 24 ἕκαστος ἐν ᾧ ἐκλήθη, ἐν τούτῳ μενέτω παρὰ τῷ θεῷ, *with* God i. e. in union and fel-

lowship by faith with him, devoted to him as Christians, i. q. *ἐν κυρίῳ* v. 22.

III. With the Accusative, pp. expressing motion *near by*, *near to* a place etc. See Passow, Butt. Matth. i. c. Winer § 53. p. 342.

a) pp. implying motion *along* or *by the side* of any thing, i. e. *near*, *by*, *along*, after verbs of motion, c. acc. of thing, Matth. 4: 18 *περιπατῶν δὲ ὁ Ἰ. παρὰ τὴν θάλασσαν*, i. e. *by the sea*, *along the sea-shore*. Matth. 13: 4. Mark 2: 13. 4: 15 *οἱ παρὰ τὴν ὁδὸν* sc. *σπειροῦνται*, i. e. *by the way-side*. Luke 8: 5. — Jos. Ant. 2. 5. 5 *παρὰ ποταμὸν βαδίζων*. Xen. An. 6. 2. 1, 18.

b) as expressing motion *to* a place, i. e. place whither, *near to*, *to*, *at*, after verbs of motion, and so equiv. to *πρός* or *εἰς* c. acc. Matth. 15: 29 *μεταβῆς . . . ἤλθῃ παρὰ τὴν θάλασσαν*, *he came near to the sea*, *approached the sea*. v. 30 *ἔξωσαν αὐτοὺς παρὰ τοὺς πόδας τοῦ Ἰησοῦ*, *at his feet*. Luke 8: 41. Acts 4: 35. 7: 58. — Hom. Il. 1. 347 *τὸ δ' αὖτις ἔτην παρὰ νῆας Ἀχαιῶν*. Luc. D. Deor. 9. 2. Xen. Cyr. 1. 3. 14 *ἡ παρ' ἐμὲ εἰσοδος*.

c) sometimes also expressing the idea of rest or remaining *near* a place etc. *near*, *by*, *at*, i. q. *παρά* c. dat. Here however the idea of previous motion or coming to the place, is strictly implied; comp. in *Εἰς* no. 4. Passow *παρά* C. 3. — (α) pp. after verbs of rest or remaining, Matth. 13: 1 *ἐκάθητο παρὰ τὴν θάλασσαν*, i. e. *he went and sat by the sea-side*. Mark 5: 21. Luke 5: 1. 7: 38 *σῆσα' παρὰ τοὺς πόδας αὐτοῦ ὄπισθ*. 10: 39. Ellipt. with a verb impl. Mark 4: 1. Acts 22: 3. Heb. 11: 12. — Ael. V. H. 8. 16. Hdot. 8. 140. Thuc. 7. 39. — (β) Metaph. of the ground or reason *by* or *along with* which a conclusion follows, *by reason of*, *because of*, Lat. *propter*, e. g. *παρὰ τοῦτο*, i. q. *thereby*, *therefore*, on this account, 1 Cor. 12: 15, 16 *οὐ παρὰ τοῦτο οὐκ ἔστιν ἐκ τοῦ σώματος*; comp. Matth. Winer l. c. So Sept. for *לְכָל* Deut. 23: 5. — π. τοῦτο Plut. Camill. 28. Xen. Mag. Eq. 1. 5. *παρ' ὃ* Jos. B. J. 3. 3. 5. genr. Pol. 1. 32. 4. Dem. 545. 22.

d) as denoting motion *by* or *past* a

place, i. e. a *passing by*, *going beyond*, Thuc. 7. 13. Xen. Cyr. 5. 2. 29 *παρ' αὐτὴν τὴν Βαβυλῶνα δὲ παρέραι*. — In N. T. only trop. as implying a failure to reach the exact point of aim, a want of coincidence with any thing, either from passing aside of it, or falling short, or going beyond. Comp. Passow C. 4. 5, 6. Winer l. c. Hence the general sense, *other than*, viz. (α) i. q. Engl. *aside from*, not coincident with, not conformable to, i. e. *contrary to*, *against*. Acts 18: 13 *παρὰ τὸν νόμον* pp. *aside from the law*, i. e. *contrary to law*. Rom. 1: 26 *παρὰ φύσιν*. 4: 18 *παρ' ἐλπίδα*. 11: 24. 16: 17. Gal. 1: 8, 9. — Jos. Ant. 6. 13. 2. Hdt. 6. 3. 6. Xen. Mem. 1. 1. 18. — (β) i. q. Engl. *beside*, in the sense of *except*, *save*, pp. *failing*, *falling short*. 2 Cor. 11: 24 *τεσσαράκοντα παρὰ μίαν* *forty stripes save one*, i. e. *falling short by one*, *failing of one*. — Jos. Ant. 4. 8. 1 *τεσσαράκοντα ἔτων παρὰ τριακοντ'* *ἡμέρας*. Dem. 688. 25. Hdot. 9. 33. — (γ) i. q. Engl. *past*, in the sense of *beyond*, *besides*, *more than*; so genr. Heb. 11: 11 *παρὰ καιρὸν ἡλικίας ἔτεκεν*, *past the proper age*, *failing the usual age*. — Jos. Ant. 14. 14. 3. Thuc. 3. 54 *παρὰ δύναμιν*. — More commonly i. q. *more than*, *above*, *beyond*; so genr. Luke 13: 2 *ἁμαρτωλοὶ παρὰ πάντας*. v. 4. Rom. 1: 25. 12: 3 *παρ' ὃ δὲ φρονεῖν*. 14: 5 see in *Κρίνω* a. Heb. 1: 9. (Diod. Sic. 12. 13 init. Plato Ion. p. 539. E. Xen. Mem. 1. 4. 14.) So after comparatives, where *παρά* c. acc. is equiv. to *ἢ κατὰ* c. acc. Matth. § 588. p. 1174. E. g. Luke 3: 13 *μηδὲν πλὴν παρὰ τὸ διατηγμένον*. Heb. 1: 4. 2: 7, 9. 3: 3. 9: 23. 11: 4. 12: 24. (Esdr. 4: 35. Hdot. 7. 103. Thuc. 1. 23.) After *ἄλλος*, 1 Cor. 3: 11 *θεμέλιον ἄλλον . . . παρὰ τὸν κείμενον*. Comp. Matth. l. c. — Plato Phaed. § 42 p. 93. A, *οὐδὲ μὴν ποιεῖν τι οὐδέ τι πάσχειν ἄλλο, παρ' ἃ ἂν ἐκεῖνα ἢ ποιῇ ἢ πάσχει*.

NOTE. In composition *παρά* implies: 1. nearness, proximity, *near*, *by*, as *παρὰκαθίζω*, *παρίστημι*, *παρὰθαλάσσιος*, etc. 2. motion or direction *near to*, *to*, *by*, as *παρὰβάλλω*, *παρὰδίδωμι*, *παρέχω*, *παράτεινω*, etc. 3. motion *by* or *past* any place, a *going beyond*, as *παράγω*, *παρέρχομαι*, *παρὰπλέω*. 4. Trop. of

whatever swerves from the true point, comes short of it, goes beyond it, like the Engl. syllable *mis-*, i. e. wrongly, falsely, as *παραινός*, *παραιοσύνη*; or like Lat. *praeter*, *trans*, implying violation, as *παραβαίνω*, *παραινόμενος*; also by stealth, as *παρυσάγην*, etc. AL.

Παραβαίνω, f. *βήσομαι*, aor. 2 *παρέβην*, (*βαίνω*), pp. *to go by one's side, to accompany*, sc. as one of the warriors in a chariot, only epic, Hom. Il. 11. 522. ib. 13. 708. Hdot. 7. 40. *to pass by or over in silence*, Dem. 298. 11. Usually and in N. T. only trop. *to go aside from, to transgress*, c. accus. Matt. 15: 2, 3 *ὑμεῖς παραβαίνετε τὴν ἐντολὴν τοῦ Θεοῦ*. absol. 2 John 9. Praegn. Acts 1: 25 *ἐξ ἧς [ἀποστολῆς] παρέβη Ἰούδας* i. e. *from which he by transgression fell away*, which he deserted by transgression. So Sept. seq. *ἐκ* for *ἐν* Ex. 32: 8. Sept. genr. for *ἐν* Num. 14: 41. Josh. 7: 11, 15.—Jos. Ant. 9. 7. 4. Dem. 624. 1. Xen. Mem. 4. 4. 21.

Παραβάλλω, f. *βαλῶ*, (*βάλλω*), pp. *to throw near, to cast before*, as food to animals, Luc. D. Deor. 12. 1. Pol. 1. 84. 8.—In N. T.

1. *to throw or place side by side, trop. to compare*, *τὸ ἐν τινι* Mark 4: 30.—*τί τινι* Jos. Ant. 5. 1. 21. Hdot. 1. 198. *τὸ πρὸς τι* Xen. Mem. 2. 4. 5.

2. *intrans. or c. ἐαυτὸν impl. pp. to throw oneself near, i. e. to betake oneself any whither, to go or come to a place*; see Buttm. § 130. n. 2. § 113. n. 2. Matth. § 496. Winer § 39. 1. Espec. by ship, as a nautical term, seq. *εἰς* Acts 20: 15 *παραβάλομεν εἰς Σάμον*.—Jos. Ant. 18. 6. 4. Diod. Sic. 1. 44. Hdot. 7. 179.

Παραβάσις, *εως, ἡ*, (*παραβαίνω*), *transgression*, e. g. *τοῦ νόμου* Rom. 2: 23. absol. 4: 15. 5: 14. Gal. 3: 19. 1 Tim. 2: 14. Heb. 2: 2. 9: 15. Sept. for *עֲוֹן* Ps. 101: 3.—2 Macc. 15: 10 *π. τῶν ὀρκῶν*. Jos. Ant. 18. 8. 2. absol. Plut. Pomp. 81. T. III. p. 872. 2. Reisk.

Παραβαίτης, *ου, ὁ*, (*παραβαίνω*), *an accompanier, companion*, sc. as one of the warriors in a chariot, Diod. Sic. 20. 41. Xen. Cyr. 7. 1. 29.—In N. T. *a transgressor*, sc. *τοῦ νομοῦ* Rom. 2: 25, 27.

James 2: 11. absol. Gal. 2: 18. James 2: 9. —Symm. for *פָּרַח* Ps. 17: 4. Ez. 18: 10.

Παραβιάζομαι, f. *άσσομαι*, depon. Mid. (*βιάζω* q. v.) *to force, to do violence to*, sc. contrary to nature or right, Jos. Ant. 13. 4. 9. Pol. 26. 1. 3. Plut. ed. R. X. p. 118 pen. *μὴ παραβιάζεσθαι ταῖς ἡδοναῖς τὴν φύσιν*.—In N. T. *to compel, to constrain*, sc. by overmuch entreaty, seq. acc. Luke 24: 29. Acts 16: 15. Sept. for *פָּרַח* 2 K. 2: 17. 5: 16. *פָּרַח* 1 Sam. 28: 23.

Παραβολεύομαι, f. *εὔσσομαι*, depon. Mid. (*παράβολος* exposing oneself, daring, Luc. Alex. 4. Diod. Sic. 19. 3; from *παραβάλλομαι*) *to expose oneself to danger*. Phil. 2: 30 in later edit. *παραβολευσάμενος τῇ ψυχῇ* *exposing himself in respect to his life*, i. e. regardless of his life; for the dat. comp. Winer § 31. 3. Matth. § 400. 6.—Chrysost. 1 Thess. Hom. 9. Hesych. *παραβολευσάμενος εἰς θάνατον ἐαυτὸν ἐκδούς*. Comp. Wetstein N. T. in loc.

Παραβολή, *ἡς, ἡ*, (*παραβάλλω*), pp. *a placing side by side*, as of ships in battle, Pol. 15. 2. 13. Diod. Sic. 14. 60. In N. T. trop. *comparison, similitude*.

a) genr. Mark 4: 30 *ἐν ποίᾳ παραβολῇ παραβαλόμεν αὐτήν*; Heb. 11: 19 *ἐν παραβολῇ*, i. e. figuratively.—Ael. V. H. 3. 33. Pol. 1. 2. 2.—In the sense of *image, figure, symbol*, i. q. *τύπος*, Heb. 9: 9 *ἥτις [ἡ] παραβολὴ εἰς τὸν καιρὸν τὸν ἐνεστηκότα*, i. e. a symbol or type of spiritual things in Christ, comp. v. 11.

b) spec. *a parable*, i. e. a short discourse, usually a narrative, under which something else is figured, or in which the fictitious is employed to represent and illustrate the real. This is a favourite mode of oriental teaching, and was much employed by our Saviour; so often in the first three Gospels, but not elsewhere in N. T. So Matth. 13: 24 *ἄλλην παραβολὴν παρέθηκεν*. v. 31, 33. 15: 15. 21: 33, 45, 53. Mark 4: 10, 13 bis. 7: 17. 12: 12. Luke 5: 36. 6: 39. 8: 9, 11. 12: 16, 41. 13: 6. 15: 3. 18: 1, 9. 19: 11. 20: 9, 19. 21: 29. *ἐν παραβολαῖς* i. e. through or by means of parables, Mark 4: 11. Luke 8: 10. *λαλεῖν, λέγειν, εἰπεῖν ἐν παραβολαῖς*, Matt. 13: 3,

10, 13, 34. 22: 1. Mark 3: 23. 12: 1. c. *ἐν* impl. Mark 4: 33. διδάσκειν ἐν παραβολαῖς Mark 4: 2. εἶπε διὰ παραβολῆς Luke 8: 4. χωρὶς παραβολῆς οὐκ ἔλαλε αὐτοῖς Matt. 13: 34. Mark 4: 34. ἀπὸ τῆς συκῆς μάθεται τὴν παραβολὴν i. e. drawn from the fig-tree, Matt. 24: 32. Mark 13: 28. Seq. gen. of the object whence the parable is drawn, Matt. 13: 18 π. τοῦ σπειροῦτος. v. 36 π. τῶν ζιζανίων. Once of a series of comparisons, including also a parable, Luke 14: 7, comp. v. 7—11, 12—14, 16—24. — Sept. and Heb. *ḥāzā* Ez. 17: 2. 24: 3.

c) in a wider sense, *figurative discourse*; a dark saying, i. e. obscure and full of hidden meaning, Matt. 13: 35 ἀνοίξω ἐν παραβολαῖς τὸ στόμα μου, quoted from Ps. 78: 2 where Sept. for *ḥāzā* a sententious or didactic poem; comp. Prov. 1: 6. Ecc. 12: 9. — Hence also i. q. *proverb, adage*, Luke 4: 23. So Sept. and *ḥāzā* 1 Sam. 10: 12, Ez. 18: 2.

Παραβουλεύομαι, f. εἶσομαι, (βουλεύω,) *to misconceive*, a doubtful form in text. rec. Phil. 2: 30, where other editions and Mss. read *παραβολέομαι* q. v. Not found elsewhere.

Παραγγελία, ας, ἡ, (παράγγελλω,) *announcement, declaration*, by authority, Xen. H. G. 2. 1. 4. In N. T. *command, charge, precept*, e. g. from magistrates, Acts 5: 28 οὐ παραγγέλλει παραγγελλόμεν ὑμῖν; comp. in Ἀγαλλιᾶω b. Acts 16: 24. Or as pertaining to religion, 1 Thess. 4: 2 παραγγελίας ἐδώκαμεν ὑμῖν διὰ τοῦ κυρίου Ἰησοῦ. 1 Tim. 1: 5, 18. — *geur.* Pol. 6. 27. 1.

Παραγγέλλω, f. γέλω, (ἀγγέλλω,) pp. *to bring or send word near* to any one, i. e. *to announce* to any one, Hdian. 1. 5. 3. Xen. H. G. 2. 1. 4. Hence in N. T. and comm. *to direct, to command, to charge*, and *παράγγελλω μὴ, to forbid*, seq. dat. of pers. expr. or impl. the thing commanded being put in the accus. or infin. or with *ἵνα* etc. (α) seq. dat. et accus. 2 Thess. 3: 4 ἃ παραγγέλλομεν ὑμῖν. v. 10 τοῦτο παραγγ. ὑμῖν, ὅτι κ. τ. λ. c. dat. impl. 1 Cor. 11: 17. 1 Tim. 4: 11. 5: 7 ταῦτα παραγγέλλει, ἵνα κ. τ. λ. — Xen. Cyr. 4. 2. 19. Lac. 13. 5. — (β)

seq. dat. et infin. comp. for the use of the infin. aor. as well as inf. pres. Lob. ad Phryn. p. 747 sq. Winer p. 274. E. g. infin. aor. Mark 8: 6 παρήγγειλε τῷ ὄχλῳ ἀναπεσεῖν ἐπὶ τῆς γῆς. Luke 5: 14. 8: 29, 56. Acts 10: 42. 16: 18. 23: 22. 1 Cor. 7: 10. Inf. pres. Luke 9: 21 αὐτοῖς παρήγγειλε μηδενὶ λέγειν τοῦτο. Acts 1: 4. 4: 18. 5: 28 see in Παραγγέλλω. v. 40. 16: 23. 17: 30. 23: 30. 2 Thess. 3: 6. 1 Tim. 1: 3. 6: 17. c. acc. et inf. pres. 1 Tim. 6: 13. c. dat. impl. Acts 15: 5. — Aor. Jos. c. Ap. 1. 26. Hdian. 6. 8. 15. Xen. Ag. 1. 31. Pres. Luc. Nigr. 84. Xen. Cyr. 2. 4. 4. inf. c. acc. Xen. An. 1. 2. 1. — (γ) Further, seq. dat. et *ἵνα*, comp. in ἵνα no. 3. a. a. Mark 6: 8. 2 Thess. 3: 12. Seq. dat. c. καθὼς 1 Thess. 4: 11. c. λέγων before the express words, Matt. 10: 5.

Παραγίνομαι, f. γενήσομαι, (γίνομαι,) pp. in pres. *to become near, to become present*, i. e. *to come, to approach, to arrive*, thrice Matt. 3: 1, 13. Mark 14: 43. imperf. once John 3: 23. Elsewhere only aor. 2 παρεγενόμην *to be near, to be present*, i. e. *to have come or arrived*; see in Γίνομαι.

a) *geur.* and absol. John 3: 23 παρεγίνοντο καὶ ἐβαπτίζοντο. Luke 19: 16. Acts 11: 23 ὃς παρεγενόμενος καὶ ἰδὼν. 25: 7. 1 Cor. 16: 3. al. Sept. for *ἦλθε* Gen. 26: 32 Ex. 2: 16, 17. saep. — Ael. V. H. 12. 1 init. Xen. Cyr. 8. 1. 3. — With an adjunct of place whither, e. g. seq. εἰς c. acc. of place, Matt. 2: 1. John 8: 2. Acts 13: 14. 15: 4. (Sept. Josh. 24: 11. Hdor. 2. 4.) seq. ἐπὶ c. acc. of place, Matt. 3: 13. (Plut. Mor. II. p. 35. Tauchn.) c. acc. of pers. *to come upon or against* any one, Luke 22: 52. (Sept. Josh. 10: 9. Thuc. 2. 95.) seq. πρὸς c. acc. of pers. Luke 7: 4. 11: 6. Acts 20: 18. — Sept. Ex. 2: 17. 18: 6. Diod. Sic. 2. 13. — With an adjunct of place whence, e. g. ἀπὸ c. gen. Matt. 3: 13. ἐξ ὁδοῦ Luke 11: 6. παρὰ τῶς Mark 14: 43.

b) i. q. *to come or appear publicly*, e. g. John the Baptist, Matt. 3: 1. Jesus, Luke 12: 51. Heb. 9: 11. — 1 Mac. 4: 45. Test. XII Patr. p. 745.

c) i. q. *to come back, to return*, Luke

14: 21. So Sept. for עָוָה Josh. 18: 8. Num. 14: 36. — Philo. Leg. ad Cai. p. 1010. B. AL.

Παράγω, f. ἄγω, (ἄγω,) to lead along near, to lead by or past, Xen. H. G. 4. 5. 11. Hence

a) Mid. *παράγομαι*, to pass along, to pass away, absol. 1 John 2: 8 ἡ σκοτία παράγεται. Trop. i. q. to disappear, to perish, 1 John 2: 17 ὁ κόσμος παράγεται. Comp. below in b. Only in N. T.

b) intrans. *παράγω*, to pass along, to pass by, comp. in ἄγω no. 3. Matt. 20: 30 ἀκούσαντες οὗτο Ἰησοῦς παράγω. Mark 2: 14. 15: 21. John 9: 1. So Sept. for עָוָה 2 Sam. 15: 18. Ps. 129: 8.—In the sense of to pass on further, to pass away, Matt. 9: 9 καὶ παράγω ὁ Ἰησοῦς ἐκείθεν. v. 27. John 8: 59. Trop. i. q. to disappear, to perish, 1 Cor. 7: 31 τὸ σχῆμα τοῦ κόσμου τούτου παράγω. So Sept. for עָוָה Ps. 144: 4.

Παραδειγματίζω, f. ἴσω, (παράδειγμα example, from παραδεικνύμι,) to make an example of, to expose to public shame, c. acc. Matt. 1: 19 μὴ θύλων αὐτὴν παραδειγματίζειν. Heb. 6: 6 where it is coupled with ἀνασταυρώω. So Sept. for עָוָה Num. 25: 4.—Plut. de Curiosit. § 10. T. VIII. p. 65. 1. Reisk. Pol. 29. 7. 5.

Παράδεισος, ου, ὁ, *paradise*, a word which seems to have had its origin in the languages of Eastern Asia; comp. Sanscr. *paradēsha* and *paradisha* a land elevated and cultivated, Armen. *pardes* a garden around the house planted with grass, herbs, trees, for use and ornament, see Schroeder Dissert. Thesaur. Ling. Armen. praemiss. p. 56. In the Heb. form עֵדֶן and Gr. *παράδεισος* it is applied to the *pleasure gardens* and *parks* with wild animals around the country residences of the Persian monarchs and princes, Neh. 2: 8. comp. Ecc. 2: 5. Cant. 4: 13. Xen. Cyr. 1. 3. 14. H. G. 4. 1. 33. Oec. 4. 13. Diod. Sic. 16. 41. In like manner of the parks and gardens of the Jewish kings, Jos. Ant. 7. 4. 14. ib. 8. 7. 3. Hence the LXX employ it of the garden of Eden, *παράδεισος* for Heb. גֶּן Gen. 2: 8 sq. Jos. Ant. 1. 1. 3. See Gesen.

Heb. Lex. עֵדֶן. Rosemn. Bibl. Geogr. I. i. p. 173 sq.—Hence in the later Jewish usage and in N. T. *paradise* is put for the abode of the blessed after death, viz.

a) the inferior *paradise*, or the region of the blessed in Hades, Luke 23: 43. See *Αἰδης* i. e. *ἄδης* p. 13. Comp. Jos. Ant. 18. 1. 3.

b) π. τοῦ Θεοῦ, the *paradise of God*, the celestial *paradise*, where the spirits of the just dwell with God, 2 Cor. 12: 4, i. q. ὁ τρίτος οὐρανός in v. 3, see in *Οὐρανός* d. β. So Rev. 2: 7, where the imagery is drawn from Gen. 2: 8 sq.—Psalt. Salom. 14: 2. Test. XII Patr. p. 586 αὐτὸς [ὁ υἱὸς τοῦ Θεοῦ] ἀνοίξει τὰς θύρας τοῦ παραδείσου σου, καὶ . . . δέξου τοὺς ἁγίους φαγεῖν ἐκ τοῦ ξύλου τῆς ζωῆς.

Παραδέχομαι, f. ἵσμαι, depon. Mid. (*δέχομαι*) to take near or to oneself, i. e. to receive to oneself, pp. from the hands of any one, Xen. Cyr. 7. 3. 1. In N. T. trop. to receive, to admit, to approve, c. accus. e. g. things, Mark 4: 20 τὸν λόγον. Acts 16: 21 ἔθνη. 22: 18. 1 Tim. 5: 19. Sept. for עָוָה Ex. 23: 1.—Arr. Epict. 1. 7. 6. Luc. D. Mort. 28. 2.—Of persons, by Hebraism, to delight in, Heb. 12: 6 υἱὸν ὃν παραδέχεται, parall. with ἀγαπάω, quoted from Prov. 3: 12 where Sept. for עָוָה.

Παραδιατρίβη, ης, ἡ, (παράδιατρίβη pastime, employment, fr. διατρίβω q. v.) *mis-employment*, q. d. *idle occupation*, 1 Tim. 6: 5 in text rec. This is the better reading, instead of *διαπαραισθή*, see Titum. de Synon. N. T. p. 233, and in Bibl. Repos. III. p. 61. Winer p. 88 sq.

Παραδίδωμι, f. *παράδωκα*, (δίδωμι,) to give near, with, to any one, to give over, to deliver over or up, sc. into the possession or power of any one, trans. Spoken

a) of persons delivered over with evil intent into the power or authority of others, e. g. to magistrates for trial, condemnation, seq. acc. et dat. Matt. 5: 25 μήποτε σὺ παραδῶς ὁ ἀντίδικός τῷ πρῶτῳ. Mark 15: 1 παραδωκαν αὐτὸν τῷ Πιλάτῳ. Luke 20: 20. John 19: 11. c. dat. impl. Matt. 27: 18. Acts 3: 13.—

Dem. 515. 6.—To lictors or soldiers for punishment or ward, Matt. 5: 25 *καὶ ὁ κριτὴς σε παραδῶ τῷ ὑπηρέτῃ*. 18: 34 *παραδωκεν αὐτὸν τοῖς βασιανισταῖς*. 20: 19 et Luke 18: 32 *τοῖς ἐθνεσιν* i. e. the Roman soldiers. Acts 12: 4. c. *εἰς* final, Matt. 20: 19. Seq. acc. c. *εἰς* final, Luke 24: 20 *παρ' αὐτὸν εἰς κρίμα θανάτου* i. e. to be punished with death. c. *ἵνα*, Matt. 27: 26 *Ἰησοῦν παραδωκεν, ἵνα σταυρωθῇ*. Mark 15: 15.—Dem. 1327. ult. Xen. An. 4. 2. 1. — So in general to the power and pleasure of one's enemies; c. accus. et dat. Matt. 26: 15 *καὶ ὑμῖν παραδώσω αὐτόν*. Luke 23: 25. Mark 10: 33. 1 Tim. 1: 20. Seq. acc. simpl. Matt. 10: 4 *Ἰούδας ὁ καὶ παραδοὺς αὐτόν*. 24: 10. Mark 3: 19. 14: 11. Luke 22: 21. al. Pass. Matt. 4: 12. Mark 1: 14. (1 Macc. 14: 33. Ceb. Tab. 9. Xen. H. G. 2. 4. 41.) Instead of dat. seq. *εἰς συνήδρια ἐντὶ* i. e. before councils, Matt. 10: 17. Luke 21: 12. (Dem. 1230. 18.) Also c. *εἰς χεῖρας τινος ἐντὶ* the hands i. e. power of any one, Matt. 17: 22. Mark 14: 41. Luke 24: 7. Acts 21: 11. With *εἰς* final, Matt. 24: 9. 26: 2 *ὁ υἱὸς τοῦ ἀνθρ. παραδίδεται εἰς τὸ σταυρωθῆναι*. Acts 8: 3 *εἰς φυλακὴν*. Mark 13: 12 et 2 Cor. 4: 11 *εἰς θάνατον*, and so with *εἰς θάνατον* impl. wherever the reference is to the death of Jesus, Rom. 4: 25. 8: 32. 1 Cor. 11: 23; also where Jesus is said *ἐαυτὸν παραδιδόναι*, Gal. 2: 20. Eph. 5: 2, 25. (Act. Thom. § 52.) Once genr. *τινὰ τιμὴν εἰς*, 1 Cor. 5: 5.

b) of persons or things delivered over to do or suffer any thing, in the general sense *to give up or over, to surrender, to permit*, c. acc. Acts 15: 26 *ἀνθρώποις παραδεδωκὸς τὰς ψυχὰς αὐτῶν* men who have given up i. e. jeopardized their lives. c. acc. et *ἵνα*, 1 Cor. 13: 3 *ἐὰν παραδῶ τὸ σῶμά μου ἵνα κληθῶμαι*. Sept. for Chald. *ܕܢܝܢ* Dan. 3: 28.—Luc. Tim. 12. Plut. Mor. II. p. 32. Tauch. Xen. Cyr. 3. 3. 47.—So of persons given over to follow their passions etc. c. acc. et dat. of thing, Eph. 4: 19 *ἐαυτοὺς παραδωκαν τῇ ἀσέλγει*. c. acc. et infin. Acts 7: 42. Seq. acc. et *εἰς τι* into any thing, i. e. into the power or practice of it, Rom. 1: 24, 26, 28.—Eccclus. 23: 6.

c) of persons and things delivered over to the charge, care, kindness of

any one, in the general sense *to give up, to commit, to entrust*, genr. c. acc. et dat. Matt. 11: 27 *πάντα μοι παραδόθη ὑπὸ τοῦ πατρὸς*. 25: 14. Luke 4: 6. 10: 22. Acts 27: 1 *παραδίδουν τὸν Παῦλον . . . ἑκατοντάρχῃ κ. τ. λ.* 1 Pet. 2: 23. 2 Pet. 2: 4. (Act. Thom. § 52. Diod. Sic. 5. 36. Xen. An. 4. 6. 1.) So *παραδιδόναι* *τινὰ τῇ χάριτι τοῦ θεοῦ* to commit or commend to the favour of God, Acts 14: 26. 15: 40. *παραδιδόναι τὸ πνεῦμα* sc. *τῷ θεῷ*, to give up the ghost, John 19: 30, comp. Ps. 31: 5. Ecc. 12: 7. — Also in the sense *to give back, to deliver up, to render up*, 1 Cor. 15: 24. — Xen. H. G. 2. 3. 7.

d) of things delivered orally or by writing, i. q. *to deliver, to declare, to teach*, trans. Mark 7: 13. Luke 1: 2. Acts 6: 14 *τὰ ἔθνη ἃ παρέδωκεν ὑμῖν Μωϋσῆς*. 16: 4. 1 Cor. 11: 2, 23 *ὁ καὶ παρέδωκε ὑμῖν*. 15: 3. 2 Pet. 2: 21. Jude 3. Pass. Rom. 6: 17 *εἰς ὃν παρεδόθητε τύπον διδασχῆς*, for *εἰς τὸν τύπον διδ. ὃν παρεδόθητε*, see Buttm. § 131. 5, and § 134. 7. Winer § 24. 2. — Jos. c. Apion. 1. 12. Hdtian. 1. 1. 3. Diod. Sic. 1. 3.

e) intrans. or c. *ἐαυτὸν* impl. see in *Παραβάλλω* no. 2, *to deliver up oneself, to yield oneself*, e. g. as the harvest presents itself for the sickle, Mark 4: 29 *ὅταν δὲ παραδῶ ὁ καρπός*. AL.

Παράδοξος, ου, ὅ, ἡ, adj. (δόξα,) *paradoxical, strange*, i. e. aside from received opinion, Luc. D. Deor. 9. 2. Xen. Mag. Eq. 8. 19. In N. T. by impl. *strange, wonderful*, Luke 5: 26.—Eccclus. 43: 25. Jos. Ant. 4. 4. 2. Hdtian. 1. 1. 5.

Παράδοσις, εως, ἡ, (παραδίδωμι,) *delivery*, i. e. the act of delivering over from one to another, Thuc. 1. 9. *surrender* of a city, Jos. B. J. 1. 8. 6. Thuc. 3. 53. In N. T. 'any thing orally delivered,' *precept, ordinance, instruction*, i. e.

a) of oral precepts delivered down from age to age, *tradition, traditional law*, Matt. 15: 2 *παραβαλόντι τὴν παράδοσιν τῶν προφητῶν*. v. 3, 6. Mark 7: 3, 5, 8, 9, 13. Gal. 1: 14. Col. 2: 8. See Jos. Ant. 13. 10. 6.—Jos. Ant. l. c. Pol. 12. 6. 1.

b) genr. *precept, doctrine*, 1 Cor. 11: 2 *καθὼς παρέδωκε ὑμῖν, τὰς παραδόσεις*

καίχεται. 2 Thess. 2: 15. 3: 6.—Jos. Ant. 10. 4. 1. Arr. Epict. 2. 23. 40. Pol. 11. 8. 2.

Παραζήλω, ὤ, f. ὤσω, (ζήλω,) pp. to render *miszealous*, i. e. to make *jealous*, to provoke to jealousy or emulation, trop. spoken of Israel whom God would make jealous of their own high privileges, i. e. cause to set a right value upon them, by bestowing like privileges on other nations, trans. Rom. 10: 19 παραζήλωσω ὑμᾶς ἐπ' οὐκ ἔδνει, quoted from Deut. 32: 21 where Sept. for נִזְכֵּר, נִזְכֵּרְתִּי. Rom. 11: 11, 14. Also to provoke God to jealousy or anger, sc. by rendering to idols the homage due to him alone, 1 Cor. 10: 22. Sept. for נִזְכֵּר 1 K. 14: 22. פִּרְיָהֶם Ps. 37: 1, 7, 8.—Ecclesi. 30: 3.

Παραθαλάσσιος, α, ον, (θάλασσα,) near the sea, by the sea-side, maritime, Matt. 4: 13 εἰς Καπερν. τὴν παραθαλάσσιον. Sept. for פָּרָה רַחֲוֹ—2 Chr. 8: 17.—2 Macc. 8: 11. Pol. 1. 20. 6. Xen. H. G. 1. 1. 24.

Παραθεωρέω, ὤ, f. ἴσω, (θεωρεῖω,) to look at a thing by the side of another, i. e. to compare, Xen. Mem. 4. 8. 7. In N. T. to look by any thing, i. q. to overlook, to neglect, to slight, pass. Acts 6: 1 οἱ παραθεωροῦντο αἱ χήραι αὐτῶν.—Dem. 1414. 22. Diod. Sic. 35. X. p. 135. Bip. or VI. p. 218. Tauchn.

Παραθήκη, ης, ἡ, (παράθημι,) a deposit, trust, something committed to one's charge, 2 Tim. 1: 12. Also 1 Tim. 6: 20 et 2 Tim. 1: 14 in later edit. for παρακαταθήκη q. v. Sept. for קִיְתָרָה Lev. 6: 2, 4.—Plato Comic. ap. Phot. p. 280. Pol. 33. 12. 4, 9. A later form, i. q. the earlier παρακαταθήκη, Lob. ad Phryn. p. 312. Winer p. 89, 502.

Παραινέω, ὤ, f. ἐσω, (αἰνέω,) pp. to praise near, before, to any one; hence to exhort, to admonish, seq. inf. c. acc. of pers. Acts 27: 22 παραινῶ ὑμᾶς εὐθυμεῖν. absol. v. 9.—2 Macc. 7: 25. Jos. Ant. 9. 7. 2. Luc. Pisc. 51. c. inf. Pol. 1. 80. 3. Xen. Mem. 1. 3. 8.

Παραιτέομαι, οὔμαι, f. ἴσομαι, depon. Mid. (αἰτέω,) to ask near any one, i. e. at his hands, to obtain by asking,

Pind. Nem. 10. 56. Hdot. 1. 24, 90. In N. T. to ask aside or away, to deprecate, to get rid of by asking, i. q. Engl. to beg off from.

a) pp. and genr. to entreat that something may not take place, seq. inf. Acts 25: 11 οὐ παραιτούμαι τὸ ἀποθανεῖν I do not deprecate death, do not refuse to die. So seq. μή c. inf. Heb. 12: 19, comp. in Μή I. d.—Jos. Vit. § 29 θανεῖν οἱ παραιτούμαι. Plut. Romul. 3. Thuc. 5. 63.

b) i. q. to excuse oneself from an invitation, absol. Luke 14: 18 ἤρξαντο . . . παραιτεῖσθαι πάντες. Perf. particip. as pass. ib. ἔχουσιν παρητημένον. v. 19. See Buttm. § 113. n. 6.—Jos. Ant. 7. 8. 2. Plut. Jul. Caes. 68 Κίρνας . . . ἰδοὺς ὑπὸ καίσαρος ἐπὶ δάκνον καλεῖσθαι· παραιτούμενος κ. τ. λ.

c) by impl. not to receive, i. e. to refuse, to reject, c. acc. Heb. 12: 25 βία, μή παραιτήσασθε τὸν λαλοῦντα κ. τ. λ. 1 Tim. 4: 7. 5: 11.—Jos. Ant. 3. 8. 8. Philo 2 Alleg. p. 87. A. Diog. Laert. 4. 42.—In the sense of to avoid, to shun, 2 Tim. 2: 23. Tit. 3: 10.—2 Macc. 2: 31. Philo in Flacc. p. 968. D.

Παρακαθίζω, f. ἴσω, (καθίζω no. 2,) to sit down near, to seat oneself near, seq. παρά c. acc. Luke 10: 39. Sept. for כָּרַב Job 2: 13.—Arr. Epict. 2. 6. 23. Mid. Xen. Cyr. 5. 5. 7. Trans. Palaeph. 41. 3.

Παρακαλέω, ὤ, f. ἐσω, (καλέω,) to call near, to call for, trans. Not found in John's writings.

a) pp. i. q. to invite to come, Acts 28: 20 διὰ ταύτην τὴν αἰτίαν παρακάλεσεν ὑμᾶς, ἰδεῖν κ. τ. λ.—Ael. V. H. 3. 37. Dem. 1265. ult. Xen. An. 5. 6. 16.

b) i. q. to call for or upon any one, as for aid, to invoke, e. g. God, Jos. Ant. 13. 5. 8. Arr. Epict. 3. 21. 12. Xen. H. G. 2. 4. 17.—Hence in later usage and N. T. genr. to beseech, to entreat, c. acc. Matt. 18: 32. Acts 16: 39. 2 Cor. 12: 18. With the accus. expr. or impl. are also put other adjuncts, e. g. part. λέγων or the like, Matt. 8: 5 προσελθὼν ἑκατόνταρχος, παρακαλῶν αὐτὸν καὶ λέγων. v. 31 οἱ δὲ δαίμονες παρακάλεον αὐτὸν, λέγοντες. Mark 1: 40. 5: 23. Acts 16: 15. 25: 2. Also c. inf. aor. Mark 5:

17 ἤρξαντο παρακαλῶν αὐτὸν ἀκαθάρτην κ. τ. λ. Acts 8: 31. 9: 38. 19: 31. inf. aor. c. acc. Acts 24: 4. c. τοῦ 21: 12. (1 Macc. 9: 85. Arr. Epict. 1. 10. 10. inf. pres. Xen. Cyr. 4. 5. 53.) c. ἵνα, Mark 5: 18. Luke 8: 31. 1 Cor. 16: 12. 2 Cor. 12: 8. c. ὅπως Matt. 8: 34. (Plut. Deimetr. 36 pen.) c. παρὶ τινος Philem. 10. comp. Jos. Ant. 1. c. — Comp. Suid. παρακαλῶν . . . ἀκυρον γὰρ τὸ δέσθαι. Thom. Mag. p. 684. H. Planck in Bibl. Repos. 1. p. 685.

e) i. q. to call upon any one to do any thing, i. e. to exhort, to admonish, c. acc. of pers. Acts 15: 32 Ἰούδας καὶ Σίλλας . . . παρακάλεσαν τοὺς ἀδελφούς. 1 Cor. 14: 31. 2 Cor. 10: 1. 1 Thess. 2: 11. 1 Tim. 5: 1. Heb. 3: 13. — 1 Macc. 12: 50. Pol. 1. 61. 1. Xen. Cyr. 1. 4. 15. — Also c. acc. and with further adjuncts, e. g. with the express words, 1 Cor. 4: 16. 1 Pet. 5: 1. c. inf. pres. Acts 11: 23 παρακάλεῖ πάντας . . . προσμένειν τῷ κυρίῳ. Phil. 4: 2 bis. 1 Pet. 2: 11. (Plut. Mor. II. p. 22. Tauchn.) c. inf. aor. Acts 27: 33 παρακάλεῖ ὁ Π. ἅπαντας μεταλαβεῖν τροφῆς. Rom. 12: 1. 2 Cor. 2: 8. Eph. 4: 1. Heb. 13: 19. (Hdian. 6. 9. 10.) c. ἵνα 1 Cor. 1: 10. 2 Cor. 8: 6. 1 Thess. 4: 1. — Absol. α. acc. of pers. impl. Luke 3: 18. Rom. 12: 8 ὁ παρακαλῶν. 2 Cor. 5: 20. 13: 11. Tit. 1: 9. Heb. 10: 25. seq. λέγων Acts 2: 40. c. inf. pres. 1 Tim. 2: 1. c. inf. et acc. 2 Cor. 6: 1. So ταῦτα διδάσκει, καὶ παρακαλεῖ 1 Tim. 6: 2. Tit. 2: 15.

d) by impl. to exhort in the way of consolation, encouragement, etc. i. q. to console, to comfort, c. acc. of pers. Matt. 2: 18 Παῖδες κλαίοντες . . . καὶ οὐκ ἤθελον παρακληθῆναι. 5: 4. 2 Cor. 1: 4 ter, ὁ παρακαλῶν ἡμᾶς ἐπὶ πάσῃ τῇ θλίψει κ. τ. λ. v. 6. 2: 7. 7: 7. 1 Thess. 3: 7. 4: 18. Seq. τὰς καρδίας ὑμῶν, Eph. 6: 22. Col. 2: 2. 4: 8. 2 Thess. 2: 17. comp. in Καρδία α. γ. So Sept. often for בְּרַחֵם Gen. 24: 67. 37: 34. Deut. 32: 36. al. — In the sense of to make glad, Pass. to be glad, to rejoice, Luke 16: 25. Acts 20: 12. AL.

Παρακαλύπτω, f. ψω, (καλύπτω,) to cover over, to hide, pp. by putting any thing near or before an object, e. g. τοὺς ὀφθαλμούς Sept. for בְּרַחֵם Ex. 22: 26.

Mid. id. Plut. Pomp. 60. In N. T. trop. Luke 9: 45 (τὸ ῥῆμα) ἦν παρακαταλεγμένον ἀπ' αὐτῶν, comp. in Ἀπό I. 2. b.

Παρακαταθήκη, ης, ἡ, (παρακατατίθημι,) a deposit, trust, something committed to one's charge, 1 Tim. 6: 20 and 2 Tim. 1: 14 in text. rec. where latter edit. have the later form παραθήκη q. v. Lob. ad Phryn. p. 312. — Jos. B. J. 3. 8. 5. Diod. Sic. 15. 76. Thuc. 2. 72. Xen. An. 5. 3. 7.

Παράκειμαι, f. σομαι, (κείμεαι,) to lie near, to be adjacent, Hdian. 3. 4. 11. Xen. An. 7. 3. 22. In N. T. trop. to be at hand, to be present, prompt, Rom. 7: 18 τὸ γὰρ θέλει παρακεῖσθαι μοι v. 21. — pp. Judith 3: 2, 3.

Παράκλησις, εως, ἡ, (παρακαλέω,) pp. a calling near, invitation, Dem. 275. 20 οἱ μὲν ἐκ παρακλήσεως συγκαθήμενοι. In N. T. as in the verb q. v.

a) entreaty, petition, 2 Cor. 8: 4 μετὰ πολλῆς παρακλήσεως δεόμενοι ἡμῶν. v. 17, coll. v. 6. — Jos. Ant. 3. 1. 5. Pol. 22. 7. 2.

b) exhortation, admonition, Rom. 12: 8 εἴτε ὁ παρακαλῶν, ἐν τῇ παρακλήσει. 1 Cor. 14: 3. 1 Tim. 4: 13. Heb. 12: 5. 13: 22. — 2 Macc. 7: 24. Jos. Vit. 17. Diod. Sic. 15. 56. — In the sense of instruction, teaching, i. e. hortatory, Acts 13: 15 εἰ ἐστι λόγος ἐν ὑμῖν παρακλήσεως. 15: 31. 1 Thess. 2: 3. So prob. Acts 4: 36 υἱὸς παρακλήσεως, i. q. בְּרַחֵם-בָּרַבְרָא, where παρακλήσις is then equiv. to προφητεία.

c) consolation, comfort, solace. Rom. 15: 4 ἵνα διὰ . . . τῆς παρακλήσεως τῶν γραφῶν τὴν ἐλπίδα ἔχωμεν, i. e. the consolation afforded by the Scriptures. 2 Cor. 1: 4, 5, 6 bis, 7. 7: 4, 7, 13. Phil. 2: 1. 2 Thess. 2: 16. Philem. 7. Heb. 6: 18. ὁ θεὸς τῆς παρακλήσεως Rom. 15: 5. 2 Cor. 1: 3. So Sept. for בְּרַחֵם Is. 57: 18. בְּרַחֵם-בָּרַבְרָא Jer. 16: 7. Is. 66: 11. (1 Macc. 12: 9.) Including the idea of spiritual aid, assistance, i. q. 'aid and consolation,' Acts 9: 31 ἡ π. τοῦ ἁγίου πνεύματος. Meton. for the author of spiritual aid and consolation, the Messiah, Luke 2: 25. So Sept. for בְּרַחֵם Nah. 3: 7. So the Rabbins בְּרַחֵם often as a name of the Messiah, see Light-

foot Hor. Heb. ad Joh. 14: 16. — By impl. in the sense of *joy, gladness*, Luke 6: 24.

Παράκλητος, ου, ὁ, ἡ, adj. (παράκλησις,) pp. *called upon*, sc. for help; hence as subst.

a) Lat. *advocatus*, an *advocate*, *intercessor*, who pleads the cause of any one before a judge etc. 1 John 2: 1 *ἐάν τις ἁμάρτη, παρακλητὸν ἔχομεν πρὸς τὸν πατέρα*, i. e. Christ.—Dem. 343. 10. Dion. Hal. Ant. 11. 37. So Rabb. עֲלֵיךְ or עֲלֵיךְ for עֲלֵיךְ אֱלֹהִים intercessor, angel of intercession, Job 33: 23.

b) a *consoler, comforter*, bestowing spiritual aid and consolation, spoken of the Holy Spirit, John 14: 16, 26. 15: 26. 16: 7.

Παρακοή, ἡς, ἡ, (παράκου,) pp. 'act of mishearing'; in N. T. *neglect to hear*, i. e. *disobedience*, Rom. 5: 19 *διὰ τῆς παρακοῆς τοῦ ἐνὸς ἀνθρώπου*. 2 Cor. 10: 6. Heb. 2: 2.—Just. Mart. de Resurr. p. 213, ἀποστησκομεν τῇ τοῦ ἀνθρ. παρακοῇ.

Παρακολουθέω, ὦ, f. ἦσω, (ἀκολουθέω,) *to accompany side by side, to follow closely*, c. dat. pp. Diod. Sic. 20. 29. Xen. Conv. 8. 23. In N. T. trop.

a) of things, *to accompany*, i. q. *to be done by any one*, c. dat. Mark 16: 17 *σημεῖα δὲ τοῖς πιστεύουσι ταῦτα παρακολουθήσει*.—Comp. 2 Macc. 8: 11.

b) i. q. *to follow out closely in mind, to trace out, to examine*, c. dat. Luke 1: 3 *παρακ. πᾶσι ἀκριβῶς*.—Pol. 1. 12. 7. Dem. 285. 21.

c) i. q. *to conform unto, to compare*, c. dat. e. g. τῇ διδασκαλίᾳ 1 Tim. 4: 6. 2 Tim. 3: 10.—2 Macc. 9: 27.

Παρακούω, f. σω, (ἀκούω,) *to mishear*, i. e. *to hear slightly, inattentively*, Ael. V. H. 5. 9. Pol. 7. 11. 9. In N. T. *to neglect to hear*, i. e. *not to obey*, c. gen. Buttm. § 132. 5. 3. Matth. § 362. Matt. 18: 17 bis, *ἐάν δὲ παρακούσῃ αὐτῶν* x. τ. λ. Sept. for שָׁמַע אֵלָּא Is. 45: 12. תִּשְׁמָע לְךָ Esth. 3: 8.—Tob. 3: 4. Jos. Ant. 1. 10. 4. Pol. 26. 2. 1.

Παρακύντω, f. ψω, (κύντω,) *to stoop down near by any thing, to bend*

forward near, sc. in order to look at any thing more closely.

a) pp. absol. Luke 24: 12 *παρακύψας βλέπει τὰ ὀστέα*. John 20: 5. *εἰς τι*, John 20: 11 *παρέκυνεν εἰς τὸ μνημαῖον*. Sept. for קָרַב Prov. 7: 6. 1 Chr. 15: 29.—Eccles. 21: 23 *εἰς οἰκίαν*. Act. Thom. § 52. Luc. Tim. 13. absol. Aristoph. Pax 983. Arr. Epict. 1. 1. 16.

b) metaph. *to look into, to find out, to know*, c. εἰς, James 1: 25. 1 Pet. 1: 12.

Παραλαμβάνω, f. λήφομαι, (λαμβάνω,) *to take near, with, to oneself*; and also semi-pass. *to receive with or to oneself*; comp. in *Λαμβάνω*.

1. *to take to oneself*, e. g. a city, i. e. *to take in possession, to seize*, Xen. H. G. 4. 8. 11.—In N. T. only of persons, *to take unto or with oneself*, sc. as an associate, companion, c. accus. Matt. 1: 20 *μὴ φοβηθῆς παραλαβεῖν Μαριάμ τὴν γυναῖκα σου*. v. 24. (Sept. Cant. 8: 2.) Matt. 17: 1 *παραλαμβάνει ὁ Ἰησοῦς τὸν Πέτρον* x. τ. λ. 20: 17. 26: 37. Mark 4: 36. 5: 40. 9: 2. 10: 32. Luke 9: 10. 28. 11: 26. 18: 31. Acts 15: 39. Also seq. εἰς c. acc. of place, Matt. 4: 5. 8. 27: 27. seq. μετὰ c. gen. of pers. Matt. 12: 45. 18: 16. Mark 14: 33. seq. πρὸς c. acc. of pers. John 14: 3. Sept. for קָרַב, c. εἰς Num. 23: 14. c. μετὰ Gen. 22: 3.—Hdian. 3. 14. 17. Xen. Cyr. 1. 4. 15. c. εἰς Ael. V. H. 2. 18.—Part. παραλαβῶν is sometimes used by partial pleonasm before other verbs, in order to express the idea more fully and graphically, comp. in *Λαμβάνω* no. 1. a. Acts 16: 33 *καὶ παραλαβὼν αὐτοὺς . . . ἔλυσεν ἀπὸ τῶν πληγῶν*. 21: 24, 26, 32. 23: 18. So also the verb itself with *καὶ* before another verb; Matt. 2: 13 *καὶ παράλαβε τὸ παιδίον καὶ φεύγε*. v. 14, 20, 21. John 19: 16. So Sept. and קָרַב 1 Sam. 17: 31, 57. Comp. Gesen. Lex. art. קָרַב.—Trop. of those whom Christ will *take with* him, or receive into favour at his coming, Pass. Matt. 24: 40 *ὁ εἰς παραλαμβάνεται, καὶ ὁ εἰς ἀφίσταται*. v. 41. Luke 17: 34, 35, 36. Also of a teacher, i. q. *to receive, to acknowledge, to embrace and follow his instructions*, John 1: 11. Comp. in *Λαμβάνω* no. 1. e.

2. *to receive with or to oneself*, sc. what is given, imparted, delivered over,

q. d. to take from another into one's own hands, Xen. Cyr. 7. 2. 14. In N. T.

a) pp. to receive in charge, as an office, dignity, e. g. διακονίαν Col. 4: 17. βασιλείαν Heb. 12: 28. Sept. for Chald. ܕܥܪ Dan. 5: 33. — Jos. Ant. 15. 2. 2. Diod. Sic. 11. 68. Xen. H. G. 6. 4. 35.

b) metaph. to receive into the mind, i. q. to be taught, to learn, c. acc. of thing, Mark 7: 4 ἃ παρὶλαβον κρατεῖν. 1 Cor. 15: 1, 3. Gal. 1: 9. Phil. 4: 9 ἃ καὶ ἐμάθετε καὶ παραλάβετε. Col. 2: 6 τὸν Χριστὸν meton. for the gospel of Christ. Seq. acc. c. ἀπό τινος 1 Cor. 11: 23. c. παρὰ τινος Gal. 1: 12. 1 Thess. 2: 13. 4: 1. 2 Thess. 3: 6. — Routh Fragm. Patr. I. 464, τὴν πίστιν ἣν ἐξ ἀρχῆς παραλάβομεν. Diod. Sic. 1. 5. Xen. Mem. 3. 5. 22.

Παραλέγω, ε. ξω, (λέγω q. v.) to lay near, and Mid. to lie near or with any one, Hom. Il. 2. 515. ib. 14. 237. In N. T. only Mid. παραλέγομαι, as a nautical term, to lay one's course near, i. e. to sail near, by, along a place or coast, i. q. παραπλῖω q. v. seq. accus. depending on παρὰ in composit. Butt. § 147. n. 12. Mauth. § 426. Winer § 56. 2. c. Acts 27: 8, 13 παρελέγοντο τὴν Κρήτην.—Diod. Sic. 13. 3 κατέειδεν ἡδὴ παρελέγοντο τὴν Ἰταλίαν.

Παράλιος, ου, ὅ, ἡ, adj. (παρά, ἄλς,) elsewhere also παράλιος, α, ον, near or by the sea, maritime. Luke 6: 17 τῆς παραλίου [χωρᾶς] Τύρου, i. e. the sea-coast. Sept. for ܥܪ ܩܝܢ Gen. 49: 13. Deut. 1: 7. ܥܪ Josh. 11: 2, 3. Job 6: 3. — Jos. c. Ap. 1. 12 τὴν παράλιον Φοινίκης κατοικοῦντες. Pol. 3. 39. 3. Thuc. 2. 56.

Παραλλαγῇ, ἧς, ἡ, (παρλλάσσω to change side by side, to alternate,) change, alternation, vicissitude, James 1: 17 παρ' ᾧ [Θεῷ] οἱ ἐν παραλλαγῇ. — Plotin. Enn. 6. 6. 3 ἡμερῶν πρὸς νύκτας τῇ παραλλαγῇ. Plut. ed. R. VIII. p. 214. 2.

Παραλογίζομαι, ε. ἴσομαι, (λογίζομαι,) to misreckon, Luc. D. Mort. 4. 1. Dem. 822. 25. In N. T. pp. to deceive by false reasoning, and hence genr. to deceive, to circumvent, c. acc. of pers. Col. 2: 4. James 1: 22. Sept. for ܦܪܐܕܐ

Josh. 9: 2. 1 Sam. 19: 17. — Jos. Ant. 17. 1. 1. Arr. Epict. 2. 20. 7. Diod. Sic. 20. 8.

Παραλυτικός, ἡ, ὄν, (παράλυω,) paralytic, palsied, Matt. 4: 24. 8: 6. 9: 2 bis, 6. Mark 2: 3, 4, 5, 9, 10. — Act. Thom. § 12. Comp. Celsus de Medie. 3. 27, "Resolutio nervorum interdum tota corpora, interdum partes infestat. Veteres auctores illud ἀποπληξίαν, hoc παράλυσιν nominarunt; nunc utrumque παράλυσιν nominari video." Jahn § 190.

Παραλύω, ε. ὕω, (λύω,) to loosen at or from the side, i. e. things joined side by side, to disjoin, Sept. for ܦܪܐܕܐ Lev. 13: 45. Pol. 8. 6. 9. Diod. 13. 106 τὰ σάκκια. In N. T. to dissolve, i. e. to relax, to enfeeble; only Perf. part. Pass. παραλελυμένος, η, ον, relaxed, enfeebled, feeble.

a) pp. Heb. 12: 12 παραλελυμένα γόνατα, in allusion to Is. 35: 3 where Sept. for ܕܥܪ. Sept. for ܦܪܐܕܐ Gen. 19: 11. — Eccl. 25: 23. Arr. Epict. 2. 18. Pol. 20. 10. 9. Diod. Sic. 20. 72.

b) in the sense of paralytic, i. q. παραλυτικός q. v. Luke 5: 18, 24. Acts 8: 7 πολλοὶ δὲ παραλελυμένοι καὶ χωλοὶ 9: 33. — 1 Macc. 9: 55. Aeschin. Dial. Soc. 3. 9.

Παραμένω, ε. νῶ, (μένω,) to remain near, by, with any one, seq. πρὸς τινα, 1 Cor. 16: 6 πρὸς ὑμᾶς δὲ τυχὸν παραμῶ. Absol. Heb. 7: 23 καλεῖσθαι παραμένειν ec. thereby, therein, i. e. in the priest's office.—Judith 12: 7. Plut. Romul. 15. Xen. Mem. 3. 2. 3.—Trop. to continue in any thing, to persevere therein, absol. James 1: 25.—Diod. Sic. 2. 29 π. ἐν τῷ μαθήματι.

Παραμυθέομαι, οὔμαι, ε. ἡσόμεαι, depon. Mid. (μυθεῖσθαι to speak, μῦθος,) to speak near or with any one, i. e. kindly, soothingly, i. q. to soothe, to pacify, Plut. Agesil. 37. Xen. Cyr. 5. 1. 23. Hence in N. T.

a) to exhort, to encourage, c. acc. of pers. expr. or impl. 1 Thess. 2: 11 παρακαλοῦντες ὑμᾶς καὶ παραμυθούμενοι. 5: 14. — 2 Macc. 15: 9. Xen. H. G. 4. 8. 28.

b) to console, to comfort, c. acc. of pers. John 11: 19 ἵνα παρ. αὐτὰς περι

τοῦ ἀδελφοῦ αὐτῶν. v. 31.—Jos. Ant. 6. 3. 4. Pol. 15. 29. 10. Xen. Conv. 1. 16.

Παραμυθία, ας, ἡ (παρὰμυθί-
μαι,) *exhortation, encouragement*, Xen.
Ag. 5. 3. In N. T. *consolation, com-
fort*, 1 Cor. 14: 3.—Wisd. 19: 12. Jos.
Ant. 2. 3. 4. Act. V. H. 12. 1 fin.

Παραμύθιον, ἰόν, τό (παρὰμυ-
θίωμα,) *consolation, comfort, solace*,
Phil. 2: 1, i. q. *παρὰμυθία*, comp. Loh.
ad Phr. p. 517.—Wisd. 3: 18. Jos. B. J.
6. 3. 1. Thuc. 5. 103.

Παρανομέω, ὦ, f. ἤσω (παράνο-
μος, νόμος,) pp. *to act aside from law*, i. e.
to violate law, to transgress, absol. Acts
23: 3. Sept. for פָּרַחַהּ Ps. 119: 51.—
Jos. B. J. 7. 2. 1. Diod. Sic. 1. 75. Xen.
Mem. 4. 4. 4.

Παρανομία, ας, ἡ (παράνομία,)
violation of law, transgression, 2 Pet. 2:
16. Sept. for פָּרַחַהּ Ps. 37: 7.—Jos.
Ant. 18. 8. 2. Pol. 1. 7. 4. Thuc. 4. 98.

Παραπικραίνω, f. ἀπῶ (πικραί-
νω,) aor. 1 *παρὰπικράνα* comp. Buttm. §
101. 4, found only in Sept. and N. T.
strictly 'to make bitter with or towards'
any one, 'to treat with bitterness',
whence Pass. Sept. Lam. 1: 20 *παρὰπι-
κραίνουσα παρὰπικράνθη*. More usu-
ally i. q. *to embitter, to provoke*, e. g. God
by disobedience, Sept. c. acc. for פָּרַחַהּ
to rebel, Ps. 5: 12. 78: 17, 40, 56. Ez.
20: 13, 21.—Hence in N. T. absol. *to
provoke* sc. God, Heb. 3: 16.—Esdr. 6:
15.

Παραπικρασμός, οῦ, δ (παρὰ-
πικραίνω,) an *embittering, provocation*,
sc. of God by disobedience, Heb. 3: 8,
15. Sept. for פָּרַחַהּ Ps. 95: 8. Not
found in the classics.

Παραπίπτω, aor. 2 παρίπεσον,
(πίπτω,) *to fall near by* any one, and
hence *to fall in with, to meet*, Pol. 15. 28.
4. Xen. Cyr. 1. 2. 10. Also *to fall aside
from, to swerve or deviate from* any
thing, e. g. τῆς ὁδοῦ Pol. 3. 54. 5. comp.
Buttm. § 132. 4. 1.—Hence in N. T.
trop. *to fall away* sc. from the path of
duty, from the faith, *to apostatize*, absol.
Heb. 6: 6. Sept. for פָּרַחַהּ Ez. 18: 24. 20:

27.—Wisd. 6: 9. Pol. 12. 7. 2 τῆς ἐπι-
θίας. Xen. H. G. 1. 6. 4.

Παραπλέω, f. εὔσομαι (πλέω,) *to
sail near, by, past a place*, e. g. τὴν Ἐφε-
σον Acts 20: 16. For the acc. depend-
ing on παρὰ, see Buttm. § 147. n. 12.
Matth. § 426. Winer § 56: 2 c.—Luc.
Nigrin. 19. Xen. An. 6. 2. 1.

Παραπλήσιον, adv. (pp. neut. of
adj. παραπλήσιος *nigh by, like, from
πλήσιος*;) *near by, nigh to*, i. e. *like, simi-
larly*, seq. dat. Buttm. § 146. 1. § 133. 2.
2. Phil. 2: 27 ἡσθέντες παραπλήσιον
θανάτου.—Luc. Cynic. 17. absol. Thuc.
7. 19.

Παραπλησίως, adv. (παραπλήσι-
ος,) pp. *near to, nigh by*, and hence *like*,
in the like manner, Heb. 2: 14.—Jos.
Vit. § 37. Dem. 36. 1. Xen. Cyr. 5. 1. 25.

Παραπορεύομαι, f. εὔσομαι (πο-
ρεύομαι,) *to go near or by the side of* any
one, i. q. *to accompany*, Pol. 6. 40. 7.
ib. 10. 29. 4.—In N. T. *to pass by, to
pass along by*, intrana. Mark 11: 20 καὶ
πρῶτὶ παραπορευόμενοι, εἶδον τὴν συκὴν
κ. τ. λ. Part. οἱ παραπορευόμενοι *the
passers-by* Matt. 27: 39. Mark 15: 29.
Seq. διὰ c. gen. of place through which,
Mark 2: 23 διὰ τῶν σπορίμων. 9: 30.
Sept. for פָּרַחַהּ Gen. 37: 27. Josh. 6: 7.
c. διὰ for דְּ Deut. 2: 4.—Pol. 2. 27. 5.
Arr. Indic. 3. 14.

Παράπτωμα, ατος, τό (παρὰ-
πίπτω,) a *misfall, mishap*, Diod. Sic. 19.
100. In N. T. a *falling aside or away*,
sc. from right, truth, duty, a *lapse, error*,
fault, viz.

a) pp. as committed unintentionally,
as arising from ignorance or inadver-
tence. Matt. 6: 14 εἰς γὰρ ἀφῆτε τοῖς
ἀνθρώποις τὰ παραπτώματα αὐτῶν. v. 15
bis. Mark 11: 25, 26. So Matt. 18: 35.
Rom. 11: 11, 12. Gal. 6: 1. Sept. for
פָּרַחַהּ Ps. 19: 13. Chald. פָּרַחַהּ Dan.
6: 22.—Pol. 9. 10. 6.

b) by Hebraism genr. for *transgres-
sion, sin*. Rom. 4: 25 ὅς περὶ δόθη διὰ
τῶν παραπτώματα ἡμῶν. Rom. 5: 15, 16,
20. 2 Cor. 5: 19. Eph. 1: 7. 2: 1, 5.
Col. 2: 13 bis. James 5: 16. Of Adam's
first transgression or fall, Rom. 5: 15,
17, 18. (Wisd. 10: 1.) Sept. for פָּרַחַהּ Ez.

14: 13. לָרַח Ez. 3: 20. שָׁמַח Job 36: 9. Ez. 14: 11.—Act. Thom. § 36, 56.

Παραφέρω, f. φέρωμαι , (φέω) aor. 2 παρεφύην in Act. signif. Buttm. § 114. p. 300; *to flow near, to flow by*, pp. of a river, Hdian. 1. 11. 7. Xen. Cyr. 4. 5. 4. trop. *to glide away, to escape* sc. from the mind, Luc. Disp. c. Hes. 5 εἴ τι ἐν τῷ τῆς ποιήσεως δρόμῳ παρεφύεν λάθῃ. Of a person, *to glide along, sc. by stealth, as a thief*, Plut. de Solert. Animal. § 13 med. T. X. p. 40. 5. Reisk. *παρεφύεις γὰρ ἄνθρωπος εἰς τὸν νεῖον τοῦ Ἀσκληπιοῦ*.—In N. T. once of persons, trop. *to glide aside from, to swerve or deviate from any thing*, e. g. the truth, law, precepts, etc. (comp. παραινέτω), absol. Heb. 2: 1 $\text{δεῖ ἡμᾶς προσέχειν τοῖς ἀκουθεῖσι, μήποτε παρεφύωμεν}$, i. e. lest we glide aside from them, i. q. lest we transgress; being thus parallel with παράβασις and παρακοή in v. 2. So Sept. $\text{υἱὲ, μὴ παρεφύης, τήρησον δὲ ἐμὴν βουλήν}$, for Heb. יִשְׂרָאֵל id. Prov. 3: 21.—Clem. Alex. Paedag. III. p. 246 $\text{ἵνα μὴ παρεφύωσι τῆς ἀληθείας διὰ χανρότητα}$. Eupol. ap. Stob. Serm. 4. p. 53 $\text{μαίνεται τε καὶ παρεφύει τῶν φρονῶν τῷ σφῷ λόγῳ}$, comp. Kypke ad loc. Suid. $\text{παρεφύωμεν· παραπίσωμεν}$. Hesych. $\text{παρεφύης· μετewρισθῆς, παραπίσης}$. Id. $\text{παρεφύωμεν· ἐξολισθῶμεν}$.—Others here prefer the sense *to glide aside*, i. q. to stumble and fall, to perish, so that then the question $\text{πῶς ἡμεῖς ἐκφενεζόμεθα}$ in v. 3 is parallel. So Chrysost. $\text{παρεφύωμεν, τουτίστι, μὴ ἀπολώμεθα, μὴ ἐκπίσωμεν}$, but this sense is not supported by classic or other usage.

Παράσημος, ου, ὁ, ἡ, adj. (σήμα), *by-marked*, i. e. having a particular mark or sign, e. g. in a good sense, trop. *noted, distinguished*, Plut. Brut. 2. Hdian. 5. 8. 15; also in a bad sense, *of false stamp, base, counterfeit*, e. g. νόμισμα Dem. 766. 6. Plut. ed. R. VI. p. 239. 7. trop. of pers. *notorious*, of ill fame, e. g. ῥητώρ Dem. 307. 26. Plut. de Lib. educ. c. 7. T. VI. p. 12. 12. Reisk. Neut. τὸ παράσημον, *sign, mark, badge*, plur. *insignia*, sc. by which any thing is distinguished from others, 3 Macc. 2: 20. Philo Leg. ad Cai. p. 1005. Diod. Sic. 3. 3. Dion. Hal. Ant. 2. 67. Espec.

spoken of a ship, Lat. *parasemon*, the sign, badge, designation of a ship, commonly a picture or image on the prow, and distinguished from the *tutela* or figure of the tutelæ god of the ship upon the stern; though sometimes the *parasemon* and *tutela* would seem to have been the same. Comp. Potter's Gr. Ant. II. p. 128 sq. Adam's Rom. Ant. p. 401. Plut. Sept. Sap. Conv. 18 pen. VI. p. 616. Reisk. $\text{πυθούμενον τοῦ τε ναυκλήρου τοῦνομα . . . καὶ τῆς νεὸς τὸ παράσημον}$.—Hence in N. T. adj. *having a sign or badge*, Acts 28: 11 $\text{ἐν πλοῷ . . . παρασήμῳ Διοσκύρῳ}$ in a ship badged with the Dioscuri.

Παρασκευάζω, ἄστω, (σκευάζω) *to make ready near or for any one, to prepare at hand*, e. g. food, absol. Acts 10: 10 $\text{ἐγένετο δὲ πρόσπεινος . . . παρασκευάζοντων δὲ ἐκείνων}$.—2 Macc. 2: 27 συνπόσιον . Hdot. 9. 82 δειπνον . Xen. Cyr. 4. 5. 1, 2.—Mid. or Pass. *to prepare oneself, to be ready*, 2 Cor. 9: 2, 3. seq. εἰς πολέμον 1 Cor. 14: 8. Sept. for יָרַח Jer. 50: 42.—Jos. Ant. 5. 7. 5. Hdian. 2. 14. 2. Xen. Cyr. 1. 5. 9. ib. 1. 6. 18.

Παρασκευή, ἡς, ἡ, (σκευή), *a making ready at hand*, i. e. *preparation*, 2 Macc. 15: 21 τῶν ὀπλῶν . Jos. B. J. 1. 11. 8 τοῦ δειπνου . Hdian. 8. 5. 7. In N. T. in the Jewish sense, *preparation*, i. e. the day or hours before the sabbath or other festival, when preparation was made for the celebration, eve of the sabbath etc. Matt. 27: 62. Mark 15: 42. Luke 23: 54. John 19: 14, 31, 42.—Jos. Ant. 16. 6. 2 $\text{ἐν σάββασιν ἢ τῇ πρὸ ταύτης παρασκευῇ}$. The same is also called *προσάββατον* Mark 15: 42. Judith 8: 6; and *προσόρτιον* Philo de Vit. contempl. p. 616. Comp. Jahn § 348. Bibl. Repos. IV. p. 115 sq.

Παρατείνω, f. τείνω , (τείνω to stretch,) *to stretch out near, by, to; to extend near*, Sept. Gen. 49: 13. Plut. Pyrrh. 20. Xen. An. 7. 3. 48. In N. T. trop. *to extend, to prolong, to continue*, sc. in time, trans. Acts 20: 7 $\text{παρτείνει τε τὸν λόγον μέχρι μεσονυκτίου}$.—Jos. Ant. 1. 3. 9 τὸν χρόνον . Polyæn. 3. p. 265, $\text{τὸν ἀεροβολισμὸν ἄχρι δαλλῆς παρτείνεω}$. Intrans. Diod. Sic. 2. 18. Plut. ed. R. IX. p. 309 pen.

Παρατηρέω, ὦ, f. ἴσω, (τηρέω,) *to have an eye near, to watch closely, viz.*

a) pp. as the actions of any one with sinister intent, trans. Mark 3: 2 *παρετήρουν αὐτόν, εἰ τοῖς σάββασιν θεραπεύσει αὐτόν.* Luke 6: 7. 14: 1. 20: 20. So τὰς πύλας Acts 9: 54. Sept. for עֲשֶׂה Ps. 37: 12. — Jos. Ant. 2. 9. 2. Pol. 11. 9. 9. Xen. Mem. 3. 14. 4.

b) of times, *to observe carefully, to keep superstitiously*, e. g. ἡμέρας, μήνας, κ. τ. λ. Gal. 4: 10. — Jos. Ant. 3. 5. 5 τὰς ἑβδομάδας.

Παρατήρησις, εως, ἡ, (παρτηρέω,) *close watching, accurate observation.* Luke 17: 20 οὐκ ἔρχεται ἡ βασιλ. τοῦ θ. μετὰ παρατήρησεως, *not with observation*, i. e. not so that its progress may be watched with the eyes. — Arr. Epict. 3. 16. 15. Pol. 16. 22. 8. Diod. Sic. 1. 28.

Παρατίθημι, f. θήσω, (τίθημι,) *to put or place near any one, trans.*

a) e. g. food, *to set or lay before any one*, c. acc. of thing and dat. of pers. expr. or impl. Mark 6: 41 ἵνα παραθῶσιν αὐτοῖς. 8: 6 bis, 7. Luke 9: 16. 10: 8. 11: 6 οὐκ ἔχω ὃ παραθήσω αὐτῷ. Acts 16: 34 τράπεζαν. 1 Cor. 10: 27. Sept. for עֲרִיצָה Gen. 18: 8. עֲרִיצָה Ex. 24: 33. 2 Sam. 12: 20. — Jos. Ant. 8. 9. 1 τράπεζαν. Luc. D. Deor. 24. 1. Xen. Conv. 2. 2 δειπνον.

b) trop. as a teacher, *to set or lay before, i. q. to propound, to deliver*, c. acc. et dat. Matt. 13: 24 ἄλλην παραβολὴν παρέθηκεν αὐτοῖς. v. 31. Mid. seq. ὅτι Acts 17: 3. Sept. for עֲרִיצָה Ex. 19: 7. 21: 1. — Diod. Sic. 1. 6. Xen. Cyr. 1. 6. 14. Mid. Jos. Ant. 4. 8. 2 init.

c) Mid. *παρατίθεμαι*, aor. 2 *παρεδίμην*, aor. 2 imper. *παράθου* 2 Tim. 2: 2, not *παράθου*, comp. Butt. § 107. v. 1, 19; pp. *to place with any one on one's own account*, i. q. *to give in charge, to commit, to entrust*, c. acc. et dat. Luke 12: 48 καὶ ὃ παρέθεντο πολὺ. 1 Tim. 1: 18. 2 Tim. 2: 2. 1 Pet. 4: 19. Also Luke 23: 46 εἰς χεῖράς σου παραθήσομαι τὸ πνεῦμά μου, comp. Ps. 31: 6 where Sept. for עֲרִיצָה. — Tob. 4: 1. Pol. 33. 12. 3. Diod. Sic. 17. 23. — In the sense of *to commend*, c. acc. et dat. Acts 14: 23 παρέθεντο αὐτοὺς τῷ

κυρίῳ. 20: 32. — Jos. Ant. 4. 8. 2 mid. *παρατιθέμενος ὑμᾶς τῷ ῥόμῳ σωφροσύνης.*

Παρατυγχάνω, aor. 2 *παρέτυχον*, (τυγχάνω,) *to fall in with any one, to happen near*, part. οἱ παρατυγχάνοντες, Acts 17: 17. — Jos. Ant. 2. 9. 5. Pol. 10. 15. 4. Xen. Apol. Socr. 11.

Παραντίκα, adv. (αὐτίκα, αὐτός,) pp. *at this very instant, instantly*, equiv. to παρ' αὐτὰ τὰ πράγματα v. τὰ γινόμενα, Tob. 4: 18. Pol. 1. 60. 1. Comp. Titum. de Synon. N. T. p. 184. Herm. ad Vig. p. 783. Lob. ad Phr. p. 47. — In N. T. once c. art. ὁ, ἡ, τὸ *παραντίκα* as adj. *instant, i. q. momentary, transient*, 2 Cor. 4: 17. Comp. Butt. § 125. 6. — Dem. 72. 16 ἡ παραντίχ' ἡδονή. Thuc. 2. 64. Xen. Cyr. 1. 5. 9.

Παραφέρω, aor. 2 *παρήνεγκον*, (φέρω,) *to bear on near, to bring on before*, Xen. Cyr. 1. 3. 6. Also *to bear along by, to bear away*, e. g. as does a stream, Act. Diod. Sic. 17. 55. Passa. Hdian. 8. 4. 7. Diod. Sic. 18. 35. Hence in N. T.

a) Act. trop. i. q. *to let pass away, to avert*, e. g. evil, c. acc. of thing, Mark 14: 36 *παρήνεγκε τὸ ποτήριον ἀπ' ἐμοῦ τοῦτο.* Luke 22: 42. Comp. Matt. 26: 39, 42, where it is *παρέχεσθαι*. — Plut. Arat. 43 τότε μὲν οὖν παρήνεγκε τὸ φηθέν. Xen. Ven. 5. 27.

b) Passa. pp. *to be borne along by, to be borne or carried away*, e. g. clouds, Jude 12 νεφέλαι ἀνυδροὶ ὑπὸ ἀνέμων παραφερόμεναι, i. e. driven rapidly along. — Plut. Arat. 12 πρὸς δὲ μέγα πνεῦμα . . . παραφερόμενος μόλις ἤψατο τῆς Ἀδρίας. — Metaph. *to be borne or carried away in mind.* Heb. 13: 9 διδασκαίς ποιμίαις . . . μὴ παραφέρεσθε, where for the dat. with the Passa. comp. Butt. § 134. 4. — Plut. Timol. 6 οὕτως αἱ κηλῆες . . . σείονται καὶ παραφέρονται φαιδίως ὑπὸ κ. τ. λ. Ael. V. H. 9. 41. — In both these examples text. rec. has *περιφέρονται* q. v.

Παραφρονέω, ὦ, f. ἴσω, (φρονέω,) *to be aside from a right mind, i. q. to be foolish, to act foolishly*, absol. 2 Cor. 11: 23 *παραφρονῶν λαλῶ.* — Sept. Zech. 7: 11. Ael. V. H. 12. 51. Xen. Mem. 4. 7. 6.

Παραφρονία, ας, ἡ, (παρὰφρο-νία,) pp. 'state of being aside from a right mind,' i. e. *folly, madness*, 2 Pet. 2:16. Comp. Winer p. 501.—Not found elsewhere.

Παραχειμάζω, f. αἶω, (χειμάζω,) to winter near or at a place, with a person, intrans. Acts 27:12. 28:11. 1 Cor. 16:6. Tit. 3:12.—Dem. 909. 14. Diod. Sic. 19.34.

Παραχειμασία, ας, ἡ, (παρὰχειμάζω,) a wintering near or at a place, Acts 27:12.—Pol. 3.34. 6. Diod. Sic. 19.68.

Παραχρήμα, adv. pp. for παρὰ τὸ χρέμα, lit. 'with the thing itself,' at the very moment, on the spot, i. q. *forthwith, immediately*, i. e. directly after something else has taken place; comp. Tittm. de Syn. N. T. p. 184. Matt. 21:19 καὶ ἐξηράνθη παραχρήμα ἡ συκὴ, i. e. immediately after being cursed. v. 20. Luke 1:64. 4:39. 5:25. 8:44, 47, 55. 13:13. 18:43. 19:11. 22:60. Acts 3:7. 5:10. 9:18. 12:23. 13:11. 16:26, 33. Sept. for ἐκρήθ Num. 6:9. 12:14. Is. 30:13.—Jos. Ana. 15.3.5. Ael. V. H. 10.3. Xen. Cyr. 3.1.17.

Πάρδαλις, εως, ἡ, (πάρδος,) a panther, leopard, Rev. 13:2. Sept. for ἡρῆ Is. 11:6. Jer. 5:6.—Ael. V. H. 12.39. Xen. Cyr. 1.4.7.

Παρεδρεύω, f. εἶσω, (πάρεδρος) sitting by, fr. ἔδρα, ἔρχομαι,) to sit near, i. q. to wait near, to serve, c. dat. τῷ θνασιαστηρίῳ 1 Cor. 9:13 in Mss. for προσεδρεύω.—Pol. 29.11.10. Dem. 572.10.

Πάρεμι, f. ἔσομαι, (εἰμι,) to be near by, to be present, to have come, absol. John 7:6 ὁ καιρὸς ἐμὸς οὕτως πάρεστιν. 11:28 ὁ διδάσκαλος πάρεστι. Acts 10:21. 17:6. 1 Cor. 5:3 bis. 2 Cor. 10:2, 11. 13:2, 10. Rev. 17:8 in later edit. So 2 Pet. 1:12 ἐν τῇ παρουσίᾳ ἀληθείας i. e. the truth which is with you, which ye have received. Seq. ἐν c. dat. of time Luke 13:1. (Xen. Cyr. 1.2.4.) Seq. εἰς c. acc. of pers. Col. 1:6, comp. in Εἰς no. 4. ἐπὶ c. gen. of pers. before whom, Acts 24:19. ἐφ' ὃ v. ἐφ' ᾧ of

purpose Matt. 26:50. ἐνώπιόν τινος Acts 10:33. πρὸς c. acc. Acts 12:20. 2 Cor. 11:8. Gal. 4:18, 20. Sept. for נִיב Num. 22:20. Lam. 4:18.—Diod. Sic. 17.8. Xen. Cyr. 4.5.23. c. εἰς Jos. Ant. 1.19.4. Xen. An. 1.2.2. ἐπὶ c. acc. Xen. Ag. 1.32.—Part. τὸ παρὸν the present sc. time, Heb. 12:11 πρὸς τὸ παρὸν.—Jos. Ant. 6.5.1. Xen. Cyr. 3.1.29.—Spoken of things, seq. dat. of pers. to be present with or to a person, i. e. the person has the thing, 2 Pet. 1:9 ᾧ γὰρ μὴ πάρεστι ταῦτα, i. e. he who has not these things. (Wisd. 31:1.) Hence τὰ παρόντα things which one has, i. e. property, fortune, condition, Heb. 13:5 ἀρνούμενοι τοῖς παρούσιν.—Phocylid. 4 ἀρκέσθαι παρούσιν, καὶ ἄλλοις ἀπέχουσιν. Xen. Conv. 4.42.

Παρεισάγω, f. ξω, (εἰσάγω,) to lead in by the side of others, to introduce along with others, Diod. Sic. 1.87, 96. In N. T. to lead or bring in by stealth, to smuggle in, trans. e. g. τὰς αἰρέσεις into the church, 2 Pet. 2:1.—Pol. 1.18.3. Plut. Pyrrh. 29. Diod. Sic. 12.41.

Παρείσρακτος, ου, ὁ, ἡ, adj. (παρ-εἰσάγω,) brought in by stealth, smuggled in, sc. into the church, Gal. 2:4 διὰ τοὺς π. ἀδελφούς.—Hesych. παρῆσαν-τον· ἄλλότριον.

Παρεισδύω, f. ὕσω, (δύω, δύνω,) intrans. to go in, see Butt. § 114. Passow δύω B,) to go or come in by stealth, to creep in unawares, sc. into the church, Jude 4.—Jos. B. J. 1.24.1. Hdian. 7.9.18. trop. ib. 1.6.2.

Παρεισέρχομαι, aor. 2 παρῆσθη-θον, (ἐρχομαι,) intrans.

1. to go or come in near to any thing, to enter in unto or with any thing, i. e. so as to be present along with or by the side of it. Rom. 5:20 νόμος δὲ παρῆσθη sc. εἰς κοσμόν, but the law entered in thereunto, viz. unto or upon the παράπτωμα in v. 18, comp. v. 12 ἡ ἁμαρτία εἰσῆλθε, i. e. the law supervened upon the state of transgression from Adam to Moses.—Test. XII Patr. p. 608 γίνεται μέθη, καὶ παρῆστέχεται ἡ ἀνασχυντία. Philo de Temul. p. 243. C, ἄγνοια . . . μήτε φῶς μήτε λόγον παρῆσ-ελθεῖν ἑώσα. id. de Opif. p. 34. D.

Here Loesner and others falsely take *παρεισφάτω* as being i. q. *εἰσφάτω*. Loesn. Obs. p. 252.

2. *to go or come in by stealth, to enter unawares*, sc. into the church, intrans. Gal. 2: 4 οἱ τινες παρεισήλθον κατασκοπήσαι.—Plut. Coriolan. 23. Pol. 2. 55. 3. Diod. Sic. 12. 27.

Παρεισφάτω, aor. 2 *παρεισήνεγκα*, (φάτω,) *to bear or bring in therewith or thereunto, to bring forward therewith*, e. g. νόμον Dem. 484. 1, 12.—In N. T. trop. *to bring forward along with, to exhibit therewith*, e. g. σπουδὴν πᾶσαν 2 Tim. 1: 5.

Παρεκτός, adv. (ἐκτός,) pp. *near by without*, i. q. Engl. *out near, out by*, only in very late writers and only trop. i. q. *besides*, c. art. τὰ παρεκτός, *the things besides*, over and above, 2 Cor. 11: 28 χωρὶς τῶν παρεκτός. Comp. Buttm. § 125. 6. — With a gen. in the sense of *except*, Matt. 5: 32 παρεκτός λόγου πορνείας. Acts 26: 29. So Aquil. for יִתְּיִי Deut. 1: 36. Gr. incert. for יִתְּיִי Lev. 23: 38.—Pamphil. in Geopon. 13. 15. 7.

Παρεμβολή, ἡς, ἡ, (παρεβάλλω *to throw in by or between, to interject*, Dem. 1026. 20. Plut. Marcell. 26; from βάλλω,) *interpolation* sc. of sentences, Aeschin. 23. 41. ib. 83. 21. As a military word, *juxta-array*, a certain method of drawing up troops, Pol. 10. 21. 5. ib. 11. 32. 6. Hence in N. T.

a) meton. *array*, for *army, host*, i. e. as drawn up in battle-array. Heb. 11: 34 παρεμβολὰς ἔκλιναν ἀλλοτρίων, see in Κλίνω b. Rev. 20: 9. So Sept. for יִתְּיִי Ex. 14: 24. Judg. 4: 16. 7: 1. — 1 Macc. 5: 45. Pol. 3. 73. 8. Ael. V. H. 14. 46.

b) in late usage, *encampment*, i. e. pp. *juxta-arrangement in a camp*, Pol. 6. 28. 1. ib. 6. 31. 7. Hence genr. *a camp*, spoken of a standing camp, *castra stativa*, i. q. Engl. *quarters, barracks*, viz. the quarters of the Roman soldiers in Jerusalem, in the fortress Antonia, which was adjacent to the temple and commanded it, Acts 21: 34, 37. 22: 24. 28: 10, 16, 32.—Spoken also of the encampments of the Israelites in the desert, Heb. 13: 11; and in the same con-

nexion trop. v. 13. Comp. Lev. 4: 12, 21. 16: 27, where Sept. for יִתְּיִי. So Sept. genr. for יִתְּיִי 1 Sam. 4: 5, 6. 2 K. 7: 5, 7.—Jos. Ant. 7. 4. 1. Pol. 3. 74. 5, 9. Plut. Caes. 45. Galb. 27. Phrynichus pronounces this use of the word to be δεινὸς Μακεδονικόν, ed. Lob. p. 377. Comp. Sturz de Dial. Maced. p. 30 sq.

Παρενοχλέω, ᾧ, f. ἵσω, (ἐνοχλέω q. v.) *to disturb along side of something else, to trouble besides*, seq. dat. of pers. Acts 15: 19 κλέω, μὴ παρενοχλέω τοῖς ἀπὸ τῶν ἐθνῶν. Sept. for יִתְּיִי Mic. 6: 3. יִתְּיִי Job 16: 3.—1 Macc. 12: 14. Pol. 1. 8. 1. Diod. Sic. 14. 27. c. acc. Sept. Judg. 14: 17. Pol. 16. 37. 3.

Παρεπίδημος, ου, ὅ, ἡ, adj. (ἐπίδημος, see ἐπιδημία,) *a by-resident, sojourner*, among a people not one's own, Heb. 11: 13. 1 Pet. 1: 1. 2: 11. Sept. for יִתְּיִי Gen. 23: 4. Ps. 39: 13.—Pol. 32. 22. 4 Ἑλληνες παρεπίδημοι.

Παρέρχομαι, f. *παρελεύσομαι*, aor. 2 *παρήλθον*, intrans. On the formation of the fut. see ἔρχομαι.

1. *to come near to any person or thing, to draw near, to come*, e. g. to a table etc. Luke 12: 37 παρελθὼν διακονήσω αὐτοῖς. 17: 7. (Ecclus. 29: 9.) Genr. Mark 6: 48 καὶ ἦθιλε παρελθῶν αὐτοῖς, where for the acc. as depending on παρά see Buttm. § 147. n. 12. Matth. § 426. 3. (Ael. V. H. 2. 35 ἐπεὶ δὲ τις αὐτὸν παρελθεν.) Others refer this to no. 2. In a hostile manner, Acts 24: 7.—Jos. B. J. 3. 8. 2. Ael. V. H. 12. 39. Xen. Conv. 1. 7.

2. *to go or pass near, to pass along by*. a) pp. and absol. Luke 18: 37 ὅτι ὁ Ἰησοῦς ὁ Ναζ. παρέρχεται. Seq. acc. of pers. or place, see above in no. 1. (Mark 6: 48.) Acts 16: 8 παρελθόντες διὰ τὴν Μυσίαν. Seq. διὰ τῆς ὁδοῦ Matt. 8: 28. Sept. for יִתְּיִי Ex. 15: 16. Judg. 11: 17, 19.—Xen. An. 2. 4. 25. c. acc. Ceb. Tab. 9. Xen. Cyr. 2. 2. 7.—Spoken of time, *to pass by, to be past*, absol. Matt. 14: 15 ἡ ὥρα ἤδη παρελθεν. Acts 27: 9. 1 Pet. 4: 3 ὁ παρεληλυθὸς χρόνος. Sept. for יִתְּיִי Job 17: 11. Cant. 2: 11.—Dem. 40. 13. Xen. An. 1. 7. 18.

b) trop. i. q. *to pass away, to perish*, absol. (α) genr. Matt. 5: 18 ὥς ἂν παρ-

ἀδῆν δὲ οὐρανὸς καὶ ἡ γῆ. 24: 34, 35. Mark 13: 30, 31. Luke 16: 17. 21: 32, 33. 2 Cor. 5: 17. James 1: 10. 2 Pet. 3: 10. Rev. 21: 1. So Sept. and עֲבָרָה Ps. 37: 36.—Theocr. 27. 8 τάχα γὰρ σε παρέρχεται, ὡς ὄναρ, ἡβη. Dem. 291. 12.—(β) Of words, declarations, etc. *to pass away without fulfilment, to be in vain*, Matt. 5: 18. 24: 35 οἱ δὲ λόγοι μου οὐ μὴ παρελθῶσι. Mark 13: 31. Luke 21: 33.

c) trop. of evils, *to pass away from any one, i. q. to be removed, averted*, seq. ἀπό c. gen. of pres. Matt. 26: 39 παρῆλθίτω ἀπ' ἐμοῦ τὸ ποτήριον τοῦτο. v. 42. Mark 14: 35.—pp. Sept. Cant. 3: 4. Ael. V. H. 13. 38.

d) trop. *to pass by or over*, i. q. *to neglect, to transgress*, c. acc. comp. in no. 1 above. Luke 11: 42 τὴν κλίαν. 15: 29 ἐντολήν. So Sept. and עֲבָרָה Deut. 26: 13. Jer. 34: 18.—Jos. Ant. 14. 4. 3. Dion. Hal. Ant. 1. 58. Lys. 107. 42 νόμον.

Πάρευς, εως, ἡ, (παρήμυ, q. v.) *a letting pass, pratermission, remission*, in the sense of overlooking, not punishing, Rom. 3: 25; diff. from ἀφεσις, which implies pardon, forgiveness. Comp. Tium. de Syn. N. T. p. 185.—Dion. Hal. Ant. 7. 37 τὴν μὲν ὀλοσχερῇ πάρευν οὐχ εὐφορο. Comp. παρήμυ Ecclus. 23: 2.

Παρέχω, f. ἔχω, (ἔχω q. v.) *to hold near to any one*, Hom. Od. 18. 317. II. 18. 556. In N. T. *to hold out near or towards any one, i. q. to present, to offer*, etc.

a) pp. c. acc. Luke 6: 29 παρέχευ καὶ τὴν ἄλλην, sc. σιαγόνα. — Luc. D. Deor. 4. 5. Ael. V. H. 13. 2. Xen. Mem. 1. 2. 54.

b) trop. i. q. *to be the cause, source, occasion of any thing to a person*, i. e. *to make or do, to give or bestow, to shew, to occasion*, sc. in one's behalf, c. acc. et dat. expr. or impl. E. g. κόπον v. κόπους παρέχειν τινί, *to give one trouble*, i. q. *to trouble, to vex*, see fully in Κόπος fin. Matt. 26: 10. Mark 14: 6. Luke 11: 7. 18: 5. Gal. 6: 17. (Pol. 1. 20. 10 δυσχερεῖαν παρέχειν.) Al-so ἐργασίαν παρέχειν τινί, *to make or bring gain to any one*, Acts 16: 16. (Jos. Ant. 8. 2. 6 μισθόν.) Acts 17: 31 πλῆσιν

παρασχῶν πάντων, Lat. omnibus fidem faciens, causing belief in all, i. e. proving, confirming to all. Comp. Fischer Pro-lus. de Vit. Lex. N. T. p. 36 sq. (Jos. Ant. 2. 9. 4. Plut. Mar. 17. Pol. 4. 33. 7. Comp. Raphael Annot. in loc.) Acts 22: 2 παρέσχον ἡσυχίαν they gave silence. (Sept. for עֲבָרָה Job 34: 29. Dion. Hal. Ant. 11. 32.) Acts 28: 2 π. φιλα-θροῦσαν. 1 Tim. 1: 4. 6: 17.—Jos. Ant. 1. 3. 1. Xen. Cyr. 4. 5. 28.—Mid. παρ-έχομαι, *to do or show for one's self*, for one's own part. Luke 7: 4 ἀξίως ἐστίν ᾧ παρίεμι τοῦτο, *for whom thou shouldst on thy part do this*, where for 2 pers. fut. παρίεμι see Buttm. § 103. n. III. 3. p. 200; but others read παρίεμ. Acts 19: 24. Col. 4: 1 τὸ δίκαιον . . . τοῖς δούλοις παρίεμετε, *show on your part towards servants what is just etc.* (Dem. 228. 26. Xen. An. 7. 6. 11.) C. dupl. acc. ἐαυτόν τι, Tit. 2: 7 σεαυτὸν παρεχόμενος τύπον καλῶν ἔργων. Comp. Winer § 39. 6. p. 211.—Xen. Cyr. 8. 1. 39. act. Plut. de Lib. educ. c. 20. T. VI. p. 47. 4. Reisk.

Παρηγορία, ας, ἡ, (παρηγοῖω *to speak with, to exhort, to console*, fr. παρηγορος, ἀγορεύω,) *consolation, comfort, solace*, Col. 4: 11.—Jos. Ant. 4. 8. 3. Plut. de Exil. c. 1. T. VIII. p. 364. 8. Reisk.

Παρθένια, ας, ἡ, (παρθένος,) *virginity, virgin age*, Luke 2: 36 ἑξῶτα ἔτη μετὰ ἀνδρός ἐκτὰ ἀπὸ παρθενίας αὐ-τῆς. i. e. with the husband whom she had married as a virgin. Sept. for עֲבָרָה Jer. 3: 4.—Ecclus. 15: 2. Jos. Ant. 4. 8. 23. Diod. Sic. 3. 69 or 70.

Παρθένος, ου, ὁ, ἡ, adj. *virgin, e. g. γυνὴ παρθένος* Hes. Theog. 514. τῇ παρθένῳ θυγατρὶ Αἰγύπτου Sept. for עֲבָרָה Jer. 46: 11. ἡ παρθένος γῆ Jos. Ant. 1. 1. 2. παρθ. πηγὴ Aeschyl. Pers. 612 or 615. In N. T.

a) Fem. ἡ παρθένος as subst. *a virgin, maiden*. (α) pp. one who has not known man; e. g. Luke 1: 27 bis, πρὸς παρθέ-νον μεμνηστυμένην . . . Μαριάν κ. τ. λ. comp. v. 34. Sept. for עֲבָרָה Gen. 24: 16. 1 K. 1: 2.—Hdian. I. 11. 12, 13. Plut. Romul. 22.—So Matt. 1: 23 ἡ παρ-θένης ἐν γαστρὶ ἔξει, quoted from Is. 7: 14 where Sept. for עֲבָרָה, apparently

referring however to the *youthful spouse* of the prophet, comp. Is. 8: 3, 4. 7: 3. 10: 21. So פִּתְיוּלָה, Sept. *νύμφη*, Joel 1: 8. Sept. also *νεάνις* for פִּתְיוּלָה Ps. 68: 26. So also ἡ παρθένος for *youthful spouse, bride, νύμφη*, Hom. Il. 2. 514 οὗς ἔκεν Ἀστυόχη, παρθένος αἰδοίη. Soph. Trach. 1221. The sense then in Matt. l. c. would be: 'Thus was fulfilled in a strict and literal sense, that which the prophet spoke in a wider sense and on a different occasion.' Comp. Gesen. Lex. פִּתְיוּלָה.—Trop. 2 Cor. 11: 2.—(β) Genr. of a marriageable maiden, damsel, Matt. 25: 1, 7, 11. Acts 21: 9. 1 Cor. 7: 25, 28, 34 *μεμύηται ἡ γυνὴ καὶ ἡ παρθένος*, i. q. ἡ ἀγαμος ibid. v. 36, 37 ἡ παρθένος αὐτοῦ, i. q. his virgin daughter, marriageable but unmarried. So Sept. and פִּתְיוּלָה, Gen. 24: 43. for פִּתְיוּלָה Gen. 24: 14, 55. 34: 3 of Dinah after she was defiled.—3 Macc. 1: 18. Diod. Sic. 5. 73. Xen. Cyr. 4. 6. 9. Mem. 1. 5. 2.

b) Masc. Rev. 14: 4 οὗτοι εἰσιν, οἱ μετὰ γυναικῶν οὐκ ἐμολύνθησαν· παρθένοι γὰρ εἰσιν, i. e. *chaste, pure*, who have not known women; or else i. q. *ἀγαμοι, unmarried*, sc. for the sake of greater devotedness to Christ, comp. 1 Cor. 7: 32, 33.—Suid. *Ἄβελ*· οὗτος παρθένος καὶ δίκαιος ὑπέρχε. Photii Amphil. Quaeest. 188. p. 785, τοῦ παρθένου καὶ εὐαγγελιστοῦ Ἰωάννου.

Πάρθος, ου, ὁ, a *Parthian*, Acts 2: 9, spoken of Jews born or living in Parthia.—Jos. Ant. 10. 11. 7. Hdian. 6. 5. 15.—Parthia proper was a large region of Persia, described as bounded N. or N. W. by Hyrcania; W. by Media; E. by Aria; and S. by Carmania deserta; and wholly surrounded by mountains. In the later period of the Roman republic, the Parthians extended their conquests and became masters of a large empire. They were esteemed the most expert horsemen and archers in the world; and the custom of discharging their arrows while in full flight, is peculiarly celebrated by the Roman poets; comp. Hor. Od. 2. 13. 17. Virg. Geor. 3. 31. See Strabo 10. p. 354. Q. Curt. 6. 11. Cellar. Notit. Orb. lib. 3. c. 18 sq.

Παρίημι, *ἑ. παρήσω*, (ἔημι) perf. pass. *παρήμαι*, see Buttm. § 107. I. 1;

to let pass by or along, Hdot. 3. 72. trop. to let pass, to praetermit, to neglect, Luc. Hermot. 15. Xen. Mem. 1. 1. 12. *καυρόν* Pol. 1. 33. 5. to let go loose, to relax, e. g. τοὺς τετραβίλους ropes, Aristoph. Eq. 440 or 442; comp. 437.—Hence in N. T. trop. Pass. *παρίεμαι*, to be relaxed, enfeebled, only perf. part. as *χρῆς παρμύνας*, hands enfeebled, hanging down from weariness and despondency, Heb. 12: 12. So Sept. for פִּתְיוּלָה Zeph. 3: 17.—Ecclus. 2: 13. 25: 23. Jos. Ant. 13. 12. 5. Diod. Sic. 14. 105, 111.

Παριστάνω, see in **Παρίστημι**.

Παρίστημι, *ἑ. παραστήσω*, (ἵστημι q. v.) aor. 2 *παρίστην* etc. Also pres. *παριστάνω*, a later secondary form, Rom. 6: 13, 16. Dem. 28. 9. Pol. 3. 113. 8; comp. Passow sub v. Buttm. § 112. 12. § 106. n. 5.—Trans. to cause to stand near; intrans. to stand near; see in *ἵστημι*. Buttm. § 107. II.

I. Trans. in the pres. impf. fut. and aor. 1 of the Active, to cause to stand near, to place near by, Ael. V. H. 12. 1 post med. Pol. 3. 113. 8. Hence in N. T. to place or set before any one, to present, to exhibit, e. g.

a) genr. c. acc. et dat. expr. or impl. Acts 23: 33 *παρίστησαν καὶ τὸν Παῦλον αὐτῷ*. Luke 2: 22 *τῷ κυρίῳ* sc. in the temple. 2 Cor. 4: 14 καὶ παραστήσει [ἡμᾶς] σὺν ὑμῖν, sc. τῷ βήματι τοῦ Χρ. etc. So c. dupl. acc. of object and predic. *τινά τι*, Acts 1: 3. 9: 41. Rom. 6: 13 bis, 16 ὃ *παριστάνετε* ἑαυτοὺς δούλους. v. 19 bis. 12: 1. 2 Cor. 11: 2. Eph. 5: 27. Col. 1: 22, 28. 2 Tim. 2: 15. Sept. for פִּתְיוּלָה Lev. 16: 7. יִצְחָק Gen. 47: 2.—Luc. Icarom. 24. Ael. H. An. 7. 44. Hdian. 5. 5. 11.

b) i. q. to place at hand, to furnish; Matt. 26: 53 *παραστήσει μοι πλείους κ. τ. λ.* Acts 23: 24 *κτλην*.—Luc. D. Mar. 6. 2. Pol. 30. 9. 3.

c) in the sense to commend, 1 Cor. 8: 8 *βρῶμα δὲ ἡμᾶς οὐ παρίσθησι τῷ Θεῷ*.—Jos. Ant. 15. 7. 3. Arr. Epict. 1. 16 *αὐτὰ ἐπαινῆσαι ἢ παραστήσαι*.

d) metaph. to set forth by arguments, i. e. to shew, to prove, Acts 24: 13 οὗτοι *παραστήσαι* δύνανται, *περὶ ὧν κ. τ. λ.*—Jos. Ant. 8. 2. 5. Arr. Epict. 2. 23. 47. Xen. Oec. 13. 1.

II. *Intrans.* in the perf. plupf. and aor. 2 of the Active, and in Mid. *to stand near, to stand by.*

a) genr. i. q. *to be present* etc. c. dat. expr. or impl. Acts 1: 10. 9: 39 καὶ παρῆσαν αὐτῷ πάσαι αἱ χῆραι, i. e. stood around him. 27: 23. Mark 15: 39 ὁ παρῆσθαις Ξερανίλος, *who stood by over against him.* John 18: 22. 19: 26. So part. οἱ παρῆσθηκότες, contr. οἱ παρῆστώτες, (Buttm. § 107. II. 2, 3,) *the bystanders*, Mark 14: 47, 69, 70. 15: 35. Acts 23: 2, 4. c. ἐνώπιόν τινος Acts 4: 10. Sept. for עָנַן Gen. 45: 1. 1 Sam. 22: 6, 7. עָנַן Gen. 18: 8. Judg. 3: 19. — Jos. Ant. 1. 21. 2. Hdian. 8. 3. 6. Xen. Mem. 3. 11. 2. — Trop. in a friendly sense, *to stand by, to aid*, c. dat. Rom. 16: 2 καὶ παραστήτε αὐτῇ. 2 Tim. 4: 17. — Epict. Ench. 32. Dem. 366. 20. Xen. H. G. 6. 5. 33. — Trop. and by impl. in a hostile sense, absol. Acts 4: 26 παρῆσαν οἱ βασιλεῖς τῆς γῆς, quoted from Ps. 2: 2 where Sept. for עָנַן הָיָה. — Ecclus. 51: 3. — Spoken of time, a season, etc. i. q. *to be present, to have come*, Mark 4: 29 παρῆσθηεν ὁ θερισμός. — Dem. 255. 25.

b) i. q. *to stand before* any one, in his presence, e. g. in a forensic sense, before a judge. Acts 27: 24 Καίσαρι σε δαῖ παραστήσω. Rom. 14: 10. — genr. Hdian. 1. 4. 1. — Spoken of attendants, ministers, who wait in the presence of a superior, e. g. Luke 1: 19 ἐγὼ εἰμι Γαβριὴλ ὁ παρῆσθαις ἐνώπιον τοῦ θεοῦ. Seq. dat. Luke 19: 24 coll. v. 13. So Sept. and עָנַן דֵּעִי Deut. 1: 38. 1 Sam. 16: 21, 22. עָנַן Gen. 40: 4. Ex. 24: 13. — Luc. D. Deor. 24. 1 δεῖ . . . παρῆσθαι τῷ Δαῖ.

Παρμενᾶς, ᾧ, ὁ, *Parmenas*, pr. n. of one of the seven primitive deacons, Acts 6: 5.

Πάροδος, ου, ἡ, (ὁδός q. v.) *a way by, passage-way*, in place Jos. B. J. 1. 1. 5. Thuc. 3. 21. Xen. An. 1. 7. 16, 17. In N. T. in action, *a way by, a passing by*. 1 Cor. 16: 7 ἐν παροδῷ *by the way*, in passing. — Luc. D. Deor. 24. 2. Pol. 5. 68. 8. Thuc. 1. 126.

Παροικέω, ᾧ, (οἰκῶ) *to dwell near, to be neighbour*, Luc. D. Mort. 2. 1. Xen.

Vect. 1. 5. In N. T. *to be a by-dweller, to sojourn, to dwell as a stranger*, c. ἐν, Luke 24: 18 σὺ μόνος παροικεῖς ἐν Ἰερουσαλὴμ; Seq. εἰς, Heb. 11: 9 παροικήσων εἰς τὴν γῆν, i. e. he came and sojourned, comp. in Εἰς no. 4. Sept. for עָנַן Gen. 20: 1. 26: 3. עָנַן Gen. 24: 37. — Dio Chrysost. 46. p. 521. D, πολὺ γὰρ χρόνον φυγάδα εἶναι, καὶ παροικεῖν ἐν ξένης, ἢ τοιαῦτα παθεῖν. Isocr. Paneg. c. 43. p. 74. D. Comp. in Πάροικος.

Παροικία, ας, ἡ, (παροικία,) *a dwelling near, neighbourhood*, Psalt. Salom. 12: 3. In N. T. *a sojourn, residence in a foreign land without the right of citizenship*, Acts 13: 17 ἐν τῇ παροικίᾳ ἐν γῇ Αἰγύπτῳ. Sept. for עָנַן Ezra 8: 34. — Wisd. 19: 10. — Metaph. of human life, 1 Pet. 1: 17; comp. Heb. 11: 13. So Sept. and עָנַן Ps. 119: 54.

Πάροικος, ου, ὁ, ἡ, adj. (οἶκος) *dwelling near, neighbouring*, c. dat. Plut. Pyrrh. 10. Hdot. 7. 235. In N. T. ὁ πάροικος subst. *a by-dweller, sojourner*, sc. without the rights of citizenship, *a foreigner*, Acts 7: 6, 29 πάροικος ἐν γῇ Μαδύαν. So Sept. for עָנַן Gen. 15: 13. Ex. 2: 22. — Ecclus. 29: 26, 27. — Trop. of human life, 1 Pet. 2: 11, comp. 1: 17. Also in respect to the church and kingdom of God, Eph. 2: 19.

Παροιμία, ας, ἡ, (πάροικος by or on the way, fr. οἶμος,) pp. *'something by the way';* hence *a by-word, by-speech*, i. e.

a) pp. *a proverb, adage*, 2 Pet. 2: 22 τὸ τῆς ἀληθοῦς παροιμίας. Symmach. for עָנַן Ez. 12: 22. — Luc. D. Mort. 8. 1. Ael. V. H. 12. 22. Soph. Ajac. 664 or 673.

b) in John's Gospel, i. q. παραβολή, which word is not used by John, comp. in Παραβολή. E. g. (α) genr. *figurative discourse, dark saying*, i. e. obscure and full of hidden meaning, John 16: 25 bis, ἐν παροιμίαις λαλῶν. v. 29. Comp. in Παραβολή c. So Sept. and עָנַן of short and sententious maxims, Prov. 1: 1. 25: 1. — Ecclus. 6: 35. 39: 3. — (β) *a parable*, in the usual sense, John 10: 6. Comp. in Παραβολή b.

Πάρονος, ου, ὁ, ἡ, adj. (οἶνος) *by wine*, i. e. spoken of what takes place

by or over wine, revelry, as τα πάροις sc. μέλη, drinking-songs, Boeckh Pind. Fr. p. 555. In N. T. of persons, i. q. given to wine, pp. sitting long by wine, 1 Tim. 3: 3. Tit. 1: 7. — Luc. Tim. 55. Lysias 101. 20.

Παροίχομαι, f. χήσομαι, perf. παρήχηναι, (οίχομαι to go,) to go along by, to pass along, Hom. Il. 4. 272. In N. T. only of time, to pass away, intrans. Acts 14: 16 ἐν ταῖς παρηγημέναις γενεαῖς. — Jos. Ant. 8. 12. 3. Xen. An. 2. 4. 1.

Παρομοιάζω, f. ὅσω, (ὁμοιάζω q. v.) pp. to be nearly like, i. e. genr. to be like, to resemble, c. dat. Matt. 23: 27. Comp. in Ὁμοιάζω.

Παρόμοιος, ου, ὁ, ἡ, adj. (ὅμοιος,) pp. nearly like, i. e. genr. like, similar, Mark 7: 8, 13 παρόμοια τοιαῦτα πολλά. — Poll. On. 9. 130 παρόμοιος παρ' ὀλίγον ὅμοιος. Diod. Sic. 4. 26. Dem. 12. 8. Xen. H. G. 3. 4. 13.

Παροξύνω, f. νῶ, (ὀξύνω, ὀξύς,) to sharpen by or on any thing, sc. by rubbing, to whet, e. g. τὴν μάχαιραν Sept. for ἱστὺ Deut. 32: 41. to sharpen by or along with, thereby, i. e. with and for some other act or purpose, e. g. trop. τὸν ἥχον Plut. Marcell. 20. Metaph. to sharpen the mind, temper, courage of any one, to incite, to impel, Jos. Ant. 15. 3. 5. Xen. Mem. 3. 3. 13. — Hence in N. T. metaph. to provoke, to rouse, sc. to anger, indignation, only Pass. or Mid. Acts 17: 16 παροξύνετο τὸ πνεῦμα αὐτοῦ κ. τ. λ. 1 Cor. 13: 5. So Sept. for עָרָר Deut. 9: 18. הָפַר Deut. 1: 34. 9: 19. — Jos. Ant. 8. 8. 5. Dem. 10. 24. Thuc. 6. 56.

Παροξυσμός, οὔ, ὁ, (παροξύνω,) pp. a sharpening, i. e. trop.

a) incitement, impulse, sc. to action or feeling. Heb. 10: 24 εἰς παροξ. ἀγαπῆς καὶ κ. ἔργων.

b) paroxysm of anger, sharp contention, angry dispute, Acts 15: 39. Sept. for הָפַר Deut. 29: 28. Jer. 32: 37. — Dem. 1105. 24.

Παροργίζω, f. ἴσω, (ὀργίζω,) Att. fut. παροργισά Butt. § 95. 7 sq. Winer § 13. 1. c; to make angry by or along with some other act or thing, to provoke

thereby, therewith, etc. c. acc. Eph. 6: 4 μὴ παροργίζετε τὰ τέκνα ὑμῶν. Rom. 10: 19 quoted from Deut. 32: 21 where Sept. for עָרָר, as also Judg. 2: 12. 1 K. 14: 15. — Ecclus. 3: 16. 4: 2, 3. The Act. is found in profane writers only Triclin. ad Soph. Antig. 350. comp. Passow s. v. Pass. Dem. 805. 19.

Παροργισμός, οὔ, ὁ, (παροργίζω,) provocation, Sept. for עָרָר 1 K. 15: 30. 2 K. 23: 26. In N. T. anger provoked, indignation, wrath, Eph. 4: 26. So Sept. for הָפַר Jer. 21: 5. — Not found in the classic writers.

Παροτρύνω, f. νῶ, (ὀτρύνω,) to urge on by or along with some thing else, to stir up, to incite, sc. thereby, therewith, c. acc. Acts 13: 50. — Jos. Ant. 7. 6. 1. Luc. Tox. 35. Plut. de sui Laud. 15. T. VIII. p. 153. 6. Reisk.

Παρουσία, ας, ἡ, (παρίημι,) pp. the being or becoming present, i. e.

a) presence, 2 Cor. 10: 10 ἡ δὲ παρουσία τοῦ σώματος ἀσθενής. Phil. 2: 12. — Hdian. 1. 3. 13. Dem. 674. 24.

b) a coming, advent, genr. 1 Cor. 16: 17. 2 Cor. 7: 6 ἐν τῇ παρουσίᾳ Τίτου. v. 7. Phil. 1: 26 παρουσία πάλιν πρὸς ὑμᾶς, a coming again, return. — 2 Macc. 15: 21. Pol. 23. 10. 14. Diod. Sic. 1. 29. — Spoken of the final coming of Christ to judgment, Matt. 24: 3. 1 Cor. 15: 23. 1 Thess. 2: 19. 2 Thess. 2: 8. 2 Pet. 3: 4. 1 John 2: 28. παρ. τοῦ υἱοῦ τοῦ ἄνθρ. Matt. 24: 27, 37, 39. παρ. τοῦ κυρίου 1 Thess. 3: 13. 4: 15. 5: 23. 2 Thess. 2: 1. James 5: 7. 8. 2 Pet. 1: 16 coll. Matt. 24: 30. In a like sense, 2 Pet. 3: 12 παρ. τῆς τοῦ Θεοῦ ἡμέρας. — Also of the coming i. e. manifestation of the man of sin, 2 Thess. 2: 9, comp. v. 3.

Παροψίς, ἰδος, ἡ, (ὀψον,) a by-dish, side-dish, consisting of dainties set on as a condiment or sauce, Athen. 9. 2. p. 367. B. p. 368. A. Pollux Onom. 6. 56. Comp. Sturz. Lex. Xenoph. s. v. In later usage and N. T. a side-plate, i. e. a plate, platter, dish, pp. in which some dainties are served up. Matt. 23: 25 τὸ ἔξωθεν τοῦ ποτηρίου καὶ τῆς παροψίδος. v. 26. — Arr. Epict. 2. 20. Plut. de adulat. et Amic. 9. T. VI. p. 197. 3 Reisk. Xen. Cyr. 1. 3. 4. The grammarians

condemn the word in this sense, Phryn. et Lob. p. 176.

Παρόρρησία, ας, ῆ, (πᾶς, φῆσις,) pp. 'the speaking all one thinks,' i. q. *free-spokenness*, as characteristic of a frank and fearless mind; hence meton. and genr. *freeness, frankness, boldness*, as of speech, demeanour, action, etc.

a) pp. and genr. Acts 4: 13 θεωροῦντες δὲ τὴν τοῦ Πέτρου παρόρρησιν, i. e. his free-spokenness, boldness. 2 Cor. 3: 12. [7: 4.] — Sept. Prov. 13: 5. Diod. Sic. 1.53. Ael. V. H. 8.12. Dem. 1397. 1. — So in adverbial phrases, e. g. παρόρρησις, i. q. *freely, frankly, boldly*, John 7: 13, 26; or i. q. *openly, plainly*, without concealment or ambiguity, Mark 8: 32. John 10: 24. 11: 14. 16: 25, 29; also of actions, *openly*, done in the sight of all, not privately, John 11: 54 οὐκ ἐτι παρόρρησις περιπατεῖς κ. τ. λ. 18: 20. ἐν παρόρρησις in or with boldness, i. q. *freely, boldly*, comp. Ἐν ἡο. 3. b. a. Eph. 6: 19. Phil. 1: 20; also i. q. *openly, publicly*, opp. ἐν κρυπτῷ, John 7: 4. Col. 2: 15 ἐδειγμάτισεν ἐν παρόρρησις. (Wisd. 5: 1.) μετὰ παρόρρησις with boldness, i. q. *freely, boldly*, Acts 2: 29. 4: 29, 31. 28: 31. — 1 Macc. 4: 18. Luc. Hermot. 51. Dem. 95. pen.

b) by impl. i. q. *license, authority*, 1 Tim. 3: 13 θαυμόν ἑαυτοῖς καλὸν περὶποιοῦνται, καὶ πολλὴν παρόρρησιν ἐν πίστει κ. τ. λ. Philem. 8. — Jos. Ant. 4. 8. 12 οἱ νόμοι πολλὴν πρὸς ἀμαρτανίας ἔχουσι παρόρρησιν. Zosim. 3. 7. p. 255 οὐκ ἔχειν δὲ παρόρρησιν, οἷα νόμου μηδενὸς αὐτῷ τοῦτο ποιεῖν ἐπιτρέψαντος.

c) as implying frank reliance, confiding hope, i. q. *confidence, assurance*. 2 Cor. 7: 4 πολλή μοι παρόρρησία πρὸς ὑμᾶς κ. τ. λ. but referred by some to a above. Eph. 3: 12. Heb. 3: 6. 4: 16. 10: 19, 35. 1 John 2: 28. 3: 21. 4: 17. 5: 14. — Jos. Ant. 5. 1. 13 παρόρρησιν λαμβάνει πρὸς τὸν θεόν. Diod. Sic. 14. 65.

Παρόρρησιάζομαι, ῖ. ἄσσομαι, depon. Mid. (παρόρρησις,) to be free-spoken, to speak freely, openly, boldly, i. q. to be free, frank, bold, in speech, demeanour, action, etc. E. g. joined with verbs of speaking, Acts 13: 46 παρόρρησιασάμενοι δι' ὁ II. καὶ ὁ B. εἶπον. 19: 8. 28: 26. Genr. and seq. ἐν, e. g. of place, ἐν τῇ

συναγωγῇ Acts 18: 26; or of thing, object, i. q. in behalf of, ἐν αὐτῷ Eph. 6: 20; or of person, παρόρρη. ἐν θεῷ i. e. in faith and trust in God, 1 Thess. 2: 2, comp. 1: 1 and Ἐν no. 1. c. a; also ἐν τῷ ὀνόματι τινος, in one's name, by one's authority, comp. in Ὄνομα b. Acts 9: 27, 28. Seq. ἐπὶ τῷ κυρίῳ Acts 14: 3, see in Ἐπὶ II. 3. c. a. p. 301. — Sept. Job 22: 6. Xen. Ag. 11. 5. c. ἐν of place Plut. Marcell. 20. κατὰ τινος Pol. 12. 13. 8. πρὸς τινα Xen. Cyr. 5. 3. 8.

Πᾶς, πᾶσα, πᾶν, gen. παντός, πάσης, παντός, all, Lat. omnis, viz.

1. as including the idea of oneness, a totality, *all, the whole*, Lat. *totus*, i. q. ὅλος. In this sense, the *Singular* is put with a noun having the article; and the *Plural* also stands with the article where a definite number is implied, or without the article where the number is indefinite. See in Ὁ, ῆ, τό, II. A. 2. b. γ. Winer § 17. 10. Buttm. § 127. 6. Matth. § 277.

A) Sing. a) before a subst. with the article, Matt. 6: 29 οὐδὲ Σολομὼν ἐν πάσῃ τῇ δόξῃ αὐτοῦ. 8: 32 πᾶσα ἡ ἀγέλη. Mark 5: 33. Luke 1: 10 πᾶν το πλῆθος. 4: 25. John 8: 2 πᾶς ὁ λαός. Acts 1: 8. Rom. 3: 19. 4: 16. al. saepius. So with the names of cities, countries, etc. meton. for the inhabitants, Matt. 3: 5. Mark 1: 5. Luke 2: 1. al. — Hdian. 6. 4. 1. Ael. V. H. 6. 11. Xen. Ag. 1. 25. — With proper names, sometimes without the article, Matt. 2: 3. Acts 2: 36. Rom. 11: 26. Comp. Winer § 17. 10. a.

b) after a subst. c. art. John 5: 22 τὴν κρίσιν πᾶσαν δίδωμι τῷ υἱῷ. Rev. 13: 12. Comp. in Ὁ, ῆ, τό, l. c. Buttm. § 127. 6.

c) rarely between the art. and subst. where πᾶς is then emphatic, comp. in Ὁ, ῆ, τό, l. c. Buttm. l. c. Acts 20: 18 τὸν πάντα χρόνον. Gal. 5: 14. 1 Tim. 1: 16.

B) Plur. a) before a subst. or other word, viz. (α) Subst. c. art. implying a definite number, Matt. 1: 17 πᾶσαι αἱ γενεαὶ ἀπὸ Ἀβραὰμ ἕως Δαβὶδ. 4: 8. Mark 3: 28. Luke 1: 6. Acts 5: 20. Rom. 1: 5. al. saep. Comp. Winer § 17. 10. b. Buttm. § 127. 6. Matth. § 265. 2. — Xen. An. 5. 3. 9. — Without art. where the idea of number is then indefinite, Winer, Matth. l. c. E. g. πάντες ἐν-

ἄνθρωποι all men, all mankind, indef. Acts 22: 15. Rom. 5: 12, 18. al. (Aeschin. 1. 18.) *πάντες ἄγγελοι θεοῦ* all angels of God Heb. 1: 6. *πάντα ἔδωκεν* Rev. 14: 8. Comp. Winer, Matth. 1. c.—(β) *Particip.* c. art. as subst. Matt. 4: 24 *πάντας τοὺς κακῶς ἔχοντας*. 11: 28 *πάντας οἱ νοσιῶντας*. Luke 1: 66, 71. John 18: 4. Acts 2: 44. al. saep.—Hdian. 1. 4. 17. Xen. Cyr. 8. 7. 6.—(γ) Before other words and periphrases with the art. in place of substantives, e. g. *Pron. possess.* as *πάντα τὰ ἐμὰ* Luke 15: 31. *Preposit.* with its case, Matt. 5: 15 *πᾶσι τοῖς ἐν τῇ οὐκᾷ*. Luke 5: 9. John 5: 28. Acts 4: 24. al. *Adv.* Col. 4: 9.

b) after a subst. or other word, viz. (α) *Subst.* c. art. as definite, comp. Winer Buttm. Matth. 1. c. Matt. 9: 35 *τὰς πόλεις πάσας* sc. of that region. Luke 12: 7. Acts 16: 26. Phil. 1: 13. Rev. 8: 3. Hdian. 3. 1. 3.—Xen. Mem. 1. 1. 19 fin.—Without art. with a pr. name, Acts 17: 21 *Ἀθηναῖοι δὲ πάντες*.—genr. Hdian. 4. 2. 5.—(β) *Particip.* c. art. as subst. Acts 20: 32 *ἐν τοῖς ἡγιασμένοις πᾶσιν*. Heb. 5: 9.—(γ) Before other words or periphrases with the art. in place of subst. e. g. *Pron. possess.* as *τὰ ἐμὰ πάντα* John 17: 10. *Preposit.* with its case, Gal. 1: 2 *οἱ σὺν ἐμοὶ πάντες*. Tit. 3: 15. Col. 4: 7. Mark 5: 26.

c) between the art. and subst. as emphatic, Acts 19: 7. 21: 21. 27: 37. Comp. Buttm. § 127. 6.

d) joined with a *Pron.* pers. or demonstr. either before or after it, as *ἡμεῖς πάντες* John 1: 16. *πάντες ἡμεῖς* Acts 2: 32. *π. ὑμεῖς* Matt. 23: 8. *ὁ. π.* Luke 9: 48. *οἱτοί. π.* Acts 1: 14. *π. αὐτούς* Acts 4: 33. *αὐτ. π.* 1 Cor. 15: 10. *ταῦτα πάντα* Matt. 4: 9. Luke 12: 30, 31. *π. ταῦτα* Mark 7: 23. al. saep.

e) absol. (α) c. art. *οἱ πάντες*, they all, i. e. all those definitely mentioned, Mark 14: 64 *οἱ δὲ πάντες κατέκριναν αὐτόν κ. τ. λ.* Rom. 11: 32. 1 Cor. 10: 17. Eph. 4: 13. Phil. 2: 21. al. saep.—Neut. *τὰ πάντα*, all things, i. q. (1) *the universe*, the whole creation, Rom. 11: 36 *ἐξ αὐτοῦ . . . καὶ εἰς αὐτόν τὰ πάντα*. 1 Cor. 8: 6. Eph. 3: 9. Col. 1: 16. Heb. 1: 3. Rev. 4: 11. Trop. of the new spiritual creation in Christ, 2 Cor. 5: 17, 18. (Xen. Mem. 1. 1. 11, 14.) Meton. for all crea-

ted rational beings, all men, i. q. of *πάντες*, Gal. 3: 22. Col. 1: 20. 1 Tim. 6: 13; put also for all the followers of Christ, Eph. 1: 10, 23. al.—(2) genr. *all things* before mentioned or implied, e. g. the sum of one's teaching Mark 4: 11; all the necessities and comforts of life etc. Acts 17: 25. Rom. 8: 32. So 1 Cor. 9: 22. 12: 6 coll. v. 5, 6. 2 Cor. 4: 15. Eph. 5: 13. Phil. 3: 8. coll. v. 7. Col. 3: 8. al.—(3) as a predicate of a pr. name, e. g. *ὁ θεὸς τὰ πάντα ἐν πᾶσιν*, all in all, i. e. above all, supreme, 1 Cor. 15: 28. Col. 3: 11.

—(β) Without art. *πάντες*, all, i. q. *πάντες ἄνθρωποι*, all men. Matt. 10: 22 *μισοῦμενοι ὑπὸ πάντων*. Mark 2: 12. 10: 44. Luke 2: 3 *ἐπορεύοντο πάντες*, all went, i. e. all the inhabitants of Judea etc. 3: 15. John 2: 15, 24.—Neut. *πάντα*, all things, Matt. 8: 33 *ἀπήγγελλαν πάντα*. Mark 4: 34. Luke 3: 20. John 4: 25, 45. Acts 10: 39. 1 Cor. 16: 14 *πάντα ὑμῶν* i. e. all your actions, whatever ye do. Heb. 2: 8. James 5: 12. al. saep. Accus. *πάντα* as adv. as to or in all things, in all respects, wholly, Acts 20: 35. 1 Cor. 9: 25. 10: 33. 11: 2. (Jos. Ant. 9. 8. 3. Xen. An. 1. 3. 10.) So *κατὰ πάντα* as to all things, in all respects, Acts 3: 22. Col. 3: 20. Heb. 2: 17. (2 Macc. 1: 17.) *εἰς πάντα* id. 2 Cor. 2: 9. *ἐν πᾶσιν* in all things, in all respects, 2 Cor. 11: 6. 1 Tim. 3: 11. 2 Tim. 2: 7. Tit. 2: 9. 1 Pet. 4: 11. al. saep.

2. Sing. *πᾶς* without the art. as including the idea of plurality, all, every, i. q. *ἕκαστος*, comp. Buttm. § 127. 6. Winer § 17. 10. a. (α) With nouns, Matt. 3: 10 *πᾶν ὄν δένδρον μὴ ποιοῦν καρπὸν*. 4: 4. Mark 9: 49. Luke 2: 23. 4: 13, 37. 10: 1. John 1: 9. 2: 10. al. saepiss.—(β) Before a relat. pron. it is intensive, e. g. *πᾶς ὅστις*, i. q. *ὅστις* but stronger, see in *ὅστις* no. 2. a. β. Matt. 7: 24 *πᾶς ὅστις ἀκούει* every one whosoever. Col. 3: 17, 23. *πᾶς ὃς ἂν* id. Acts 2: 21. Rom. 10: 13. 1 Cor. 6: 18. *πᾶς ὃς* Gal. 3: 10. *πᾶν ὃ* Rom. 14: 23. meton. John 6: 37, 39. 17: 2.—(γ) Before a participle, e. g. with the art. where the particip. c. art. expresses the idea *he who*, and becomes a subst. expressing a class etc. see in *ὁ, ἡ, τό*, D. b. β. p. 555. Winer § 17. 10. a. Matt. 5: 22 *πᾶς ὃ ὀργιζόμενος* every one who is angry.

Luke 6: 47. John 6: 45. Acts. 10: 43. Rom. 2: 10. *al. saep.* So after, e. g. τῷ ἔχοντι *pari* Matt. 25: 29.—Without the art. where the participial sense then remains, as Matt. 13: 19 παντός ἀκούοντος *every one hearing*. 2 Thess. 2: 4. On Luke 11: 4 see in Winer p. 105.—(δ) Absol. Mark 9: 49 πᾶς γὰρ πυρὶ ἁλωθήσεται. Heb. 2: 9. διὰ παντός *sc. χρόνου, continually*, see in Διαπαντός. So ἐν παντί *in every thing, in every respect*, 1 Cor. 1: 5. 2 Cor. 4: 8. 6: 4. 7: 5, 11, 16. 11: 9. Eph. 5: 24. Phil. 4: 6, 12.

3. *all, i. e. of all kinds, of every kind and sort*, including every possible variety, i. q. παντοδαπός, παντοῖος, Herm. ad Vig. p. 728. Passow πᾶς no. 6. a.

a) *geur*. Matt. 4: 23 θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν. Acts 7: 22 πάση σοφίᾳ Αἰγυπτίων. Rom. 1: 18, 29. 2 Cor. 1: 4. Col. 3: 16. 1 Pet. 2: 1. *al.*—Xen. An. 3. 2. 8. ib. 6. 4. 6.

b) *in the sense of all possible, i. q. the greatest, utmost, supreme*. Matt. 28: 18 ἰδοὺ μοι πᾶσα ἐξουσία ἐν οὐρανῷ καὶ ἐπὶ γῆς. Acts 5: 23. 17: 11 μετὰ πάσης προθυμίας. 23: 1. 2 Cor. 12: 12. Phil. 1: 20. 2: 29. 1 Tim. 2: 2. 2 Tim. 4: 2. James 1: 2. 1 Pet. 2: 18. Jude 3.—Hdian. 3. 8. 6. Pol. 1. 39. 3. Plut. Timol. 5. Xen. Cyr. 7. 2. 22 εἰς πάντα κίνδυνον ἤλθοι.

4. With a negative, e. g. οὐ πᾶς, οὐ πάντες, *not every one, not all*, the negative here belonging to πᾶς and merely denying the universality, see in Οὐ ε. γ. Matt. 7: 21 οὐ πᾶς ὁ λέγων. 19: 11. Rom. 9: 6. 10: 16. 1 Cor. 15: 39. *al.*—But πᾶς . . . οὐ, where οὐ belongs to the verb, is *hy* Hebr. i. q. οὐδείς, *not one, no one, nothing, none*, see fully in Οὐ ε. γ. Luke 1: 37. Rom. 3: 20. Gal. 2: 16. 1 John 2: 21. Rev. 22: 3. So Acts 10: 14 οὐδέποτε ἔφαγον πᾶν κοινόν. 2 Pet. 1: 20. So πᾶς . . . μὴ, 1 Cor. 1: 29 ὅπως μὴ καυχῇται πᾶσα σὰρξ. Eph. 4: 29. Rev. 7: 1. Also πᾶς . . . οὐ μὴ Rev. 21: 27. See Οὐ l. c. Winer § 26. 1. Comp. Heb. מְּיָ גֶסֶן. Lehrs. p. 831. Heb. Lex. art. מְּיָ no. 3.—c. μὴ, 1 Macc. 5: 42 μὴ ἀφῆτε πάντα ἀνθρώπων παρεμβάλειν. Eccles. 30: 20. AL.

Πάσχα, τό, indec. i. q. Heb. פֶּסַח, Aram. נִחְסֵי, *the passover*, i. e. a sparing,

immunity, from פֶּסַח to pass over, to spare. So Sept. usually for פֶּסַח, as Ex. 12: 11, 21. *al.* but also in 2 Chr. φασίχ, 30: 15. 35: 1, 11. φάσχα Jos. Ant. 5. 1. 4. The passover, the great sacrifice and festival of the Jews, was instituted in commemoration of God's sparing the Hebrews when he destroyed the first-born of the Egyptians; it was celebrated on the 14th day of the month Nisan, which began with the new-moon of April, or, according to the Rabbins, of March, *between* the evenings, see in Ὀψία b. For the institution and particular laws of this festival, see Ex. c. 12 sq. Lev. 23: 4 sq. Num. 9: 1 sq. The later Jews made some additions; in particular they drank at intervals during the paschal supper four cups of wine, the third of which was called קַוְבֶּרֶךְ בִּלְס the *cup of benediction*, τὸ ποτήριον τῆς εὐλογίας 1 Cor. 10: 16, comp. Matt. 26: 27. See espec. Lightfoot Hor. Heb. ad Matt. 26: 26, 27. Bibl. Repos. IV. 113 sq. Jahn § 354. In N. T. τὸ πάσχα is spoken both of the victim and the festival.

a) i. q. *the paschal lamb*, i. e. a lamb or kid of a year old, slain as a sacrifice (Ex. 12: 27) *between* the evenings of the 14th of Nisan; see in Ὀψία b. According to Josephus the number of lambs provided at Jerusalem in his time, was 256.500, which were slain between the 9th and 11th hour, i. e. from 3 to 5 o'clock, in the afternoon before the evening or commencement of the 14th day of Nisan, B. J. 6. 9. 3.—(α) pp. φαγεῖν τὸ πάσχα *to eat the passover*, i. q. to keep the festival, Matt. 26: 17. Mark 14: 12, 14. Luke 22: 11, 15. John 18: 26. Sept. Ex. 12: 43. Ezra 6: 21. comp. 2 Chr. 30: 18. εἰτοιμάζειν τὸ πάσχα *to make ready the passover* *sc.* for eating etc. Matt. 26: 19. Mark 14: 16. Luke 22: 8, 13. θύειν τὸ πάσχα *to kill the passover* Mark 14: 12. Luke 22: 7. So Sept. for פֶּסַח הִחַיָּתוֹ Ex. 12: 21. פֶּסַח הִחַיָּתוֹ Deut. 16: 2, 5, 6.—Jos. Ant. 3. 10. 5 τὴν θυσίαν πάσχα λεγομένην.—(β) Metaph. of Christ, 1 Cor. 5: 7.

b) i. q. *the paschal supper, the festival of the passover*, on the eve of the 14th of Nisan, which was also the commencement of the seven days' festival

of unleavened bread, τὰ ἄζυμα, Ex. 12: 15 sq. Lev. 23: 6 sq. Jos. Ant. 3. 10. 5. See Bibl. Repos. IV. p. 120 sq.—(α) pp. of the paschal supper alone, Mark 14: 1 ἦν δὲ τὸ πάσχα καὶ τὰ ἄζυμα. Matt. 26: 18 πρὸς σὲ ποιῶ τὸ π. i. e. keep, celebrate. Heb. 11: 28 πεποίηκε τὸ π. i. e. Moses kept, instituted, the passover. So Sept. for פסחא חגג Ex. 12: 48. Num. 9: 4 sq.—Jos. Ant. 2. 14. 6.—(β) In a wider sense including also the seven days of unleavened bread, the paschal festival, Matt. 26: 2. Luke 2: 41 τῇ ἑορτῇ τοῦ πάσχα. 22: 1 ἡ ἑορτὴ τῶν ἁζύμων, ἡ λεγομένη πάσχα. John 2: 13, 23. 6: 4. 11: 55 bis. 12: 1. 13: 1. 18: 39. 19: 14. Acts 12: 4. — Jos. B. J. 2. 1. 3 τῆς τῶν ἁζύμων ἐνστάσης ἑορτῆς, πάσχα παρὰ τοῖς Ἰουδαίοις καλεῖται. — Hence the whole passover is sometimes called ἡ ἑορτὴ τῶν ἁζύμων, see in ἄζυμος a. Jos. B. J. 5. 3. 1.

Πάσχω, f. πείσομαι, aor. 2. ἔπαθον, perf. πέπονθα, to suffer, in the most general sense, i. e. pp. to be affected by any thing from without, to be acted upon, to experience either good or evil, intrans. and also c. acc. of the thing or manner.

a) of good, to experience, i. e. to have happen to oneself, to receive, Gal. 3: 4 τὰ πάντα ἐπάσχεις εὖ; i. e. have ye experienced such things, such blessings, in vain? comp. v. 2, 5.—Theocr. Id. 15. 138. Jos. Ant. 3. 15. 1 ὑπομνήσαι, ὅσα παθόντες ἐξ αὐτοῦ [θεοῦ], καὶ πηλίκων ἐνεργειῶν μεταλαβόντες κ. τ. λ. Xen. Mem. 2. 2. 3 ἀγαθά. So εὖ πάσχειν Ael. V. H. 1. 34. Xen. H. G. 6. 5. 48.

b) of evil, to suffer, to be subjected to evil, to calamity, pp. c. κακῶς, κακόν τι, Matt. 17: 15 καὶ κακῶς πάσχει. Acts 28: 5.—Ael. V. H. 13. 17. Hdian. 3. 2. 10. Xen. H. G. 4. 5. 17. Mem. 4. 2. 26.—Absol. in the same sense, 1 Cor. 12: 26 εἰς πάσχει ἐν μέλος. 1 Pet. 2: 20, 23. 3: 17. 4: 1 ὁ παθὼν ἐν σαρκί. v. 19. Heb. 2: 18, where comp. Meleag. οἶδα παθὼν ἑαυτὸν, in Anthol. Gr. I. p. 14.—Hdian. 4. 13. 1. Xen. An. 1. 9. 8.—Seq. acc. of manner, Butt. § 131. 6, 7; e. g. πολλὰ, τὰ πάντα, ταῦτα, ἔ, etc. Mark 9: 12. Luke 12: 2. 2 Cor. 1: 6. 2 Tim. 1:

12. Rev. 2: 10. by attract. Heb. 5: 8. (Ecclus. 38: 16. Xen. Mem. 2. 1. 5.) With a preposit. marking source, manner, cause; e. g. ἀπὸ τινος, Matt. 16: 21 πολλὰ παθεῖν ἀπὸ τῶν πειρῶν. κ. τ. λ. Mark 8: 31. Luke 9: 22. ὑπὸ τινος, Matt. 17: 12 μάλιστ' ἀσχεῖν ὑπὸ αὐτῶν. Mark 5: 26. 1 Thess. 2: 14. διὰ τινος, Matt. 27: 19. διὰ τῆς 1 Pet. 3: 14. (2 Macc. 7: 32.) ὑπὲρ τινος Acts 9: 16. Phil. 1: 29. 2 Thess. 1: 5. Seq. adv. 1 Pet. 2: 19 ἀδικῶς. 4: 15. 5: 10.—Spoken of the suffering and death of Christ, Luke 22: 15 πρὸ τοῦ με παθεῖν. 17: 25 πολλά. 24: 26 ταῦτα. v. 46 οὕτως. Acts 1: 3. 3: 18. 17: 3. Heb. 9: 26. 13: 12. 1 Pet. 2: 21 ἔπαθεν ὑπὲρ ἡμῶν. 3: 18 περὶ ἡμετέρων. 4: 1 ὑπὲρ ἡμῶν.—genr. Diog. Laert. 5. 61. Hdian. 5. 7. 1. Isaeus 35. 19.

Πάταρα, ὠν, τά, Patara, a maritime city of Lycia, Acts 21: 1; celebrated for an oracle of Apollo, who was hence called Patareus, Hor. Od. 3. 4. 64. Virg. Aen. 4. 144, where comp. Heyne Excurs. II. Strabo XIV. p. 980, 981.

Πατάσσω, f. ἔειμι, pp. intrans. to strike, to beat, Lat. pulso, e. g. as the heart, Hoin. Il. 7. 216. Later and in N. T. trans. to strike, to smite, e. g.

a) gently, i. q. to touch, to tap, c. acc. Acts 12: 7 τὴν πλευρὰν τοῦ Πιτρου. — Diod. Sic. 1. 67 τοῖς κορτοῖς τὰς ἀσπίδας πατάσαντες.

b) with violence, so as to wound, c. acc. Matt. 26: 51 πατάξας τὸν δοῦλον τοῦ ἀρχιερέως. Luke 22: 50. c. ἐν of instrument. v. 49. So Sept. for פגע Ex. 21: 12, 18 sq.—Pol. 11. 18. 4. Thuc. 8. 92. Xen. Eq. 7. 5. — Hence by impl. and by Hebr. to smite, i. q. to kill, to slay, to destroy, Acts 7: 24 πατάξας τὸν Αἰγύπτιον. Rev. 19: 15. (Ex. 2: 12.) Matt. 26: 31 et Mark 14: 27 πατάξω τὸν ποιμένα, quoted from Zech. 13: 7 where Sept. for פגע, as also Ex. 12: 12. 2 Chr. 33: 25. Comp. Gesen. Lex. פגע Hiph. no. 2.

c) trop. and from the Hebr. to smite, i. e. to inflict evil, to afflict with disease, calamity, etc. spoken only of God or his angel, Acts 12: 23 ἐπάταξεν αὐτὸν ἄγγελος κυρίου. Rev. 11: 6. So Sept. for פגע Gen. 19: 11. Num. 14: 12. Mal. 4: 6. [3: 24.] פגע Ex. 12: 23. Comp.

Gesen. Lex. פָּדַן Hiph. no. 1. c. — 2 Macc. 9: 5.

Πατέω, ὤ, f. ἴσω, (πάτος trodden path,) to tread with the feet.

a) trans. c. acc. i. q. *to tread down, to trample under foot, i. q. to profane and lay waste.* Rev. 11: 2 *τὴν πόλιν τὴν ἁγίαν πατήσουσι.* Luke 21: 24. Sept. for פָּדַן Is. 1: 12 — Luc. de Merc. cond. 17. Hdian. 8. 5. 24. Xen. Cyr. 7. 1. 37. — In the sense of *to tread out, e. g. grapes, τὴν ληρόν,* Rev. 14: 20. 19: 15. Comp. in *Ἀγρός.* So Sept. and פָּדַן Neh. 13: 15. Is. 16: 10. Lam. 1: 16. — Anacr. Od. 17. 14. Xen. Oec. 18. 4 *τὸν οἶνον.*

b) intrans. *to tread, to set the foot, etc.* seq. *ἐπάνω,* Luke 10: 19 *πατέτω ἐπάνω ὄφεν, to tread upon serpents, i. e. without harm.* So Sept. for פָּדַן Is. 32: 20. Also for פָּדַן i. q. *to walk,* Is. 42: 5.

Πατήρ, τέρος, τρός, ὁ, a father, comp. Buttm. § 47. Spoken genr. of men, and in a special sense of God.

A) Genr. a) pp. *father, genitor, by whom one is begotten,* Matt. 2: 23 *ἐντὶ Ἡρακλίδου τοῦ πατρὸς αὐτοῦ.* 19: 5. Mark 5: 40. Luke 2: 48. John 4: 53. Heb. 7: 10. al. saep. (Xen. Cyr. 3. 1. 14, 15.) Plur. οἱ πατέρες, *parents, both father and mother,* Heb. 11: 23 *Μαυδοῦς ἐκρύβη τέλειον ὑπὸ τῶν πατέρων αὐτοῦ.* Eph. 6: 4, coll. v. 2. Comp. Passow no. 5. b. — Parthen. Erot. 10 *παρὰ τῶν πατέρων αἰτησάμενος, αὐτὴν ἡγάγετο γυναῖκα.* Luc. Tox. 8. — Of a reputed father or step-father Luke 2: 48.

b) of a remoter ancestor, i. q. *fore-father, progenitor; also as the head or founder of a tribe or people, a patriarch.* Sing. Matt. 3: 9 *πατέρα ἔχομεν τὸν Ἀβραάμ.* Mark 11: 10. Luke 1: 32, 73. John 4: 12. Acts 7: 2. Rom. 4: 17, 18. al. saep. Trop. in a spiritual and moral sense, e. g. of Abraham, Rom. 4: 11 *εἰς τὸ εἶναι αὐτὸν πατέρα πάντων τῶν πιστευόντων.* v. 12, 16. So of Satan as the *father of wicked and depraved men,* John 8: 38, 41, 44 bis. Sept. for πατ Gen. 17: 4, 5. 19: 37. (trop. 1 Macc. 2: 54.) Plur. οἱ πατέρες, *fathers, i. e. forefathers, ancestors,* Matt. 23: 30 *ἐν ταῖς ἡμέραις τῶν πατέρων.* v. 32. Luke 6:

22: 26. John 7: 22. Acts 3: 13. Rom. 9: 5. Heb. 1: 1. al. So Sept. and מִבְּרָא Deut. 1: 11. 1 K. 8: 21. — Jos. c. Apion. 1. 31. Hdian. 2. 15. 2.

c) as a title of respect and reverence, either honorary, or towards one who is regarded in the light of a father. E. g. in direct address, Luke 16: 24 *πάτερ Ἀβραάμ.* v. 27, 30. (Hom. Od. 7. 48.) So of a teacher, as exercising paternal care, authority, affection, Matt. 23: 9 *καὶ πατέρα μὴ καλέσητε ὑμῶν ἐκ τῆς γῆς.* 1 Cor. 4: 15. Comp. Phil. 2: 22. 1 Thess. 2: 11. So Sept. and πα of prophets, 2 K. 2: 12. 6: 21. 13: 14. Comp. Schoettg. Hor. Heb. I p. 745. — Plur. οἱ πατέρες, nom. for voc. *fathers, as an honorary title of address,* Buttm. § 33. u. 4. Winer § 29. 1. E. g. used towards elder persons, 1 John 2: 13, 14; also towards magistrates, members of the Sanhedrim, etc. Acts 7: 2. 22: 1. — Plut. Romul. 13 *πατέρες συγγεγάμμενοι,* Lat. *patres conscripti, i. e. senators.*

d) metaph. seq. gen. of thing, i. q. *the author, source, beginner of any thing.* Rom. 4: 12 *πατὴρ περιτομῆς, i. e. Abraham.* John 8: 44 *ὅτι ψεύστης ἐστὶ, καὶ ὁ πατὴρ αὐτοῦ sc. τοῦ ψεύδους.* So Sept. and πα Job 38: 28. — Plato Menex. c. 10. p. 240. E. *πατέρες τῆς ἀνθρωπότητος.* B) Of God, genr. as the creator, preserver, governor of all men and things, over whom he watches with paternal love and care; so Jos. Ant. 4. 8. 24 *καὶ αὐτὸς [θεός] πατὴρ τοῦ παντός ἀνθρώπων γένους.* comp. Diod. Sic. 5. 72. Hom. Od. 4. 341. So in N. T. God is called *Father, e. g.*

a) of the Jews, John 8: 41 *ἐὰν πατέρα ἔχομεν, τὸν θεόν, v. 42.* 2 Cor. 6: 18. Comp. John 11: 52. So Sept. and πα Jer. 31: 9. Is. 63: 16. 64: 8. — Wisd. 2: 16.

b) of Christians and all pious persons, who are also called τέκνα θεοῦ John 1: 12. Rom. 8: 16. al. So Jesus in speaking with his disciples calls God *πατὴρ ὑμῶν* etc. e. g. Matt. 6: 4 *ὁ πατὴρ σου ὁ βλέπων ἐν τῇ κρυφίᾳ.* v. 6, 8 *ὁ π. ὑμῶν.* v. 15, 18. 10: 20, 29. 13: 43. Luke 6: 36. 12: 30, 32. al. Once in John, c. 20: 17. So with the further adjunct *ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς* Matt. 5: 16, 45, 48. 6: 1, 9. 7: 11. Mark 11: 25, 26. Luke 11: 2. al. *ὁ οὐράνιος* Matt.

6: 14, 26, 32. ὁ ἐπουράνιος Matt. 18: 35. ὁ ἐξ οὐρανοῦ Luke 11: 13. Comp. in Οὐρανός d. — So the apostles speaking for themselves and other Christians call God πατήρ ἡμῶν etc. Rom. 1: 7 ἀρχὴν ἀπὸ θεοῦ πατρὸς ἡμῶν. 1 Cor. 1: 3. 2 Cor. 1: 2. Gal. 1: 4. Eph. 1: 2. Phil. 1: 2. 4: 20. al. saep. Hence also absol. in the same sense, Rom. 8: 15 ἐλάβετε πνεῦμα υἰοθεσίας, ἐν ᾧ κράζομεν· ἀββᾶ, ὁ πατήρ. Gal. 4: 6. Eph. 2: 18. Col. 1: 12. James 1: 27. 3: 9. 1 John 2: 1, 15, 16. 3: 1. al. saep. Comp. Ps. 89: 26. So Heb. 12: 9 τῷ πατρὶ τῶν πνευμάτων [ἡμῶν], in antith. with τοὺς τῆς σαρκὸς ἡμῶν πατέρας, i. e. the Father of our spirits, our spiritual Father.

c) spec. God is called the Father of our Lord Jesus Christ, in respect to that peculiar relation in which Christ is the Son of God, see in Ἰός. So where the Father and Son are expressly distinguished, as Matt. 11: 27 οὐδεὶς ἐπιγινώσκει τὸν υἱόν, εἰ μὴ ὁ πατήρ κ. τ. λ. 28: 19. Mark 13: 32 οὐδεὶς οἶδεν· . . οὐδὲ ὁ υἱός, εἰ μὴ ὁ πατήρ. Luke 9: 26. 10: 22. John 1: 14, 18. 3: 35 ὁ πατήρ ἀγαπᾷ τὸν υἱόν. 5: 26. 1 Cor. 8: 6 εἰς θεός, ὁ πατήρ . . . καὶ εἰς κύριος Ἰ. Χρ. 1 Thess. 1: 1. Heb. 1: 5. 1 Pet. 1: 2. 1 John 1: 3. 2: 22. 4: 14. 2 John 3: 9. al. — Where Jesus calls God πατήρ μου, e. g. Matt. 11: 27 πάντα μοι παρεδόθη ὑπὸ τοῦ πατρὸς μου. 16: 27. Mark 8: 38. Luke 2: 49. John 10: 18, 25, 29. Rev. 2: 27. 3: 5, 21. al. saep. So ὁ πατήρ μου ὁ ἐν οὐρανοῖς Matt. 7: 21. 10: 32, 33. 12: 50. al. ὁ οὐράνιος Matt. 15: 13. Absol. in the same sense, Matt. 24: 36 οὐδεὶς οἶδεν . . . εἰ μὴ ὁ πατήρ μόνος. Mark 14: 36. Luke 10: 21. 22: 42. 23: 34. John 4: 21, 23. 6: 27, 37, 44 sq. 10: 17. 13: 1, 3. 14: 6. Acts 1: 4. Rom. 6: 4. al. saepies. — The apostles also speak of God as ὁ πατήρ τοῦ κυρίου ἡμῶν Ἰ. Χρ. Rom. 15: 6. 2 Cor. 1: 3. 11: 31. Eph. 1: 3. 3: 14. Col. 1: 3. 1 Pet. 1: 3. Rev. 1: 6. al. Absol. 1 Cor. 15: 24 ὅταν παραδῶ τὴν βασιλείαν τῷ θεῷ καὶ πατρὶ. Gal. 1: 1. Eph. 5: 20. Col. 3: 17. 2 Pet. 1: 17. Jude 1. al. saep. So Eph. 1: 17 ὁ θεός τοῦ κυρ. ἡμῶν Ἰ. Χρ. ὁ πατήρ τῆς δόξης, i. e. God the glorious Father of our Lord J. C. comp. Buttm. § 123. n. 4.

d) metaph. seq. gen. of thing, James

1: 17 ἀπὸ [θεοῦ] τοῦ πατρὸς τῶν φάτων, the Father of lights, i. e. the author, creator, of the heavenly luminaries; but not like them subject to change. Comp. Job 38: 28. AL.

Πάτμος, ου, ἡ, Patmos, Rev. 1: 9, now Patimo or Palmosa, a small sterile island of the Aegean sea, lying S. W. of Samos and reckoned to the Sporades. Hither according to tradition the apostle John was banished, some say by Domitian; see Iren. 5. 30. Euseb. H. E. 3. 14. — Strabo X. p. 747. B. Phil. H. N. 4. 12. Rosemn. Bibl. Geogr. III. p. 373.

Πατραλῆας, ου, ὁ, Attic πατραλῶας, (πατήρ, ἀλοαῖα,) a smiter of his father, a parricide, 1 Tim. 1: 9. Comp. in Μητραλῶας. — Thom. Mag. p. 695. Pollux Onom. VI. 152 πατραλῶας καὶ πατραλῶας. Attic form, Aristoph. Nub. 1327. Dem. 732. 14. Plato Phaedo § 62.

Πατριά, ᾤς, ἡ, (πατήρ,) paternal descent, lineage, Hdot. 3. 75. a family, race, caste, Hdot. 1. 200. — In N. T. family, Heb. מִשְׁפָּחָה, as the subdivision of a Jewish tribe, φυλή, מִשְׁפָּחָה, which 'family' comprehended several households, οἰκοί, מִשְׁפָּחָה מִשְׁפָּחָה; see Gesen. Lex. מִשְׁפָּחָה no. 10.

a) pp. Luke 2: 4 ἐξ οἴκου καὶ πατρὸς Δαβὶδ. Trop. Eph. 3: 15. So Sept. and מִשְׁפָּחָה. Ex. 6: 15, 17, 19. 1 Sam. 9: 21. al. — Judith 8: 2. Jos. Ant. 6. 4. 1. ib. 7. 14. 7.

b) in a wider sense, i. q. tribe, people, nation, like φυλή. Acts 3: 25 πᾶσαι αἱ πατρίαι τῆς γῆς, in allusion to Gen. 12: 3 where Heb. מִשְׁפָּחָה, Sept. φυλή. So Sept. πατρίαι τῶν ἔθνων for מִשְׁפָּחָה 1 Chr. 16: 28. Ps. 22: 28. 96: 7.

Πατριάρχης, ου, ὁ, (πατριά, ἀρχή,) a patriarch, the father and founder of a family or tribe, as Abraham, Heb. 7: 4; the sons of Jacob as heads of the twelve tribes, Acts 7: 8, 9. — Jos. de Macc. § 16 fin. — So of David as the head of a family, πατριά, מִשְׁפָּחָה, Acts 2: 29, comp. Luke 2: 4; see in Πατριά. Sept. for מִשְׁפָּחָה מִשְׁפָּחָה 1 Chr. 9: 9. 24: 31. 2 Chr. 19: 8. comp. 1 Chr. 27: 22.

Πατρικός, ἡ, ὄν, (πατήρ,) pater-

nat. i. e. pertaining to one's father, e. g. *ἕνός* Pol. 2. 48. 4. *φίλος* Xen. H. G. 6. 5. 4. In N. T. *received from one's fathers*, handed down from ancestors, hereditary, e. g. *παράδοσις* Gal. 1: 14. —Luc. Abdic. 23. Dem. 410. 10. Diod. Sic. 1. 88 π. *ἱερῶσιναι*.

Πατρίς, ἴδος, ἡ, adj. (*πάτριος, πατήρ*.) pp. *father-land, native country*, 2 Macc. 4: 1. Jos. B. J. 1. 12. 7. Dem. 296. 15. Xen. Cyr. 1. 2. 7. In N. T. *one's own city, native place, home*, e. g. Nazareth as the city of Jesus because he was brought up there, Matt. 13: 54, 57. Mark 6: 1, 4. Luke 4: 23, 24. John 4: 44 see in *Γὰρ* I. b. Trop. of a heavenly home, Heb. 11: 14, comp. v. 16. —Jos. Ant. 6. 4. 6 *εἰς Ῥωμαθίαν πόλιν· πατρίς γὰρ ἦν αὐτῇ*. Hdian. 8. 3. 2.

Πατρόβας, α, ὁ, *Patrobas*, pr. n. of a Christian at Rome, Rom. 16: 14. ,

Πατροπαράδοτος, ου, ὁ, ἡ, adj. (*πατήρ, παραδίδωμι*.) *delivered down from one's fathers*, handed down from ancestors, hereditary. 1 Pet. 1: 18 *ἀναστροφῇ πατρον*. i. e. a way of life derived from one's ancestors. —Dion. Hal. Ant. 4. 8. ib. 5. 48. Diod. Sic. 17. 2, 4.

Πατρώος, ῥά, ῥον, (*πατήρ*.) *paternal*, i. e. pertaining to one's father, e. g. *φίλοι* Luc. Tim. 12. Hdian. 3. 15. 13. *patrimonial*, transmitted from father to son, Xen. An. 1. 7. 6. In N. T. *received from one's fathers*, handed down from ancestors, hereditary, e. g. *νόμος* Acts 22: 3. *ἔθος* Acts 28: 17. 24: 14 *λατρεύω τῷ πατρίῳ θεῷ* i. e. our paternal God, the God whom our fathers worshipped and made known to us. —*νόμος* 2 Macc. 6: 1. *θεός* Jos. Ant. 2. 13. 1. Thuc. 7. 69. Xen. Cyr. 8. 7. 17.

Παῦλος, ου, ὁ, *Paulus, Paul*, pr. n. of two persons in N. T.

1. *Sergius Paulus*, a Roman proconsul in Cyprus, residing at Paphos, Acts 13: 7. See in *Ἀντίπατος*.

2. *Paul*, the apostle of the Gentiles, originally called *Σαῦλος* q. v. He was of the tribe of Benjamin and of purely Hebrew descent, Phil. 3: 5; but born at Tarsus in Cilicia, Acts 21: 39. 22: 3, where his father enjoyed the

rights of Roman citizenship, of which privilege Paul several times availed himself, e. g. Acts 16: 37. 22: 27 sq. At Tarsus, which was a celebrated seat of learning (Strabo 14. 5), he probably gained that general acquaintance with Greek literature which appears in his writings, and which was so important to him as a teacher of the Gentiles or nations of Greek origin. His Jewish education was completed at Jerusalem, where he devoted himself to the severest discipline of the Pharisaic school, under the instructions of Gamaliel, Acts 22: 3, comp. 5: 34. According to the custom of learned Jews, he appears also to have learned a trade, viz. that of a tent-maker, *σκηνοποιός*, by which he afterwards often supported himself, Acts 18: 3. 20: 34. See Pirke Aboth c. 2. § 2. comp. Neander Gesch. der Pflanz. d. chr. Kirche, I. p. 228. —Paul, in the fierceness of his Jewish zeal, was at first a bitter adversary of the Christians; but after his miraculous conversion, he devoted all the powers of his ardent and energetic mind to the propagation of the gospel of Christ, more particularly among the Gentiles. His views of the pure and lofty spirit of Christianity, in its worship and in its practical influence, appear to have been peculiarly deep and fervent; and the opposition which he was thus led to make to the mere rites and ceremonies of the Jewish worship, exposed him to the hatred and malice of his countrymen. On their accusation, he was put in confinement by the Roman officers, and after being detained for two years or more at Cesarea, he was sent to Rome for trial, having himself appealed to the emperor. Here he remained in partial imprisonment two whole years, Acts 28: 30. Later accounts, mostly traditionary, relate that he was soon after set at liberty, and that after new journeys and efforts in the cause of Christ, he was again imprisoned and at last put to death by order of Nero. Comp. Clem. Rom. Ep. ad Cor. § 5. Neander l. c. I. p. 390 sq. Planck Gesch. des Christenthums u. s. w. II. p. 80 sq. See also genr. Neander l. c. p. 99 sq. and in Bibl. Re-

poa. IV. p. 138 sq. For the chronology of Paul's life and the probable dates of his epistles, see in Calmet, p. 731, 732. Neander l. c. passim.—Acts 13: 9, 13. 18: 5. 19: 11. 23: 1. Rom. 1: 1. 1 Cor. 1: 1. AL.

Παύω, f. παύσω, Engl. to pause, i. e.

a) Act. trans. to make pause, to make leave off, to restrain, sc. from any thing, seq. acc. et από c. gen. 1 Pet. 3: 10 παύσασθε τὴν γλῶσσαν αὐτοῦ ἀπὸ κακοῦ, in allusion to Ps. 34: 14 [13] where Sept. c. ἀπὸ for כִּן רָצָה.—c. ἐν Eurip. Electr. 987 παύσον ἐν κακῶν ἐμῇ. The usual Greek construction is c. acc. et gen. e. g. Jos. Vit. § 19. Xen. Mem. 1. 2. 2. Comp. Matth. § 345. 4, and n. 1.

b) Mid. intrans. to pause, to leave off, to refrain, sc. from any thing. E. g. seq. gen. of thing, 1 Pet. 4: 1 πᾶνται ἁμαρτίας ἡμῶν καὶ ἡμῶν. Butt. § 139. 4. 1. Winer § 30. 6. For this use of the perf. pass. see Butt. § 136. 3. So Sept. c. gen. for כִּן רָצָה Ex. 33: 11. Josh. 7: 26.—Jos. Ant. 2. 3. 3. Luc. D. Deor. 6. 2. Xen. Cyr. 6. 1. 36.—Seq. particip. instead of infin. Butt. § 144. n. 3. Winer § 46. 1. Luke 5: 4 ὡς δὲ ἐπαύσατο λαλεῖν, as in Engl. when now he left speaking. Acts 5: 42 οὐκ ἐπαύσαντο διδάσκειν, they ceased not teaching. 6: 13. 13: 10. 20: 31. 21: 32. Eph. 1: 16. Col. 1: 9. Heb. 10: 2. c. part. impl. Luke 11: 1. So Sept. for כִּן רָצָה Gen. 11: 8. חָזַק Gen. 18: 33. 14: 18, 22.—Luc. D. Deor. 6. 4. Hdian. 1. 6. 4. Xen. Cyr. 1. 4. 2.—Absol. i. q. to cease, to come to an end, Luke 8: 24. Acts 20: 1. 1 Cor. 13: 8 οὐκ ἔτι γλῶσσαι, παύσονται. So Sept. for כִּן רָצָה Ex. 9: 34, 35.—Hdian. 1. 16. 6. Xen. Conv. 4. 10.

Πάφος, ου, ἡ, Paphos, a maritime city of Cyprus near the western extremity, the station of a Roman proconsul, Acts 13: 6, 13. About 60 stadia from the city was a celebrated temple of Venus, hence called the Paphian goddess, Hom. Od. 8. 363. Hor. Od. 1. 30. 1. Strabo p. 1002 sq.

Παχύνω, f. νῶ, (παχὺς fat, gross,) to make fat, Xen. Oec. 12. 20. Pass. to become fat and thick, Luc. Ver. Hist. 22. Xen. Conv. 2. 17. In N. T. metaph.

only Pass. to become gross, dull, callous, as if from fat, Matt. 13: 15 et Acts 28: 27 ἐπαχύνθη γὰρ ἡ καρδία τοῦ λαοῦ τούτου, quoted from Is. 6: 10 where Sept. for כִּן רָצָה, comp. Deut. 32: 15. Comp. Tit. de Syn. N. T. p. 185.—Philost. Vit. Apollon. 1. 8. παχύνει νοῦν. So παχὺς τὴν διανοίαν Ael. V. H. 13. 15. Hdian. 2. 9. 15.

Πέδη, ης, ἡ, (πέδη,) a fetter, shackle for the feet, Plur. πέδαι, fetters, Mark 5: 4 bis. Luke 8: 29. Sept. for כִּן רָצָה 2 Sam. 3: 34. 2 K. 24: 37. לִבְיָהּ Ps. 105: 18.—Eccles. 6: 26. Pol. 3. 82. 8. Xen. An. 4. 3. 8.

Πεδῶος, ἡ, ὄν, (πέδιον, πῖδον,) plain, level, e. g. land, Luke 6: 17 ἔστη ἐπὶ τόπου πεδινῷ, he stood upon a level place, i. e. upon the plain. Sept. for כִּן רָצָה Deut. 4: 43. יָשָׁה Josh. 9: 1. 2 Chr. 1: 15.—1 Mac. 3: 40. Pol. 1. 84. 4. Xen. Cyr. 1. 6. 43.

Πεζεύω, f. εὔσω, (πέζω foot,) to foot it, to travel on foot, i. e. by land and not by water, intrans. Acts 20: 13.—Pol. 16. 29. 11. Xen. An. 5. 5. 4 μέγας ἐνταῦθα ἐπέκτισεν ἡ στρατία.

Πεζῆ, adv. (pp. dat. fem. of adj. πεζός on foot, pedestrian,) on foot, Matt. 14: 13. Mark 6: 33. For this dat. as adv. see Butt. § 115. 4.—Jos. B. J. 4. 11. 5. Dem. 1046. 13. Xen. Cyr. 4. 3. 22.

Πειθαρχέω, ὦ, f. ἴσω, (πειθαρχος, from πείθομαι, ἀρχή,) pp. to obey a ruler, one in authority; hence genr. to obey, c. dat. e. g. magistrates, ἀρχαῖς Tit. 3: 1. τῷ θεῷ Acts 5: 29, 32.—Jos. c. Ap. 2. 41 τοῖς νόμοις. Pol. 1. 45. 4. Xen. Mem. 3. 5. 19.—So to obey or follow one's advice, c. dat. of pers. Acts 27: 21.—Pol. 3. 4. 3. Diod. Sic. 1. 27.

Πειθός, ἡ, ὄν, (πειθω,) a form elsewhere unknown, i. q. πείθανος or πείθανος, persuasiveness, winning, 1 Cor. 2: 4 οὐκ ἐν πειθοῖς ἀνθρωπίνης σοφίας λόγοις, ἀλλ' α. τ. λ. Some suppose it to be a contraction or corruption of πείθανος; others read οὐκ ἐν πειθοῖ ἀνθρ. σοφίας [λόγων], ἀλλ' α. τ. λ. as if from subat. πειθῶ q. v.

Πειθῶ, ὅος, οὗς, ἡ, (πειθω,) pp.

pr. n. *Pitho*, Lat. *Suada*, the goddess of persuasion, Hdot. 8. 111. Pollux On. 4. 22, 142. In N. T. *persuasion*, *persuasive discourse*, in Mss. 1 Cor. 2: 4, see in Πειθός.—Pol. 2. 1. 7. Xen. Mem. 1. 7. 5.

Πείθω, f. *πείσω*, perf. 2 *πέποιθα*, perf. pass. *πέπεισμαι*, aor. 1 pass. *ἐπεισθην*, to persuade, pp. to move or affect by kind words and motives.

I. Act. to persuade. a) genr. e. g. to the belief and reception of the truth, i. q. to convince, and in this sense mostly de conatu; pp. c. acc. of pers. Acts 18: 4 *ἐπειθα τοὺς Ἰουδαίους* κ. τ. λ. i. e. he sought to persuade and convince them. 2 Cor. 5: 11. Also c. dupl. acc. of pers. and thing, Acts 28: 23 *πειθὼν τε αὐτοὺς τὰ περὶ τοῦ Ἰησοῦ*. Comp. Buttm. § 131. 6, and n. 4. So the acc. of pers. being impl. Acts 19: 8 *πειθὼν [αὐτοὺς] τὰ περὶ* κ. τ. λ. Also to alleged error, absol. Acts 19: 26. — *τινά* Wied. 16: 8. Ael. V. H. 3. 16. ib. 9. 14 *ἐπὶ μὲν οὖν τὸ λεγόν οὐ πείθει*. Diod. Sic. 4. 26. *τινά* κ. Xen. Oec. 20. 15. *τί* Thuc. 3. 43 *πίσαι τὰ διγνώτατα*. Xen. Mag. Eq. 3. 5.—Seq. acc. of pers. c. infin. to persuade to do any thing, to induce, Acts 13: 43 *ἐπειθον αὐτοὺς ἐμμένειν τῇ χάριτι τοῦ θεοῦ*. 28: 28 see in *Ev* no. 2. a. — Jos. B. J. 5. 13. 1. Diod. Sic. 11. 15. Xen. An. 1. 3. 19. — In the sense of to instigate, c. acc. of pers. et *βα*, Matt. 27: 20. c. acc. impl. Acts 14: 19.

b) i. q. 'to bring over to kind feelings,' to conciliate. (α) genr. i. q. to pacify, to quiet, e. g. an accusing conscience, *τὰς καρδίας* 1 John 3: 19, comp. v. 20. See in *Οτι* no. 2. c. γ. — Sept. 1 Sam. 24: 8. Xen. H. G. 1. 7. 7 *τὸν δῆμον*, comp. § 4, 5. — (β) i. q. to win over, to gain the favour of, to make a friend of, c. acc. of pers. Gal. 1: 10 *ἀνθρώπους πείθω, ἢ τὸν θεόν*; (Xen. Ath. 2. 11.) Prob. by presents, bribes, etc. Matt. 28: 14. Acts 12: 20 *πείσαντες τὸν Βλασφόν*. — 2 Macc. 4: 45. Jos. Ant. 14. 16. 4 *Ἡρώδης πολλοῖς χρήμασι πείθει τὸν Ἀντόνιον*. Xen. H. G. 7. 3. 4.

II. Pass. and Mid. to let oneself be persuaded, to be persuaded, i. e.

a) genr. e. g. of any truth etc. i. q. to be convinced, to believe, absol. Luke

16: 31 *οὐδὲ ἐάν τις ἐκ νεκρῶν ἀναστῇ, πεισθήσονται*. Acts 17: 4. Heb. 11: 13 in text. rec. Seq. dat. of thing Acts 28: 24. c. inf. 26: 26. (Jos. Ant. 8. 6. 5. Luc. D. Deor. 21. 1. c. dat. Xen. Cyr. 1. 5. 3.) Perf. pass. *πέπεισμαι* as pres. *I am persuaded, convinced*, comp. Buttm. § 113. 6. So c. inf. et acc. Luke 20: 6. seq. *ὅτι*, Rom. 8: 38. 14: 14. 15: 14. 2 Tim. 1: 5, 12. c. acc. *τά* Heb. 6: 9, comp. Buttm. § 134. 6.—c. inf. 2 Macc. 9: 27. c. *ὅτι* Xen. Oec. 15. 6. c. *τοῦτο* Xen. Cyr. 8. 7. 19.—So to be persuaded to do any thing, to be induced, absol. but c. inf. impl. Acts 21: 14 *μὴ πεισθόμενον δι' αὐτοῦ* sc. *μὴ ἀναβαλεῖν* κ. τ. λ.—c. inf. Xen. Cyr. 5. 1. 8.

b) i. q. to assent to, to obey, to follow, seq. dat. of person, Matth. § 362. n. 2. Acts 5: 36, 37, 40. 23: 21. 27: 11 *ὁ δὲ ἐκ τῷ κυβερνήτῃ . . . ἐπειθετο μάλλον*. Rom. 2: 8. Gal. [3: 1.] 5: 7. Heb. 13: 17. James 3: 3.—Ael. V. H. 3. 23. Hdtian. 3. 12, 13. Xen. Cyr. 1. 2. 8.

III. Perf. 2 *πέποιθα*, intrans. to be persuaded, to trust, comp. Buttm. § 113. n. 3.

a) i. q. to be confident, assured, seq. acc. c. inf. Rom. 2: 19 *πέποιθάς τε σεαυτὸν ὁδηγὸν εἶναι* κ. τ. λ. c. *ὅτι* Heb. 13: 18. Phil. 2: 24. *τοῦτο ὅτι* Phil. 1: 6, 25, comp. in *Οὗτος* b, f. "*Οτι* no. 1. a. Seq. *ἐπὶ τινα* *ὅτι*, in respect to any one, 2 Cor. 2: 3. 2 Thess. 3: 4. *εἰς τινα* *ὅτι*, id. Gal. 5: 10. With the further adjunct *ἐν κυρίῳ* in or through the Lord, Gal. 5: 10. Phil. 2: 24. 2 Thess. 3: 4. — Sept. genr. for *יִשְׁתָּחַד* Prov. 10: 10. Deut. 33: 28. comp. Job 12: 6.

b) i. q. to confide in, to rely upon; seq. dat. Phil. 1: 14. Philem. 21 *πεποιθὼς τῇ ὑπακοῇ σου*. 2 Cor. 10: 7 *ἐαυτῶ*. Sept. for *יִשְׁתָּחַד* Prov. 14: 16. 2 K. 18: 20. *יִשְׁתָּחַד* Is. 28: 17. (2 Macc. 8: 18. Dion. Hal. Ant. 3. 50. Hdot. 9. 88.) Seq. *ἐν* c. dat. to trust or have confidence in any thing, Phil. 3: 3 *ἐν σαρκί*. v. 4. Seq. *ἐπὶ τινα* id. Mark 10: 24. Luke 11: 22. 18: 9. 2 Cor. 1: 9. Heb. 2: 13. (Sept. for *יִשְׁתָּחַד* Ps. 25: 2. Prov. 11: 28. *יִשְׁתָּחַד* Ps. 2: 12.) So c. *ἐπὶ τινα* id. Matt. 27: 43. Sept. for *יִשְׁתָּחַד* 2 K. 18: 21, 22.

Πεινάω, *ω*, f. *είσω*, aor. 1 *ἐπείνασα*.

For the later mode of contraction into α, as *πεινῶ*, instead of the Attic manner into η, as *πεινῆ*, see Lob. ad Phryn. p. 61, 204. Winer § 13. 3. comp. Buttm. § 105. n. 5. — *To hunger, to be hungry, intrans.*

a) pp. Matt. 4: 2 *νηστεύσαι ἡμέρας τσσαράκοντα . . . ἵσταρον ἐπεινασε*. 12: 1, 3. 21: 18. 25: 35, 37, 42, 44. Mark 2: 25. 11: 12. Luke 4: 2. 6: 3. Rom. 12: 20. (Prov. 25: 22.) 1 Cor. 11: 21, 34. Rev. 7: 16. So Sept. and עֲרֵב Prov. 25: 22. 2 Sam. 17: 29. — *πεινῶν* Jos. Ant. 10. 11. 6. Plut. Aristid. 25. *πεινῆν* Luc. D. Mort. 17. 1. Xen. Mem. 2. 1. 30.

b) meton. *to famish, to be without food, i. q. to be poor, needy*, Luke 1: 53 *πεινῶντας ἐνέπλησεν ἀγαθῶν*. 6: 21, 25. 1 Cor. 4: 11. Phil. 4: 12. So Sept. and עֲרֵב Ps. 107: 9. עֲרֵב Jer. 31: 12, 25. — *Ecclus. 4: 2.*

c) metaph. *to hunger after any thing, to long for*, c. acc. τὴν δικαιοσύνην Matt. 5: 6. Comp. in Λιπῶν b. Winer § 30. 7. — *Absol. of longing after spiritual nourishment, aliment*, John 6: 35. — *Ecclus. 24: 21.* c. gen. Xen. Oec. 13. 9 π. τοῦ ἐπαινοῦ. Conv. 4. 36.

Πείρα, ας, ῆ, (πειράω,) trial, in N. T. only in the phrase *πειραν λαμβάνειν τινας*, pp. *to take a trial of any thing*, i. q. *πειράζω*, comp. in *Λαμβάνω* 1. f. E. g.

a) i. q. *to make trial of, to attempt, τῆς θαλάσσης* Heb. 11: 29. So Sept. for פִּתּוּ Deut. 28: 56. — *Hdian. 2. 2. 1. Xen. Mem. 1. 4. 18.*

b) i. q. *to have trial of, to experience, τῶν ἐμπαιγμῶν* Heb. 11: 36. — *Jos. Ant. 2. 5. 1. Pol. 28. 9. 7. Xen. An. 5. 8. 15.*

Πειράζω, f. ἄσω, (πειρά,) to make trial of, to try; spoken

a) of actions, i. q. *to attempt, to assay*, seq. infin. Acts 16: 7 *ἐπειράζον εἰς τὴν Βιθυνίαν πορεύεσθαι*. 24: 6. Sept. for פִּתּוּ Judg. 6: 39. — 2 Macc. 2: 23. Jos. B. J. 1. 8. 4.

b) of persons, i. q. *to tempt, i. e. to prove, to put to the test*, seq. acc. (a) genr. and in a good sense, in order to ascertain the character, views, feelings of any one. Matt. 22: 35, comp. Mark 12: 28—34. John 6: 6 τοῦτο δὲ ἔλεγε *πειράζων αὐτόν*. 2 Cor. 13: 5 *ἐαυτοὺς*

πειράζω. Rev. 2: 2. So Sept. for פִּתּוּ 1 K. 10: 1. Ps. 26: 2. עֲרֵב Ps. 17: 3. — *Jos. B. J. 1. 10. 4. Plut. Cleom. 7.* —

(β) In a bad sense, with ill intent, Matt. 16: 1 *πειράζοντες ἐπηρώτησαν αὐτόν*. 19: 3. 22: 18. Mark 8: 11. 10: 2. 12: 15. Luke 11: 16. 20: 23. John 8: 6. Hence by impl. *to try one's virtue, to tempt*, i. q. *to solicit to sin*, genr. Gal. 6: 1 *ὅρα μὴ πειρασθῇς καὶ σὺ lest thou also be tempted*, yield to temptation. James 1: 13 ter, 14. Rev. 2: 10. Espec. of Satan, Matt. 4: 1 *πειρασθῆναι ὑπὸ τοῦ διαβόλου*. v. 3. Mark 1: 13. Luke 4: 2. 1 Cor. 7: 5. 1 Thess. 3: 5 bis. — (γ) From the Heb. usage, God is said *to try, to prove* men by adversity, to try their faith and confidence in him. 1 Cor. 10: 13 *ὅς οὐκ ἐάσει ὑμᾶς πειρασθῆναι ὑπὲρ ὃ δύνασθε*. Heb. 2: 18 bis. 4: 15. 11: 17, 37. Rev. 3: 10. So Sept. and פִּתּוּ Gen. 22: 1. Ex. 20: 20. Deut. 8: 2. (Wisd. 11: 9.) Vice versa, men are said *to prove or tempt* God, by doubting, distrusting his power and aid. Acts 5: 9 *πειράσαι τὸ πνεῦμα κυρίου*. 15: 10 *τί πειράζετε τὸν θεόν*; 1 Cor. 10: 9. Heb. 3: 9 *οὐ ἐπειράσαν μὲ οἱ πατέρες ὑμῶν*, quoted from Ps. 95: 9 where Sept. for פִּתּוּ, as also Ex. 17: 2, 7. Is. 7: 12. — *Wisd. 1: 2.*

Πειρασμός, οῦ, ὁ, (πειράω,) trial, proof, a putting to the test, spoken only of persons.

a) genr. trial of one's character etc. 1 Pet. 4: 12 *πρὸς πειρασμόν ὑμῶν*, i. e. *to try or prove you*. — *Ecclus. 6: 7. 27: 5 πειρασμός ἀνθρώπου ἐν διαλογισμῷ αὐτοῦ*. v. 7. — *By impl. trial of one's virtue, temptation*, i. e. solicitation to sin, espec. from Satan, Luke 4: 13. 1 Tim. 6: 9.

b) from the Heb. *trial, temptation*, comp. in *Πειράζω* b. γ. E. g. (a) a state of trial into which God brings his people through adversity and affliction, in order to excite and prove their faith and confidence in him. Matt. 6: 13 et Luke 11: 4 *μὴ εἰσενέγκης ἡμῶς εἰς πειρασμόν*, i. e. *bring us not into a state of trial, lay not trials upon us*. Matt. 26: 41. Mark 14: 38. Luke 8: 13. 22: 40, 46. 1 Cor. 10: 13 bis. James 1: 2, 12. 1 Pet. 1: 6. 2 Pet. 2: 9. So Sept. and

πῶν Deut. 7: 19. 20: 2. (Ecclus. 2: 1. 36: 1.) Hence meton. i. q. *adversity, affliction, sorrow*, Luke 22: 28. Acts 20: 19 δουλεύων τῷ κυρίῳ μετὰ δακρύων καὶ πειρασμῶν. Gal. 4: 14. Rev. 3: 10. See Tholuck, Bergpred. on Matt. 6: 13. p. 434 sq. — (β) Vice versa, *temptation* of God by man is distrust in God, complaint against him, comp. in Πειράζω b. γ. Heb. 3: 8 κατὰ τὴν ἡμέραν τοῦ πειρασμοῦ sc. τοῦ Θεοῦ, quoted from Ps. 95: 8 where Sept. for πῶν, as also Ex. 17: 7. Deut. 9: 22.

Πειράω, ὦ, f. *άνω*, to try; more usually and in N. T. Mid. *πειράσμαι*, to try for oneself, for one's own part, to attempt, to assay, sc. to do any thing, seq. infin. Acts 9: 26 ἐπειράτο κολλᾶσθαι τοῖς μαθηταῖς. 26: 21. — 2 Macc. 10: 12. Hdian. 2. 11. 13. Xen. An. 4. 3. 5. Act. Luc. Hermot. 36. Xen. Mem. 1. 2. 29.

Πεισμονή, ἥς, ἡ, (πίσθω) *persuasion*, i. e. the being easily persuaded, *credulity*, Gal. 5: 8 τίς ὑμᾶς ἐνέκοιτο τῇ ἀληθείᾳ μὴ παιδοῦσθαι; ἡ πεισμονὴ οὐκ ἐστὶν τοῦ καλ. κ. τ. λ. On the paronomasia see Winer § 62. 1 fin. Others refer it to Judaizing teachers, i. q. *effort at persuasion*. — Eustath. ad Iliad. α', p. 21. 46. Odys. ζ', p. 785. 22.

Πέλαγος, εὐς, οὐς, τό, the sea, pp. the high sea, the deep, the main, remote from land. Matt. 18: 6 ἐν τῷ πάλαι τῆς θαλάσσης. Comp. Winer p. 492. — Aristot. Probl. sect. 23. qu. 3, ἐν τῷ λιμένι ὀλίγη ἐστὶν ἡ θάλασσα, ἐν δὲ τῷ πάλαι βεθεῖα. Apoll. Rhod. 2. 608 πάλ. τῆς θαλάσσης. Diod. Sic. 4. 77. Xen. Cyr. 6. 1. 16. — Spoken of the high sea adjacent to a country, Acts 27: 5 τὸ π. κατὰ τὴν Κιλικίαν, i. e. the sea of Cilicia. — Jos. Ant. 2. 16. 5. Thuc. 5. 110 τὸ Κρητικὸν πέλαγος.

Πελεκίζω, f. ἴσω, (πέλικυς axē,) q. d. to axe, i. e. to hew with an axe, Sept. for ἔσθ 1 K. 5: 18. In N. T. to behead with an axe, pp. c. acc. of pers. Pass. Rev. 20: 4 τὰς ψυχὰς τῶν πελεκισμένων. — Jos. Ant. 20. 5. 4. Pol. 1. 7. 12. Diod. Sic. 19. 101. Found only in late writers, Lob. ad Phr. p. 341.

Πέμπτος, η, ον, ord. adj. (πέμτα) 81

the 5th, Rev. 6: 9. 9: 1. 16: 10. 21: 20. Sept. for πῶν Gen. 1: 23. — Dem. 260. 20. Xen. An. 4. 7. 21.

Πέμπω, f. ψα, to send, trans.

a) of persons, i. q. to cause to go. (α) genr. c. acc. Matt. 22: 7 πέμψας τὰ στρατεύματα αὐτοῦ. Acts 25: 25. Phil. 2: 23. Seq. acc. et dat. of pers. to whom, 1 Cor. 4: 17 ἐπέμψα ὑμῖν Τιμόθεον. Phil. 2: 19. εἰς c. acc. of place, Matt. 2: 8. εἰς τινα into one's body Mark 5: 12. πρὸς τινα Acts 25: 21. Eph. 6: 22. Col. 4: 8. Tit. 3: 12. — Xen. An. 4. 6. 19. τῶν Hdian. 7. 9. 6. Xen. Cyr. 2. 4. 23. εἰς Luc. Asin. 45. πρὸς Pol. 2. 11. 4. — (β) Spec. of messengers, agents, ambassadors, etc. c. acc. Matt. 11: 2 πέμψας δύο τῶν μαθητῶν αὐτοῦ. Luke 16: 24. John 1: 23. 13: 16. 1 Thess. 3: 2. 1 Pet. 2: 14. οἱ πεμφθέντες those sent, the messengers, Luke 7: 10. εἰς c. acc. of place Luke 16: 27. Acts 15: 22. πρὸς τινα Luke 4: 26. Acts 15: 25. c. infin. of purpose, 1 Cor. 16: 3. Rev. 22: 16 ἐπέμψα τὸν ἄγγελόν μου μαρτυρῆσαι κ. τ. λ. — Hdian. 3. 14. 8. εἰς ib. 1. 11. 9. πρὸς ib. 6. 4. 6. — Also c. acc. of pers. impl. i. q. seq. εἰς c. infin. of purpose, 1 Thess. 3: 5 ἐπέμψα εἰς τὸ γνῶναι, as in Engl. *I sent to know*. εἰς c. acc. of place, Acts 10: 32. 20: 17. πρὸς τινα Acts 10: 33. 19: 31. 23: 30. (c. εἰς et πρὸς Xen. Cyr. 1. 5. 4.) So particip. πέμψας before a finite verb, implying that one does a thing by an agent or messenger, Matt. 14: 10 καὶ πέμψας ἀπαιφάλισε τὸν Ἰωάννην, comp. Mark 6: 27. — Hdian. 1. 9. 19 τίκτωρ ὁ Κομμαδοὺς πέμψας ἀποτέμνει τὴν κεφαλὴν. Plnt. de puer. educ. 14 fin. VI. p. 37. 10. Reisk. Xen. Cyr. 3. 1. 5. — Spoken of teachers, ambassadors, sent from God or in his name, e. g. John the Baptist, c. inf. John 1: 33 ὁ πέμψας με βαπτίζειν. Jesus as sent from God, John 4: 34. 5: 23, 24. 6: 38 sq. 7: 16, 26. Rom. 8: 3. al. saep. The Spirit, John 14: 26. 15: 26. 16: 7. Apostles as sent out by Jesus, John 13: 20. 20: 21.

b) of things, to send, to transmit, (α) pp. c. acc. of thing and dat. of pers. Rev. 11: 10 δάρα πέμπονται ἀλλήλοις. So c. acc. of thing impl. τῶν [τι] εἰς τι Acts 11: 29. Phil. 4: 16. — Hdian. 3. 7. 2. Xen. Cyr. 3. 1. 42. — (β) trop. to send

upon or among, c. acc. et dat. 2 Thess. 2: 11 πίμψαι αὐτοῖς ὁ θεὸς ἐνέγκωσαν πλάνης. So c. acc. simpl. to send forth, e. g. τὸ δρέπαρον, i. q. to thrust in, Rev. 14: 15, 18.—Wisd. 12: 25. Hom. Il. 15. 100. AL.

Πένης, ηῖος, ὁ, ἡ, adj. (πένομαι to work for a living,) *poor, needy*, 2 Cor. 9: 9. Sept. for עֲנִי Ex. 23: 6. Ez. 18: 12. עֲנִי Deut. 25: 11. Prov. 31: 20.—Hdian. 2. 1. 10. Xen. Mem. 2. 9. 3.

Πενθερά, ἄς, ἡ, (πενθαρός,) *a mother-in-law*, e. g. the wife's mother, Matt. 8: 14. Mark 1: 30 ἡ δὲ π. Σίμωνος. Luke 4: 38. Also the husband's mother, in antith. to νόμφη, Matt. 10: 35. Luke 12: 53 bis. Sept. for חֹמֶת Ruth 1: 14. 2: 11. 3: 1.—Dem. 1123. 1.

Πενθερός, οὔ, ὁ, *a father-in-law*, John 18: 3. Sept. for חֹמֶת Gen. 38: 13, 25. חֹמֶת Ex. 3: 1. 18: 1 sq.—Tob. 10: 7, 10. Pollux On. 3. 3. 2. Hom. Il. 6. 170.

Πενθέω, ὦ, f. ἴστω, (πένθος,) *to mourn, to lament*, i. e.

a) trans. c. acc. of pers. to bewail any one, to grieve for him, 2 Cor. 12: 21 πενθήσω πολλούς.—More comm. for one dead, Sept. for בָּכָה Gen. 37: 33. בָּכָה Gen. 50: 3. So 1 Macc. 12: 52. Luc. D. Deor. 14. 1. Xen. H. G. 2. 2. 3.

b) intrans. to mourn, etc. e. g. at the death of a friend, c. κλαίω, Mark 16: 10. Sept. for בָּכָה Gen. 23: 2. So genr. i. q. to be sad, sorrowful, Matt. 5: 4 μακάριοι οἱ πενθοῦντες. 9: 15. Mid. for oneself 1 Cor. 5: 2. c. κλαίω Luke 6: 25. James 4: 9. Rev. 18: 11, 15, 19. ἐπὶ τῶν 18: 11. So Sept. for בָּכָה Neh. 8: 11. Ez. 7: 27.—Aeschin. 84. 14. Isocr. p. 213. C.

Πένθος, εὖς, οὖς, τό, (kindr. with πᾶθος,) *mourning, grief, sadness*, genr. James 4: 9 ὁ γέλως ἡμῶν εἰς πένθος μεταστραφῆται. Rev. 18: 7 bis, 8. 21: 4. So Sept. and בָּכָה Lam. 3: 15. בָּכָה Prov. 14: 13.—Wisd. 19: 3. Dem. 1399. 12. More comm. for one dead, Luc. D. Deor. 25. 2. Xen. Cyr. 4. 6. 6.

Πενιχρός, ἄ, ὄν, (πένομαι,) *poor, needy*, i. q. πένης, Luke 21: 2. Sept. for עֲנִי Ex. 22: 25. עֲנִי Prov. 23: 15.—Pol. 6. 21. 7. Dem. 422. 19.

Πεντάκις, adv. (πέντε,) *five times*

2 Cor. 11: 34.—Sept. 2 K. 13: 19. Phil. Marcell. 1 ink.

Πεντακισχίλιοι, αι, α, (χίλιος,) *five thousand*, pp. five times one thousand, Matt. 14: 21. 16: 9. Mark 6: 44. 8: 19. Luke 9: 14. John 6: 10. —Sept. Ezra 2: 69. 2 Chr. 35: 9. Xen. H. G. 1. 2. 1.

Πεντακόσιοι, αι, α, *five hundred*, Luke 7: 41. 1 Cor. 15: 6. Sept. for חֵמֶשׁ עֶשְׂרִי Num. 1: 21, 33. —Luc. Icarom. 1. Xen. H. G. 1. 4. 21.

Πέντε, οἱ, αἱ, τά, indec. *five*, Matt. 14: 17, 19. 16: 9. 23: 2. Luke 1: 24. Acts 4: 4. al. As an indef. small number 1 Cor. 14: 19. Sept. for עֶשְׂרִי, חֵמֶשׁ, Gen. 18: 26. Ex. 22: 1.—Luc. Hermot. 48. Xen. Ag. 1. 36. AL.

Πεντεκαίδεκατος, η, ον, ord. adj. (πεντακαίδεκα,) *the fifteenth*, Luke 3: 1.—Sept. Num. 28: 17. 2 K. 14: 23.

Πεντήκοντα, οἱ, αἱ, τά, indec. *fifty*, Mark 6: 40 et Luke 9: 14 ἀπὸ πενήκοντα by *fifties*. Luke 7: 41. 16: 6. John 8: 57. 21: 11. Acts 18: 20. Sept. for עֶשְׂרִי חֵמֶשׁ Gen. 6: 15. Ex. 26: 5. —Luc. D. Maria. 6. 1. Xen. H. G. 1. 4. 21.

Πεντηκοστή, ἡς, ἡ, (pp. fem. of πενήκοντος fiftieth,) *a fiftieth part, a species of impost*, Dem. 568. 12. ib. 738. 5. See Boeckh Staatsh. d. Ath. I. p. 337. In N. T. *Pentecost*, the day of Pentecost, one of the three great Jewish festivals, in which all the males were required to appear before God; so called because celebrated on the *fiftieth* day, ἡ πενήκοντος ἡμέρα, counting from the second day of the festival of unleavened bread or passover, i. e. seven weeks after the 16th day of Nisan; comp. Lev. 23: 15 sq. Deut. 16: 9 sq. Jos. Ant. 3. 10. 6. Hence called in Heb. חֹמֶשׁ עֶשְׂרִי, Sept. *εἰσὶν ἑβδομάδων, festival of weeks*, Deut. 16: 10. It was a festival of thanks for the harvest, which began directly after the passover, Deut. 16: 9 sq. and was hence called also יוֹם הַחֹמֶשׁ הַרְבִּי, Sept. *ἡμέρα τῶν νέων, day of the first-fruits*, Num. 28: 26. Josephus relates that in his day great numbers of Jews resorted from every quarter to Jerusalem to keep this festi-

val, Jos. Ant. 14. 13. 4. 1b. 17. 10: 2. B. J. 2. 3. 1. Comp. Jahn § 353, 353. In N. T. Acts 2: 1. 20: 16. 1 Cor. 16: 8. — Tob. 2: 1. 2 Macc. 12: 32. Joseph. ll. cc.

**Πεποιθήσις, εως, ἡ, (πίθω, πί-
ποιθα,) trust, confidence,** only in Paul's
writings, 2 Cor. 1: 15. 3: 4. 8: 22. 10:
2. Eph. 3: 12. ἐν τινί Phil. 3: 4. Sept.
for תִּיִּתּוּבָא 2 K. 18: 20. Aquil. et Theod.
for תִּיִּתּוּבָא Hos. 2: 18. — Jos. Ant. 1. 3. 1.
ib. 3. 2. 2. Philo de Nobil. p. 910. A.
Sext. Empir. Pyrrh. 3. 24. Found only
in late writers, Phryn. et Lob. p. 294 sq.

**Περ, enclit. part. (from περί adv.
very, i. q. περισσῶς, Butt. § 117. n. 3.
Muth. § 594.) pp. very, wholly, ever,** in
N. T. found only as joined with a pro-
noun or particles for greater emphasis
and strength; see Herm. ad Vig. p. 793.
Buttm. § 149. p. 432. Passow s. voc.
Comp. Ἐάντε, ἔπειτα, ἔτι, ἔτι-
δήκα, ἔτι, ἔτι, Καθάρτα, Καίτα, ὅσοντα,
ὅσοντα.

**Πέραν, adv. (obsol. πέρα i. q. πεί-
ρας,) beyond, over, on the other side,** as
prep. governing the genit. Butt. § 146.
1. 2. So πέραν τοῦ Ἰορδάνου Matt. 4:
15, 25. 19: 1. Mark 3: 8. John 1: 28.
3: 26. 10: 40. πέραν τῆς θαλάσσης John
6: 1, 17, 22, 25. π. τοῦ χειμ. τῶν Κέδρων
John 18: 1. So Sept. for רַבֵּי Gen.
50: 10, 11. Num. 34: 15. — Thuc. 5. 6.
Xen. An. 4. 3. 3. — With neut. art. τὸ
πέραν, pp. that beyond, the other side,
i. e. the region beyond, comp. Butt. §
125. 6, 7. So διὰ τοῦ πέραν τοῦ
Ἰορδάνου Mark 10: 1. εἰς τὸ π. τῆς θα-
λάσσης 5: 1. εἰς τὸ π. τῆς λίμνης Luke
8: 22. absol. Matt. 8: 18, 28. 14: 22.
16: 5. Mark 4: 35. 5: 21. 6: 45. 8: 13.
So Sept. for רַבֵּי Num. 21: 13. 32: 19.
Deut. 1: 4. — Pol. 2. 32. 9. Diod. Sic. 3.
64 or 65. c. gen. Xen. An. 3. 5. 2.

**Πέρας, ατος, τό, (obsol. πέρα,) end,
extremity, e. g. of the earth, τῆς γῆς, i. e.
the remotest regions, Matt. 12: 42. Luke
11: 31. Rom. 10: 18. So Sept. for
רַבֵּי Ps. 2: 8. רַבֵּי מִצְרַיִם
Ps. 61: 3. comp. 19: 5. — Diod. Sic. 3.
53 iait. τὰ π. τῆς γῆς Xen. Ag. 9. 4.
— Trop. of what comes to an end, con-
clusion, termination, Heb. 6: 16 ἀναλο-**

**γίας πέρας. Sept. for תִּיִּתּוּבָא Nab. 3. 9.
— Jos. B. J. 7. 5. 6. Pol. 1. 41. 2. Xen.
Vect. 4. 26.**

**Πέργαμος, ου, ἡ, Pergamus, now
Bergamo, a celebrated city of Mysia,
Rev. 1: 11. 2: 12. It was situated near
the river Caicus, and was the metropolis
of the powerful kingdom of Pergamus,
which was so long famous under the
Attali. The kings of this race collected
here a noble library of 200,000 volumes,
which was afterwards given by M. An-
tony to Cleopatra, and added to the
library at Alexandria. Here also parch-
ment was first perfected; hence called
pergamena. At Pergamus was also a
celebrated and much frequented temple
of Esculapius, who was usually repre-
sented under the image of a serpent;
whence prob. the allusion in Rev. 2: 13.
See Plut. M. Anton. 58. Plin. H. N. 5.
30. ib. 13. 11. Rosemn. Bibl. Geogr. I.
ii. p. 175, 219.**

**Πέργη, ης, ἡ, Perga, the metrop-
olis of Pamphylia, situated on the river
Cestus about 60 stadia from its mouth,
and celebrated for a splendid temple of
Diana. Acts 13: 13, 14. 14: 25. — Strabo
14. 3. 2.**

**Περί, prep. governing in N. T. the
genitive and accusative; in the classics
also the dative; with the primary sig-
nif. around, about, in a local sense, im-
plying a surrounding and enclosing on
all sides. So espec. with the dative,
e. g. θάλασσα περί στήθεσσις ἔδυσε Hom.
Il. 3. 332. δακτύλιον περί τῆ χειρὶ φέρων
Plato Rep. 2. p. 359. D. Comp. Winer
§ 51. p. 320.**

**I. With the genitive, where the genit.
then expresses as it were the central
point from around which an action
proceeds, about which it is exerted; see
Passow περί A. Winer l. c. Comp.
Buttm. § 132. 2. But in prose writers
and with few exceptions in the poets,
περί c. gen. is used only in the tropical
sense, about, concerning; and the near-
est approach to the literal local sense is
in phrases like περί γῆος μάχοιτο Hom.
Il. 16. 1, περί Πατρόεσσι νεώτερος μά-
χεσται ib. 8. 476, i. e. to fight around
an object, in order to defend and secure**

it, where also the tropical sense about or for it, is also included; comp. Passow, A. l. c. This some apply in N. T. to John 19: 24 *λάγωμεν περὶ αὐτοῦ*, though not without force; better under b. α, below.—In a few instances in the poets, and perhaps in some very late prose writers, *περὶ* c. genit. stands in the local sense after verbs implying rest etc. like *περὶ* c. dat. e. g. *τετάνυστο περὶ οὐρίους* . . . *ἤμετε* Hom. Od. 5. 68. Eurip. Troad. 824. Mosch. 3. 60. Comp. Schäfer ad Dion. Hal. de comp. Verb. p. 351. Winer p. 320 marg. This is applied by some to Acts 25: 18 *περὶ οὐ σταθίστες*, q. d. *standing about him*, comp. v. 7; but it is more natural to connect *περὶ οὐ* . . . *οὐδεμίαν αἰτίαν ἐπίκειρον*, and then the passage falls under b. γ, below.—Hence in N. T. only trop. about, concerning, respecting, etc.

a) where the genit. denotes the object about which the action is exerted, as in Engl. to speak or hear about or of a thing. Math. § 589. Buttm. § 147. n. 2.—So after verbs of speaking, asking, teaching, writing, and the like; e. g. *ἔλεγον*, Matt. 17: 13 *ὅτι περὶ Ἰωάννου τ. β. ἔλεγον αὐτοῖς*. John 1: 30. 7: 39. al. *λάλει*, Luke 2: 17, 33, 38. al. *λέγω* Matt. 11: 7. 21: 45. al. (Xen. Cyr. 1. 5. 13.) *ἐρωτάω* Luke 9: 45. John 18: 19. al. *διδάσκω* 1 John 2: 27. *γράφω* Matt. 11: 10. John 5: 46, al. So Matt. 12: 36. John 1: 7. 8. 6: 41. Acts 1: 1, 16. 7: 52. 1 Cor. 1: 11. 1 Tim. 1: 7. al. saep. (Plut. Apophth. Mor. II. p. 25. Tauchn. Ael. V. H. 2. 10. Luc. D. Deor. 1. 2. Xen. An. 1. 7. 2. Cyr. 6. 1. 6.) After nouns of like signification, where the simple genit. might usually stand, comp. Passow l. c. no 1. d. Luke 4: 14 *φύμη περὶ αὐτοῦ*. v. 37 *ἦχος περὶ αὐτοῦ*. Acts 11: 22. 25: 16. Rom. 1: 3. Heb. 5: 11.—Ceb. Tab. 38. Hdian. 2. 1. 6.—After verbs of hearing, learning, knowing, and the like; e. g. *ἀκούω* Mark 5: 27. Luke 7: 3. 9: 9. al. *κατήχθην* Acts 21: 21, 24. *ἐκίσταμαι* Acts 26: 26. *γινωσκόντες* 28: 22.—*ἀκούω* Plut. Mor. II. p. 40. Tauchn. Plato Phaedo c. 58 init. Xen. An. 6. 6. 34.—After verbs of inquiring, deliberating, doubting, and the like; e. g. *ζητέω*, John 16: 19. 1 Pet. 1: 10. *ζητέω* Matt. 2: 8. *πυνθάνομαι* Acts 23: 20. *διενθυπόμαι* Acts 10: 19.

διαλογίζομαι Luke 3: 18. So after *διανοοῦμαι* Luke 24: 4. Acts 5: 24. *δοκέω* Matt. 22: 42. After like nouns, as *ζήτησις* John 3: 25. Acts 18: 15.—*πυνθ.* Luc. Alex. 33. Ceb. Tab. 33. *δοκέω* Luc. D. Deor. 6. 4. *συναίω* Xen. Mem. 1. 1. 15.

b) where the genit. expresses the ground, motive, occasion of the action, i. q. *on account of*, *because of*, in Engl. often *for*. (α) genr. e. g. after verbs of reproving, accusing, being tried, and the like, c. gen. of thing; as *ἐλέγχω*, Luke 3: 19 *Ἡρώδης . . . ἐλέγχόμενος ἐπὶ αὐτοῦ περὶ Ἡρωδιάδος* κ. τ. λ. John 8: 46. 16: 8. Jude 15. *ἐγκαλίσω* Acts 19: 40. 26: 2. *κατηγορέω* 24: 13. *κρίνομαι* 23: 6. al.—*κατηγορέω* Xen. H. G. 1. 7. 2. *κρίνομαι* ib. 3. 5. 25.—After verbs signifying an affection of the mind, e. g. *σπαραγνίζομαι* Matt. 9: 36. *ἀγανακτῶ* Matt. 20: 24. Mark 10: 41. *θανυμάζω* Luke 2: 18. *καυχώμαι* 2 Cor. 10: 8. Spec. *εὐχαριστῶ* and the like, 1 Cor. 1: 4. 1 Thess. 1: 2. 2 Thess. 2: 13. *εὐχαριστῶ* ἀποδιδόναι 1 Thess. 3: 9. (*χαρὶν ἀποδιδόναι* Diod. Sic. 1. 88.) Also *μίλει* μοι Matt. 22: 16. Mark 12: 14. al. *μεριμνάω* Matt. 6: 28. Luke 12: 26.—So genr. after various verbs and nouns, e. g. John 10: 33 *περὶ καλοῦ ἔργου οὐ λιθάσκον σε*, κ. τ. λ. John 19: 24 *λάγωμεν περὶ αὐτοῦ, τίνας ἔσται*. Matt. 16: 11. Mark 1: 44. Luke 2: 27. Acts 15: 2. 19: 23 *τάραχος περὶ τῆς ὁδοῦ*. Col. 2: 1.—Hdian. 1. 11. 4. Dem. 10: 16. Xen. Cyr. 2. 1. 22 *φιλονεικίαι περὶ τινας*.—(β) Where the action is exerted in favour of the person or thing denoted by the genitive, i. q. *on account of*, *in behalf of*, *for*, e. g. Matt. 4: 6 *τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ*. Luke 22: 32 *ἐγὼ δὲ ἰδεῖθῃν περὶ σοῦ, ἵνα*, κ. τ. λ. John 16: 26. Eph. 6: 18. Philom. 10. Heb. 11: 40. 1 Pet. 5: 7 *ὅτι αὐτῷ μίλει περὶ ὑμῶν*. After verbs of offering sacrifice, one's life, etc. in behalf of any one, Matt. 26: 28 *τὸ αἷμά μου . . . τὸ περὶ πολλῶν ἐκχυρόμενον*. Mark 14: 24. Gal. 1: 4. Heb. 5: 3. Comp. Winer p. 323 marg.—Eurip. Phoenias. 534 or 527, comp. Cic. de Off. 3. 21. Xen. Cyr. 2. 2. 13. ib. 3. 3. 44.—(γ) Where the action is exerted against a person or thing; so c. gen. of pers. after words of accusing, Acts 25: 18 *περὶ οὗ . . . οἱ*

κατήγοροι οὐδεμίαν αἰτίαν ἐπίκεινον, comp. v. 27 τὰς κατ' αὐτοῦ αἰτίας. ih. v. 15 περί οὐ . . . ἐνεφανίσαν οἱ ἀρχιερεῖς, comp. v. 2 κατὰ τινας. —Comp. Jos. Ant. 14. 10. 12.—So in the phrase περί τῆς ἁμαρτίας, περί ἁμαρτιῶν, on account of sin, for sin, i. e. for doing away or expiating sin. Rom. 8: 3 τὸν νότον πέμψας . . . περί ἁμαρτίας. 1 Pet. 3: 18 Χρ. ἁπάζ περί ἁμαρτιῶν ἤπαθε. Also προσφωρὰ v. θυσία περί ἁμ. Heb. 10: 18, 26. αἴμα 13: 11. ἡλασμός περί ἁμ. 1 John 2: 2. 4: 10. Ellipt. περί ἁμαρτίας for θυσία περί ἁμ. Heb. 10: 6, 8, coll. v. 26, quoted from Ps. 40: 6 where Sept. for קַטַּח, comp. Lev. 5: 8. 9: 10. 2 Chr. 29: 24. See Winer p. 320, 348.

c) where there is only a more general reference or allusion to the person or thing denoted by the genitive, i. q. *as to, touching, in relation to*, etc. (α) genr. Matt. 18: 19 ἵνα δύο ὑμῶν συμφωνήσωσιν περί παντός πράγματος κ. τ. λ. Luke 11: 53. John 9: 18 οὐκ ἐπίστευσαν οἱ Ἰουδαῖοι περί αὐτοῦ ὅτι τυφλὸς ἦν. 11: 19. 15: 22. Acts 28: 21 ἡμεῖς οὐκ γράμματα περί σοῦ ἰδεξάμεθα. Rom. 15: 14. 1 Cor. 7: 37. Col. 4: 10 περί οὗ ἡλάβετε ἐντολάς. Heb. 11: 20. al. saep.—Dem. 12. 9. Plut. Galb. 23. Diod. Sic. 19. 36. Xen. Cyr. 1. 8. 15. —(β) Absol. or independ. usually at the beginning of a sentence, e. g. Matt. 22: 31 περί τῆς ἀναστάσεως τῶν νεκρῶν κ. τ. λ. *as to or touching the resurrection of the dead, have ye not read*, etc. Mark 12: 26. Acts 28: 22. 1 Cor. 7: 1, 25. 8: 1, 4. 12: 1. 1 Thess. 4: 9, 13. 5: 1. al. Comp. Winer p. 321. Matth. § 589.—Diod. Sic. 1. 6, 9. Plato Phaedr. p. 250. C. Xen. Mein. 1. 3. 15. Cyr. 1. 6. 15. —(γ) c. art. neut. τὰ περί τινας, e. g. c. gen. of thing, *the things relating or pertaining to* any thing, as τὰ περί τῆς βασιλείας κ. οὐρ. Acts 1: 3. 8: 12. 19: 8. also 24: 22. Seq. gen. of pers. i. q. *one's circumstances, state, cause*, Luke 22: 37. 24: 19, 27. Acts 23: 11, 15. Eph. 6: 22. Phil. 1: 27. Col. 4: 8.—Xen. An. 2. 5. 37. H. G. 7. 4. 1.

d) by impl. from the primary idea of *surrounding* and including, in the phrase περί πάντων etc. pp. *including all*, and hence i. q. *more than all, above*

all, Hom. Il. 1. 287. Pind. Ol. 6. 84. Dion. Hal. Ant. 6. 45. In N. T. once according to some, 3 John 2 περί πάντων εὐχομαι σε εὐδοῦσθαι . . . καθὼς εὐδοῦται σου ἡ ψυχὴ, *above all things I wish that thou mayest prosper etc.* But, taken in connexion with the latter clause, it is perhaps better to render: *'I wish that thou mayest prosper as to all things [external], even as thy soul prospers.* Comp. above in c. a. Winer p. 321.

II. With the accusative, where the accus. then expresses the object *around* or *about* which any thing moves, comes, and also finally remains.

1. Of place, *around, about*, e. g. place whither, after a verb of motion, Luke 13: 8 ἕως ὅπου σκάψω περί αὐτήν. (Hom. Il. 21. 11. ed. Wolf.) More freq. of place where, implying the coming and remaining *around*, e. g. seq. acc. of thing, Matt. 3: 4 ὁ Ἰωάννης εἶχε . . . ζωὴν δεξιᾶς περί τὴν ὀσφύν αὐτοῦ. Mark 9: 42 ἄθος μυλίκου περί τὸν τράχηλον αὐτοῦ. Rev. 15: 6. Seq. acc. of pers. Matt. 8: 18 ἰδὼν δὲ ὁ Ἰησοῦς πολλοὺς ἄγγελους περί αὐτόν. Mark 3: 32, 34. Acts 22: 6. Comp. Buttm. § 147. n. 2. Matth. § 589. c. Winer § 53. p. 343.—acc. rei Luc. D. Deor. 11. 2. Diod. Sic. 12. 44. Xen. Cyr. 1. 2. 9. pers. Diod. Sic. 19. 36. Xen. Cyr. 7. 5. 59.—With the art. *of, at*, τὰ περί c. acc. of place, Mark 3: 8 οἱ περί Τύρον καὶ Σιδῶνα, *they about Tyre and Sidon*, i. e. dwelling in and around these cities. Acts 28: 7 ἐν δὲ τοῖς περί τὸν τόπον ἐκείνον i. e. in the parts around, environs. Jude 7. (Strabo 12. p. 571. Ael. V. H. 12. 44. Hdot. 6. 105.) Seq. acc. of pers. *of περί τινα*, of a person and his followers. Mark 4: 10. Luke 22: 49. John 11: 19. Acts 13: 13. See fully in 'Ο, ἡ, τό, E. p. 555.

2. Trop. of that *about* which an action is exerted, *about, concerning, respecting*, i. q. περί c. gen. Winer, Matth. l. c. (α) of a matter or business *about* which one is occupied, Acts 19: 25 τοὺς περί ταῦτα ἐγγράτας, *lit. workmen about like things, of like occupation.* Luke 10: 40 ἡ δὲ Μάρθα περιεσπᾶτο περί πολλῶν διακονίαν. v. 41. 1 Tim. 6: 4. Comp. Viger. p. 656.—ἔχων περί τι Luc. D. Deor. 19. 2. Ael. V. H. 3. 42.

ἀναι περὶ τι D. Sic. 1. 74. Xen. An. 3. 5. 7.—(β) genr. i. q. *as to, touching*, 1 Tim. 1: 19 *περὶ τὴν πλεονεξίαν ἀναγύσαν*. 6: 21. 2 Tim. 2: 18. 3: 8. Tit. 2: 7.—Jos. Ant. 5. 7. 8. Ael. V. H. 3. 31. Plato Phaedo 13. Xen. Mem. 4. 3. 2.—(γ) c. art. neut. τὰ *περὶ ἐμὰ*, *my circumstances, affairs, state*, Phil. 2: 23.—Xen. Cyr. 6. 1. 54 τὰ *περὶ τοὺς πόρους*. Comp. above in I. c. γ.

3. Of time, i. e. of a point of time not entirely definite, *about*, Matt. 20: 3 *περὶ τὴν τρίτην ὥραν*. v. 5, 6, 9. 27: 46. Mark 6: 48. Acts 10: 9. 22: 6. Comp. Matth. Winer, L. c.—Ael. V. H. 5. 13. Hdian. 3. 4. 8. Xen. An. 1. 7. 1.

NOTE. In composition *περὶ* implies in N. T. 1. a moving, being, spreading around on all sides, *around, round about*, as *περιβάλλω, περιβλέπω, περιέχω*, etc. 2. trop. *as around* and including an object, and therefore *more than, over, above*, as *περιέμω, περιουσία*. 3. genr. emphasis, a completeness or strengthening of the simple idea, Lat. *per*, i. q. *completely, very, exceedingly*, as *περίλυπος, περιπτερός*. AL.

Περιάγω, f. ἄγω, (ἄγω,) *to lead about*, i. e.

a) trans. of those whom one takes as companions, 1 Cor. 9: 5 *ἀδελφὸν γυναικα περιάγων*. Sept. for *יְהוָה אִמִּי* Am. 2: 10.—Dem. 958. 15 *τρεῖς παῖδας ἀπολούθους περιάγεις*. Xen. Cyr. 1. 3. 3.

b) intrans. or c. *ἐαυτὸν* impl. see ἄγω no. 3. *to go about, to go up and down*, absol. Acts 13: 11. Seq. acc. of place, depending on *περὶ* in composit. Buttm. § 147. n. 12. Matth. § 426. Winer § 56. 2. c. Matt. 4: 23 *περιήγεν ὅλην τὴν Γαλιλαίαν, ἡ ἐντὸς ἀπὸ ὅλης τῆς Γαλιλαίας*. 9: 35. 23: 15. Mark 6: 6. — absol. Cebet. Tab. 6. Comp. *περιάγων ἐαυτὸν* Plut. Solon. 3.

Περιαιρέω, ᾤ, f. ἵσσω, aor. 2 *περαίρων*, (αἵρεω,) *to take away what is round about*, trans.

a) pp. Acts 27: 40 *τοὺς ἀγκύρας περιαιρόντες* *taking up the [four] anchors round about the ship*, comp. v. 29. So of a veil, 2 Cor. 3: 16 *περαιρεῖται τὸ κάλυμμα*, in allusion to Ex. 34: 34 where Sept. for *יָרָדָה*, as also Gen. 41: 43. Ruth. 2: 10. for *יָרָדָה* Jon. 3: 6.—2 Macc.

4: 38. Jos. Ant. 19. 2. 3. ὅπως Xen. Cyr. 8. 1. 47. τὰ *ταύτη* Dem. 125. 26. Xen. H. G. 2. 2. 22.

b) trop. *to take away wholly* i. e. all around. Heb. 10: 11 *περιλείπῃς ἁμαρτίας*, *wholly to take away sins*, to make complete expiation for sins, comp. v. 4. Pass. Acts 27: 20 *περιηρῆτο πᾶσα ἑλπίς*. So Sept. for *יָרָדָה* Zeph. 3: 16. *יָרָדָה* Ps. 119: 39. — Dion. Hal. Ant. 2. 61. Dem. 942 ult. Xen. Cyr. 2. 1. 24.

Περιστρέπτω, f. ψω, (ἀστράπτω,) *to flash around, to shine around*, seq. acc. of pers. Acts 9: 3, comp. above in *Περιάγω* b. Seq. *περὶ τινα* Acts 22: 6, see Buttm. § 147. n. 12. Winer § 57. 2.

Περιβάλλω, f. βάλλω, (βάλλω,) *to cast or throw around, to put around any person or thing*.

a) genr. c. acc. et dat. Luke 19: 43 *περιβαλοῦσιν χιτῶνά σου*. See Matth. § 402. d, comp. § 426. 3. So Sept. for *יָרָדָה* Ez. 4: 2. — Pol. 5. 20. 5 *οὕτως τὰ φρον οὕτως χιτῶνα τῇ περιβολῇ περιβάλλον*. Ael. V. H. 6. 12. Xen. Mem. 2. 1. 14.

b) spec. of clothing, i. q. *to put on, to clothe*, e. g. (α) Act. c. acc. of pers. expr. or impl. Matt. 25: 36 *γυμνός, καὶ περιβάλλετέ με*. v. 38, 43. (Sept. Is. 58: 7.) Seq. dupl. acc. *to put a garment around or upon any one, to clothe with any thing*, Luke 23: 11 *περιβαλὼν αὐτὸν ἱσθητὰ λαμπράν*. John 19: 2. See Buttm. § 131. 5. Comp. also above in *Περιάγω* b. So Sept. for *יָרָדָה* Ez. 18: 7, 16. — *τινά τι* Test. XII Patr. p. 648. Hdian. 2. 8. 10 *τὴν βασ. πορφύραν [αὐτὸν] περιβαλόντες*. — (β) Mid. and Pass. *to put on one's own garments, to clothe oneself, to be clothed*, absol. Matt. 6: 29 *οὐδὲ Σολομών... περιβάλλετο ὡς ἐν ταύταις*. Luke 12: 27. Rev. 3: 18. 19: 8. Seq. accus. of garment, comp. Buttm. § 135. 4. § 134. 6. Acts 12: 8 *περιβαλοῦ τὸ ἱματίον σου*. Matt. 6: 31. Part. perf. Mark 14: 51 *περιβεβλημένος σινδόνα*. 16: 5. Rev. 7: 9, 13. 10: 1. 11: 3. 12: 1. (17: 4.) 18: 16. 19: 13. So Sept. for *יָרָדָה* 1 Sam. 28: 8. *יָרָדָה* 2 K. 19: 1, 2.—1 Macc. 8: 14. Ael. V. H. 12. 1. p. 156 ult. Tauchn. Xen. Oec. 2. 4. —Seq. *ἐν τῇ*, Rev. 3: 5 *περιβαλῶσαι ἐν ἱματίοις λευκοῖς*. 4: 4. So Sept. for

בְּרֵאשִׁית Deut. 22: 12. Ps. 147: 8. comp. Ps. 45: 14.—Once seq. dat. of garment, in text. rec. Rev. 17: 4 περιβεβλημένη πορφύρα καὶ ποκύνῃ. So Sept. for בְּרֵאשִׁית 1 K. 1: 1. 11: 29. Wisd. 19: 6. trop. κακοῖς Arr. Epict. 4. 12. 8. Dem. 740. 23. Diod. Sic. 12. 25. See Matth. § 402. d.

Παραβλέπω, f. φα, (βλέπω,) to look around upon, c. acc. Plut. Marcell. 7. Xen. Cyr. 5. 1. 2. In N. T. only Mid. περιβλέπομαι, f. φμαι, to look round about oneself, i. e.

a) intrans. i. q. to look around, absol. Mark 9: 8 περιβλεψάμενοι, οὐκ εἶπεν οὐδέν τι εἶδον. 10: 23. Seq. inf. of purpose Mark 5: 32. So Sept. for בְּרֵאשִׁית Ex. 2: 12. comp. 1 K. 20: 40. — Ecclus. 9: 7. Arr. Epict. 3. 14. 3.

b) trans. i. q. to look around upon, c. acc. Mark 3: 5 περιβλεψάμενος αὐτούς. v. 34. 11: 11. Luke 6: 10. Sept. for בְּרֵאשִׁית Job 7: 8.—Pol. 9. 17. 6.

Περιβόλαιον, ου, τό, (περιβάλλω,) pp. something thrown around, i. e. a covering, garment, e. g. spoken of the outer garment, mantle, pallium, comp. ἱμάτιον b. Heb. 1: 12 ὡς περικύβητον ἄλλους αὐτούς, in allusion to Ps. 102: 27 where Sept. for בְּרֵאשִׁית. So for בְּרֵאשִׁית Ex. 22: 27. בְּרֵאשִׁית Ez. 27: 7.—Palaeoph. 52. 4. Dion. Hal. Ant. 3. 61.—By impl. a covering for the head, a head-dress, or perhaps a veil, 1 Cor. 11: 15.

Περιδέω, f. δέω, perf. pass. περιδέδωμαι, (δέω q. v.) to bind around, Pass. John 11: 44 ἡ ὄψις αὐτοῦ σουδαρίῳ περιδέδωτο. Sept. Act. for בְּרֵאשִׁית Job 12: 18. — Jos. Ant. 5. 4. 2. Hdol. 4. 176. Xen. An. 4. 5. 36 si lect. san.

Περιδρέμω, see Περιτρέχω.

Περιεργάζομαι, f. ἀσσομαι, (περιεργος,) pp. to work all around a thing, on every side, i. e. to work carefully, sedulously, to do with great and even excessive pains, Aesh. V.H.2.44. Hence in N. T. to overdo, to do with care and pains what is not worth the pains, to be a busy-body; so in the peronomasia 2 Thess. 3: 11 μηδὲν ἐργαζομένους, ἀλλὰ περιεργαζομένους, doing nothing, but over-doing; not busy in work, but busy-

bodies.—Ecclus. 3: 23. Dem. 150. 24 δι' ὃν ἐργάζῃ καὶ περιεργάζῃ. Plato Apol. Socr. § 3.

Περιεργος, ου, ὁ, ἡ, adj. (ἐργον,) pp. working all around, i. e. doing carefully, sedulously, comp. in Περιεργάζομαι. In N. T. over-doing, doing with care and pains what is not worth the pains, or what is superfluous, i. e.

a) of persons, a busy-body, intermeddler, 1 Tim. 5: 13 οὐ μόνον ἀργαῖ, ἀλλὰ καὶ φλύαροι καὶ περιεργοί.—Arr. Epict. 3. 1. 21. Plut. T. Gracch. 2. Xen. Mem. 1. 3. 1.

b) of things, τὰ περιεργα, pp. overwrought, curious, superfluous, spoken of magic arts, sorcery, Acts 19: 19 ἱκανοὶ δὲ τῶν τὰ περιεργα πραξάντων.—Aristaenaet. 2. ep. 18. Iren. adv. Haerese. 1. 20. Isidor. III. 139 οὐ τὴν παρὰ Χαλδαίους περιεργον παιδεύουσιν ἑμαυτὸν οἱ παῖδες οἱ τρεῖς καὶ ὁ Δανιήλ. genr. Dem. 145. 17. Comp. Lat. curiosus Hor. Epod. 17. 77.

Περιερχομαι, aor. 2. περιήλθον, (ἐρχομαι,) to go about, to wander up and down, absol. Acts 19: 13. Heb. 11: 37. So of a ship sailing on an irregular course with unfavourable winds, Acts 28: 13. Seq. acc. of place, dependent on περι in composit. see in Περιέχω b. 1 Tim. 5: 13 περιερχόμενοι τὰς οἰκίας going about to houses, i. e. from house to house. Sept. c. acc. for בְּרֵאשִׁית Job 1: 7.—absol. Wisd. 6: 16. Xen. Oec. 6. 13. c. acc. Diod. Sic. 1. 83. Xen. Ag. 9. 3.

Περιέχω, f. ἔχω, aor. 2. περιέσχον, (ἔχω,) intrans. pp. to have or to hold oneself around, to be around, comp. in ἔχω f; hence i. q. to surround, to encircle, as a mountain Dem. 1274. 15. c. acc. Xen. An. 1. 2. 22. In N. T. to enclose, embrace.

a) to clasp around, to seize, c. acc. cf. pers. trop. Luke 5: 9 θάμβος περιέσχεν αὐτόν.—2 Mac. 4: 16. Jos. B. J. 4. 10. 1. pp. ib. 6. 3. 1. Luc. Fox. 14.

b) i. q. to contain, as a writing, c. acc. Acts 23: 25 γράμματα ἐπιστολὴν περιέχουσαν τὸν τύπον τοῦτον.—1 Mac. 15: 2. Philo de Confus. Ling. p. 358. D. Diod. Sic. 1. 4.—Impers. or with subj. impl. 1 Pet. 2: 6 διότι περιέχουσιν ἐν τῇ γραφῇ ἰδοὺ κ. τ. λ. where supply ἡ

περιεχί or the like; see Butt. § 129. 8, 9.—Jos. Ant. 11. 4. 7 βούλομαι γίνεσθαι πάντα καθώς ἐν αὐτῇ [ἐπιστολῇ] περιέχει.

Περιζώννυμι, f. ζώσω, (ζώννυμι,) to gird around, Sept. for רָיַן trop. Ps. 18: 40. 30: 12. In N. T. only Mid. or Pass. to gird oneself around, to be girded around, spoken in reference to the long flowing garments of the orientals, which are girded up around them while engaged in any business; see in Ἀναζώννυμι. Mid. absol. Luke 12: 37 περιζώσται καὶ ἀνακλινεῖ αὐτούς. 17: 8. Acts 12: 8. c. acc. trop. τὴν ὁσφύν ἐν ἀληθείᾳ Eph. 6: 14. Sept. c. acc. for רָיַן Is. 32: 11. רָיַן Jer. 1: 17. c. ἐν for רָיַן Sept. 1 Chr. 15: 27.—1 Macc. 3: 58. Pol. 30. 13. 10.—Pass. perf. part. περιζωσμένος, girded around; absol. Luke 12: 35 ἔστωσαν ὑμῶν αἱ ὁσφύς περιζωσμέναι, i. e. be ye ready, prepared, comp. in Ἀναζώννυμι. So Sept. and רָיַן Ex. 12: 11. Seq. acc. of thing, girdle, etc. Butt. § 134. 6. Rev. 1: 13 περιζωσμένον . . . ζώνην χρυσήν. 15: 6.—Diod. Sic. 1. 72.

Περίθεσις, εως, ἡ, (περιτίθημι,) a putting around, wearing, sc. of golden ornaments, 1 Pet. 3: 3 περιθήσεις χρυσίων.—comp. Diod. Sic. 12. 21 μηδὲ περιτίθεσθαι χρυσία.

Περίστυμι, f. περιστήσω, (ἵστημι q. v.) trans. to cause to stand around, to place around, Hdian. 7. 10. 13. Xen. Cyr. 7. 5. 1. In N. T. only Aor. 2, Perf. and Mid. intrans. to stand around, c. g. a) pp. and absol. John 11: 42 διὰ τὸν ὄχλον τὸν περιεστώτα. Acts 25: 7 περιέστησαν οἱ ἀπὸ Ἱεροσ. sc. around the tribunal. Sept. for נִצָּב 2 Sam. 13: 31.—Judith 6: 1. Hdian. 5. 5. 19. Xen. Cyr. 7. 5. 41.

b) Mid. περιίσταμαι, pp. 'to place oneself round about,' i. e. by impl. at a distance from, so as not to come near, i. q. to stand aloof from, to avoid, c. acc. depending on περί in composit. see in Περιάγω b. 2 Tim. 2: 16 τὰς δὲ βαβήλους νεοφανείας περιίστασο. Tit. 3: 9.—Jos. Ant. 1. 1. 4 φεύγει . . . καὶ περιίσταται. ib. 4. 6. 12. Jamblich. Vit. Pythag. 31. Luc. Hermot. 86.

Περικαθάραμα, ατος, τό, (παρακαθαίρω to cleanse all around, wholly,) i. q. καθάραμα, but stronger, pp. 'cleansings,' i. e. off-scouring, sweeping, filth, as collected in cleansing, Phavorin. παρακαθάραματα, ἀπὸ τοῦ ἀπορήγματος, καὶ ὥσπερ ἀποσαρώματα. Also an expiatory victim, ransom, as cleansing from guilt and punishment; so Sept. for רָפָא Prov. 21: 18 περικαθάραμα δυνάειν ἄνομος. Hesych. περικαθάραμα ἐντίλλετρα, . . . περικαθαίροντες τὰς πόλεις, in allusion to the custom by which, in times of public calamity, malefactors or other worthless persons were immolated as victims, to make expiation for the state. So καθάραμα, Schol. in Aristoph. Plut. 454 καθάραματα ἐλιγόντο οἱ ἐπὶ τῇ καθάρσει λοιμοῦ τιros ἢ τιros τειρας νόσου, θνόμενοι τοῖς θείοις. τοῖτο δὲ τὸ ἔθος καὶ περὶ Ῥωμαίοις ἐπικράτησεν. Comp. Wetstein N. T. II. p. 114. Munthe Obs. in N. T. e Diod. Sic. p. 321 sq. Adam's Rom. Ant. p. 326. J. Cas. Bell. Gall. 6. 16. —Hence genr. and in N. T. meton. for a vile and worthless person, a wretch, outcast, 1 Cor. 4: 13 ὡς περικαθάραμα τοῦ κόσμου, where some Mss. read ὥσπερ v. ὥσπερ καθάραμα in the same sense.—Arr. Epict. 3. 22. 78. So καθάραμα Jos. B. J. 4. 4. 3. Luc. D. Mort. 2. 1. Dem. 574. 14. Lat. 'purgamentum servorum' Q. Curt. 10. 2. 7. Comp. Titum. Syn. N. T. p. 186.

Περικαλύπτω, f. ψω, (καλύπτω,) to cover around, e. g. τὸ πρόσωπον, i. q. to blindfold, Mark 14: 65. c. acc. of pers. id. Luke 22: 64. Pass. i. q. to be overlaid e. g. with gold, Heb. 9: 4. Sept. for רָפָא 1 K. 7: 42. רָפָא 1 K. 8: 7.—genr. Xen. Cyr. 7. 3. 13.

Περίκειμαι, f. κέισμαι, (κῆμαι,) pp. to lie around, to be circumjacent, c. g. mountains Hdian. 2. 11. 16. In N. T. to lie around, and also to be laid around, i. q. Perf. Pass. of περιτίθημι, see Butt. § 109. 11.

a) i. q. to surround, to encompass, c. dat. of pers. Heb. 12: 1 περικύβανον ἡμῶν νέφος μαρτύρων. Comp. Matth. § 403. d.—Hdian. 5. 6. 16. ib. 6. 1. 2.

b) i. q. perf. pass. of περιτίθημι, to

be laid or put around, and so to be hung around, as the neck, *περὶ τράχηλον*, e. g. *λίθος*, Mark 9: 42. Luke 17: 2. Comp. Winer § 56. 2. Buttm. § 147. n. 12.—Hdian. 3. 5. 11. Xen. Eq. 5. 3.—Seq. acc. of thing in the manner of passive verbs, Buttm. § 134. 6, 7. Acts 28: 20 *τὴν αὐτοῖς ταύτην περικείμεαι*, i. q. I am hung around with this chain, bound with it. Trop. Heb. 5: 2 *ἀσθένειαν*.—Jos. de Macc. 12. 3 τὰ δεσμά. Hdian. 2. 13. 17. trop. Theocr. Id. 23. 14 ὕβριν.

Περικεφαλαία, *ας*, ἡ, (adj. *κεφαλαίος*, from *κεφαλή*), a head-piece, helmet, trop. Eph. 6: 17 et 1 Thess. 5: 8, in allusion to Is. 59: 17 where Sept. for *עֲזָרָה*, as also 1 Sam. 17: 5. 2 Chr. 26: 14.—Pol. 3. 71. 4. ib. 6. 23. 8.

Περικρατής, *έος*, *ούς*, ὁ, ἡ, adj. (*κρατεῖν*), pp. strong round about any thing, i. q. all powerful, Anthol. Gr. I. p. 137 *γαμφληῖσι περικρατέουσιν ἐνυμνόν*.—In N. T. having wholly in one's power, being wholly master of, and *πεικράτης γίνεσθαι*, to become master of, c. gen. Acts. 27: 16 *περικρατεῖς γενέσθαι τῆς σκάφης* to become master of the boat, i. e. to secure it so as to hoist it into the ship, comp. v. 17, 30. For the gen. comp. Matth. § 361. Buttm. § 132. 5. 3.—Hist. of Sus. 39 in Cod. Alex.

Περικρύπτω, *φ*, *ψα*, (*κρύπτω*), to hide all around, to hide wholly, carefully, e. g. *ἐάντην* Luke 1: 24.—Luc. D. Deor. 10. 8.

Περικυκλώω, *ῶ*, *φ*, *ώσω*, (*κυκλώω*), to encircle round about, to surround, e. g. a city as besiegers, Luke 19: 43. So Sept. for *עֲרִיבָה* 2 K. 6: 14. *עֲרִיבָה* Josh. 7: 9.—Aristoph. Av. 346. Xen. An. 6. 3. 11.

Περιλάμπω, *φ*, *ψα*, (*λάμπω*), to shine around, c. acc. see in *Περίγλω* b. Luke 2: 9. Acts 26: 13.—Jos. B. J. 6. 5. 3. Plut. Camill. 17. Diod. Sic. 3. 12.

Περιλείπω, *φ*, *ψα*, (*λείπω*), to leave over, Pass. to be left over, to remain over, i. q. *περιγίνομαι*, comp. in *Περί* note. Part. *οἱ περιλειπόμενοι* those remaining over, the survivors, 1 Thess. 4: 15, 17.—2 Macc. 1: 31. Hdian. 2. 1. 16. Pol. 1. 37. 2.

Περίλυπος, *ου*, ὁ, ἡ, adj. (*περὶ* intens. *λύπη*), pp. environed with grief, i. e. wholly grieved, very sorrowful, Matt. 26: 38 *περίλυπός ἐστιν ἡ ψυχὴ μου ἕως θανάτου*. Mark 6: 26. 14: 34. Luke 18: 23, 24. Sept. for *פִּתְיָאִית* Pa. 42: 6, 12. 43: 5.—Esdr. 8: 71, 72. Aristot. Eth. 4. 3. Plut. Thes. 20, 26.

Περιμένω, *φ*, *ψα*, (*περὶ* intens. *μένω*), pp. to wait around, about any thing, i. e. to wait for it, to await in earnest expectation, e. g. *τὴν ἐπαγγελίαν* Acts 1: 4. Sept. for *פִּתְיָה* Gen. 49: 18.—Jos. Ant. 6. 6. 2. Dem. 1314. 6. Xen. An. 2. 1. 3.

Περίξ, (pp. i. q. *περὶ* strengthened), round about, c. gen. Pol. 1. 45. 8. In N. T. as adv. c. art. ὁ, ἡ, *τὸ περίξ*, surrounding, circumjacent, comp. Buttm. § 125. 6. Acts 5: 16 *τὸ πλῆθος τῶν περίξ πόλεων*.—Jos. Ant. 11. 2. 1. Xen. Cyr. 1. 5. 2. genr. Xen. An. 4. 4. 7.

Περιτοικέω, *ῶ*, *φ*, ἡσω, (*περιτοίκοις*), to dwell around, c. acc. see in *Περίγλω* b. Luke 1: 65 *τοὺς περιτοικύντας αὐτοὺς*, i. e. their neighbours.—Xen. An. 5. 6. 16.

Περιοίκος, *ου*, ὁ, ἡ, adj. (*οἶκος*), one dwelling around or near, a neighbour, Luke 1: 58. Sept. for *עֲרִיבָה* Deut. 1: 7.—Jos. Vit. § 14. Ael. V. H. 3. 1. Thuc. 8. 6, 22.

Περιούσιος, *ου*, ὁ, ἡ, adj. (*περιουσία* what is over and above, abundance, property laid up, from *περίσσεια*), having abundance, superabundant, Hesych. *περιούσιον*· πολὺ, περιττόν. In N. T. by impl. one's own, special, peculiar, as *λαὸς περιούσιος* Tit. 2: 14, i. q. *λαὸς εἰς περιποίησιν* 1 Pet. 2: 9. So Sept. *λαὸς περιούσιος* for *עֲרִיבָה* Ex. 19: 5. Deut. 7: 6. 14: 2. 26: 18.—Hesych. *περιούσιον* . . . *περιποίητον*. Theophylact. *περιούσιος*· οἰκίος.

Περιοχή, ἡς, ἡ, (*περίχω* q. v.) circumference, circuit, compass, Jos. B. J. 5. 4. 3. Diod. Sic. 1. 91. contents of a writing, argument in general, Hesych. *περιοχὴ καὶ ὑπόθεσις*. Hence in N. T. the argument or contents within certain limits, a period, section, passage, Acts 8: 32 ἡ δὲ περιοχὴ τῆς γραφῆς κ. τ. λ. —

Stobaeus in Eclóg. Phys. p. 164. A. Dion. Hal. de Thucyd. 25. Cic. ad Attic. 13. 25.

Περιπατέω, ὦ, f. ἴσω, (πατέω,) pp. *to tread about*, i. e. *to walk about*, and genr. *to walk, to be walking*, intrans.

a) pp. and genr. Matt. 9: 5 ἔγχεαι καὶ περιπατεῖ. 11: 5 χωλοὶ περιπατοῦν. Mark 2: 9. 8: 24. 16: 12. Luke 24: 17. John 1: 36. Acts 3: 8, 9. 1 Pet. 5: 8. Rev. 9: 20. al. Sept. for ἡλῆ Prov. 6: 22.—Ael. V. H. 2. 5. Xen. Mem. 3. 13. 5. Conv. 9. 7.—With an adjunct of place or manner: c. adv. Luke 11: 44. John 21: 18 ὅπου ἦθαλες. c. adj. γυμνός as adv. Rev. 16: 15. So with prepositions, e. g. διὰ τοῦ φωτός αὐτῆς Rev. 21: 24. ἐν c. dat. of place, Mark 11: 27 ἐν τῷ ἱερῷ. John 10: 23. Rev. 2: 1. (Sept. Gen. 3: 8. Cebet. Tab. 1. Dem. 1258. 22.) John 7: 1 περιπατεῖ δ' Ἰ. ἐν τῇ Γαλιλαίᾳ, i. e. went about, remained in Galilee; and so by impl. John 11: 54. ἐν c. dat. genr. Mark 12: 38 ἐν στολαῖς. John 11: 9 ἐν ἡμέρᾳ. v. 10 ἐν τῇ νυκτὶ. 12: 35 ἐν τῇ σκοτίᾳ. So trop. John 8: 12. 1 John 1: 6, 7. 2: 11. ἐπὶ c. gen. as ἐπὶ τῆς θάλασσης Matt. 14: 25. Mark 6: 48, 49. John 6: 19. (Sept. 2 Sam. 11: 2. Eccles. 9: 13.) ἐπὶ c. acc. as ἐπὶ τὴν θάλασσαν Matt. 14: 26, 29. μετὰ c. gen. of pers. i. q. *to accompany*, to associate with, John 6: 66. Rev. 3: 4. (comp. Job. 34: 8. Prov. 13: 20.) παρὰ c. acc. as παρὰ τὴν θάλασσαν Matt. 4: 18. Mark 1: 16.

b) trop. and from the Heb. *to live*, to pass one's life, always with an adjunct of manner, circumstances, etc. comp. Heb. ἡλῆ Gesen. Lex. no. 2. E. g. c. adv. Rom. 13: 13 ἐσχημόνως περιπατήσω. 1 Cor. 7: 17 ὡς. Eph. 4: 1, 17. 5: 8, 15. Phil. 3: 17 οὕτως. Col. 1: 10 ὁσίως. 2 Thess. 3: 6, 11. So Sept. for ἡλῆ 2 K. 20: 3. Seq. dat. of rule or manner; Winer § 31. 3. b. comp. Buttm. § 133. 3. 2. Acts 21: 21 τοῖς ἔθεσι περιπατεῖν. 2 Cor. 12: 18 τῷ πνεύματι. Gal. 5: 16. So with prepositions, e. g. διὰ c. gen. as διὰ πίστεως 2 Cor. 5: 7, see in Διά I. 4. b. ἐν c. dat. e. g. *off state or condition*, as ἐν σαρκὶ 2 Cor. 10: 3; also of rule or manner, Rom. 6: 4 ἐν κακότητι ζωῆς κ. 2 Cor. 4: 2. Eph. 2: 2. Col. 3: 7. Heb. 13: 9. ἐν ἀληθείᾳ

2 John 4. 3 John 3, 4. ἐν Χριστῷ Col. 2: 6. See in Ἐν 3. b. β. So Sept. for ἡλῆ Prov. 8: 20. Ecc. 11: 9. κατὰ c. acc. implying manner or rule, Mark 7: 5 οὐ π. κατὰ τὴν παράδοσιν κ. τ. λ. Rom. 8: 1, 4 κατὰ σάρκα. 14: 15. 1 Cor. 3: 3. Eph. 2: 2. 2 John 6. Comp. in Κατὰ no. 4. a. Αλ.

Περιπείρω, f. περῶ, (περὶ intens. πείρω *to pierce*), *to pierce quite through*, *to transfix*, pp. so that the weapon is wholly surrounded and covered; c. acc. Jos. B. J. 3. 7. 31 πολλοὶ δι' τοῖς ἰδίοις περιπέροντο ξίφεσιν. Luc. Zeu. § 10 bis. Diod. Sic. 16. 80. In N. T. metaph. 1 Tim. 6: 10 ἑαυτοὺς περιέμψαν ὀδύνας πολλὰς.—Philo in Flacc. init. p. 965. A, [αὐτοὺς] ἀνηπάτοις περιέμψε κακοῖς.

Περιπίπτω, aor. 2 περιέπεσον, (πίπτω,) *to fall around any one*, to embrace him, Xen. An. 1. 8. 28. In N. T. *to fall into the midst of any thing*, so as to be wholly surrounded by it, i. q. *to fall into or among*, seq. dat. Luke 10: 30 λησταῖς περιέπεσον. James 1: 2 πειρασμοῖς περιέσσητε. Comp. Mauth. § 402 d. Buttm. § 147. n. 12. — λησταῖς περιέπεσε Diog. Laert. 4. 50. Ael. V. H. 13. 46. κακοῖς 2 Macc. 10: 4. Isocr. de Pac. p. 176. A. κινδύνους Jos. Vit. § 15. πάθει Thuc. 2. 54.—Seq. εἰς τόπον Acts 27: 41.

Περιποιέω, ὦ, f. ἴσω, (ποιέω) *to make remain over and above*, i. e. *to lay up, to acquire*, Jos. Ant. 17. 10. 2 al. Plut. Phoc. 6. Xen. Oec. 2. 10. *to preserve*, e. g. life, τὴν ψυχὴν, Isocr. p. 408. B. Xen. Cyr. 4. 4. 10.—In N. T. only Mid. *to acquire for oneself*, trans. Acts 20: 28 ἦν περιποιήσατο διὰ τοῦ ἰδίου αἵματος 1 Tim. 3: 13 βαθεῖον ἑαυτοῖς καλὸν περιποιούντα, where for ἑαυτοῖς with the Mid. see Winer § 39. 6. p. 211. Sept. for ἡλῆ Gen. 31: 18. ἡλῆ Prov. 6: 32. — 1 Macc. 6: 44. Diod. Sic. 1. 74. Xen. Mem. 2. 7. 3.

Περιποιήσις, εως, ἡ, (περιποιέω,) pp. *a making remain over, a laying up*, i. e.

a) genr. *acquisition, an obtaining*, 1 Thess. 5: 9 οὐκ ἔδετο ἡμεῖς ὁ θεὸς εἰς ὄργην, ἀλλ' εἰς περιποίησιν σωτηρίας

2 Thess. 2: 14. Eph. 1: 14 εἰς ἀπολύτρωσιν τῆς περιποίησεως, i. q. εἰς ἀπολύτην περιποιήδισαν, the redemption acquired for us by Christ; comp. Butt. § 123. n. 4. Winer § 34. 2. b.—Meton. thing acquired, a possession, 1 Pet. 2: 9 λαὸς εἰς περιποίησιν a people for a possession, i. e. peculiar, one's own, i. q. λαὸς περιούσιος Tit. 2: 14. So Sept. for יְהוָה Mal. 3: 17, Aquil. περιούσιον. b) preservation, a saving of life, Heb. 10: 39 εἰς περιποίησιν ψυχῆς, opp. ἀπώλεια. So Sept. for יְהוָה 2 Chr. 14: 12.—Test. XII Patr. p. 633 ἵνα γένηται περιποίησις τῇ Ἰωσήφ. Comp. in Περιποιῶ.

Περὶ φήγγνυμι, f. περιφῆξω, (ρήγγνυμι,) to tear from around any one, e. g. fetters Diod. Sic. 4. 44; in N. T. only of garments, to tear off, e. g. the clothes of persons about to be scourged, τὰ ἱμάτια Acts 16: 22.—2 Macc. 4: 38. Diod. Sic. 17. 35. Plut. Poplic. 6 οἱ δὲ [ἐπηρέται] εὐθὺς συλλαβόντες τοὺς νεανίσκους, περιφῆγγνον τὰ ἱμάτια, τὰς χεῖρας ἀπὸ ὧν ὀπίσω, φάβδους ἔβαινον τὰ σώματα.

Περὶ σπάω, ὦ, f. ἀσώ, (σπάω,) to draw from around any one, to draw off, as περισπάσας τὸ δαδάμα Plut. de Garul. 12. T. VIII. p. 24. 7. ed. R. τὴν τῆσαν Xen. Cyr. 3. 1. 13. to draw about or away, e. g. a stream into other channels, Plut. Camill. 4; persons to another object, Dion. Hal. Ant. 10. 33. Diod. Sic. 19. 10.—In later usage and N. T. Pass. περισπάσμαι, ὦμαι, trop. to be drawn about in mind, to be distracted, over-occupied, &c. with cares or business, seq. περί c. acc. Luke 10: 40 ἡ δὲ Μάρθα περισπάτο περὶ πολλὴν διακονίαν.—c. περί Eccles. 41: 2. Pol. 3. 105. 1. Diod. Sic. 1. 74 ἰδεῖν ἐστὶ τοὺς τεχνίας περὶ πολλὰ τῇ διανοίᾳ περισπωμένους. c. πρὸς τι Jos. Ant. 5. 1. 15. B. J. 5. 6. 2. c. dat. ib. B. J. 1. 11. 7. In this sense found only in late writers, Phryn. et Lob. p. 415.

Περὶ σσεῖα, ας, ῆ, (περισσός,) more than enough, superabundance. Rom. 5: 17 τὴν περισσείαν τῆς χάριτος, i. q. τὴν χάριτα τὴν περισσεύαν, superabounding grace. 2 Cor. 8: 2. 10: 15 εἰς περισσεύ-

αν adv. superabundantly, exceedingly. James 1: 21 περ. τῆς κακίας, i. e. superabounding wickedness. Comp. Butt. § 123. n. 4. Winer § 34. 2. So Sept. for יְהוָה Ecc. 6: 8. קִרְיָהּ Ecc. 1: 3. 5: 8.

Περὶ σσευμα, αἰος, τό, (περισσέω,) more than enough, i. e.

a) what is left over, remainder, residue, Mark 8: 8 περισσεύματα τῶν κλασμάτων.

b) what is laid up, superabundance, i. e. wealth, affluence, 2 Cor. 8: 13, 14 καὶ τὸ ἐκείνων περισσευμα γένηται εἰς τὸ ὑμῶν ὑστέρημα. Trop. Matt. 12: 34 et Luke 6: 45 ἐκ τοῦ περισσεύματος τῆς καρδίας.

Περὶ σσεύω, f. εὔσω, (περισσός,) to be over and above, to overgo, to exceed in number or measure, Xen. An. 4. 8. 11. Conv. 4. 35. In N. T. to be more than enough, i. e.

a) to be left over, to remain, intrans. John 6: 12 τὰ περισσεύσαντα κλάσματα. c. dat. v. 13 ἃ περισσεύει τοῖς βαβυλωνίοις. Part. τὸ περισσεύον, remainder, residue, e. g. τῶν κλασμάτων Matt. 14: 20. 15: 37. So τὸ περισσεύσαν c. dat. Luke 9: 17.—Jos. Ant. 3. 9. 2 ἃ δ' αὖν περισσέω, κατακαλοῦσι.

b) to superabound, to abound richly, intrans. (a) of persons, i. q. to have more than enough, to have superabundance, absol. Phil. 4: 12, 18. Seq. gen. Luke 15: 17 περισσεύουσιν ἄρτους, comp. Butt. § 132. 5. 2. Seq. εἰς τι to or for any thing, εἰς πᾶν ἔργον ἀγαθόν 2 Cor. 9: 8. ἐν τινι in or in respect to any thing, Rom. 15: 13. Phil. 4: 12. Col. 2: 7.—c. dat. Sept. Jer. 30: 10. Eccles. 11: 12 πτωχεύει περισσεύει. c. ἐν 19: 24.—(β) of things, i. q. to abound intens. c. dat. Luke 12: 15 οὐκ ἐν τῷ περισσεύειν τινὶ ἢ ζῶν αὐτοῦ. Part. τὸ περισσεύον τινι i. q. one's abundance, wealth, Mark 12: 44. Luke 21: 4. (Tob. 4: 16. Xen. Cyr. 6. 2. 30 τὰ ἐπιτήδεια περισσεύοντα.) Seq. εἰς τινα, to abound unto any one, to happen to him abundantly, Rom. 5: 15. 2 Cor. 1: 5 see in Πάδω. Seq. εἰς τι, to abound unto any thing, to redound, to conduce, 2 Cor. 4: 15 ἵνα ἡ χάρις . . . περισσῇ εἰς τὴν δόξαν τοῦ Θεοῦ. 8: 2. Absol. 2 Cor. 1: 5.

So with the idea of increment, *to abound more and more*, i. q. *to increase*, to be augmented, c. dat. Acts 16: 5 ἐπερίσσυτον τῷ ἀρεθμῷ. c. ἐν τινί Phil. 1: 9. διὰ τινος 2 Cor. 9: 12. Phil. 1: 26.—(γ) Causat. *to make superabundant, to cause to abound*, see Buttm. § 113.2sq. Matth. § 496. 2. So of persons, 1 Thess. 3: 12 ὑμᾶς δὲ ὁ κύριος πλεονάσαι· καὶ περισσεύσαι τῇ ἀγάπῃ. Of things, 2 Cor. 9: 8 δυνατός ὁ θεὸς πᾶσαν χάριν περισσεύσαι εἰς ὑμᾶς. Eph. 1: 8 in attract. Pass. *to be made to abound*, of persons, i. q. *to have more abundantly*, Matt. 13: 12. 25: 29.—Aquil. for Hiph. fut. רַבֵּן Prov. 12: 26 περισσεύων τὸν πλησίον δίκαιος.

c) by impl. in a comparative sense, *to be more abundant*, i. q. *to be more conspicuous, distinguished, to excel*, e. g. c. πλείον et gen. Matt. 5: 20 ἐὰν μὴ περισσεύσῃ ἡ δικαιοσύνη ὑμῶν πλείον τῶν γραμματέων κ. τ. λ. Seq. ἐν τινί in or in respect to any thing, 1 Cor. 15: 58 περισσύτερος ἐν τῷ ἔργῳ τοῦ κυρίου. 2 Cor. 3: 9. 8: 7 bis. Absol. Rom. 3: 7 εἰ γὰρ ἡ ἀλήθεια τοῦ θεοῦ . . . ἐπερίσσειον, i. e. has been made more conspicuous. 1 Cor. 8: 8 οὕτως γὰρ ἐὰν φάγωμεν, περισσεύομεν. 14: 12. 1 Thess. 4: 1, 10. — 1 Macc. 3: 30. Dion. Hal. Ant. 3. 11. Thuc. 2. 65.

Περисσός, ἡ, ὅν, (περί I. d, comp. note), *over and above, more than enough*.

a) pp. as exceeding a certain measure, c. gen. i. q. *more than*, Matt. 5: 37 τὸ δὲ περισσὸν τούτων lit. 'the overplus of these,' what is beyond or more than these; comp. Matth. § 334. Sept. for רַבֵּן Ex. 10: 5. 2 K. 24: 31. רַבֵּן 1 Sam. 30: 9.—Jos. Ant. 10. 4. 2 τὸ περισσὸν τῶν χρημάτων. Ael. V. H. 14. 32. Xen. Cyr. 8. 3. 21. — In the sense of *superfluous*, 2 Cor. 9: 1 περισσὸν μοι ἐστὶ τὸ γράφειν ὑμῖν.—2 Macc. 12: 44. Hdian. 5. 1. 3. Xen. Oec. 18. 2.—For the adv. ὑπὲρ ἐκ περισσοῦ, see in Ὑπερπερισσοῦ.

b) genr. *superabundant*, i. e. *abundant, much, great*. (α) positive, only as adv. e. g. neut. περισσὸν abundantly, in superabundance, John 10: 10 ἵνα ζωὴν ἔχωσι, καὶ περισσὸν ἔχωσιν. So ἐκ περισσοῦ, *beyond measure, vehemently*, Mark 6: 51. 14: 31. Comp. in Ἐκ no 3. e.

— Test. XII Patr. p. 711 ἐκ περισσοῦ ἐποίησι.—(β) Comparat. περισσότερος, η, ον, *more abundant, more, greater*; e. g. in number, Luke 12: 4; in degree, Matt. 23: 13 περισσότερον κρίμα. Mark 12: 40. Luke 20: 47. 1 Cor. 12: 23 bis, 24. 2 Cor. 2: 7.—Neut. περισσότερον as adv. *more abundantly, more, more earnestly or vehemently*, absol. Luke 12: 48 περισσότερον αἰτήσουσιν αὐτόν. 2 Cor. 10: 8 ἐὰν καὶ περισσότερόν τι καυχώμαι κ. τ. λ. Heb. 6: 17. seq. gen. 1 Cor. 15: 10. c. μάλλον Mark 7: 36, comp. in Μάλλον c. Winer § 36. 3 n. 1. Also like μάλλον it forms with a positive a periphrasis for a comparative, comp. in Μάλλον b. Heb. 7: 15 καὶ περισσότερον ἔτι κατάδηλόν ἐστιν.

c) by impl. in a comparative sense, *more abundant*, i. e. *distinguished, excellent, better*, Matt. 5: 47 τί περισσὸν ποιῶντες; Hence neut. τὸ περισσόν, *excellence, pre-eminence*, Rom. 3: 1. Comparat. Matt. 11: 9 καὶ περισσότερον προφήτου. Luke 7: 26. Sept. for Chald. רַבֵּן Dan. 5: 12. 6: 4. — Isocr. Panegy. 1. Plut. Romul. 12 bis. Diod. Sic. 12. 15 ὁ νόμος οὐδὲν ὀφθαίται περιέχων σοφὸν ἢ περιττόν.

Περισσotέρως, adv. of compar. degree instead of the more usual form περισσότερον, Buttm. § 115. 5. Matth. § 262; *more abundantly, more, more earnestly or vehemently*, comp. in Περισσός b. β. The object compared is every where implied; see Winer § 36. 3. Mark 15: 14 in text rec. περισσotέρως ἔκραζαν they cried out more vehemently, sc. than before. 2 Cor. 1: 12 περισσotέρως δὲ πρὸς ὑμᾶς *more abundantly towards you*, sc. than towards others. 2: 4 ἢν ἔχω περ. εἰς ὑμᾶς, sc. than others have, etc. 7: 15. 11: 23 bis. 12: 15. Gal. 1: 14. Phil. 1: 14. Also the more abundantly, the more, 1 Thess. 2: 17. Heb. 2: 1. 13: 19. c. μάλλον 2 Cor. 7: 13, comp. in Μάλλον c. — Test. XII Patr. p. 721 περισσotέρως ἠγάπησαν αὐτούς.

Περισσῶς, adv. (περισσός), *abundantly, exceedingly, vehemently*, Matt. 27: 23 *περισσῶς ἔκραζαν*. Mark 10: 26. (15: 14.) Acts 26: 11. Sept. for רַבֵּן Dan. 8: 9. — 2 Macc. 8: 27. Plut. Con-

sol. ad Apoll. 28 fin. Tom. VI. p. 443. 3. Reiske.

Περιστερά, ἄς, ἡ, a dove, pigeon, Matt. 3: 16. 10: 16. 21: 12. Mark 1: 10. 11: 15. Luke 3: 22. John 1: 32. 2: 14, 16. Luke 2: 24 δύο νεοσσούς περιστερῶν two young doves, the offering of the poor, comp. Lev. 5: 7. 14: 22, where Sept. for יִזְבֵּי יִזְבֵּי. So Sept. for יִזְבֵּי Is. 38: 14. Neh. 2: 7.—Jos. Ant. 3. 9. 3. Ael. H. A. 3. 15. Xen. An. 1. 4. 9.

Περιτέμνω, f. τεμῶ, aor. 2 περιτέμον, (τέμνω,) to cut around, to circumcise, Mid. to let oneself be circumcised, comp. Butt. § 135. 8; only in the Jewish sense, 'to remove the prepuce.'

a) pp. c. acc. of pers. Luke 1: 59 ἡλθον περιτεμῖν τὸ παιδίον. 2: 21. John 7: 22. Acts 7: 8. 15: 5. 16: 3. 21: 21. Mid. Acts 15: 1, 24. 1 Cor. 7: 18. Gal. 2: 3. 5: 2, 3. 6: 12, 13 bis. Pass. part. perf. περιτεμμένος 1 Cor. 7: 18. Sept. for לָמַךְ Gen. 17: 27. 21: 4. Mid. ib. 34: 15, 17. — Jos. Ant. 1. 10. 5. Diod. Sic. 1. 28. Hdot. 2. 36.

b) metaph. in a spiritual sense, i. q. 'to put away impurity.' Col. 2: 11 περιτεμήθητε περιτομῇ ἀχειροποιήτῳ. So Sept. and לָמַךְ Deut. 10: 16. Jer. 4: 4. Comp. Rom. 2: 29.—Philo Abr. I. p. 450.

Περιτίθημι, f. περιθήσω, (τίθημι,) 3 plur. pres. περιτίθασι Mark 15: 17, see Butt. § 107. n. I. 1; to put around, to place around any person or thing, seq. acc. et dat. expr. or impl. Matt. 21: 33 φράγγμον αὐτῷ περιέθηκεν. Mark 12: 1. Matt. 27: 28 περιέθηκεν αὐτῷ χλαμύδα. 27: 48 περιέθηκεν [τὸν σπάγγον] καλᾶμῳ, i. e. putting it around the end of a rod. Mark 15: 17, 36. John 19: 29. Sept. for עָשָׂה Ruth 3: 3. עָשָׂה Lev. 8: 13. עָשָׂה Gen. 27: 16. — Ecclus. 6: 31. Jos. Ant. 3. 7. 1. Hdian. 1. 3. 7. Xen. Eq. 5. 1, 3.—Trop. to bestow upon, to give, 1 Cor. 12: 23 τοῖς τιμὴν περισσούσαν περιτίθενται. So Sept. for עָשָׂה Esth. 1: 20. Job 39: 19. — Hdian. 5. 1. 11. Dem. 1417. 2. Xen. Athen. 1. 2.

Περίτομή, ῆς, ἡ, (περιτέμνω,) circumcision, in the Jewish sense, the removal of the prepuce, as the distinguishing sign of the Jewish nation from Abraham onwards; practised al-

so by several ancient oriental nations, and by all the Mohammedans of the present day; see Gen. 17: 10 sq. Lev. 12: 3. Jos. Ant. 1. 10. 5. c. Apion. 1. 22. Barnab. Epist. c. 9. Comp. Luke 1: 59.

a) pp. e. g. (α) the act or rite of circumcision, John 7: 22, 23 περιτομὴν λαμβάνειν to receive circumcision, to be circumcised. Acts 7: 8. Rom. 4: 11. Gal. 5: 11. Phil. 3: 5. So Sept. thrice for לָמַךְ, לָמַךְ, Gen. 17: 12. Ex. 4: 26. Jer. 11: 16.—(β) The state of circumcision, the being circumcised, Rom. 2: 25 bis, 26, 27 comp. in Διά I. 4. b. Rom. 4: 10 bis, ἐν περιτομῇ ὢν, i. q. being circumcised. 3: 1. 1 Cor. 7: 19. Gal. 5: 6. 6: 15. So οἱ ἐν περιτομῇ, those of the circumcision, i. e. the circumcised, put for the Jews, Rom. 4: 12; for Jewish Christians, Acts 10: 45. 11: 2. Gal. 2: 12. Col. 4: 11. Tit. 1: 10.—(γ) Meton. and collect. ἡ περιτομή for the circumcised, i. e. the Jews, the Jewish people, Rom. 3: 30 ὅς δικαιώσω περιτομὴν ἐκ πλῆτους. 4: 9, 12. 15: 8. Gal. 2: 7, 8, 9. Eph. 2: 11. Col. 3: 11.

b) Metaph. in a spiritual sense, i. q. 'the putting away of impurity from the heart.' Rom. 2: 28, 29 περιτομή καρδίας. Col. 2: 11 bis περιτεμήθητε περιτομῇ ἀχειροποιήτῳ... ἐν τῇ περιτομῇ τοῦ Χριστοῦ, i. e. the circumcision which has Christ for its author and object. Collect. and emphat. Phil. 3: 3 ἡμεῖς γὰρ ἐσμὲν ἡ περιτομή, i. e. we are the true spiritual circumcision, the true people of God.

Περίτρέπω, f. ψω, (τρέπω,) to turn about, as a person, Plato Axioch. init. p. 364. A. p. 370. B. to turn upside down, to overturn, Wisd. 5: 24. Plut. Marcell. 7. Luc. Contempl. 7. In N. T. trop. to turn about into any state etc. i. q. to cause to become any thing, to make, seq. eis, Acts 26: 24 σὺ εἰς μανίαν περιτρέπεις, i. e. turns thee about into madness, makes thee mad.—Jos. Ant. 2. 14. 1 εἰς ὀργὴν περιτρέπιν. Comp. Lys. 210. 2.

Περίτρέχω, aor. 2. παρίδραμον, (τρέχω,) to run around in a circle, Xen. Oec. 13. 8. In N. T. to run about in a place, c. acc. Mark 6: 55 περιδραμόντες ὅλην τὴν πόλιν, comp. for the acc.

in *Παράγω* b. Sept. for *Πᾶω* Pol. Jer. 5: 1. Am. 8: 12.—Cobet. Tab. 14. Lya. 185. 13. Xen. H. G. 7. 2. 15.

Περιφέρω, f. *περιόσω*, (φέρω,) to bear or carry around, pp. in a circle or to a company, Xen. Cyr. 2. 2. 2. In N. T.

a) to bear about, sc. hither and thither, to various places, c. acc. Mark 6: 55 τοὺς κακῶς ἔχοντας περιφέρειν. 2 Cor. 4: 10 τὴν νέκρωσιν τοῦ Ἰησοῦ περιφέροντες ἐν τῷ σώματι. see in *Νέκρωσις* a.—2 Macc. 7: 27. Xen. Cyr. 7. 5. 50.

b) Pass. to be carried or driven about hither and thither, sc. by the wind, e. g. clouds, Jude 12 νεφέλαι ἀνδροὶ ὑπὸ ἀνέμων περιφερόμεναι in text rec. but later edit. read *παραφερόμεναι*, see in *Παραφέρω* b. (Of a ship Maxim. Tyr. 31. p. 306.) Trop. Eph. 4: 14 περιφ. παντὶ ἀνίμῳ τῆς διδασκαλίας. So Heb. 13: 9 in text rec. see in *Παραφέρω* b.

Περιφρονέω, ὦ, f. ἴσω, (φρονέω,) to think round about a thing, to consider it on all sides, Ael. V. H. 12. 52. In N. T. to think over or beyond a thing, i. q. to overlook, to despise, seq. gen. Buttm. § 132. 5. 3. Matth. § 378. n. 2. Tit. 2: 14 μηδὲς σου περιφρονέτω, comp. 1 Tim. 4: 12.—Plut. Thes. 1. Aeschin. Dial. Socr. 3. 2. c. acc. Jos. Ant. 4. 8. 24. Thuc. 1. 25.

Περίχωρος, ου, ὁ, ἡ, adj. (χωρός place,) around a place, i. e. circumjacent, neighbouring, Ael. V. H. 1. 34. Hence in N. T. fem. ἡ περίχωρος sc. γῆ, country round about, circumjacent region, Matt. 14: 35. Mark 1: 28. 6: 55. Luke 3: 3. 4: 14, 37. 7: 17. 8: 37. Acts 14: 6. Meton. of inhabitants, Matt. 3: 5. Sept. for *בְּרֵי* Deut. 3: 13, 14. *בְּרֵי* Gen. 13: 10, 11.—So τὰ περίχωρα id. 1 Chr. 5: 16. Palaeph. 21. 2.

Περίλημα, ατος, τό, (περιμάω to wipe or scrape all around,) pp. scrapings, scum, filth, Hesych. *περίλημα*· *περικατάμαγμα*. Also, like *περικαθάσμα*, an expiatory victim, ransom, spoken espec. of human victims, comp. in *Περικαθάσμα*. Hesych. *περίλημα*· *ἀντίλυτρον*, *ἀντίπληρον*. Suid. οὕτως ἐπέλεγον [οἱ Ἀθηναῖοι] τῷ κατ' ἐναντίον συνέχοντι

τῶν κακῶν (al. πάντων κακῶν)· *περίλημα* ἡμῶν γένου, ἥτοι σωτηρία καὶ ἀπολύτρωσις· καὶ οὕτως ἐνέβαλλον τῇ θαλάσῃ, ὥσαντι τῷ Ποσειδῶνι θυσίαν ἀποτίλλωντας. Tob. 5: 18 ἀργύριον . . . *περίλημα* τοῦ παιδίου ἡμῶν γένοιτο. — Hence in N. T. meton. for a vile and worthless person, as in Engl. *scrapings*, *offscouring*, *scum*, 1 Cor. 4: 13 πάντων *περίλημα* ἕως ἄρτι. — Symmach. for *בְּרֵי* Jer. 22: 28.

Περπερεύομαι, depon. Mid. (*πέρπερος* a boaster, braggart, Pol. 40. 6. 2.) to show oneself a boaster, i. q. to boast oneself, to vaunt, 1 Cor. 13: 4. — M. Antonin. 5. 5 καὶ τὸ σωματίον καταιτιάζει, καὶ ἀρέσκεισθαι, καὶ περπερεύεισθαι. Liban. Or. 14. p. 427. A. So *ἐμπερπερεύεισθαι* Arr. Epict. 2. 1. 34. Cic. ad Att. 1. 14.

Περοίς, ἰδος, ἡ, *Persis*, pr. n. of a female Christian, Rom. 16: 12.

Πέρυσι, adv. (*πέρης*), the past year, a year ago, Xen. H. G. 3. 2. 7; in N. T. only with ἀπό, i. e. ἀπὸ πέρυσι pp. since a year ago, 2 Cor. 8: 10. 9: 2. Comp. in Ἀπό II. c. Lob. ad Phryn. p. 47.—So πρὸ πέρυσι Dein. 467. 14. ἐκ πέρυσι Luc. Soloec. § 7.

Πετάομαι, see in *Πίτομαι*.

Πετεινόν, οῦ, τό, (pp. neut. of adj. *πτεινός* flying, winged,) a bird, fowl, in N. T. only plur. τὰ πετεινά, Matt. 6: 26. 8: 20. 13: 4, 32. Mark 4: 4, 32. Luke 8: 5. 9: 58. 12: 24. 13: 19. Acts 10: 12. 11: 6. Rom. 1: 23. James 3: 7. Sept. plur. for *פְּתִי* Gen. 1: 26. Deut. 14: 19, 20. sing. for *פְּתִי* Ez. 39: 4. — pl. Palaeph. 23. 1. Hdot. 2. 123. sing. Theogn. 1093 or 1097.

Πέτομαι, f. *πηήσομαι* or *πηήσομαι*, depon. Mid. to fly, intrans. Rev. 12: 14 ἵνα πηήται εἰς τὴν ἐρημὸν. Part. *πητόμενος*, flying, in later edit. Rev. 4: 7. 8: 13. 14: 6. 19: 17. Sept. for *פְּתִי*, *פְּתִי*, Gen. 1: 20. Is. 31: 5.—Palaeph. 13. 2. Luc. Soloecist. 7. Xen. An. 1. 5. 3.—A later present form *πητάομαι*, ὤμαι, whence part. *πητώμενος*, is found in text rec. in the four passages above quoted. Comp. Buttm. § 114 under

πίτωνα. Lob. ad Phr. p. 581. — Diod. Sic. 4. 77 fin. comp. Luc. Dial. Marin. 15. 3 παραπεισόμενος.

Πέτρα, ας, ἡ, a rock, pp. a projecting rock, cliff.

a) pp. Rev. 6: 15 εἰς τὰς πέτρας τῶν ὀρέων. v. 16. In such, sepulchres were hewn, Mark 27: 51, 60. Mark 15: 46; see in Μημεῖον. On such also houses and villages were built for security, Matt. 7: 24, 25. Luke 6: 48 bis. Spoken of a rocky soil, i. q. πετρώδης, Luke 8: 6, 13. Sept. for פֶּזֶז 1 Sam. 13: 6. Is. 2: 21. Ps. 40: 3. רֶצֶף Prov. 30: 19. Is. 2: 10. — Ceb. Tab. 15. Hdian. 8. 1. 13. Xen. An. 4. 7. 4.

b) trop. of a man of firmness and energy, one like a rock, Matt. 16: 18. So Sept. and פֶּזֶז 2 Sam. 22: 2. — Of Christ, in allusion to the rock whence the waters flowed in the desert, 1 Cor. 10: 4 bis, comp. Ex. 17: 6. Num. 20: 8 sq. where Sept. for רֶצֶף, פֶּזֶז. Also as ἡ πέτρα σκανδάλου, a rock of offence or stumbling, i. e. Christ as the occasion of destruction to those who reject him, Rom. 9: 33 et 1 Pet. 2: 7, quoted from Is. 8: 14 where Sept. for רֶצֶף. Comp. in Αἶθος b.

Πέτρος, ου, ὁ, pp. i. q. πέτρα, a rock, stone, Luc. Navig. 44. Xen. An. 4. 7. 12. In N. T. as pr. n. Peter, in Aram. ܡܬܬܝ ܕܟܝܬܐ a rock q. v. the surname of Simon one of the Apostles, son of Jonas, and brother of Andrew, a fisherman of Bethsaida, Matt. 16: 18. John 1: 43, 45. He afterwards lived at Capernaum, and was married, Mark 1: 29, 30, comp. v. 21. Luke 4: 38. This name was given him by Jesus at the first interview, John 1: 43, prob. on account of the boldness and usual firmness of his character. He was of an ardent but unequal temperament; at one time expressing unbounded devotedness to Jesus, and then denying him; Matt. 26: 33 sq. 69 sq. al. Although the first to preach the gospel directly to the Gentiles, Acts 15: 7, 14, comp. c. 10, yet he wavered in respect to the introduction of Jewish observances among them, for which he was openly re-proved by Paul, Gal. 2: 11 sq. — In later years he is said to have gone abroad,

and to have preached the gospel in the Parthian empire, whence prob. his first epistle was written; and a still later legendary account makes him to have been the first bishop of Rome, and to have suffered martyrdom in that city along with Paul. See Neander Gesch. der Pflanz. u. Leit. d. Kirche etc. II. p. 443 sq. 457 sq. AL.

Πετρώδης, εος, ους, ὁ, ἡ, adj. (πέτρος, ἰδος,) rock-like, stone-like, i. e. having the form of a rock Diod. Sic. 3. 45. In N. T. rocky, stony, and τὸ πετρώδες rocky ground, stony soil, Mark 4: 5. τὰ πετρώδη id. Matt. 13: 5, 20. Mark 4: 16. — Jos. B. J. 2. 6. 1. Plut. Sylla 16. On the form comp. Buttm. § 109. 14. b.

Πήγανον, ου, τό, (πήγνυμι,) rue, a plant, rula graveolens of Linn. Luke 11: 42. — Theophr. H. Plant. 1. 15. Plut. ed. R. VIII. p. 563. 3.

Πηγή, ῆς, ἡ, a fountain, source.

a) genr. James 3: 11, (12). Sept. for יַיִן 1 K. 1: 9. — Hdian. 1. 6. 5. Xen. An. 1. 2. 7. — From the Heb. מְקוֹרֵי מַיִם fountains of water, Rev. 8: 10. 14: 7. 16: 4. So Sept. and מְקוֹרֵי מַיִם Ex. 15: 27. Num. 33: 9. מְקוֹרֵי מַיִם 1 K. 18: 5. 2 K. 3: 19, 25. (Judith 12: 7.) Metaph. of life-giving doctrine, John 4: 14; also as an emblem of the highest enjoyment, Rev. 7: 17. 21: 6; comp. in Ζωή a. β. So Sept. and מְקוֹרֵי מַיִם Prov. 13: 14. 14: 29. — Eccles. 21: 13.

b) i. q. a well, τὸ φρέαρ. John 4: 6 bis ἡ πηγή τοῦ Ἰακώβ κ. τ. λ. comp. v. 11 where it is τὸ φρέαρ. 2 Pet. 2: 17.

c) i. q. an issue, flux, πηγή τοῦ αἵματος Mark 5: 29, i. q. ἡ φύσις τοῦ αἵματος Luke 8: 44. So Sept. for מְקוֹרֵי דָמַיִם Lev. 12: 7.

Πήγνυμι, f. πήσω, to fix, to fasten, to make fast and firm, Luc. Philopat. 17. Thuc. 5. 66. Xen. Venat. 6. 7, 9. to fix or fasten together, to construct, to build, Pol. 3. 46. 1. Hdot. 5. 83. In N. T. of a tent, to set up, to pitch, Heb. 8: 2 ἡν (σκηνήν) ἐπηξεν ὁ κύριος. So Sept. for פָּחַד Gen. 26: 25. 1 Chr. 16: 1. — Dion. Hal. Ant. 1. 55. Pol. 6. 27. 2. Hdot. 6. 12.

Πηδάλιον, *ίου, τό, (πήδον, πέδον)*
a *helm, rudder*, Acts 27: 40. James 3: 4.
—Ael. V. H. 9. 40. Xen. An. 5. 1. 11.

Πηλίκος, *η, ον*, pron. correl. *how great, quantus*, corresponding to *ήλικος*, *τηλικός*, Buttm. § 79. 6. Gal. 6: 11 *ὡς-τα πηλίκους ὑμῖν γράμμασιν ἔγραψα τῇ ἐμῇ χειρὶ*, i. e. either *with what large letters*, implying a stiff and unpractised hand which made the Greek letters large like the Hebrew; or i. q. *with how large a letter I have written* etc. The former sense is given by Chrysost. Theophylact, Jerome and other fathers; the latter by Erasmus, Bengel, etc. Trop. of dignity, Heb. 7: 4. Sept. for *תָּבַח* Zeph. 2: 6 [2].—Luc. Halcy. 2. Pol. 1. 2. 8.—Others in Gal. 1. c. take *πηλίκος* as i. q. *ποῖος, what, of what kind, qualis*; and render, *ye see with what letters I write with my own hand*, i. e. with what characters, what a band, perhaps i. q. *οὕτω γράφω* in 2 Thess. 3: 17.—Hesych. *πηλίκον· οἷον, ὁποῖον, ποταπὸν, διάφορον*.

Πήλος, *οῦ, ὁ*, *clay, mire, mortar*, John 9: 6 *bis ἔπυνσε χαμῶι καὶ ἐποίησε πηλὸν ἐκ τοῦ πτύσματος κ. τ. λ.* v. 11, 14, 15. So Sept. for *רָמַח* Job 30: 19. *רָמַח* 2 Sam. 22: 43.—Pol. 3. 79. 9. Xen. An. 1. 5. 7, 8.—Spec. *potter's clay*, Rom. 9: 21. Sept. for *רָמַח* Is. 29: 16. *רָמַח* Is. 41: 25.—Ecclus. 33 [36]: 13. Pol. 12. 15. 6. Dem. 313. 17.

Πήρα, *ας, ἡ*, a *bag, sack, wallet*, Lat. *pera*, of leather, in which shepherds and travellers carried their provisions. Matt. 10: 10 *μὴ πήραν εἰς ὁδόν*. Mark 6: 8. Luke 9: 3. 10: 4. 22: 35, 36.—Judith 13: 10. Luc. D. Mort. 10. 2. Plut. Quaest. Gr. 13. T. VII. p. 179. 3. ed. Reisk.

Πῆχυς, *εως, ὁ*, (kindr. with *παχύς*), gen. plur. *πήχεων*, later form contr. *πη-χῶν* John 21: 8. Rev. 21: 17. Xen. An. 4. 7. 16; comp. Lob. ad Phr. p. 245 sq. Buttm. § 51. n. 5. Winer p. 61; pp. *the fore-arm*, from the wrist to the elbow, Ael. V. H. 5. 19. Hom. Od. 17. 38.—In N. T. a *cubit*, the common ancient measure of length, equal to the distance from the elbow to the tip of

the middle finger, and usually reckoned at $1\frac{1}{2}$ foot; comp. Adam's Rom. Ant. p. 503. Matt. 6: 27 *πήχυν ἕνα*. Luke 12: 25. John 21: 8. Rev. 21: 17. Sept. for *תָּבַח* Gen. 6: 15, 16.—Jos. B. J. 6. 2. 9. Xen. An. 4. 7. 16.

Πιάζω, *f. άσαι*, (Dor. for *πιέζω*, q. v.) pp. *to press, to hold fast*; hence *to lay hold of, to take, to seize*, trans.

a) persons, *to take one by the hand*, c. acc. et gen. of the part, Acts 3: 7 *πι-άσας αὐτὸν τῆς δεξιᾶς χειρὸς*, comp. Buttm. § 132. 6. 3. (Theocr. Id. 4. 35.) In a judicial sense, *to take, to arrest*, John 7: 30 *ἐξήτον οὖν αὐτὸν πιάσαι*. v. 32, 44. 8: 20. 10: 30. 11: 57. Acts 12: 4. 2 Cor. 11: 32.—Ecclus. 23: 21.

b) animals, *to take in hunting or fishing, to catch*, c. acc. John 21: 3 *ἐν τῇ νυκτὶ ἐπίασαν οὐδὲν*. v. 10. Rev. 19: 20 *ἐπίασθη τὸ θηρίον*. So Sept. for *תָּבַח* Cant. 2: 15.

Πιέζω, *f. ίσω*, (perh. kindr. with *βιάζω*), *to press, to hold fast*, e. g. one's hand Pol. 32. 10. 9. In N. T. *to press down*, to make compact, e. g. *μίτρον* Luke 6: 38. Sept. for *תָּבַח* Mic. 6: 15.—Pol. 18. 1. 10. Xen. Mem. 3. 10. 13.

Πιθανολογία, *ας, ἡ*, (*πιθανός* persuasive, Xen. Cyr. 6. 4. 5, and *λόγος*), *persuasive discourse, enticing words*, Col. 2: 4.—So *πιθανοὶ λόγοι* Jos. Ant. 8. 9. 1. *πιθανολογίῳ* Diod. Sic. 1. 39.

Πικραίνω, *f. άνω*, (*πικρός*), pp. *to make sharp*; hence of taste, *to make bitter, acrid*, trans.

a) e. g. water, pass. Rev. 8: 11; comp. Ex. 15: 23. Meton. of the pain caused by bitter and poisonous food or drink, i. q. *to make painful, to cause bitter pain*, c. acc. Rev. 10: 9 *πικραυνῶ σου τὴν κοιλίαν*. v. 10. Comp. Sept. and *רָמַח* Hiph. Job 27: 2.

b) trop. of the feelings, *to embitter*, Pass. *to be or become bitter*, i. e. to be harsh, angry, Col. 3: 19. So Sept. pass. for *רָמַח* Ex. 16: 20. Jer. 37: 14.—Esd. 4: 31. Dem. 1464. 18.

Πικρία, *ας, ἡ*, (*πικρός*), *bitterness*.

a) pp. and with the accessory idea of *venom*, the two being often connected in the mind of the Hebrew, comp. Heb.

Deut. 29: 17. 32: 24. Am. 6: 12. Rev. 8. 11.—So in places of an adj. comp. Buttm. § 123. n. 4. Winer § 34. 2. Heb. 12: 15 *ὥς πικρίας* i. q. *ὥς πικρά*. (comp. Deut. 29: 17.) Acta. 8: 23 *ὡς χαλὴν πικρίας*, i. q. *χ. πικρὰν*.—Comp. *πικρόχολος* Anthol. Gr. III. 208.

b) trop. *bitterness* of spirit, of speech, Eph. 4: 31 *πᾶσα πικρία καὶ θυμός*. Rom. 3: 14 *ὃν τὸ στόμα ἀρᾶς καὶ πικρίας γίμῃ*, quoted from Ps. 10: 7 where Sept. for *הַרְגָה* deceit. Sept. for *הַרְגָה* Job 7: 11. Is. 58: 17.—Pol. 8. 12. 1. Dem. 1482. 21.

Πικρός, *ἀ*, *όν*, pp. *pricking*, *pointed*, *sharp*, as *πικρός* *ὀστός* Hom. Il. 4. 118, 134. π. *βέλεμνα* 22. 206. comp. Engl. *pika*. Hence genr. and in N. T. of taste, *bitter*, *acid*.

a) pp. and opp. to *γλυκός*, James 3: 11. Sept. for *הַרְגָה* Prov. 27: 7. Ex. 15: 23.—Ael. V. H. 1. 34. Xen. An. 4. 4. 13.

b) metaph. of the feelings, spirit, *bitter*, *harsh*, *cruel*, James 3: 14 *ἔχλον πικρόν*.—Diod. Sic. 1. 78. Pol. 7. 14. 3.

Πικρῶς, adv. (*πικρός*), *bitterly*, in N. T. of bitter weeping, Matt. 26: 75 et Luke 22: 62 *ἔλαυνε πικρῶς*. So Sept. for *הַרְגָה* Is. 33: 7. *הַרְגָה* Pi. Is. 22: 4.—Aristaen. 1. 21 or 22. comp. Hom. Od. 4. 153. genr. Jos. B. J. 7. 2. 1. Pol. 9. 34. 1.

Πίλατος, ου, *δ*, *Pilate*, i. e. Pontius Pilatus, the fifth Roman procurator of Judea, see in *Ἑγμῶν* no. 2. The first was Coponius, sent out with Quirinus after the banishment of Archelaus, see in *Κυρήνιος*; the second was Marcus Ambivivus; the third, Annius Rufus; the fourth Valerius Gratus; who was succeeded by Pilate about A. D. 26. See Jos. Ant. 18. 2. 2. Pilate continued in office about ten years; and being hated by both Jews and Samaritans for the caprice and cruelty of his administration, he was accused by them before Vitellius then governor of Syria, and sent by him to Rome to answer to these complaints before the emperor; Jos. Ant. 18. 3. 1. ib. 18. 4. 1, 2. Tiberius was dead before the arrival of Pilate; and the latter is said to have been banished by Caligula to Vienna

in Gaul, and there to have died by his own hand about A. D. 41. Euseb. H. E. 2. 7, 8. For the part taken by Pilate in the condemnation of Jesus, comp. Jos. Ant. 18. 3. 3. A spurious tract called *Acta Pilati* was current in the early ages of Christianity, in which Pilate was said to have made to Tiberius a full report of the whole matter concerning Jesus. This tract however is apparently the same with the apocryphal Gospel of Nicodemus; or, at least, is contained in this latter; which, together with Pilate's pretended letters, may be seen in the Codex Apocr. Nov. Test. p. 214 sq. ed. Fabric. or p. 487 sq. ed. Thilo. Comp. also Thilo's Prolegom. p. cviii sq.—Matt. 27: 2 sq. Mark 15: 1 sq. Luke 13: 1. 23: 1 sq. John 18: 29 sq. 19: 1 sq. Acts 3: 13. 4: 27. 13: 28. 1 Tim. 16: 13. AL.

Πίμπλημι, *ε*, *πλήσω*, aor. 1 *ἐπλήσα*, aor. 1 pass. *ἐπλήσθην*, (from obsol. *ΠΛΑΣΩ*, whence also the intrans. form *πλήθω*, not found in N. T.) comp. Buttm. § 114. — *To fill*, *to make full*, trans.

a) pp. aor. 1 *ἐπλήσα*, c. acc. Luke 5: 7; also c. gen. of that *with which*, Matt. 27: 48. John 19: 29 *πλήσαντες σπόγγον ὄξους*. Pass. c. gen. Matt. 22: 10. Comp. Buttm. § 132. 5. 2. Sept. for *הַרְגָה* Gen. 21: 19. 24: 16.—Anthol. Gr. IV. 89. Xen. An. 1. 5. 10.

b) metaph. aor. 1 pass. *ἐπλήσθην*, *to be filled*, *to be full*, e. g. (α) persons *to be filled with* any thing, i. e. *to be wholly imbued*, *affected*, *influenced*, *with* or *by* any thing, seq. gen. of thing, as *τοῦ πνεύματος ἁγίου* Luke 1: 15, 41, 67. Acts 2: 4. 4: 8, 31. 9: 17. 13: 9. *θυμοῦ* Luke 4: 28. *φόβου* 5: 26. *ἀνολας* 6: 11. also Acts 3: 10. 5: 17. 13: 45. Meton. of a place, Acts 19: 29. Sept. for *הַרְגָה* Gen. 6: 11, 13. Prov. 12: 22. Chald. Dan. 3: 19. — Ecclus. 37: 27. Comp. Anthol. Gr. IV. p. 28. *σοφίης πληθόμενος*. Act. Dem. 1491. 9.—(β) Of prophecy, *to be fulfilled*, *accomplished*, Luke 21: 22 *τοῦ πλησθῆναι τὰ γεγραμμένα*, in later edit. So Heb. *הַרְגָה*, Sept. *πληρωθῆναι*, 1 K. 2: 27.—(γ) Of time, *to be fulfilled*, *completed*, *to be fully past*, Luke 1: 23 *ὡς ἐπλήσθησαν αἱ*

ἡμίραι τῆς λειτουργίας. v. 57. 2: 6, 21, 22. So אֶחָד, Sept. πληρωθῆναι, Gen. 25: 24.

Πίμπρημι, f. πρήσω, to set on fire, to burn, Ael. V. H. 12. 23. Comp. Butt. § 114. In N. T. Pass. only trop. to be inflamed, to swell, to become swollen, e. g. from the bite of a serpent, Acts 28: 6.—Ael. H. An. 3. 18. Luc. Dipsal. 4 ὄφις . . . ἐκκαίει, καὶ σήπη, καὶ πίμπρασθαι ποιεῖ.

Πίνακίδιον, ου, τό, (dimin. of πίναξ,) a small tablet, writing-tablet, pugillaris, Luke 1: 63. Comp. Pollux On. 10. 83, 84. Adam's Rom. Ant. p. 510, 511.—Symm. for תַּבְלִית Ex. 9: 2. Arr. Epict. 3. 22. 74.

Πίναξ, ακος, ὁ, (πλάξ, comp. Butt. Ausf. Sprachl. I. p. 74,) a board, table, spec. a writing-table or tablet, covered with wax, Jos. de Macc. 17. Dein. 1055. 16. comp. Adam's Rom. Ant. p. 508. In N. T. a plate, platter, dish, on which food and the like was served up. Matt. 14: 8 ἐπὶ πίνακι τὴν κεφαλὴν τοῦ Ἰωάννου. v. 11. Mark 6: 25, 26. Luke 11: 39. — Jos. Ant. 8. 3. 8. Athen. 6. 3. Hom. Od. 1. 141.

Πίνω, f. πίνομαι Butt. § 114. § 95. n. 18; 2 pers. πίνομαι Butt. § 103. III. 1; aor. 2 ἔπιον, perf. πίπωμα; to drink.

a) genr. of persons, absol. Matt. 27: 34 οὐκ ἠθάλε πίω. Luke 12: 19. Acts 9: 9. 1 Cor. 11: 25. trop. John 7: 37, comp. in Διψάω b. Infin. final, e. g. δοῦναι πίνειν to give to drink, Matt. 27: 34. John 4: 7, 10. Rev. 16: 6. αἰτεῖν πίνειν John 4: 9. Sept. for יָדַח Gen. 24: 14, 18 sq. —Luc. D. Deor. 7. 1. Xen. Mem. 2. 1. 18. infin. final Antiph. 114. 15. Xen. Cyr. 1. 2. 8.—With adjuncts: (α) Seq. ἐκ c. genr. of the drink, or meton. of the vessel containing the drink, i. e. to drink of any thing, a part of it, see in Ἐκ h, and comp. Ἐσθίω b. Matt. 26: 27 πίναξ ἐξ αὐτοῦ sc. τοῦ ποτηρίου. v. 29. John 4: 12, 13, 14. 1 Cor. 10: 4. Rev. 18: 3. 14: 10 καὶ αὐτὸς πίεται ἐκ τοῦ ὄνου τοῦ θυμοῦ τοῦ θου, see espec. in Θυμός. So Sept. for יָדַח Gen. 9: 21. 2 Sam. 12: 3.—Ael. V. H. 1. 4. Xen. Cyr. 4. 5. 4.—(β) Seq. ἀπὸ c. genr. of the drink, see in Ἀπὸ no. 7. Luke

22: 18 οὐ μὴ πίομαι ἀπὸ τοῦ γενν. τῆς ἀμπύλου. Sept. for יָדַח Jer. 51: 7.—(γ) Seq. accus. of the thing drank, to drink any thing, to use as drink, Luke 1: 15 σίκαρα οὐ μὴ πίοι. Rom. 14: 21. 1 Cor. 10: 4; to drink of Matt. 26: 29. Trop. John 6: 53, 54, 56, see in Δίψω a. β. So Sept. for יָדַח Ex. 7: 18, 21. 1 K. 13: 18, 16 sq. Is. 5: 22. (Luc. D. Deor. 4. 3 καὶ πάντα πίω. Xen. Cyr. 6. 1. 10.) Meton. τὸ ποτήριον πίνω, to drink a cup e. g. of wine, pp. 1 Cor. 10: 21; trop. of suffering, to drink the cup which God presents, to submit to the allotments of his providence, Matt. 20: 22, 23. 26: 42. Mark 10: 38, 39. John 18: 11. See in Ποτήριον. — For the phrase ἐσθίειν v. φαγεῖν καὶ πίνειν, in its various senses, see in Ἐσθίω c. For τρώγειν καὶ πίνειν Matt. 24: 38, see in Τρώγω.

b) trop. of the earth, to drink in, to imbibe, c. acc. Heb. 6: 7 ἡ γῆ ἡ πινοῦσα τὸν—ὕετον. So Sept. and יָדַח Deut. 11: 11.—Hdot. 3. 117. Xen. Conv. 2. 25. Comp. sat prata biberunt Virg. Ecl. 3. 111. AL.

Πιότης, τητος, ἡ, (πίων,) fat, fatness, Rom. 11: 17 τῆς π. τῆς ὀλεως. So Sept. for יָדַח Judg. 9: 9 where see. Job 36: 16. יָדַח Zech. 4: 14.

Πιπράσκω, perf. πίπραμαι, perf. pass. πίπραμαι, aor. 1 pass. ἐπράδην, (πράω,) pp. to traffic away, pp. beyond sea, in other lands; hence genr. to sell, c. acc. Matt. 13: 46 πίπραμαι πάντα ὅσα εἶχον. Acts 2: 45. Pass. Matt. 18: 25 ἐκλυσεν αὐτὸν . . . πρᾶδῆναι. Mark 14: 5. Acts 4: 34. 5: 4. Seq. genr. of price, Matt. 26: 9 πρᾶδῆναι πολλοῦ. John 12: 5. Butt. § 132. 6. 2. Sept. יָדַח Gen. 31: 15. Lev. 27: 27. c. gen. Deut. 21: 14.—2 Macc. 8: 14. Hdtan. 2. 6. 22. Xen. Conv. 4. 1. c. gen. Xen. An. 7. 7. 26.—Trop. pass. to be sold to or under any one, i. q. to be his slave, seq. ὑπὸ c. acc. Rom. 7: 14 πειραμίνος ὑπὸ τὴν ἀμαρτίαν, i. q. to be the slave of sin, devoted to it. Comp. Sept. and יָדַח 1 K. 21: 25. Is. 50: 1.—1 Macc. 1: 15. Dem. 215. 6.

Πίπτω, f. πεινῶμαι, aor. 2 ἔπεσον, aor. 1 ἔπεσα, Rev. 1: 17. 5: 14; comp

Buttm. § 96. n. 9. § 114. Winer § 13. 1. a. p. 68. Lob. ad Phr. p. 724.—*To fall*, intrans. Sept. for Heb. פָּל .

a) pp. *to fall*, sc. from a higher to a lower place, spoken of persons and things; in N. T. always with an adjunct of place whence or whither; e. g. seq. *ἀπό*, *to fall from*, Matt. 15:27 *ἀπὸ τῆς τραπέζης*. Luke 16:21. Acts 20:9. Matt. 24:29 *see in οὐρανός* b. Seq. *ἐκ*, *to fall from*, Luke 10:18 *ἐκ τοῦ οὐρανοῦ*. Acts 27:34. Rev. 8:10 et 9:1, *see in οὐρανός* b. (Sept. and פָּל Job 1:16.) *ἐν μέσῳ τῶν ἀνασθάντων*, among, Luke 8:7. *ἐπὶ* c. acc. *to fall upon* any pers. or thing, Matt. 10:29 *ἐπὶ τὴν γῆν*. 13:5, 7, 8. 21:44 *bis*. Mark 4:5. Luke 8:6, 8. 20:18 *bis*. 23:30. Rev. 6:16. 8:10. Rev. 7:16 *οὐδὲ μὴ πῶς ἐπὶ αὐτοὺς ὁ ἥλιος* i. e. the burning sun shall not injure them. Trop. i. q. *to seize*, Rev. 11:11 *καὶ φόβος μέγας ἔπαυεν ἐπὶ τοὺς κ. τ. λ.* Seq. *εἰς* *to fall into*, among, upon, any thing, Matt. 15:14 *εἰς βόθυνον*. 17:15. Mark 4:7, 8. Luke 6:39. 8:14. John 12:24. Rev. 6:13. (Diod. Sic. 4. 77 *εἰς θάλασσαν*. Xen. H. G. 4. 7. 7.) Seq. *παρά* c. acc. of place, *to fall at, by, near*, Matt. 13:4. Mark 4:4. Luke 8:5.

b) of persons, *to fall down*, to fall prostrate, absol. Matt. 18:29 *πῶς οὐκ ὁ σύνδουλος*, in later edit. Acts 5:5. Joined with *προσκυνεῖν*, Matt. 2:11 *πρόσκυντες προσκυνήσαν*. 4:9. 18:26. Rev. 5:14. 19:4. So Sept. and פָּל 2 Sam. 1:2. Dan. 3:5, 6. (Anthol. Gr. I. p. 92.) More usually with an adjunct of place or manner, e. g. seq. *ἐνώπιόν τινος* Rev. 5:8; c. seq. *προσκυνεῖν* 4:10. Seq. *εἰς* c. acc. *εἰς ὄρατος* Acts 22:7, comp. 9:4. *εἰς τοὺς πόδας τινός* John 11:32. Matt. 18:29 in text rec. (Diog. Laert. 2. 79.) Seq. *ἐπὶ* c. gen. of place, Mark 9:20 *ἐπὶ τῆς γῆς*. 14:35. c. acc. of place or manner, *ἐπὶ τὴν γῆν* Acts 9:4. *ἐπὶ τοὺς πόδας τινός* 10:25. (Sept. 1 Sam. 25:24.) *ἐπὶ πρόσωπον* on one's face Matt. 17:6. 26:39. Luke 5:12; with *παρά τοὺς πόδας* Luke 17:16. c. *προσκυνεῖν* 1 Cor. 14:25. Rev. 7:11. 11:16. (Sept. and פָּל 1 Sam. 25:23. *ἐπὶ τὴν ὄψιν* Jos. Ant. 6. 9. 5. *ἐπὶ στόμα* Xen. Venat. 10. 13.) Seq. *παρά τοὺς πόδας τινός* Luke 8:41. Acts 5:10. comp. Luke 17:16. *πρὸς τοὺς πόδ.* Mark 5:

22. Rev. 1:17. *ἐμπροσθεν τῶν ποδῶν*, c. *προσκυνεῖν* Rev. 19:10. 22:8. Seq. *χαμαί* John 18:6. (Sept. Job 1:20.) Spoken of those who *fall dead*, i. e. *to die, to perish*; Luke 21:24 *πεσούντας στόματι μαχαίρας*. 1 Cor. 10:8. Heb. 3:17. Rev. 17:10. comp. Acts 5:5, 10. Comp. Sept. and פָּל Num. 14:43. Ex. 32:27. Num. 14:19, 32.—Hdian. 3. 7. 10. Xen. An. 1. 8. 28.—Trop. *to fall* from any state or dignity, c. *πόθεν* Rev. 2:5.

c) of edifices, walls, etc. *to fall*, to fall in ruins, Matt. 7:25, 27. Luke 6:49. 13:4. Heb. 11:30. Trop. Luke 11:17. Acts 15:16 comp. in *Σκηνή*. So in prophetic imagery, Rev. 11:13. 14:8 *ἐπεὶ, ἔπειτα Βαβυλὼν*. 16:19. 18:2. Sept. for פָּל Is. 21:9.—Xen. H. G. 5. 2. 5.

d) of a lot, *to fall to or upon* any one, seq. *ἐπὶ* c. acc. Acts 1:26. See in *Ἐπὶ* III. 1. a. β. So Sept. and פָּל Jon. 1:7. Ez. 24:6.

e) Metaph. of persons, *to fall into or under* any thing, e. g. condemnation, *ἐπὶ ἡρώτων* James 5:12. (Diod. Sic. 19. 8 π. *ἐπὶ ἔκδοσιν τῶν ἐχθίστων*.) Absol. *to fall into* sin, i. q. *to transgress*, to sin, Rom. 11:22. 14:4. 1 Cor. 10:12. Hence also *to fall from* happiness, i. q. *to be made miserable, to perish*, Rom. 11:11 *μὴ ἔλπωσαν, ἵνα πένωσι*; Heb. 4:11. So Sept. and פָּל Prov. 11:28. 24:16.—Ecclus. 1:27. 2:7. comp. Hdol. 8. 16. Diod. Sic. 13. 37.—Of things, i. q. *to fall to the ground, to fail, to become void*, Luke 16:17 *ἡ τοῦ νόμου μίαν περὶαν περῶν*. So Sept. and פָּל Josh. 23:14. 1 Sam. 3:19.—Plato Euthyphr. 17. p. 14. D. *οὐ χαμαὶ ποτε περῶνται ὅτι ἂν εἴπῃς*. Comp. Liv. 2. 31 *'irrita cadunt promissa'*.

Πισιδία, ας, ἡ, *Pisidia*, a district of Asia Minor, lying mostly on Mount Taurus, between Pamphylia, Phrygia, and Lycaonia. Its chief city was Antioch. Acts 13:14. 14:24.

Πιστεύω, f. εἶπω, (πίστις) aor. 1 ἐπίστευσα, perf. πεπίστευκα, plupf. πεπιστεύκειν without augm. Acts 14:23, comp. Buttm. § 83. n. 6. Winer § 12. 12.—*To have faith, to believe, to trust*, pp. to have a firm persuasion, a confiding

belief, in the truth, veracity, reality of any person or thing.

a) pp. *to be firmly persuaded* as to any thing, *to believe*, seq. infin. Rom. 14: 2 ὅς μιν πιστεύει φαγεῖν πάντα. seq. ὅτι Mark 11: 23. Rom. 10: 9. James 2: 19. absol. ibid. (c. inf. Hdian. 5. 4. 5. Xen. Cyr. 4. 5. 45.) So with the idea of hope and certain expectation, c. inf. Acts 15: 11. c. ὅτι Rom. 6: 8.—Xen. An. 7. 7. 47.—More commonly of words spoken and things, e. g. seq. dat. of a person speaking, whose words one believes and confides in, Mark 16: 13 οὐδέ ἐκείνοις ἐπίστευσαν. John 5: 46 εἰ γὰρ ἐπίστευετε Μωϋσῇ, ἐπίστευετε ἂν ἐμοί. Acts 8: 12. 1 John 4: 1. c. ὅτι John 4: 21.—Hdian. 2. 1. 23. Luc. Hermot. 17.—With an adjunct of the words or thing spoken, e. g. seq. dat. Luke 1: 20 οὐκ ἐπίστευσας τοῖς λόγοις μου. John 4: 50. Acts 24: 14. 2 Thess. 2: 11. (Hdian. 4. 9. 10.) Seq. ἐπὶ c. dat. Luke 24: 25 ἐπὶ πάντων. Seq. ἐν c. dat. Mark 1: 15 ἐν τῷ εὐαγγελίῳ in the glad tidings, i. e. believe and embrace the glad tidings announced; so Sept. c. ἐν for אֶת Jer. 12: 6. Ps. 78: 22.—Dion. Hal. de Comp. verb. p. 150. ed. Schaef.—With an adjunct of the thing believed, e. g. seq. dat. Acts 13: 41 ἔργον, ὃ οὐ μὴ πιστεύσητε. (Hdian. 8. 3. 10.) Seq. accus. of thing, John 11: 26 πιστεύεις τούτῳ; 1 Cor. 13: 7. 1 John 4: 16. Hence Pass. 2 Thess. 1: 10 ὅτι ἐπιστεύθη τὸ μαρτύριον ἡμῶν ἐφ' ἡμᾶς; comp. Winer §. 40. 1. (Hdian. 8. 3. 22. Pass. ib. 2. 9. 4.) Seq. εἰς τι, 1 John 5: 10 εἰς τὴν μαρτυρίαν. Seq. ὅτι i. q. acc. et infin. John 14: 10 οὐ πισταίεις ὅτι ἐγὼ κ. τ. λ. Rom. 10: 9. περί τινος, ὅτι John 9: 18.—c. ὅτι Hdian. 1. 14. 10. Xen. Hi. 1. 37.—Absol. where the case of pers. or thing is implied from the context, Matt. 24: 23. Mark 13: 21. John 12: 47. Acts 8: 13 καὶ αὐτὸς ἐπίστευσεν, sc. τῷ Φίλιππῳ τῷ εὐαγγελιστῇ, comp. v. 12. Acts 15: 7 καὶ πιστεύσαι, sc. τῷ λόγῳ τοῦ εὐαγγ. 1 Cor. 11: 18.—Hdian. 4. 4. 10. Thuc. 1. 1.

b) of God, *to believe on God*, *to trust* in him, e. g. as able and willing to help, to listen to prayer, etc. seq. dat. of pers. c. ὅτι, Acts 27: 23 πιστεύω γὰρ τῷ Θεῷ ὅτι οὕτως ἔσται. Seq. εἰς, John

14: 1 πιστεύετε εἰς τὸν Θεόν. Absol. Matt. 21: 22 πιστεύοντες, i. q. εἰ πιστεύετε. 2 Cor. 4: 13. (c. dat. Eccles. 2: 6, 8.) Also as faithful to his promises, c. dat. Rom. 4: 3 ἐπίστευσεν Ἀβραὰμ τῷ Θεῷ, καὶ ἐλογίσθη κ. τ. λ. quoted from Gen. 15: 6 where Sept. for יִתְקַדֵּשׁ. Gal. 3: 6. James 2: 23. Rom. 4: 17 κατενόησεν οὐκ ἐπίστευσεν Θεοῦ, by attract. for παρ. τοῦ Θεοῦ, ὃ ἐπίστευσεν. absol. Rom. 4: 18. Heb. 4: 3.—Or genr. to believe in the declarations and character of God as made known in the Gospel, c. dat. John 5: 24. Acts 16: 34 οἱ πεπιστευότες τῷ Θεῷ. 1 John 5: 10. Seq. εἰς c. acc. pp. praegn. i. q. *to believe and rest upon*, to believe in and profess; see Winer § 31. 2. p. 173. 1 Pet. 1: 21 τοῖς δὲ αὐτοῦ πιστεύοντας εἰς Θεόν. Seq. ἐπὶ c. acc. id. Rom. 4: 24, comp. Winer l. c. Absol. Luke 8: 12, 13, comp. v. 11. Acts 13: 48.

c) of a messenger from God, *to believe on and trust* in him as coming from God and acting under divine authority. (α) Of John the Baptist, c. dat. αὐτῷ, Matt. 21: 25, 32. Mark 11: 31. Luke 20: 5.—(β) Of Jesus as the Messiah; e. g. as able and ready to help his followers, c. εἰς John 14: 1; or to heal the sick and comfort the afflicted, c. ὅτι Matt. 9: 28. absol. 8: 13. Mark 5: 36. John 4: 48. Genr. as a teacher and the Messiah sent from God; seq. dat. of pers. John 5: 38 ὃν ἀπέστειλεν ἑαυτὸς, τούτῳ ὑμεῖς οὐ πιστεύετε. 8: 31. 10: 37, 38. Acts 5: 14. 2 Tim. 1: 12. Seq. ὅτι, John 11: 27 ἐγὼ πεπιστεύκα, ὅτι σὺ εἶ ὁ Χριστός. 20: 31. 1 John 5: 1, 5. John 8: 24 ἐὰν γὰρ μὴ πιστεύσητε, οὐ ἐγὼ εἰμι. 13: 19. 16: 27, 30. 17: 8, 21. al. sup. So c. γινώσκων John 6: 69. 10: 38.—Seq. εἰς c. acc. of pers. pp. praegn. i. q. *to believe and rest upon*, to believe in and profess, comp. Winer p. 173. Matt. 18: 8 τῶν μικρῶν τούτων, τῶν πιστευόντων εἰς ἐμὲ. Mark 9: 42. John 2: 11. 3: 15, 16. 4: 39. 6: 35. 7: 5, 38. 8: 30 πολλοὶ ἐπίστευσαν εἰς αὐτόν. 17: 20. Acts 10: 43. 19: 4. Rom. 10: 14. Gal. 2: 16. 1 Pet. 1: 8. trop. εἰς τὸ φῶς John 12: 36. So c. εἰς τὸ ὄνομα Ἰησοῦ in a like sense, see in Ὁραμα d; i. q. 'to believe on Jesus and invoke or profess his name.' John 1: 12 τοῖς

πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ. 2: 23. 1 John 5: 13. seq. τῷ ὀνόματι αὐτοῦ, id. 1 John 3: 23.—Seq. ἐπὶ c. acc. of pers. i. q. εἰς τινά, comp. Winer p. 173. Acts 9: 42. 11: 17, comp. v. 21. So ἐπὶ c. dat. 1 Tim. 1: 16. (Matt. 27: 42.) trop. Rom. 9: 33 et 1 Pet. 2: 6 τῷ ὀνόματι ἐν Σιών λέγον . . . καὶ πᾶς ὁ πιστεύων ἐπ' αὐτῷ κ. τ. λ. quoted from Isa. 28: 16 where Sept. for יְהוָה. Pass. 1 Tim. 3: 16 ἐπιστεύθη ἐν κόσμῳ. — Dem. 464. 20. Xen. An. 7. 6. 33.—Hence absol. to believe, i. e. to believe and profess Christ, to be or become a Christian, Mark 15: 32. Luke 22: 67. John 1: 7. 12: 39. Acts 4: 4. 14: 1. 17: 12, 34. Rom. 4: 11, 1 Cor. 1: 21. al. saep. Part. οἱ πιστεύοντες, οἱ πιστεύοντες, believers, Christians, Acts 2: 44. 4: 32. 19: 18. Gal. 3: 22. 1 Thess. 1: 7. 1 Pet. 2: 7. al.

d) trans. i. q. to entrust, to commit in trust to any one; Luke 16: 11 τὸ ἀληθινόν τίς ἡμῖν πιστεύσει; John 2: 24. — Wisd. 14: 5. Luc. D. Deor. 25. 2. Xen. Mem. 4. 4. 17. — Pass. πιστεύομαι τι, to be entrusted with any thing, to have committed to one's charge, seq. acc. comp. Butt. § 134. 7. Winer § 40. 1. Rom. 3: 2. Gal. 2: 7 παρίστανται τὸ σύγγυλον. 1 Cor. 9: 17 οἰκονομῶν πεπιστευμαι. 1 Thess. 2: 4. 1 Tim. 1: 11. Tit. 1: 3.—Jos. Ant. 2. 9. 5. Diog. Laert. 7. 1. 29 πιστευθέντος τὴν ἐν Παργύμῳ βαβυλωνίαν. Polyæn. 2. 36. Diod. Sic. 20. 19, 27. AL.

Πιστικός, ἡ, ὄν, (πίστις,) causing belief or persuasion, Xen. Cyr. 1. 6. 10. faithful, trustworthy, γυναῖκα πιστικὴν Artemid. 2. 33. p. 121. Hence in N. T. trop. true, genuine, pure, e. g. ναρδοῦ πιστικῆς Mark 14: 8. John 12: 3. So Theophylact ad h. l. ἡ ἀδόλος καὶ μετὰ πίστεως κατασκευασθένσα. — Others derive it here from πίνω, and render it potable, liquid; but without authority. See Winer § 16. 3. p. 86. Fritzche IV Evang. II. p. 596 sq.

Πίστις, εως, ἡ, (πίστος, πισθω,) faith, belief, trust, pp. firm persuasion, confiding belief in the truth, veracity, reality of any person or thing.

A) In the common Greek usage.

a) pp. and genr. Acts 17: 31 πίστιν παροσχὼν πᾶσιν, see in Παρέχω b.

Rom. 14: 22 σὺ πίστιν ἔχεις, thou hast faith, i. e. art firmly persuaded. v. 23 bis. Heb. 11: 1. So with the idea of hope and certain expectation, 2 Cor. 5: 7 διὰ πίστεως γὰρ περιπατοῦμεν, οὐ διὰ ᾧδους. 1 Pet. 1: 5, 7, 9.—Diod. Sic. 1. 39, 86. Plut. Romul. 8. Xen. Cyr. 1. 6. 19. Hi. 4. 1. — Seq. gen. of object, 2 Thess. 2: 13 πίστιν ἀληθείας belief of the truth, i. e. gospel truth, comp. below in B. c.—Hdian. 2. 14. 8.

b) i. q. good-faith, faithfulness, sincerity, Matt. 23: 23 τὰ βαπτίσματα τοῦ νόμου, τὴν κλῆσιν καὶ τὸν ἕσπον καὶ τὴν πίστιν. Rom. 3: 3 τοῦ Θεοῦ. Gal. 5: 22. 1 Tim. 1: 19 ἔχων πίστιν i. e. being faithful, sincere. 2: 7. 2 Tim. 2: 22. 3: 10. Tit. 2: 10 πίστιν πᾶσαν ἀγαθὴν all good fidelity. Rev. 2: 19. 13: 10. So in the usage of Sept. for תְּהִיבָהּ 1 Sam. 26: 23. Hab. 2: 4. Prov. 12: 22.—Eccles. 1: 26. Hdian. 3. 9. 4. Diod. Sic. 1. 79. Xen. An. 3. 3. 4.

c) i. q. faith given, a pledge, promise; so some 2 Tim. 4: 7 τὴν πίστιν τετήρηκα. —Pol. 2. 53. 4. Thuc. 4. 86. Xen. An. 1. 2. 26. Comp. below in B. c.

B) In N. T. πίστις as spoken in reference to God and divine things, to Christ and his gospel, becomes in some measure a technical word, especially in the writings of Paul, denoting that faith, that confiding belief, which is the essential trait of Christian life and character, i. e. gospel faith, Christian faith; comp. Rom. 3: 22 sq.

a) of God, i. e. faith in, on, towards God, e. g. ἐπὶ Θεῷ Heb. 6: 1. πρὸς τὸν Θεόν 1 Thess. 1: 8. εἰς Θεόν, c. ἐλπίς, 1 Pet. 1: 21. c. gen. Θεοῦ Mark 11: 22. Col. 2: 12. Absol. Matt. 17: 20. 21: 21. Luke 17: 5, 6; comp. Mark 11: 22. Heb. 4: 2. 10: 22, 38 ὁ δὲ δικαίος ἐν πίστει ζήσεται in allusion to Hab. 2: 4 where Sept. for תְּהִיבָהּ fidelity. v. 39. James 1: 6 αἰτέτω δὲ ἐν πίστει, i. e. in filial confidence, nothing doubting. 5: 15 ἡ εὐχὴ πίστεως. — Spoken analogically of the faith of the patriarchs and pious men under the Jewish dispensation, who looked forward in faith and hope to the blessings of the gospel; comp. Gal. 3: 7 sq. Heb. 11: 13. So of Abraham, Rom. 4: 5, 9 ἀλογίστη τῇ Ἀβραάμ ἡ πίστις εἰς δικαιοσύνην. v. 11,

12, 13, 14, 16 bis, 19, 20. Heb. 6: 12. Genr. of others, Heb. 11: 3, 4, 5, 6, 7 bis, 8, 9, 11, 13, 17, 20, 21, 22, 23, 24, 27, 28, 29, 30, 31, 33, 39. Also Luke 18: 8.

b) of Christ, *faith in Christ*, e. g. (α) as able to work miracles, to heal the sick etc. absol. Matt. 8: 10 οὐδὲ ἐν τῇ Ἰσραὴλ τοσαυτὴν πίστιν εὑρον. 9: 2, 22, 29. 15: 28. Mark 2: 5. 5: 34. 10: 52. Luke 5: 20. 7: 9, 50. 8: 48. 17: 19. 18: 42. Acts 3: 16 bis. So mediately, Acts 14: 9.—(β) Of faith in Christ's death, as the ground of justification before God, i. q. *saving faith*, only in Paul's writings, Rom. 3: 22 δικαιοσύνη διὰ θεοῦ διὰ πίστεως Ἰ. Χρ. v. 25 διὰ πίστεως ἐν τῷ αὐτοῦ αἵματι. v. 26 ἐκ π. Ἰησοῦ. So from the connexion, absol. v. 27, 28, 30 bis, 31. 1 Cor. 15: 14, 17. So genr. Rom. 1: 17 bis. 5: 1, 2. 9: 30, 32. 10: 6, 17. Gal. 2: 16 bis, 20. 3: 2, 5, 7, 8, 9, 11, 12, 14, 22, 24. 5: 5, 6. Eph. 2: 8. 3: 12 διὰ τ. πίστεως αὐτοῦ. Phil. 3: 9 bis. So of the faith of Abraham, see above in α. Others in Rom. 1: 17 take εἰς πιστεῖν by meton. as i. q. εἰς τοὺς πιστεύοντας, comp. 3: 22.—(γ) Genr. as the Messiah and Saviour, the Head of the gospel dispensation, c. εἰς, Acts 20: 21 πιστεῖν τὴν εἰς τὸν κ. Ἰ. Χρ. 26: 18. Col. 2: 5. ἐν Χριστῷ Gal. 3: 26. Eph. 1: 15. Col. 1: 4. 1 Tim. 1: 14. 3: 13. 2 Tim. 1: 13. 3: 15. τοῦ κυρίου Ἰ. Χρ. James 2: 1. Eph. 4: 13. c. gen. μου Rev. 2: 13, i. e. thy faith toward me. 14: 12. Absol. Mark 4: 40. Luke 8: 25. 22: 32. Acts 6: 5 ἀνδρα πλήρη πίστεως καὶ πν. ἁγ. v. 8. 11: 24. Eph. 3: 17. Col. 2: 7 coll. v. 5. So Eph. 6: 16 θυσὸν τῆς πίστεως. 1 Thess. 5: 8.

c) genr. e. g. c. gen. ἡ πίστις τοῦ εὐαγγελίου the faith of or in the gospel i. e. gospel-faith, Phil. 1: 27. ἡ π. τῆς ἀληθείας id. *faith in the truth*, i. e. in the gospel, 2 Thess. 2: 13; comp. above in A. α.—Absol. in the same sense, i. e. *Christian faith*, a firm and confiding belief in Jesus and his gospel; genr. 1 Cor. 2: 5 ἵνα ἡ πίστις ὑμῶν μὴ ᾖ ἐν σοφίᾳ ἀνθρώπων κ. τ. λ. 2 Cor. 4: 13. Phil. 1: 25. 2: 17. 1 Thess. 1: 3. 1 Tim. 1: 5. 6: 11, 12. 2 Tim. 1: 5. 2: 18. Tit. 1: 1. Philem. 6. Heb. 12: 2. James 2: 5. 1 Pet. 5: 9. Elsewhere also πίστις seems to mark various predominant traits of Christian character as arising from

and combined with Christian faith, without implying however any sharp distinction; e. g. *Christian knowledge*, espec. in Paul and James, Rom. 12: 3 μέτρον τῆς πίστεως. v. 6. 14: 1 ἀσθενῶν τῇ πίστει. 1 Cor. 12: 9. 13: 2, 13. Tit. 1: 13. 2 Pet. 1: 5. So in James, as opp. to ἔργα, James 2: 14 bis, 17, 18 ter, 20, 22 bis, 24, 26. So of the Christian *profession*, the faith professed, Acts 13: 8 ζῆτῶν διασφραῖσαι τὸν ἀνθύπατον ἀπὸ τῆς πίστεως. 14: 22. 15: 9. 16: 5. 1 Cor. 16: 13. 2 Cor. 1: 24 fin. Gal. 6: 10. 1 Tim. 2: 15. 2 Tim. 4: 7, comp. above in A. α. Of Christian *zeal*, ardour in the faith, Rom. 1: 8 ὅτι ἡ πίστις ὑμῶν καταγγέλλεται κ. τ. λ. 11: 20. 2 Cor. 8: 7. 10: 15. 13: 5. Eph. 6: 23. 2 Thess. 1: 4, 11. Of Christian *love*, as springing from faith, Rom. 1: 12 ἡ ἐν ἀλλήλοις πίστις, i. e. mutual faith and love. 2 Thess. 1: 3. Philem. 5 πιστεῖν ἣν ἔχουσ πρὸς τὸν κύριον καὶ πάντας τοὺς ἁγίους. Of Christian *life* and *morals*, practical faith, 1 Tim. 4: 12 τύπος γίνου . . . ἐν ἀναστροφῇ, ἐν ἐγκλή, ἐν πίστει, ἐν ἀγνείᾳ. 5: 8, 12. 6: 10. Tit. 2: 2. Of *constancy* in the faith, Col. 1: 23. 1 Thess. 3: 2, 5, 6, 7, 10. Heb. 13: 7. James 1: 3.

d) meton. of the object of Christian faith, *the faith*, i. e. doctrines received and believed, *Christian doctrine*, and genr. the system of Christian doctrines, *the Gospel, the Christian religion*. Acts 6: 7 ὑπακούοντες τῇ πίστει were obedient to the faith, i. e. embraced the gospel. Rom. 1: 5. 16: 26. Acts 14: 27 θύρα πίστεως i. e. access for the gospel. 24: 24. Rom. 10: 8. 2 Cor. 1: 24 init. Gal. 1: 23. 3: 23 bis, 25. Eph. 4: 5. 1 Tim. 1: 4, 19. 3: 9. 6: 21. 2 Pet. 1: 1. 1 John 5: 4. Jude 3 τῇ ἀπαξ παραδοθείσῃ τοῖς ἁγίοις πίστει. v. 20. So Tit. 3: 15 φελοῦντας ἡμᾶς ἐν πίστει i. e. in the gospel, as Christians. 1 Tim. 1: 2 τινον ἐν πίστει. Tit. 1: 4. Emphat. *the true faith*, true doctrine, 2 Thess. 3: 2. 1 Tim. 4: 1, 6. 2 Tim. 3: 8.

Πιστός, ἡ, όν, (πίστις, πείθεαι) pp. worthy of belief, trust, confidence, i. e. *faithful*.

a) pp. in the sense of *trust-worthy*. 1 Cor. 7: 25 ἡλπημένος ὑπὸ κυρίου πιστός εἶναι. 1 Tim. 1: 12. 2 Sam. 2: 2 ταῦτα

παράδου πιστοῖς ἀνθρώποις. 1 Pet. 4: 19. Rev. 19: 11. Sept. for תַּיִן 1 Sam. 3: 20. תַּיִן Prov. 20: 6.—1 Macc. 14: 41. Ael. V. H. 8. 6. Thuc. 3. 10. Xen. An. 1. 6. 3.—Hence i. q. *true, sure, verax*, worthy of credit, as ὁ μάρτυς ὁ πιστός Rev. 1: 5. 2: 13. 3: 14; see in *Μάρτυς*. So Sept. for תַּיִן Prov. 14: 5. תַּיִן Ps. 89: 38. Is. 8: 2. (Ael. V. H. 3. 18 ἄν. εἰ τῷ πιστός ὁ Χίος λίγων. Xen. Cyr. 6. 1. 42.) Of things, *true, sure, verus*, e. g. λόγος 1 Tim. 1: 15. 3: 1. 4: 9. 2 Tim. 2: 11. Tit. 1: 9. 3: 8. Rev. 21: 5. 22: 6. So Acts 13: 34 τὰ δαβὶδ τὰ πιστά, see in Ὀσιος b. — Dem. 377. 27. Thuc. 5. 14 ἐπιστή.

b) *faithful* in duty to oneself and to others, of true fidelity. Col. 4: 9 et 1 Pet. 5: 12 ἀδελφός πιστός. Rev. 2: 10. Of God as faithful to his promises, 1 Cor. 1: 9 πιστός ὁ Θεός. 10: 13. 1 Thess. 5: 24. 2 Thess. 3: 3. Heb. 10: 23. 11: 11. 1 John 1: 9. Of Christ 2 Tim. 2: 13. So Sept. for תַּיִן Deut. 32: 4. תַּיִן Deut. 7: 9. Once πιστός δὲ ὁ Θεός as an obtestation or oath, as God is *faithful*, 2 Cor. 1: 18; comp. Heb. תַּיִן Is. 65: 16. — Espec. of servants, ministers, who are faithful in the performance of duty. Matt. 24: 45 ὁ πιστός δοῦλος. 25: 21, 23. Luke 12: 42 ὁ π. οἰκονόμος. 1 Cor. 4: 2. Eph. 6: 21. Col. 1: 7. 4: 7. Heb. 2: 17. So c. ἐπὶ ὅλην Matt. 25: 21, 23. ἐν τινι Luke 16: 10 bis, 11, 12. 19: 17. 1 Tim. 3: 11. Heb. 3: 5. c. dat. of pers. Heb. 3: 2. So Sept. for תַּיִן Num. 12: 7. 1 Sam. 22: 14.—2 Macc. 1: 2. Hdtan. 2. 8. 8. Xen. Cyr. 5. 2. 23.

c) Act. *faithful*, i. e. firm in faith, confiding, *believing*, i. q. ὁ πιστεύων. John 20: 27 μὴ γίνου ἄπιστος, ἀλλὰ πιστός. Gal. 3: 9.—Theogn. 283. Soph. Oed. Col. 1031. — Seq. dat. τῷ κυρίῳ Acts 16: 15; also ἐν κυρίῳ, i. e. faithful to or in the Lord, believing in him, i. q. a *believer*, Christian, 1 Cor. 4: 17. Eph. 1: 1. Col. 1: 2. Absol. id. Acts 10: 45. 16: 1. 2 Cor. 6: 15. 1 Tim. 4: 3, 10, 12. 5: 16 bis. 6: 2 bis. Tit. 1: 6. Rev. 17: 14. Adv. πιστὸν ποιεῖν to do *faithfully*, in a believing manner, as a Christian, 3 John 5. So Sept. for תַּיִן Ps. 101: 6.—Ecclus. 1: 14. 1 Macc. 3: 12.

Πιστόω, ᾧ, f. ὠσω, (πιστός,) pp. to make one *faithful, trust-worthy*; hence to make one give security, pledges, e. g. by an oath, πιστοῦν τινα ὅρκους, Jos. Ant. 15. 7. 10. Thuc. 4. 88. Pass. or Mid. to make oneself or be made *trust-worthy*, i. e. to give security, to pledge oneself, Pol. 18. 22. 6. Hom. Od. 15. 436. —In N. T. ἐπιστοιώθην to be made *confiding, believing, to be assured*, comp. in Πιστός c; hence i. q. to believe, 2 Tim. 3: 14 μὲν ἐν οἷς ἑμαυθας καὶ ἐπιστοιώθης, by attract for ἐν τοῖς αἰ.—So πιστωθεῖς Soph. Oed. Col. 1039, i. q. πιστός ib. 1031.

Πλανᾶω, ᾧ, f. ἦσω, (πλάνη,) to make wander, to lead astray, c. acc. Pass. to wander, to go astray.

a) pp. e. g. persons, Heb. 11: 38 ἐρημίαις πλανώμενοι. Of flocks, 1 Pet. 2: 25 ὡς πρόβατα πλανώμενα. Matt. 18: 12 bis, 13. Sept. for תַּיִן Gen. 37: 14. Ex. 23: 4. — Cebet. Tab. 6. Ael. V. H. 5. 7. Xen. An. 1. 2. 25.

b) trop. to mislead, i. e. (α) to deceive, to cause to err, Pass. to err, to mistake, to form a wrong judgment. Matt. 24: 4 et Mark 13: 5 βλέπετε μὴ τις ὑμᾶς πλανήσῃ. Matt. 24: 5, 11, 24. Mark 13: 6. 1 John 1: 8. 3: 7. Rev. 13: 14. Pass. Matt. 22: 29 πλανήσονται. Mark 12: 24, 27. Luke 21: 8 μὴ πλανηθῆτε. John 7: 47. 1 Cor. 6: 9. 15: 33. Gal. 6: 7. Heb. 3: 10. James 1: 16. So Sept. and תַּיִן Prov. 12: 27.—Jos. B. J. 6. 5. 4. Mosch. Id. 1. 25. Plut. Thes. 27.—(β) to seduce, e. g. a people into rebellion, John 7: 12 πλανᾷ τὸν ὄχλον. Rev. 20: 8, 10. Also to seduce from the truth, Pass. to be seduced, to go astray; 1 John 2: 26 περὶ τῶν πλανώντων ὑμᾶς, comp. v. 21, 22. 2 Tim. 3: 13. Pass. James 5: 19 ἵαν τις ἐν ὑμῖν πλανηθῇ ἀπὸ τῆς ἀληθείας. 2 Pet. 2: 15. Part. οἱ πλανώμενοι those seduced, gone astray, Tit. 3: 3. Heb. 5: 2. Spec. to seduce to idolatry, Rev. 2: 20. 12: 9. 18: 23. 19: 20. 20: 3. Sept. for תַּיִן 2 K. 21: 9. Ez. 44: 10, 15. — Ecclus. 9: 8.

Πλάνη, ης, ἡ, (perh. πλάζω,) a wandering, Sept. Ez. 34: 12. Ael. V. H. 5. 7. In N. T. only trop. error, i. e.

a) genr. *delusion*, false judgment or

opinion, 1 Thess. 2: 3 ἡ παράκλησις ἡμῶν οὐκ ἐκ πλάνης. 2 Thess. 2: 11. — Sept. Jer. 23: 17. Diod. Sic. 2. 18.

b) Act. *deceit, fraud, seduction to error and sin*. Eph. 4: 14 μεθοδία τῆς πλάνης. 2 Pet. 3: 17. 1 John 4: 6 τὸ πνεῦμα τῆς πλάνης *a spirit of error*, i. e. *a deceiving spirit, a teacher who seeks to seduce*. So *a deception, fraud*, Matt. 27: 64. Sept. for תַּהֲרִיחַ Prov. 14: 8. — Hesych. πλάνη· ἀπάτη.

c) of conduct, *perverse, wickedness, sin*, Rom. 1: 27. James 5: 20. 2 Pet. 2: 18 τοὺς ἐν πλάνῃ ἀναστρεφόμενους. Jude 11. Sept. for נַעֲרָה Ez. 33: 10. — Wisd. 1: 12. 12: 24.

Πλανήτης, ου, ὁ, (πλανῶ,) *one wandering about, a wanderer*, Sept. for part. תַּהֲרִיחַ Hos. 9: 17. Xen. Ven. 5. 17. In N. T. ἀστήρ πλανήτης *a wandering star, planet*, trop. of a false teacher, Jude 13, coll. v. 4. — pp. Jos. Ant. 3. 6. 7. Diod. Sic. 1. 81. Xen. Mem. 4. 7. 5.

Πλάνος, ου, ὁ, ἡ, adj. (πλάνη,) *wandering about*; subst. *a wanderer, vagabond, juggler*, Athen. XIV. p. 615. E. In N. T. *deceiving, seducing*, 1 Tim. 4: 1 προσέχοντες πνεύμασι πλάνοις. Subst. *a deceiver, impostor*, Matt. 27: 63 ἐκείνος ὁ πλάνος. 2 Cor. 6: 8. 2 John 7 bis. — adj. Jos. B. J. 2. 13. 4 πλάνος ἄνθρωπος καὶ ἀπατεῶντες. Subst. Lib. Hen. in Fabr. p. 162. Act. Thom. § 45. Diod. Sic. Tom. VI. 199. Tauchn.

Πλάξ, ακός, ἡ, *any broad and flat surface*, e. g. of the sea, πλάκα πόντου βαθείαν Pind. Pyth. 1. 46. comp. Diod. Sic. 5. 36. In N. T. and genr. *a table, tablet*, of wood or stone on which any thing was inscribed, e. g. the two tables of the decalogue given to Moses, Heb. 9: 4 πλάκες τῆς διαθήκης. 2 Cor. 3: 3. So Sept. and תַּבִּיטִּי Ex. 31: 17. 32: 14 sq. 34: 1, 4. al. — Jos. Ant. 3. 5. 4. Luc. Somn. 3. — Trop. 2 Cor. 3: 3 ἐν πλαξὶ καρδίας σαρκίναίς, comp. Rom. 2: 15 et Heb. 8: 10. So Sept. and תַּבִּיטִּי Prov. 3: 3. Jer. 17: 1.

Πλάτμα, ατος, τό, (πλάσσω,) *a thing formed*, e. g. by a potter, Rom. 9: 20 μη ἐρεῖ τὸ πλάσμα τῷ πλάσαντι; quoted from Is. 29: 16 where Sept. for תַּבִּיטִּי תַּבִּיטִּי. — Artem. 1. 56. Luc.

D. Deor. 6. 4. Trop. *a figment*, Deem. 1110. 18.

Πλάσσω, Att. ττω, f. πλάσω, comp. Buttm. § 92. n. 2. § 95. 3; *to form, to fashion, to mould*, e. g. any soft substance, as a potter the clay; absol. Rom. 9: 20 see in Πλάσμα. Pass. 1 Tim. 2: 13 Ἀδὰμ γὰρ πρῶτος ἐπλάσθη. Sept. for תַּבִּיטִּי Gen. 2: 7, 8. תַּבִּיטִּי Is. 29: 16. — Wisd. 15: 7, 8. Luc. D. Deor. 1. 1. Xen. Mag. Eq. 6. 1.

Πλαστός, ἡ, ὄν, (πλάσσω,) *formed, fashioned*; metaph. *feigned, false, deceitful*, 2 Pet. 2: 3 πλαστοῖς λόγοις. — Plut. Thea. 20 γράμματα πλαστὰ προσφίκειν.

Πλατεῖα, see in Πλατύς b.

Πλάτος, εος, τό, (πλατύς,) *breadth*, Rev. 21: 16 bis. Trop. Eph. 3: 18. Sept. for תַּהֲרִיחַ Gen. 6: 15. Ex. 37: 1. — Hdian. 8. 4. 2. Xen. Cyr. 7. 5. 8. — Rev. 20: 9 τὸ πλάτος τῆς γῆς *the breadth of the earth*, i. q. wide plain, such as the earth was supposed to be. So Sept. for תַּהֲרִיחַ Hab. 1: 6.

Πλατύνω, f. πτώ, (πλατύς,) aor. 1 pass. ἐπλατύνθη, perf. pass. πεπλάτυνμαι, 3 pers. sing. πεπλάτυνται 2 Cor. 6: 11, see in Buttm. § 101. n. 7; *to make broad, to enlarge, trans.*

a) pp. Matt. 23: 5 πλατύνουσι δὲ φυλακτήρια αὐτῶν. Sept. for תַּהֲרִיחַ Ex. 34: 24. Hab. 2: 5. — 1 Macc. 14: 6. Plut. M. Anton. 36. Xen. Cyr. 5. 5. 34.

b) trop. i. q. Heb. תַּהֲרִיחַ *to make broad or large to or for any one*, i. e. *to give him enlargement, deliverance from straits*; so Sept. and Heb. Ps. 4: 2, comp. Ps. 18: 20. Hence in N. T. pass. *to be enlarged*, i. e. *to have enlargement, to rejoice*, opp. στενοχωρεῖν, see Buttm. § 134. 5. 2 Cor. 6: 13 πλατύνθητε καὶ ὑμεῖς, comp. v. 12. So of the heart, καρδία, ib. v. 11. Comp. Sept. and Heb. תַּהֲרִיחַ in a somewhat different sense, Ps. 119: 32.

Πλατύς, εἶα, ὅ, *broad, wide*.

a) Matt. 7: 13 πλατὺς ἡ πόλις. Sept. for תַּהֲרִיחַ Neh. 9: 35. — Jos. B. J. 3. 2. 2. Xen. Cyr. 5. 3. 36 ὁδὸς πλατεῖα.

b) Subst. ἡ πλατεῖα, sc. ὁδός, *a broad way, wide street* in a city, see Jahn § 41.

Matt. 6: 5 ἐν ταῖς γυνταῖς τῶν πλατυῶν. 12: 19. Luke 10: 10. 13: 26. 14: 21. Acts 5: 15. Rev. 11: 8. 21: 21. 22: 2. So Sept. for כִּי־יִשְׂרָאֵל Judg. 19: 15, 20. Zech. 8: 4, 5. יִשְׂרָאֵל Is. 15: 3.—Tob. 13: 17. Eccles. 23: 21. Artemid. 3. 62.

Πλέγμα, ατος, τό, (πλέω,) pp. any thing *plaited, braided, woven*, e. g. πλέγμα βύβλινον, the ark or basket in which Moses was exposed Jos. Ant. 2. 9. 4; a net, τοῦ, Xen. Cyr. 1. 6. 28. In N. T. a braid of hair, *braided hair*; 1 Tim. 2: 9 μὴ ἐν πλέγμασιν, comp. 1 Pet. 3: 3 ἐν ἐμπλοκῇ τριχῶν. — Aquil. and Theodot. for יִשְׂרָאֵל diadem, Is. 28: 5.

Πλεῖστος, η, ον, (πλείων,) the most, the greatest, very great, the usual superlative to πολὺς, Butt. § 68. 6; in N. T. only of number, Matt. 11: 20. 21: 8 ὁ πλεῖστος ὄχλος, i. e. a very great multitude.—Jos. Ant. 5. 1. 24. Xen. Ag. 3. 1. H. G. 7. 1. 23.—Neut. τὸ πλεῖστον adv. *at most* 1 Cor. 14: 27. Comp. Butt. § 128. n. 4.

Πλείων, ονος, ὁ, ἡ, neut. πλείον Matt. 5: 20. 6: 25. Thuc. 7. 63. Xen. Oec. 7. 24, 25; more usually neut. πλείον Luke 3: 13. Acts 15: 28. Luc. Parasit. 5. Xen. Cyr. 8. 2. 7; comp. Butt. Ausf. Sprachl. § 68. 6. Matth. § 135. Plur. contr. πλείους, also πλείονες Heb. 7: 23. Xen. H. G. 4. 2. 11; accus. πλείους, also πλείονας Matt. 21: 36. Thuc. 2. 37. Xen. Mem. 3. 13. 5; neut. πλείονα Matt. 20: 10. Xen. Apol. 22.—*More*, the usual comparative to πολὺς, comp. Butt. § 68. 6.

a) pp. of number, but also of magnitude and in comparison expr. or impl. E. g. seq. gen. Matt. 21: 36 πλείονας τῶν πρώτων *more than the first* or former ones. Mark 12: 43. Luke 21: 3. John 7: 31.—Diod. Sic. 12. 21.—Seq. ἢ θανάτου, Matt. 26: 53 πλείους ἢ θάνατον. John 4: 1. (Diod. Sic. 1. 79. Xen. An. 4. 8. 27.) Before a numeral, ἢ is regularly omitted, Acts 4: 22 ἐπὶ πλείονων τεσσαράκοντα. 23: 13, 21. 24: 11. 25: 6. Comp. Lob. ad Phryn. p. 410 sq. Matth. § 455. n. 4. (Plato Apol. Soc. p. 17. D.) Once πλείον ἢ πάντα Luke 9: 13. Comp. Lob. l. c. Matth. l. c. and § 437. n. 2.—Xen. Cyr. 2. 1. 5, 6.—Seq. παρά, Luke 3: 13;

see in Παρά III. d. Once seq. πλὴν c. gen. Acts 15: 28.—So when the object of comparison is implied, Matt. 20: 10. Luke 11: 53. John 4: 41. 15: 2. Acts 2: 40. 18: 20. 28: 23. Luke 7: 43 τὸ πλείον *the more* i. e. the greater debt.—Hdian. 8. 3. 11. Xen. Vect. 4. 32.—Hence genr. and emphat. i. q. *many, very many*, Acts 13: 31 ὅς ἄφθνη ἐπὶ ἡμέρας πλείους. 21: 10. 24: 17. 25: 14. 27: 20. So Heb. 7: 23 οἱ μὲν πλείονες εἰσι ἱερεῖς, in opp. to one.—Xen. Cyr. 1. 1. 1. Comp. Xen. Venat. 5. 7.

b) plur. c. art. οἱ πλείονες, οἱ πλείους, *the more, the most, the many*, comp. Matth. § 266. Acts 19: 32 οἱ πλείους οὐκ ᾔδεισαν κ. τ. λ. 27: 12. 1 Cor. 9: 19 ἵνα τοὺς πλείονας κερδήσω, i. e. that I may gain, if not all, yet the greater part. 10: 5. 15: 6. 2 Cor. 2: 6. 4: 15. 9: 2. Phil. 1: 14.—Jos. Ant. 10. 7. 3. Xen. H. G. 2. 3. 34.

c) trop. of worth, importance, dignity, *more, greater, higher*; seq. gen. Matt. 6: 25 ἡ ψυχὴ πλείον ἐστι τῆς τροφῆς. 12: 41, 42 πλείον Σολομῶνος ὧδε. Mark 12: 33. Luke 11: 31, 32. 12: 23. Heb. 3: 3 πλείονα τιμὴν ἔχει τοῦ οἴκου. Rev. 2: 19. Pleon. c. περισσύνειν Matt. 5: 20. Seq. παρά Heb. 3: 3. 11: 4.—absol. Hdian. 8. 4. 1. Xen. Cyr. 5. 4. 43. Ag. 2. 24.

d) Neut. πλείονας adv. *more*. (α) c. gen. John 21: 15 ἀγαπᾷ με πλείον τούτων; impl. Luke 7: 42.—Hdian. 5. 2. 7. Xen. Cyr. 8. 2. 7.—(β) ἐπὶ πλείον, *further, longer*, comp. in Ἐπί III. 2. a; spoken of space 2 Tim. 3: 9. Acts 4: 17; seq. gen. ἀσεβείας, i. e. further *as to* or *in* ungodliness, 2 Tim. 2: 16; comp. Matth. § 340, 341. Winer § 30. 4. (Xen. Eq. 1. 9.) Spoken of time, Acts 20: 9. 24: 4.—Pol. 3. 58. 8.

Πλέω, f. ἔω, to plait, to braid, to weave, trans. Lat. *plico, plecto*. Matt. 27: 29 πλέξαντες στίφανον ἐξ ἀκανθῶν. Mark 15: 17. John 19: 2.—Sept. Is. 28. 5. Xen. An. 3. 3. 18.

Πλέον, see in Πλείων.

Πλεονάζω, f. ἄσω, (πλείων, πλείον,) to be more than enough, intrans.

a) of persons, *to have or do more than enough, to have an overplus*. 2 Cor. 8: 15 ὁ τὸ πολὺ, οὐκ ἐπείνευσε, quoted from

Ex. 16: 18 where Sept. for הִרְבִּית. — Trop. to be immoderate, excessive, Dem. 117. 5. Thuc. 1. 120.

b) of things, i. q. to be abundant, to abound more, to increase. Rom. 5: 20 bis ἵνα πλεονάσῃ τὸ παράπτωμα κ. τ. λ. 6: 1. 2 Cor. 4: 15. 2 Thess. 1: 3. 2 Pet. 1: 8. Seq. εἰς τι, to abound unto any thing, i. q. to redound, to conduce, Phil. 4: 17. Sept. for רַב 2 Chr. 24: 11. רַבָּה 1 Chr. 4: 27. — Eccclus. 23: 3. Pol. 4. 3. 12. Diod. Sic. 1. 40. ib. 3. 49.

c) trans. to cause to abound, to increase. 1 Thess. 3: 12 ὑμῶς δὲ ὁ κύριος πλεονάσαι [Opt.] . . . τῇ ἀγάπῃ κ. τ. λ. So Sept. for רַבָּה Num. 26: 54. Ps. 71: 21. — 1 Macc. 4: 35.

Πλεονεκτέω, ὦ, f. ἦσα, (πλέον, ἔχω,) intrans. to have more than another, i. q. πλέον ἔχω, Xen. Mem. 2. 6. 21. to have an advantage, to be superior, Jos. B. J. proem. 5. Xen. An. 3. 1. 37. to be ὁ πλεονέκτης, to covet more, Xen. Cyr. 1. 3. 18. to take advantage, to seek unlawful gain, Jos. Ant. 2. 11. 2. Xen. Cyr. 1. 6. 31. — In N. T. trans. to take advantage of any one, to circumvent for gain, to defraud, c. acc. 2 Cor. 7: 2 οὐδὲνα ἐπλεονεκτήσαμεν. 12: 17, 18. 1 Thess. 4: 6. Pass. 2 Cor. 2: 11. — Test. XII Patr. p. 625. Act. Thom. § 12 χήρας πλεονεκτοῦντας. Plut. Marcell. 29. Pass. Xen. Mem. 3. 5. 2.

Πλεονέκτης, ου, ὁ, (πλέον, ἔχω,) pp. 'one who will have more,' i. e. a covetous person, a defrauder for gain, 1 Cor. 5: 10, 11. 6: 10. Eph. 5: 5. — Eccclus. 14: 9. Pol. 15. 21. 1. Xen. Mem. 1. 5. 3.

Πλεονεξία, ας, ἡ, (πλέον, ἔχω,) pp. 'a having more,' i. e. a larger portion, advantage, superiority, Jos. Ant. 5. 1. 20. Pol. 2. 19. 3. Xen. Mem. 1. 6. 12. In N. T. pp. 'the will to have more,' i. e. covetousness, greediness for gain, which leads a person to defraud others. Mark 7: 22 πλεονεξίας, i. e. covetous thoughts, plans of fraud and extortion. Luke 12: 15. Rom. 1: 29. Eph. 4: 19. 5: 3. Col. 3: 5. 1 Thess. 2: 5. 2 Pet. 2: 3, 14. 2 Cor. 9: 5 οὕτως ὡς εὐλογίαν, καὶ μὴ ὡς πλεονεξίαν, as bounty and not as covetousness, i. e. as bounty on your

part and not as covetousness on ours, not as extorted by us from you. Sept. for רַבָּה Jer. 22: 17. Hab. 2: 9. — Ael. V. H. 3. 16. Xen. Cyr. 1. 6. 28.

Πλευρά, ἄς, ἡ, the side, pp. of the body, John 19: 34. 20: 20, 25, 27. Acts 12: 7. Sept. for רֵבֶרֶב rib Gen. 2: 21. רַב Num. 33: 55. 2 Sam. 2: 16. — Eccclus. 30: 11. Pol. 5. 26. 6. Xen. An. 4. 1. 18.

Πλέω, f. πλεύομαι, usually uncontracted, see Buttm. § 105. n. 2; to sail, absol. Luke 8: 23. Acts 27: 24. Seq. εἰς c. acc. of place, Acts 21: 3 ἐπλεόμεν εἰς Συρίαν. 27: 6. seq. ἐπὶ c. acc. Rev. 18: 17 in later edit. Seq. acc. of place by or near which, i. e. of the way; Acts 27: 2 πλεῖν τοὺς κατὰ τὴν Ἀσίαν τόπους, i. e. to sail along or by the coast of Asia Minor; see Matth. § 409. 4. — Xen. An. 5. 1. 4. c. εἰς Jos. Ant. 9. 10. 2. Xen. H. G. 1. 1. 8. c. ἐπὶ Luc. Alex. 54. c. acc. Pol. 3. 4. 10 πλεῖν τὰ πελάγη. Xen. H. G. 4. 8. 6.

Πληγή, ῆς, ἡ, (πλήσσω,) a stroke, stripe, blow.

a) pp. Luke 12: 48 ἄξια πληγῶν. Acts 16: 23. 2 Cor. 6: 5. 11: 23. Sept. for פֶּגַע Deut. 25: 3. עֲרֵפֶה Prov. 29: 15. — 2 Macc. 3: 26. Jos. Ant. 2. 16. 2. Luc. D. Deor. 24. 2. Xen. Cyr. 1. 3. 16.

b) meton. a wound, caused by a stripe or blow, Luke 10: 30. Acts 16: 33 ἔλουν [αὐτοὺς] ἀπὸ τῶν πληγῶν, i. e. from the blood and filth of their wounds; comp. v. 23. Rev. 13: 14. v. 3, 12 ἡ πληγή τοῦ θανάτου i. e. deadly wound, comp. Buttm. § 123. n. 4. Winer § 34. 2. So Sept. and פֶּגַע 1 K. 22: 35. Is. 1: 6. — Jos. Ant. 10. 5. 1. Luc. D. Deor. 14. 2. Xen. Cyr. 2. 3. 20.

c) from the Heb. like פֶּגַע, a plague, i. e. a stroke or blow inflicted from God, calamity. Rev. 9: (18), 20. 11: 6. 15: 1 πληγὰς ἐπὶ τὰς ἐσχάτας. v. 6, 8. 16: 9, 21 bis. 18: 4, 8. 21: 9. 22: 18. So Sept. and פֶּגַע Lev. 26: 21. Deut. 28: 59, 61. 29: 21. — 1 Macc. 13: 32. Philo de Vit. Mos. p. 624. Jos. Ant. 6. 5. 6. ib. 14. 13. 8.

Πλήθος, εος, ους, τό, (πικνίκευ, πλήθω,) pp. fulness, hence a multitude, a great number.

a) genr. Luke 5: 6 *πλήθος ἰχθύων* πολὺ. John 21: 6. Acts 28: 3. Heb. 11: 12. James 5: 20. 1 Pet. 4: 8. So Sept. and כִּרְ Gen. 27: 28. Is. 1: 11.—Hdian. 7. 10. 3. Xen. An. 4. 7. 26.

b) of persons, a *multitude, throng*; seq. gen. of class etc. Luke 2: 13. Acts 4: 32. 6: 2 τὸ πλῆθος τῶν μαθητῶν. Acts 5: 14 *πλήθη ἀνδρῶν κ. τ. λ.* i. e. multitudes. C. gen. impl. Acts 2: 6 coll. v. 5. 23: 7. (Ceb. Tab. 1.) So πολὺ πλῆθος c. gen. Luke 6: 17. 23: 27. John 5: 3. Acts 14: 1. 17: 4. πάν πλῆθος c. gen. Luke 1: 10. Acts 25: 24; c. gen. impl. Acts 15: 12 coll. v. 6. 15: 30 coll. v. 22. Acts 6: 5 coll. v. 2. ἅπαν πλῆθος c. gen. Luke 19: 37; c. gen. impl. Luke 23: 1 coll. 22: 66. Seq. gen. of place, Luke 8: 37 ἅπαν πλῆθος τῆς παραχωρίου. Acts 5: 16. Collect. with a verb plur. Mark 3: 7, 8. Sept. for יְהוּדָה 2 K. 7: 13. Is. 17: 12.—Hdian. 4. 6. 11. Xen. H. G. 4. 4. 12.

c) i. q. *the multitude, i. e. the people, populace*, Acts 14: 4 τὸ πλῆθος τῆς πόλεως. 19: 9. 21: 22, 36. So Sept. and יְהוּדָה Ez. 30: 15.—Hdian. 2. 7. 5. Xen. Mem. 1. 2. 42.

Πληθύνω, f. νῶ, (πληθύνω i. q. πλῆθος,) pp. to make full; hence to multiply, to increase.

a) trans. 2 Cor. 9: 10. Heb. 6: 14 bis, *πληθύνων πληθυνῶ σε*, quoted from Gen. 22: 17 where Sept. for Heb. יַרְבֵּךְ יַרְבֵּךְ, of which Hebrew idiom this is an imitation; comp. Gen. 3: 16. 16: 10. Winer § 46. 7. Gesen. Lebrg. p. 778.—Pass. *πληθύνομαι, to be multiplied, increased*, e. g. in number, Acts 6: 7 καὶ ἐπληθύνετο ὁ ἀριθμὸς. 7: 17. 9: 31. Sept. for יַרְבֵּךְ Deut. 11: 21. Also in magnitude, extent, Matt. 24: 12 *πληθυνθήσονται τὴν ἀνομίαν*. Acts 12: 24. Sept. for יַרְבֵּךְ Gen. 7: 17, 18. Seq. dat. of person i. q. *to abound* to any one, 1 Pet. 1: 2 χάρις ὑμῖν καὶ εὐφροσύνη πληθυνθείη. 2 Pet. 1: 2 Jude 2.

b) intrans. *to multiply oneself, to increase*. Acts 6: 1 *πληθυνόντων τῶν μαθητῶν*. Sept. for יַרְבֵּךְ Ex. 1: 20. יַרְבֵּךְ 1 Sam. 14: 19.—Theophr. Caus. Plant. 1. 19. 5. Hdian. 3. 8. 14.

Πλήθω, see Πλεπλημ.

Πλήκτης, ου, ὁ, (πλήσσω,) a striker,

one apt to strike; trop. one contentious, a quarreler, 1 Tim. 3: 3. Tit. 1: 7.—Plut. Marcell. 1. Pyrrh. 30.

Πλημύρα, ἄς, ἡ, (πλήμ, μύρω, or prolonged from πλῆμα, πλήμη, comp. Buttin. Ausf. Sprachl. I. p. 39,) the tide, flood-tide, and hence by impl. flood, inundation, Luke 6: 48, comp. Matt. 7: 27.—Hesych. *πλημύρα* τὸ ὄρημα τῆς θαλάσσης, ἢ ἐπὶ ἰσθμοῖς. Anthol. Gr. II. p. 135. Plut. Romul. 3.

Πλήν, prep. and adv. (contr. for πλεόν,) pp. more than, over and above; hence besides, except, but.

a) in the middle of a clause, e. g. seq. gen. Mark 12: 32 οὐκ ἔστιν ἄλλος πλην αὐτοῦ *there is no other besides him*, i. q. but he. John 8: 10. Acts 8: 1 πάντες... πλην τῶν ἀποστόλων. 15: 28. 27: 22. So Sept. for כִּרְ Deut. 4: 35. q. v. Lev. 23: 38. כִּרְ Is. 45: 14. 46: 9.—Pol. 3. 54. 4. Plut. Mor. II. p. 32. Tauchn. Xen. An. 1. 9. 9.—Seq. ὅτι, Acts 20: 23 μὴ εἰδώς, πλην ὅτι τὸ πνεῦμα κ. τ. λ. *except that*, pp. knowing nothing more than that, etc. Comp. Buttin. § 146. n. 1.—πλήν ὅτι Dion. Hal. de Comp. Verbor. p. 13. 24 ed. Sylb. p. 176.

b) adv. at the beginning of a clause, i. q. *much more, rather, besides*, passing over into an adversative particle, i. q. *but rather, but yet, nevertheless*, etc. Matt. 11: 22, 24 πλην λέγω ὑμῖν. 18: 7. 26: 39, 64. Luke 6: 24, 35. 10: 11, 14, 20. 11: 41. 12: 31. 13: 33. 18: 8. 19: 27. 22: 21, 42. 23: 28. 1 Cor. 11: 11. Phil. 1: 18. 3: 16. 4: 14. Rev. 2: 25. So Sept. and כִּרְ Num. 22: 35. Judg. 4: 9.—Hdian. 1. 12. 6. Xen. An. 1. 8. 25.—So where the writer returns after a digression to a previous topic, Eph. 5: 33, comp. v. 25, 28. (Pol. 11. 17. 1.) Once corresponding to μὲν, Luke 22: 22; comp. in Μέν a. β.

Πλήρης, εος, ους, ὁ, ἡ, adj. (πλή-ος,) full, filled.

a) pp. of hollow vessels, seq. of that of which any thing is full, expr. or impl. Buttin. § 132. 5. 2. Mark 6: 43 καὶ ἦσαν κλασμάτων δώδεκα κοφίνους πλήρεις. 6: 19. impl. Matt. 14: 20. 15: 37. So Sept. for כִּרְ Num. 14: 20. Deut. 6: 11.—Hdian. 3. 13. 9. Xen. An. 2. 3. 10.—

Of a surface, *full*, i. e. fully covered, c. gen. Luke 5: 12 ἀνὴρ πλήρης λέπρας. So Sept. and אֲחֵזְרָא 2 K. 6: 17. 7: 15. — Xen. An. 1. 5. 1 πεδῖον ἀψινθίου πλήρες. Oec. 4. 8.

b) trop. *full, filled*, i. e. fully imbued, furnished, abounding in any thing, seq. gen. Luke 4: 1 et Acts 7: 55 πλήρης πνεύματος ἁγίου. John 1: 14. Acts 6: 3, 5, 8. 9: 36 πλήρης ἀγαθῶν ἔργων. 11: 24. 13: 10. 19: 28. Sept. and אֲחֵזְרָא Is. 51: 20. Jer. 5: 27. Ez. 28: 12. — Ecclus. 19: 26. Dem. 1445. 13. Xen. Cyr. 7. 2. 13.

c) trop. *full*, i. e. *complete, perfect*. Mark 4: 28 σίτος πλήρης. 2 John 8 μισθὸς πλήρης. So Sept. and אֲחֵזְרָא Gen. 41: 7, 22. Ruth 2: 12. — Philo de Migr. Abr. p. 399. Dem. 776. 9. Xen. An. 7. 5. 5 μισθὸν πλ.

Πληροφορέω, ὦ, ἦσω, (πλήρης, φορέω,) pp. to bear or bring fully, and hence to give full assurance, to persuade fully, trans.

a) of persons, Pass. to be fully assured, persuaded. Rom. 4: 21 πληροφορηθεὶς ὅτι κ. τ. λ. 14: 5. Sept. for אֲחֵזְרָא Ecc. 8: 11. — Clem. Rom. Homil. 11. 17. Ctesias Excerpt. 38 πολλοῖς οὖν λόγοις καὶ ὅρκοις πληροφοροῦσάντες Μεγάβζον. Isocr. Trapez. 6. p. 626. ed. Lange.

b) of things, to make fully assured, to give full proof of, to confirm fully; c. acc. 2 Tim. 4: 5 τὴν διακονίαν σου πληροφορήσον, sc. by fulfilling to the utmost all its duties. — Pass. to be fully assured, confirmed, to be fully established as true, Luke 1: 1. 2 Tim. 4: 17.

Πληροφορία, ας, ἡ, (πληροφορέω,) full assurance, firm persuasion. 1 Thess. 1: 5 ἐν πληροφορίᾳ πολλῇ. Col. 2: 2. Heb. 6: 11 πλ. τῆς ἐλπίδος. 10: 22. — Not found in profane writers.

Πληρόω, ὦ, f. ὥσω, (πλήρης,) to make full, to fill, to fill up, trans.

a) pp. a vessel, hollow place, etc. Pass. Matt. 13: 48 ἣν, ὅτε ἐπληρώθη, sc. ἡ σαγήνη. Luke 8: 5 πᾶσα φάραγξ πληρωθήσεται, quoted from Is. 40: 4 where Sept. for אֲחֵזְרָא. Trop. Matt. 23: 32. πληρώσατε τὸ μέτρον τῶν πατέρων ὑμῶν i. e. the measure of their sins; comp.

in Ἀναπληρώω a. Sept. pp. for אֲחֵזְרָא Jer. 13: 12. 2 K. 4: 4. — Hdian. 3. 9. 16. Diod. Sic. 2. 39. Xen. Eq. 1. 5. — Genr. of a place, to fill, by diffusing any thing throughout; c. acc. Acts 2: 2 ἥχος . . . ἐπλήρωσεν ὅλον τὸν οἶκον. Seq. ἐκ c. gen. of thing from or with which, John 12: 3 ἡ δὲ οἰκία ἐπληρώθη ἐκ τῆς ὁσμῆς, comp. in Ἑκ no. 3. f. Winer p. 165. Matth. § 574. p. 1133. Trop. c. acc. et gen. Acts 5: 28 πεπληρώκατε τὴν ἱερουσαλήμ τῆς διδασχῆς ὑπῶν, comp. Winer p. 164, 165. So Sept. and אֲחֵזְרָא 2 Chr. 7: 1. Hagg. 2: 8. — Comp. Liban. Epist. p. 721 πάσας [πόλεις] ἐπέπλησας τῶν ὑπὲρ ἡμῶν λόγων. — Trop. πληροῦν τὴν καρδίαν τίνος, to fill the heart of any one, to take possession of it, John 16: 6. Acts 5: 3.

b) trop. to fill, i. q. to furnish abundantly with any thing, to impart richly, to imbue with, seq. acc. often also with an adjunct of that with which any one is filled or furnished. E. g. (α) c. acc. et gen. Matth. § 352. Acts 2: 28 πληρώσεις με εὐφροσύνης. 13: 52. Luke 2: 40 πληρούμενον σοφίας. Rom. 15: 13, 14. 2 Tim. 1: 4. So Phil. 1: 11 in text rec. see in δ fin. — Hdian. 4. 5. 17. Plut. Fab. Max. 5. — (β) Seq. acc. et dat. in Pass. c. dat. Rom. 1: 29 πεπληρωμένους πάσῃ ἀδικίᾳ. 2 Cor. 7: 4. Comp. Matth. § 352. n. — 2 Macc. 7: 21. pp. Diod. Sic. 2. 39. Eurip. Herc. Fur. 372. — (γ) Seq. ἐν c. dat. instead of the simple dat. Matth. § 396. n. 2. Winer § 31. 5. Eph. 5: 18 πληροῦσθε ἐν πνεύματι. — (δ) Seq. acc. simply, e. g. πᾶσαν χρείαν ὑμῶν, i. q. to supply fully, Phil. 4: 19. Also πλ. τὰ πάντα Eph. 1: 23. 4: 10, spoken of Christ as filling the universe with his influence, presence, power. — Hence Pass. πληροῦμαι absol. to be filled, full, to be fully furnished, to abound; Phil. 4: 18. Col. 2: 10 ἐν αὐτῷ i. e. in Christ, in his work. Eph. 3: 19 ἵνα πληρωθῇτε εἰς πᾶν τὸ πλῆρωμα τοῦ θεοῦ, into or unto all the fulness of God, i. e. either, that ye may fully participate in all the rich gifts of God; or, that ye may be received into full communion of the whole church of God. — Also pass. c. acc. Col. 1: 9 ἵνα πληρωθῇτε τὴν ἐπίγνωσιν κ. τ. λ. Phil. 1: 11

πληρωμένοι καρπὸν δικαιοσύνης in later edit. comp. in *ἀναφαίνα*. Text recapt. καρπῶν.

c) i. q. to fulfil, to perform fully, c. acc. (α) spoken of duty, obligation, etc. Matt. 3: 15 πληρῶσαι πᾶσαν δικαιοσύνην. Acts 12: 25 πληρώσαντες τὴν διακονίαν. Rom. 8: 4. 13: 8. Gal. 5: 14. Col. 4: 17. — 1 Macc. 2: 55. Hdian. 3. 11. 9. π. ἐντολάς. Pol. 4. 63. 3. — (β) Of a declaration, prophecy, to fulfil, to accomplish, c. acc. Acts 13: 27 τὰς φωνὰς τῶν προφητῶν . . . ἐπλήρωσαν. 3: 18. Oftener Pass. to be fulfilled, accomplished, to have an accomplishment; Matt. 2: 17 τότε ἐπληρώθη τὸ ῥηθὲν. 27: 9. 26: 54. Mark 15: 28 ἐπληρώθη ἡ γραφή. Luke 1: 20. 4: 21. (21: 22.) 24: 44. Acts 1: 16. James 2: 23. Here belongs the frequent phrase ἵνα πληρωθῇ, for which see in *ἵνα* no. 2. d. Matt. 1: 22. 2: 15. 4: 14. 21: 4. 26: 56. 27: 35. Mark 14: 49. John 12: 38. 13: 18. 15: 25. 17: 12. 18: 9. 32. 19: 24. 36. Also ὅπως πληρωθῇ, see in *ὅπως* II. 2. Matt. 2: 23. 8: 17. 12: 17. 13: 35. Sept. for אֵלֶּיךָ 1 K. 2: 27. 2 Chr. 36: 21. — Hdian. 2. 7. 9 π. τὰς ὑποσχέσεις.

d) i. q. to fulfil, i. e. to bring to a full end, to accomplish, to complete. (α) Pass. of time, to be fulfilled, completed, ended. Mark 1: 15 πληρῶνται ὁ καιρὸς. Luke 21: 24 ἄχρι πληρωθῶσι καιροί. John 7: 8. Acts 7: 23, 30. 9: 23. 24: 27. Once Act. Rev. 6: 11 in some edit. ἕως οὗ πληρῶσονται sc. τὸν καιρὸν v. χρόνον, comp. also in γ. So Sept. and אֵלֶּיךָ Gen. 25: 24. 29: 21. — Tob. 8: 20. Jos. Ant. 6. 4. 1 πληρωθέντος αὐτοῦ sc. τοῦ χρόνου. — (β) Of a business, work, etc. to accomplish, to finish, to complete. Luke 7: 1 ἐπὶ δὲ ἐπλήρωσε πάντα τὰ ῥήματα αὐτοῦ. 9: 31. Acts 13: 25. 14: 26 εἰς τὸ ἔργον, ὃ ἐπλήρωσαν. 19: 21. Rom. 15: 19 πεπληρωμένοι τὸ εὐαγγέλιον, i. e. the preaching of the Gospel. Col. 1: 25. So Sept. and אֵלֶּיךָ 1 K. 1: 14. Comp. Lat. implere messes Pallad. Jun. 2. So Rev. 6: 11 in text rec. ἕως πληρωθῶσι καὶ οἱ σύνδουλοι, i. e. until their number is full, is completed. — Xen. Mag. Eq. 1. 3. — (γ) By impl. to fill out, to complete, to make perfect, c. acc. Matt. 5: 17, opp. καταλῦσαι. Phil. 2: 2 πληρῶσατέ

μον τὴν χαρὰν. 2 Thess. 1: 11. Pass. to be made full, complete, perfect, e. g. ἡ χαρὰ John 3: 29. 15: 11. 16: 24. 17: 13. 1 John 1: 4. 2 John 12. τὸ πάσχα Luke 22: 16. ὑπακοή 2 Cor. 10: 6. ἔργα Rev. 3: 2. Of persons, Col. 4: 12 ἵνα στήτε τέλει καὶ πληρωμένοι ἐν παντὶ θαλήματι τοῦ θεοῦ.

Πλήρωμα, ατος, τό, (πληρῶα) fulness, filling, pp. that with which any thing is filled, of which it is full, the contents.

a) pp. 1 Cor. 10: 26, 28 ἡ γῆ καὶ τὸ πλήρωμα αὐτῆς, i. e. all that it contains; quoted from Ps. 24: 1 where Sept. for אֶרֶץ, as also Ps. 50: 12. 96: 11. So Mark 8: 20 πόσων σκυρίδων πληρώματα κλασμάτων ἦραται; how many basket-fuls of fragments? i. q. πόσας σπύριδας πλήρεις how many baskets full; see Butt. § 123. n. 4. Winer § 34. 2. — Philo Quod omnis prob. p. 871. c, of a ship's ballast. Vit. Mos. p. 451, of the animals in Noah's ark. Philostrat. Heroic. 10. § 12, of the Greeks in the Trojan horse. — Also a filling up, supplement, that which fills up; and hence i. q. ἐπιβλημα, a patch, Matt. 9: 16. Mark 2: 21.

b) trop. fulness, i. e. full measure, abundance. (α) genr. John 1: 16 ἐκ τοῦ πληρώματος αὐτοῦ. Eph. 3: 19 see in Πληρώω b. δ. Col. 2: 9 τὸ πλήρωμα τῆς θεότητος i. e. the fulness, plenitude of the divine perfections; and so absol. Col. 1: 19. Rom. 15: 29 ἐν πληρώματι εὐλογίας τοῦ εὐαγγ. i. e. in the full, abundant blessings of the gospel; comp. Butt. Winer l. c. So of a state of fulness, abundance, opp. ἥττημα, Rom. 11: 12. — (β) Of persons, full number, complement, multitude. Rom. 11: 25 τὸ πλήρωμα τῶν ἐθνῶν, i. e. the full number, all the multitude of the Gentiles. So of the church of Christ, Eph. 1: 23 ἐκκλησίᾳ, ἣτις ἐστὶ τὸ σῶμα αὐτοῦ, τὸ πλήρωμα τοῦ κ. τ. λ. see in Πληρώω b. δ. [3: 19.] — In Greek writers often for a ship's complement, crew, Hdot. 8. 43. Luc. Vera Hist. 2. 37. Pol. 1. 21. 1. Xen. H. G. 5. 1. 11: For the inhabitants of a city, Aristid. Περὶ τοῦ μὴ δεῖν κομφεῖν, ed. Cant. p. 282 παῖδας δὲ καὶ γυναῖκας καὶ πάντα τὰ τῆς πόλεως

πληρώματα. p. 374 τὸ πλήρωμα πόλεως ἄξιον i. e. cives Roma digui. Liban. Orat. ed. Reisk. I. p. 301.

c) i. q. *fulfilment, a fulfilling*, full performance, i. q. ἡ πληρώσις, e. g. τοῦ νόμου Rom. 13: 10. Comp. Πληρῶν c. α. — Philo de Abr. p. 387 πλήρωμα ἐπιδόν.

d) i. q. *fulfilment, i. e. full end, completion*. (α) of time, full period, Gal. 4: 4 ἤλθε τὸ πλήρωμα τοῦ χρόνου. Eph. 1: 10 πλ. τῶν καιρῶν. — Hdot. 3. 22 ὀδυρόμεντα δ' ἔτα ζῆσις πλήρωμα ἀνδρὶ μακρότατον προέουσθαι. — (β) By impl. completeness, perfectness, comp. in Πληρῶν d. β. Eph. 4: 13 εἰς ἄνδρα τέλειον, εἰς μέτρον ἡλικίας τοῦ πληρώματος τοῦ Χρ. as adj. i. e. to the full and perfect stature of a man in Christ, to full maturity in Christian knowledge and love; comp. Buttm. Winer, l. c.

Πλησίον, adv. (πλησίος, πῖλας, παλάω,) near, near by.

a) pp. and seq. gen. John 4: 5 π. τοῦ χωρίου. comp. Buttm. § 146. 2. Sept. for ὅχλῳ Deut. 11: 30. ὅχλῳ Deut. 1: 1. — Jos. Ant. 5. 6. 5. Hdian. 1. 7. 4. Xen. Mem. 1. 4. 6. — Trop. εἶναι πλησίον τιος, to be near any one, to be neighbour to him, Luke 10: 29, 36. Comp. in b. Winer p. 115.

b) c. art. ὁ πλησίον subst. one near, a neighbour, fellow, another person of the same nature, country, class, etc. (α) genr. a fellow-man, any other member of the human family; so in the precept, ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτὸν, quoted from Lev. 19: 18 where Sept. for πῦ, Matt. 19: 19. 22: 39. Mark 12: 31, 33. Luke 10: 27. Rom. 13: 9, 10. Gal. 5: 14. Eph. 4: 25. James 2: 8. Also Heb. 8: 11 in text. rec. So Sept. and πῦ also Ex. 20: 17. Deut. 5: 19 sq. — Luc. Contempl. 15. Pol. 12. 4. 13. Xen. Mem. 2. 6. 2. — (β) One of the same people or country, a fellow-countryman. Acts 7: 27, comp. v. 24, 26. — (γ) One of the same faith, a fellow-Christian, Rom. 15: 2. — (δ) From the Heb. a friend, associate, like πῦ, opp. ὁ ἐχθρός, Matt. 5: 43. So πῦ, Sept. φίλος, Job 2: 11. 19: 21. Prov. 17: 17.

Πλησμονή, ἧς, ἡ, (πῖμπλημ,) a filling, satisfying, sc. with food; also

fulness, satiety. Col. 2: 23 πρὸς πλησμονὴν σαρκός. So Sept. for πῦ Ex. 16: 8. πῦ Ex. 16: 3. — Eccles. 45: 28. Ael. V. H. 9. 26. Xen. Ag. 5. 1. Mem. 3. 11. 14.

Πλήσσω v. ττω, f. ξω, to strike, to smite, Palaeph. 12. 2. Xen. An. 5. 8. 2, 4. In N. T. from the Heb. to plague, to smite, i. e. to afflict with disease, calamity, evil, Pass. Rev. 8. 12 ἐκλήγη τὸ τρίτον τοῦ ἡλίου. So Sept. for ἡλίου Ex. 9: 32, 33. Ps. 102: 5. Comp. Πάτῃσσω c.

Πλοῖάριον, ου, τό, (dimin. from πλοῖον,) a small vessel, boat, spoken of the fishing vessels on the sea of Galilee, Mark 3: 9 coll. 4: 1. Mark 4: 36. John 6: 22 bis, 23. 21: 8. — Aristoph. Ran. 139. Diode. Sic. 2. 55.

Πλοῖον, ου, τό, (πλῖον,) a ship, vessel, genr. Acts 20: 13, 38. 21: 2, 3. 27: 2, 6, 10 sq. James 3: 4. al. Spoken in the Gospels of the small fishing vessels on the sea of Galilee, Matt. 4: 21, 22. Mark 4: 1, 36. Luke 5: 2, 3. John 6: 17, 19. al. Sept. for ἡλίου Gen. 49: 13. Deut. 28: 68. Jon. 1: 3, 4, 5. — Luc. D. Deor. 26. 2. Xen. Oec. 8. 11. αἰλουτικὰ πλοῖα Xen. H. G. 5. 1. 23. Al.

Πλόος, contr. πλοῦς, Gen. οὐ, οὐ; but in later writers also Gen. πλόος Acts 27: 9. Arr. Peripl. Erythr. p. 176; see Winer § 8. 2. Lob. ad Phr. p. 453 sq. comp. in Νοῦς; sailing, navigation, voyage, Acts 21: 7. 27: 9, 10. — Wied. 14: 1. Ael. V. H. 2. 14. Xen. An. 6. 1. 33.

Πλούσιος, ἱα, ον, (πλοῦτος,) rich, wealthy, in N. T. only in masc.

a) pp. Matt. 27: 57 ἄνθρωπος πλούσιος ἀπὸ Ἀρμαθαίας. Luke 12: 16. 16: 1, 19. Luke 14: 12 μηδὲ γέγονας πλούσιος. 18: 23. 19: 2. Trop. happy, prosperous, wanting nothing, 2 Cor. 8: 9. Rev. 2: 9. 3: 17. Sept. pp. for ἡλίου 2 Sam. 12: 1, 2, 4. Prov. 28: 11. — Palaeph. 35. 2. Hdian. 1. 8. 10. Xen. Ath. 2. 18. — Subst. ὁ πλούσιος, plur. οἱ πλούσιοι, a rich man, the rich, Matt. 19: 23, 24 ἡ πλοῦσιον εἰς τ. βασιλ. τοῦ θ. ἀνελθόν. Mark 10: 25. 12: 41 πολλοὶ πλούσιοι. Luke 6: 24. 16: 21, 22. 18: 25.

21: 1. 1 Tim. 6: 17. James 1: 10, 11. 2: 6. 5: 1. Rev. 6: 15. 13: 16. So Sept. and 𐤒𐤓𐤕 Prov. 22: 2, 7. Jer. 9: 22. — Luc. Kron. 15. Xen. Mem. 4. 2. 37, 39.

b) trop. *rich in any thing, abounding in*, seq. *ἐν* c. dat. Eph. 2: 4 *θὺς πλούσιος ὢν ἐν ἐλέει*. James 2: 5 *πλ. ἐν πίστει*.

Πλουσιός, adv. (πλούσιος,) *richly*, i. e. *abundantly, largely*, Col. 3: 16. 1 Tim. 6: 17. Tit. 3: 6. 2 Pet. 1: 11. — Dion. Hal. de Demosth. 38. p. 186. 8. Sylburg.

Πλουτέω, ὦ, f. ἴσω, (πλούτος,) *to be rich*, intrans.

a) pp. Luke 1: 53 *πλουτούντας ἀπέστειλε κενοῖς*. 1 Tim. 6: 9. Seq. *ἀπὸ* of source, Rev. 18: 15; *ἐκ* Rev. 18: 3, 19. Sept. for 𐤒𐤓𐤕 Jer. 5: 27. Hos. 12: 8. — Judith 15: 6. Ael. V. H. 2. 11. Xen. An. 7. 7. 28. c. *ἀπὸ* Luc. D. Deor. 16. 1. — Trop. Luke 12: 21 *μὴ πλουτῆν εἰς θεόν* *not rich toward God*, i. e. laying up no treasure in heaven. Also i. q. *to prosper, to be happy*, 1 Cor. 4: 8. 2 Cor. 8: 9. Rev. 3: 17, 18.

b) trop. *to be rich in any thing, to abound*, seq. *ἐν*, 1 Tim. 6: 18 *πλουτῆν ἐν ἔργοις ἀγαθοῖς*. Absol. Rom. 10: 12 *κύριος πλουτῶν εἰς πάντας*, i. e. rich in gifts and spiritual blessings towards all.

Πλουτίζω, f. ἴσω, (πλούτος,) *to make rich, to enrich*, trans. in N. T. only trop. i. q. *to bestow richly, to furnish abundantly*; 2 Cor. 6: 10 *ὡς πτωχοὶ, πολλοὺς δὲ πλουτίζοντες*. Pass. *to be enriched*, i. e. *richly furnished*, seq. *ἐν παντί* 1 Cor. 1: 5. 2 Cor. 9: 11. — Sept. Prov. 13: 7. Xen. Mem. 4. 2. 9. pp. Sept. for 𐤒𐤓𐤕 Gen. 14: 23. Xen. Ag. 1. 17.

Πλούτος, ου, ὁ, (πλῆθος, or πολὺ ἔτος an abundant year,) also τὸ πλούτος in Mss. see Winer § 9. n. 2; *riches, wealth*.

a) pp. Matt. 13: 22 *ἡ ἀπάτη τοῦ πλούτου*. Mark 4: 19. Luke 8: 14. 1 Tim. 6: 17. James 5: 2. Rev. 18: 16. Meton. as a source of power and influence, in ascriptions, Rev. 5: 12. Sept. for 𐤒𐤓𐤕 1 K. 3: 11. Prov. 8: 18. 𐤒𐤓𐤕 Prov. 28: 8. 𐤒𐤓𐤕 Is. 30: 6. — Hdian. 3. 14. 13. Luc. Tim. 5. Xen. Cyr. 4. 2. 44. — Trop. ὁ πλούτος τοῦ θεοῦ ν. τοῦ Χρι-

στοῦ, i. q. the rich gifts and blessings imparted from God or Christ, Phil. 4: 19. Eph. 3: 8. Also i. q. *good, welfare, happiness*, Rom. 11: 12 bis. Heb. 11: 26.

b) trop. *riches*, i. q. *richness, abundance*, usually before the genit. of another noun, i. q. adj. *rich, abundant, pre-eminent*; comp. Buttin. § 123. n. 4. Winer § 34. 2. Rom. 2: 4 *τὸν πλούτον τοῦ χρηστότητος*, i. q. his rich goodness. 2 Cor. 8: 2. Eph. 1: 7 *πλ. τῆς χάριτος*. 2: 7. Col. 2: 2. So *πλούτος τῆς δόξης* i. e. the abundant, pre-eminent glory of God, as displayed in his beneficence, Rom. 9: 23. Eph. 1: 18. 3: 16. Col. 1: 27. Comp. in *Δόξα* b. γ. — Rom. 11: 33 *ὁ βάθος πλούτου καὶ σοφίας καὶ γνώσεως*, *O the deep richness both of wisdom and knowledge!* — Plato Euthyphr. 13. p. 12. A, *ἐρυφῆς ὑπὸ πλούτου τῆς σοφίας*.

Πλύνω, f. νῶ, *to wash, to rinse*, espec. clothes, trans. Rev. 7: 14 *ἐπλυναν τὰς στολὰς αὐτῶν*. 22: 14 in Mss. Sept. for 𐤒𐤓𐤕 Gen. 49: 11. Ex. 19: 10. — Hom. Il. 22. 155. Artemid. 2. 4. Comp. Theocr. 27. 5, 6. Xen. Eq. 5. 7.

Πνεῦμα, ατος, τό, (πνέω *to breathe, to blow*.)

1. *breath*. a) of the mouth or nostrils, a *breathing, blast*, 2 Thess. 2: 8 *πνεῦμα τοῦ στόματος*, *breath of the mouth*, here spoken of the destroying power of God; so Sept. and 𐤒𐤓𐤕 𐤒𐤓𐤕 Is. 11: 4; comp. Ps. 33: 6. Of the vital breath, Rev. 11: 11 *πνεῦμα ζωῆς* *breath of life*; so Sept. and Heb. 𐤒𐤓𐤕 𐤒𐤓𐤕 Gen. 6: 17. 7: 5, 22. — Hdian. 2. 13. 9. Diod. Sic. 2. 12. Thuc. 2. 49. Xen. Venat. 7. 3.

b) *breath of air, air in motion, a breeze, blast, the wind*. John 3: 8 *τὸ πνεῦμα, ὅπου θέλει, πνέει*. Heb. 1: 7 *ὁ ποιῶν τοὺς ἀγγέλους αὐτοῦ πνεύματα*, quoted from Ps. 104: 4 where Sept. for 𐤒𐤓𐤕; as also Gen. 8: 1. Is. 7: 2. — Jos. Ant. 2. 16. 3, 5. Hdian. 5. 4. 22. Dem. 48. 24. Xen. An. 6. 1. 14. ib. 6. 2. 1.

2. *spirit*, i. e. a) the vital *spirit, life, soul*, Lat. *anima*, the principle of life residing in the breath, breathed into man from God and again returning to God, comp. Gen. 2: 7. Ecc. 12: 7. Ps. 104: 29. — Matt. 27: 50 *ἠψῆκε τὸ πνεῦμα*

he gave up the ghost, expired. John 19: 30. Luke 23: 46 εἰς χεῖρας σου παραθήσομαι τὸ πνεῦμά μου, comp. Ps. 31: 5. Acts 7: 59. Luke 8: 55 ἐπιστρέψε τὸ πνεῦμα αὐτῆς καὶ ἀνίστη. James 2: 26. Rev. 13: 15. So Sept. and ἡ'ῃ Gen. Ecc. Ps. 11. cc. Gen. 45: 27. Judg. 15: 19. al. — Eccclus. 38: 23. Eurip. Hec. 571 ἀφῆκε πνεῦμα. Diod. Sic. 3. 40 τὸ πνεῦμα τῇ δούσῃ φύσει πάλιν ἀνταπέδωκεν. Anthol. Gr. IV. p. 284. — Trop. John 6: 63 bis, τὸ πνεῦμά ἐστι τὸ ζωοποιεῖν κ. τ. λ. i. e. as the spirit in man giveth life to the body, so my words are spirit and life to the soul. Also 1 Cor. 15: 45 ἐγένετο . . . Ἀδὰμ εἰς ψυχὴν ζῶσαν· ὁ δὲ ἐσχ. Ἀδὰμ [ἐστι] εἰς πνεῦμα ζωοποιεῖν, a quickening spirit, i. e. a spirit of life, as raising the bodies of his followers from the dead into immortal life; comp. Phil. 3: 21.

b) the rational spirit, mind, soul, Lat. *animus*. (α) genr. as opp. to the body and animal spirit. 1 Thess. 5: 23 τὸ πνεῦμα καὶ ἡ ψυχὴ καὶ τὸ σῶμα, as a periphrasis for the whole man. Luke 1: 47 μεγαλύνει ἡ ψυχὴ μου τὸν κύριον, καὶ ἠγαλλίασε τὸ πνεῦμα μου. Heb. 4: 12 ἄχρι μερισμοῦ ψυχῆς τε καὶ πνεύματος. Rom. 2: 29. 8: 10 τὸ σῶμα νεκρὸν . . . τὸ δὲ πνεῦμα ζῶν. 1 Cor. 5: 3 ἐγὼ ὡς ἄπαις τῷ σώματι, παῖς δὲ τῷ πνεύματι. v. 4, 5 εἰς ὁλεθρον τῆς σαρκὸς ἵνα τὸ πνεῦμα σωθῇ. 6: 20. 7: 34. 2 Cor. 7: 11. Phil. 3: 3. Col. 2: 5. 1 Pet. 4: 6. Heb. 12: 9 ὁ πατὴρ τῶν πνεύματων, opp. οἱ πατέρες τῆς σαρκὸς. (Comp. Sept. and ἡ'ῃ Num. 16: 22. 27: 16, also Zech. 12: 1.) So where ψυχὴ or σῶμα are not expressed; Rom. 8: 16 αὐτὸ τὸ πνεῦμα (τοῦ θεοῦ) συμμαρτυρεῖ τῷ πνεύματι ἡμῶν the divine spirit itself testifieth to our spirit, mind. Gal. 6: 18. 2 Tim. 4: 22. Philem. 25. Also Rom. 1: 9. John 4: 23, 24 προσκυνεῖν τῷ πατρὶ ἐν πνεύματι καὶ ἀληθείᾳ in spirit and in truth, i. e. with a sincere mind, with a true heart, not with mere external rites; comp. Phil. 3: 3. — Wied. 2: 3 opp. σῶμα. 16: 14 opp. ψυχὴ. — (β) As the seat of the affections, emotions, passions of various kinds; e. g. of humility, Matt. 5: 3 πατωχοὶ τῷ πνεύματι poor in spirit i. e. lowly of mind. (Comp. Sept. and ἡ'ῃ Ps. 34: 19.) So of enjoyment, quiet, 1

Cor. 16: 18 ἀνέκασαν γὰρ τὸ ἑμὸν πνεῦμα. 2 Cor. 2: 12. 7: 13; of joy, Luke 10: 21 ἠγαλλίαστο τῷ πνεύματι ὁ Ἰησοῦς. Of ardour, fervour, Acts 18: 25 et Rom. 12: 11 ζῶν τῷ πνεύματι. Luke 1: 17 ἐν πνεύματι καὶ δυνάμει Ἠλίου, i. e. in the powerful, energetic spirit of Elijah; comp. Eccclus. 48: 1 ἀνίστη Ἠλίας προφήτης ὡς πῦρ, καὶ ὁ λόγος αὐτοῦ ὡς λαμπὰς ἐκαίετο, and v. 12 καὶ ἔλθισαι ἐντελέσθῃ πνεύματος αὐτοῦ. Of perturbation, e. g. from grief, indignation, Mark 3: 12 ἀναστενάξας τῷ πνεύματι αὐτοῦ. John 11: 33. 13: 21. Acts 17: 16 παρωξύνετο τὸ πνεῦμα αὐτοῦ ἐν αὐτῷ. Comp. Sept. and ἡ'ῃ Gen. 26: 35. Is. 65: 14.—Wied. 5: 3. — (γ) As referring to disposition, feelings, temper of mind, Engl. spirit. Luke 9: 55 οὐκ οἰδέτε οἱ οὐ πνευματὸς ἐστέ ὑμεῖς. Rom. 8: 15 πνεῦμα δουλείας a slavish spirit, opp. τὸ πν. υἱοθεσίας q. v. infr. no. 3. D. b. a. Rom. 11: 8. 1 Cor. 4: 21 et Gal. 6: 1 πν. προύτης i. e. a mild, gentle spirit. 1 Cor. 14: 14 τὸ πνεῦμά μου προσεύχεται, ὁ δὲ νοῦς μου ἀκαρκὸς ἐστὶ my spirit prays, i. e. my own feelings thus find utterance in prayer, but what I mean is not understood by others. v. 15 bis, 16. 2 Cor. 4: 13. 11: 4. 12: 18. Eph. 2: 2 see below in no. 3. A. b. Eph. 4: 23. Phil. 1: 27. 2: 1. 2 Tim. 1: 7. 1 Pet. 3: 4. So James 4: 5, comp. Prov. 21: 10, 26. Ecc. 4: 4. Comp. Sept. and ἡ'ῃ Ez. 11: 19. 18: 31. Num. 5: 30. — Soph. Oed. Col. 612.—(δ) As implying will, counsel, purpose. Matt. 26: 41 et Mark 14: 38 τὸ μὲν πνεῦμα πρόθυμον, ἡ δὲ σὰρξ ἀσθενής. Acts 18: 5 συνεῖχετο τῷ πνεύματι in text rec. 19: 21 ἔθρετο Παῦλος ἐν τῷ πν. 20: 22 see in *Δίω.* c. β. So Sept. and ἡ'ῃ 1 Chr. 5: 26. Ezra 1: 1.—Eedr. 2: 2.—(ε) As including the understanding, intellect, Mark 2: 8 ἐπιγνοὺς τῷ πνεύματι. Luke 1: 80 et 2: 40 τὸ δὲ παιδίον ἠύερε καὶ ἐκραιταῖσεν τὸ πνεῦματι πληρούμενον σοφίας. 1 Cor. 2: 11, 12 πν. τοῦ κόσμου, as compared with πν. τοῦ ἀνθρ. in v. 11. So Sept. and ἡ'ῃ Ex. 28: 3. Job 20: 3. Is. 29: 24. — (ζ) For πνεῦμα as signifying the mind or disposition as affected by the Holy Spirit, see below in no. 3. D. b. a.

3. a spirit, i. e. a simple, incorporeal, immaterial being, possessing higher

capacities than man in his present state.

A) Spoken of created spirits, viz.

a) of the human soul, spirit, after its departure from the body and as existing in a separate state, Lat. *umbra*, *manes*. Heb. 12: 23 *προσκληθέντες . . . πνεύμασι δικαίων τετελειωμένων*, i. e. to the spirits of the just advanced to perfect happiness and glory. 1 Pet. 3: 19 *ἐν ᾧ καὶ τοῖς ἐν φυλακῇ πνεύμασι πορευθεὶς ἐκήρυξεν*, in which [spiritual nature] also he once preached [through Noah] to those spirits now in prison, comp. 2 Pet. 2: 4, 5. Others refer this to the supposed descent of Christ into Sheol after his crucifixion, and his there preaching the gospel. Acts 23: 8. So of the soul of a person re-appearing after death, a spirit, ghost, Luke 24: 37, 39. Acts 23: 9.

b) of an evil spirit, demon, i. q. *δαμόνιον*, *δαίμων*, q. v. mostly with the epithet *ἀκαθάρτον*, see in *Ἀνάθαρτος* b. E. g. *πνεῦμα ἀκάθ.* Matt. 10: 1. 12: 43. Mark 1: 23, 26, 27. 3: 11, 30. 5: 2, 8, 13. 6: 7. 7: 25, 9: 25. Luke 4: 36. 6: 18. 8: 29. 9: 42. 11: 24. Acts 5: 16. 8: 7. Rev. 16: 13. 18: 2. Also *πν. δαμονίου ἀκαθάρτου* Luke 4: 33. *πνεύματα δαμονίων* Rev. 16: 14. *πνεῦμα πορνῶν* Acts 19: 15, 16, and *τὰ πνεύματα πορνῶν* v. 12, 13. Matt. 12: 45. Luke 7: 21. 8: 2. 11: 26. *πνεῦμα ἁλῶν* Mark 9: 17, 25. *πνεῦμα ἀσθενείας* a spirit of infirmity, i. e. causing disease, Luke 13: 11, comp. v. 16. *πν. πύθωνος* a spirit of divination, soothsaying demon, Acts 16: 16, 18. Absol. Matt. 8: 16. Mark 9: 20. Luke 9: 39. 10: 20. Eph. 2: 2 *τὸν ἄρχοντα τῆς ἐξουσίας τοῦ αἵρος, τοῦ πνεύματος τοῦ ἐνεργοῦντος κ. τ. λ.* i. e. Satan, the gen. *πνεύματος* being an Anacoluthon for *τὸ πνεῦμα*. Or *τοῦ πνεύματος* may here be taken in the sense of disposition, as above in no. 2. b. γ. See Winer § 65. p. 465. — Test. XII Patr. p. 657 *ἀπὸ τοῦ Σατανᾶ καὶ τῶν πνευμάτων αὐτοῦ*. p. 729 *τὰ πν. τοῦ Βελιάφ.*

c) less often in plur. of angels, as God's ministering spirits. Heb. 1: 14 *οὐχὶ πάντες εἰσι λειτουργοὶ πνεύματα*; Rev. 1: 4 *ἀπὸ τῶν ἑπτὰ πνευμάτων ἃ ἔστιν ἐνώπιον τοῦ θρόνου αὐτοῦ*, i. e.

the seven archangels, see in *Ἀρχάγγελος*. Rev. 3: 1. 4: 5. 5: 6. — Jos. Ant. 4. 6. 3 *ἄγγελος . . . θεῖον πνεῦμα*.

B) Of God in reference to his immateriality; John 4: 24 *πνεῦμα ὁ θεός*.

C) Of Christ in his exalted spiritual nature, in distinction from his human nature. 1 Pet. 3: 18 *θανατωθεὶς μὲν σαρκί, ζωοποιηθεὶς δὲ πνεύματι*, referring to the spiritual exaltation of Christ after his resurrection to be Head over all things to the church, comp. Eph. 1: 20, 21, 22; in which spiritual nature also he is said (in v. 19) to have preached through Noah, see above in A. a. So Rom. 1: 4 *κατὰ πνεῦμα ἀγιοσύνης*, opp. *κατὰ σάρκα*. 1 Tim. 3: 16, comp. in *Δικαίω*. In the same manner Storr and others take *πνεῦμα αἰώνιον* in Heb. 9: 14, in opposition to the perishable beasts in v. 13, comp. 7: 16, 24; while others understand here a divine spirit, influence, see in D. b. β. — For 1 Cor. 15: 45 see in no. 2. a. 2 Cor. 3: 17 see in D. a. γ.

D) Of the Spirit of God, Heb. *רוּחַ יְהוָה* v. *רוּחַ יְהוָה*, in N. T. *τὸ πνεῦμα τοῦ θεοῦ* v. *κυρίου*; also *τὸ πνεῦμα τὸ ἅγιον* the Holy Spirit, and absol. *τὸ πνεῦμα* the Spirit, *κατ' ἐξοχήν*; called likewise the Spirit of Christ as being sent or communicated by him after his resurrection and ascension, e. g. *τὸ πν. Ἰησοῦ* Acts 16: 7. *Χριστοῦ* Rom. 8: 9. 1 Pet. 1: 11. *Ἰησοῦ Χρ.* Phil. 1: 19. *τοῦ κυρίου* 2 Cor. 3: 17. *τοῦ υἱοῦ θεοῦ* Gal. 4: 6. For the Heb. usage, see Gesen. Lex. art. *רוּחַ* no. 4. In N. T. this Spirit is everywhere represented as in intimate union with God the Father and Son, as proceeding from and sent forth by them, as possessing the same attributes and performing the same acts with God the Father and Son. — The passages in N. T. in which *πνεῦμα* is to be referred to this signification, may be divided into two classes, viz. those in which being, intelligence, and agency are predicated of the Spirit; and meton. those in which the effects and consequences of this agency are spoken of.

a) The Holy Spirit, as possessing being, intelligence, agency, etc.

(α) joined with *ὁ θεός* v. *ὁ πατήρ* and *ὁ Χριστός*, etc. with the same or

with different predicates. Matt. 28: 19 βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος, see in ὄνομα d. 1 Cor. 12: 4, coll. 5, 6, τὸ δὲ αὐτὸ πνεῦμα—καὶ ὁ αὐτὸς κύριος—ὁ δὲ αὐτὸς θεός. 2 Cor. 13: 13 ἡ χάρις τοῦ κυρίου Ἰησοῦ Χριστοῦ, καὶ ἡ ἀγάπη τοῦ θεοῦ, καὶ ἡ κοινωνία τοῦ ἁγίου πνεύματος μετὰ πάντων ὑμῶν. 1 Pet. 1: 2 κατὰ πρόγνωσιν θεοῦ πατρὸς ἐν ἁγιασμῷ πνεύματος, εἰς ὑπακοὴν καὶ φαντισμόν αἵματος Ἰησοῦ Χριστοῦ. Jude 20 ἐν πνεύματι ἁγίῳ προσευχόμενοι, ἐαυτοὺς ἐν ἀγάπῃ θεοῦ τηρεῖτε, προσδοχόμενοι τὸ τέλος τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ εἰς ζωὴν αἰώνιον. [1 John 5: 7.]

(β) spoken in connexion with or in reference to God, ὁ θεός, ὁ πατήρ. E. g. where intimate union or oneness with the Father is predicated of τὸ πνεῦμα. John 15: 26 τὸ πνεῦμα τῆς ἀληθείας, ὁ παρὰ τοῦ πατρὸς ἐκπορεύεται, comp. below in δ. Where the same omniscience is predicated of τὸ πνεῦμα as of ὁ θεός. 1 Cor. 2: 10 τὸ γὰρ πνεῦμα πάντα ἐρευνᾷ, καὶ τὰ βάθη τοῦ θεοῦ. v. 11 οὕτω καὶ τὰ τοῦ θεοῦ οὐδεὶς οἶδεν, εἰ μὴ τὸ πνεῦμα τοῦ θεοῦ. Where the same things are predicated of τὸ πνεῦμα which in other places are predicated of ὁ θεός, e. g. Ananias and Sapphira are said to lie to the Holy Spirit, etc. Acts 5: 3 ψεύσασθαί σε τὸ πνεῦμα τὸ ἅγιον, and so v. 9; comp. v. 4 οὐκ ἐψεύσω ἀνθρώποις, ἀλλὰ τῷ θεῷ.—As speaking through the prophets of the O. T. Acts 1: 16 γραφὴν . . . ἣν προεῖπε τὸ πνεῦμα τὸ ἅγιον διὰ στόματος Δαβὶδ, comp. 4: 24, 25 σὺ ὁ θεός . . . ὁ διὰ στόματος Δαβὶδ . . . εἰπών, and comp. 3: 21 et Heb. 1: 1. Acts 28: 25 καλῶς τὸ πνεῦμα τὸ ἅγιον ἐλάλησε διὰ Ἠσαΐου, comp. Is. 6: 8, 11 where it is יְהוָה יִרְאֶה. Heb. 3: 7 καθὼς λέγει τὸ πνεῦμα τὸ ἅγιον, comp. Ps. 95: 7 where it is יְהוָה יִרְאֶה. Heb. 10: 15 μαρτυρεῖ δὲ ἡμῖν καὶ τὸ πνεῦμα τὸ ἅγιον, comp. Jer. 31: 31 where it is יְהוָה. So Heb. 9: 8, comp. 1: 1. Also genr. as speaking and warning men through prophets and apostles, Acts 7: 51, comp. v. 52.—Where a person is said to be horn of the Spirit, spoken of the moral renovation, the new spiritual life imparted to those who sincerely embrace the gospel. John 3: 5, 6, 8 ὁ γεγενημένος

ἐκ τοῦ πνεύματος, comp. John 1: 13 ἐκ τοῦ θεοῦ γενήθησαν.—Where τὸ πνεῦμα etc. is said to dwell in or be with Christians, as Rom. 8: 9 ἔπαρ πνεῦμα θεοῦ οἰκεῖ ἐν ὑμῖν. v. 11 his, εἰ δὲ τὸ πνεῦμα τοῦ ἐγγεγονότος Ἰησοῦ ἐν νεκρῶν οὐκ ἐν ὑμῖν . . . διὰ τὸ ἐνοικεῖν αὐτοῦ πνεῦμα ἐν ὑμῖν. 1 Cor. 3: 16 οὐκ οἴδατε ὅτι τοῖς θεοῦ ἐστε, καὶ τὸ πνεῦμα τοῦ θεοῦ οἰκεῖ ἐν ὑμῖν; 6: 19 τὸ σῶμα ὑμῶν ναὸς τοῦ ἐν ὑμῖν ἁγίου πνεύματος ἐστίν. 2 Tim. 1: 14 διὰ πνεύματος ἁγίου, τοῦ ἐνοικοῦντος ἐν ἡμῖν. Compare 2 Cor. 6: 16 ἡμεῖς γὰρ ναὸς θεοῦ ἐστε ζῶντος· καθὼς ἔκεν ὁ θεός· ὅτι ἐνοικήσῃ ἐν αὐτοῖς κ. τ. λ. comp. John 14: 23. Eph. 2: 22.—Where τὸ πνεῦμα and ὁ θεός are interchanged; as 1 Cor. 12: 11 πάντα δὲ ταῦτα ἐνεργεῖ τὸ ἐν καὶ τὸ αὐτὸ πνεῦμα, spoken of miraculous gifts, comp. v. 7 where it is ὁ θεός ὁ ἐνεργῶν τὰ πάντα ἐν ἡμῖν. So Eph. 6: 17 μάχαιρα τοῦ πνεύματος, ὁ ἐστι ρῆμα θεοῦ.

(γ) spoken in connexion with or in reference to Christ; e. g. joined with ὁ Χριστός in a form of swearing, Rom. 8: 1 ἀληθεύει λέγων, ἐν Χριστῷ· οὐ ψεύδομαι . . . ἐν πνεύματι. In a solemn obtestation, Rom. 15: 30 παρακαλῶ δὲ ὑμᾶς . . . διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, καὶ διὰ τῆς ἀγάπης τοῦ πνεύματος. In the renovation and sanctification of Christians, 1 Cor. 6: 11 ἀλλὰ ἀπελούσασθε, ἀλλὰ ἡγιασθήτε, ἀλλ' ἐδικαιώθητε ἐν τῷ ὀνόματι τοῦ κυρίου Ἰησοῦ καὶ ἐν τῷ πνεύματι τοῦ θεοῦ ἡμῶν. 2 Cor. 3: 17 his, ὁ δὲ κύριος τὸ πνεῦμά ἐστιν (comp. v. 8), οὗ δὲ τὸ πνεῦμα κυρίου, ἐκεῖ ἐνεργεῖται. v. 18. Heb. 10: 29.—So τὸ πνεῦμα and ὁ Χριστός are said to be or dwell with men; compare the examples cited above in β, with John 14: 23 15: 4, 2 Cor. 13: 5. Eph. 3: 17.—Also where τὸ πνεῦμα τὸ ἅγιον is said to descend, σωματικῶς εἶδε, upon Jesus after his baptism, Luke 3: 22. Matt. 3: 16. Mark 1: 10. John 1: 32, 33.

(δ) as coming to and acting upon men, Christians, exerting in and upon them an enlightening, strengthening, sanctifying influence. Thus where the H. S. is represented as the author of revelations to men, e. g. through the prophets of the O. T. see above in β; or as communicating a knowledge of

future events, Acts 10: 19 εἶπεν αὐτῷ (Πέτρος) τὸ πνεῦμα ἰδοὺ ἄνδρες τρεῖς ζηποῦσιν σ. 20: 23. 21: 11. 1 Tim. 4: 1. Rev. 19: 10 see in *Μαρτυρία* b. Or as directing or impelling to any act, Acts 11: 12.—As communicating instruction, admonitions, warnings, invitations through the apostles; Rev. 2: 7 ὁ ἔχων οὓς ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις. v. 11, 17, 29. 3: 6, 13, 22. 14: 13. 22: 17 καὶ τὸ πνεῦμα καὶ ἡ νύμφη λέγουσιν ἔρχου, i. e. the Spirit and the whole Church. So 1 Cor. 2: 10, comp. above in β.—As speaking through the disciples when brought before rulers etc. Matt. 10: 20. Mark 13: 11. Luke 12: 12. As qualifying the apostles powerfully to propagate the Gospel, λήψοσθε δύναμιν ἐπελθόντος τοῦ ἁγ. π. ἐφ' ὑμᾶς Acts 1: 8; or aiding in building up and comforting the churches, 9: 31; or directing in the appointment of church-officers, 20: 28; or assisting to speak and hear the Gospel aright, 1 Cor. 2: 13 ἐν διδασκαλίᾳ πνεύματος ἁγίου (λόγοις) in words taught, suggested by the Holy Spirit. v. 14 ψαλμικός δὲ ἄνθρωπος οὐ δέχεται τὰ τοῦ πνεύματος τοῦ θεοῦ. Emphat. as the Spirit of the Gospel, 2 Cor. 3: 17, see above in γ, and comp. in b, γ, below. — Also as coming to Christians and remaining with them; imparting to them spiritual knowledge, aid, consolation, sanctification; making intercession with and for them, and the like. John 14: 17. 26 ὁ δὲ παράκλητος, τὸ πνεῦμα τὸ ἅγιον, ... ἐκείνος ὑμᾶς διδάξει πάντα. 15: 26 ὁ παράκλητος ... τὸ πνεῦμα τῆς ἀληθείας, i. e. that divine Spirit who will impart the knowledge of divine truth; as 16: 13 τὸ πνεῦμα τῆς ἀληθείας ὁδηγήσει ὑμᾶς εἰς πᾶσαν τὴν ἀλήθειαν. Rom. 8: 14 ὅσοι γὰρ πνεύματι θεοῦ ἄγονται, οὗτοί εἰσιν υἱοὶ θεοῦ. v. 16 αὐτὸ τὸ πνεῦμα κ. τ. λ. v. 26 bis, 27. 14: 17. 15: 13, 16. 2 Cor. 1: 22 et 5: 5 ἀρραβὼν τοῦ πνεύματος. Eph. 3: 16. 6: 18. 1 Thess. 1: 6. 2 Thess. 2: 13. 1 Pet. 1: 22. — So where any one is said to grieve the Holy Spirit; Eph. 4: 30 μὴ λυπῆτε τὸ πνεῦμα τὸ ἅγιον τοῦ θεοῦ, ἐν ᾧ ἰσφαγίσθητε, i. e. by whose gifts and influences ye are strengthened and confirmed, comp. Is. 63: 10 where Sept. for יְהוָה יִרְיָ.

b) Meton. *the Holy Spirit*, as put for the effects and consequences of the agency and operations of the Spirit of God, i. e. a divine influence, a divine energy or power, an inspiration, resulting from the immediate agency of the Holy Spirit, i. q. δύναμις τοῦ ἁγίου πνεύματος Acts 1: 8.—Spoken

(α) of that physical procreative energy exerted in the miraculous conception of Jesus. Luke 1: 35 πνεῦμα ἅγιον ἐπελεύσεται ἐπὶ σέ, where it is i. q. δύναμις ὑψίστου in the next clause. Matt. 1: 18, 20. So in respect to the conception of Isaac out of the course of nature, Gal. 4: 29.

(β) of that special divine influence, inspiration, energy, which rested upon and existed in Jesus after the descent of the Holy Spirit upon him at his baptism. Luke 4: 1 Ἰησοῦς δὲ πνεύματος ἁγίου πληρῆς, comp. 3: 22. John 3: 34 οὐ γὰρ ἐκ μέτρου δίδωσιν ὁ θεὸς τὸ πνεῦμα, i. e. the divine influence, energy, resting upon Christ was not measured and occasional, like that of prophets and apostles, but ever abundant and constant. Acts 1: 2. Matt. 12: 18 ἀγαπητός μου ... θήσω τὸ πνεῦμα μου ἐπ' αὐτόν, quoted from Is. 42: 1 where Sept. for יְהוָה. Luke 4: 18 πνεῦμα κυρίου ἐπ' ἐμέ, quoted from Is. 61: 1 where Sept. for יְהוָה יִרְיָ. Acts 10: 38 Ἰησοῦν ... ὡς ἔχρισεν αὐτόν ὁ θεὸς πνεύματι ἁγίῳ καὶ δυνάμει. 1 John 5: 6 bis, 8 τὸ πνεῦμα, καὶ τὸ ὕδωρ, καὶ τὸ αἷμα, i. e. that divine spirit, energy, which was in Jesus; by which also he was sealed as a spotless victim for his atoning sacrifice, Heb. 9: 14; comp. above in C.—As prompting him to various actions, e. g. to go into the desert to be tempted, Matt. 4: 1. Mark 1: 12. Luke 4: 1 ἦγγετο ἐν τῷ πνεύματι εἰς τὴν ἔρημον, and afterwards to return into Galilee Luke 4: 14.—As enabling him to cast out demons; Matt. 12: 28 εἰ δὲ ἐν πνεύματι θεοῦ ἐγὼ ἐκβάλλω τὰ δαιμόνια, comp. Luke 11: 20 where it is εἰ δὲ ἐν δακτύλῳ θεοῦ ἐκβάλλω τὰ δαιμόνια. In this connexion τὸ πνεῦμα τὸ ἅγιον is said to be blasphemed, Matt. 12: 31, 32. Mark 3: 29. Luke 12: 10. comp. Matt. 12: 28.

(γ) of that divine influence by which

prophets and holy men were excited, when they are said to have spoken or acted *ἐν πνεύματι* v. *διὰ πνεύματος*, *in* or *through the Spirit*, i. e. by inspiration. Matt. 22: 43 *πῶς οὖν Δαβὶδ ἐν πνεύματι κύριον αὐτὸν καλεῖ*; Mark 12: 36. So 2 Pet. 1: 21 *ἐπὶ πνεύματος ἁγίου φερόμενοι ἐλάλησαν*. 1 Pet. 1: 11 *τὸ ἐν αὐτοῖς πνεῦμα Χριστοῦ*. Of John in the Apocalypse, as being *ἐν πνεύματι*, i. e. *rapt in prophetic vision*, Rev. 1: 10. 4: 2. 17: 3. 21: 10.—Of the inspiration resting upon John the Baptist, Luke 1: 15; Zacharias 1: 67; Elizabeth 1: 41; Simon 2: 25, 26, 27. — So of that divine influence and inspiration imparted to Christians, by which they are taught, enlightened, guided, in respect to faith and practice. John 7: 39 *bis*, *τοῦτο δὲ εἶπε περὶ τοῦ πνεύματος*, . . . *οὕτως γὰρ ἦν πνεῦμα ἅγιον, ὅτι ὁ Ἰησοῦς εὐδόκησεν ἰδοῦσθαι*, comp. John 16: 13, 14. So Luke 11: 13. Rom. 5: 5. 1 Cor. 12: 3 *bis*, *οὐδεὶς ἐν πνεύματι θεοῦ λαλῶν, λέγει ἀνάθεμα Ἰησοῦν· καὶ οὐδεὶς δύναται εἰπεῖν κύριον Ἰησοῦν, εἰ μὴ ἐν πνεύματι ἁγίῳ*. 2 Cor. 3: 3 *ἐπιστολή . . . ἔγγραμμὴ οὐ μίλανι, ἀλλὰ πνεύματι θεοῦ ζῶντος*. Gal. 5: 5. Tit. 3: 5 *ἔσωσεν ἡμᾶς διὰ λουτροῦ παλιγγενεσίας καὶ ἀνακαινώσεως πνεύματος ἁγίου, οὗ ἐξέχεν ἐφ' ἡμᾶς πλουσίας*. Heb. 6: 4. 1 Pet. 4: 14. So when the disciples of Christ are said to be baptized with the Holy Spirit, i. e. to be richly furnished with all spiritual gifts, see in *Βαπτίζω* no. 2. b. Matt. 3: 11 *αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι ἁγίῳ καὶ πυρὶ*. Mark 1: 8. Luke 3: 16. John 1: 33. For Acts 1: 5 et 11: 16, see below in δ. — So τὸ ἅγιον πνεῦμα Wisd. 9: 17. — Emphat. as the Spirit of the Gospel, put for the Gospel in opp. to the letter of the Mosaic law, 2 Cor. 3: 6 *bis*, 8; comp. v. 17, and above in a. δ.

(δ) of that influence of the Spirit by which the apostles were originally qualified to act as founders and directors of the church of Christ; John 20: 22 *ἐνέφυσεν καὶ λέγει αὐτοῖς· λάβετε πνεῦμα ἅγιον*, comp. v. 23. — Spec. of that powerful energy and inspiration imparted by the Holy Spirit on the day of Pentecost and afterwards, by which the Apostles and early Christians were endowed with high supernatural quali-

fications for their work; e. g. a full knowledge of Gospel truth, the power of prophesying, of working miracles, of speaking with tongues, etc. E. g. where they are said to be baptized with this Holy Spirit Acts 1: 5 et 11: 16, comp. 1: 8. 1 Cor. 12: 13 *bis*, comp. v. 8, 9. — Acts 2: 4 *bis*, *καὶ ἐκλήσθησαν ἅπαντες πνεύματος ἁγίου· καὶ ἤρξαντο λαλεῖν ἑαυταῖς γλῶσσαις, καθὼς τὸ πνεῦμα ἐδίδου αὐτοῖς ἀποφθίγγεσθαι*, i. e. as the Spirit impelled them. 2: 17, 18, quoted from Joel 3: 1, 2, [2: 28, 29,] where Sept. for *יִצְחָק*. Acts 2: 33 *Ἰησοῦς . . . τὴν τὰ ἐπαγγελίαν τοῦ ἁγίου πνεύματος λαβὼν παρὰ τοῦ πατρὸς, ἐξέχευ τούτο*. v. 38. 5: 32. 8: 15, 17, 18, 19. 9: 17. 10: 44, 45, 47. 11: 15, 24. 13: 9. 15. 8. 19: 2 *bis*, *εἶπε πρὸς αὐτούς· εἰ πνεῦμα ἅγιον ἐλάβετε πιστεύοντες· οἱ δὲ εἶπον πρὸς αὐτόν· ἀλλ' οὐδεὶς εἰ πνεῦμα ἅγιον ἔστιν, ἠκούσαμεν*, i. e. they did not know that the Holy Spirit had yet been given, that the time foretold by Joel had arrived; comp. Acts 2: 17, 18. — Acts 19: 6. Rom. 15: 19 *ἐν δυνάμει σημείων καὶ τεράτων, ἐν δυνάμει πνεύματος ἁγίου*, i. e. through the power of the internal influences and revelations of the Spirit. 1 Cor. 2: 4. 7: 40. 12: 7, 8 *bis*, 9 *bis*. 14: 2, 32 *καὶ πνεύματα προφητῶν προφηταῖς ὑποτάσσονται*, the spirits of the prophets are subject to the prophets, i. e. inspiration and self-possession go hand in hand, holy inspiration can never cause confusion and disorder, comp. v. 33. Eph. 1: 13. Gal. 3: 2, 3, 5, 14. 1 Thess. 1: 5. 4: 8. 5: 19 (comp. 2 Tim. 1: 6.) Heb. 2: 4. 1 Pet. 1: 12. — So as prompting to or restraining from particular actions or conduct; Acts 8: 29, 39 *πνεῦμα κυρίου ἤρπασεν τὸν Φίλιππον*, i. e. the divine influence, afflatus, which rested on Philip, hurried him away, comp. Matt. 4: 1; so Acts 13: 2, 4. 15: 28. 16: 6, 7. — As prompting to holy boldness, energy, zeal, in speaking and acting. Acts 4: 8 *τότε Πέτρος πλησθεὶς πνεύματος ἁγίου, εἶπε πρὸς αὐτούς*, v. 31. 6: 3 *ἄνδρας ἑπτά, πλήρεις πνεύματος ἁγίου καὶ σοφίας*. v. 5, 10, comp. v. 8. — As the medium of divine communications and revelations, Acts 11: 28 *Ἀγαθος ἐνύμων διὰ τοῦ πνεύματος κ. τ. λ.* 21: 4. Eph. 3: 5. — As the source of

support, comfort, Christian joy and triumph, Acts 7: 55. 13: 52. Eph. 5: 18. Phil. 1: 19. — Plur. *πνεύματα*, *spiritual gifts*, 1 Cor. 14: 12.

(e) spoken of that divine influence by which the temper or disposition of mind in Christians is affected; or rather, put for *the spirit, temper, disposition of mind produced in Christians by the influences of the Holy Spirit*, which corrects, elevates, and ennobles all their views and feelings; fills the mind with peace and joy, and is the pledge and foretaste of everlasting happiness. E. g. (1) as opposed to *σὰρξ*, which includes the idea of that which is earthly, grovelling and imperfect. John 3: 6 *τὸ γενηννήμενον ἐν τῇ σαρκὶ, σὰρξ ἐστὶ καὶ τὸ γενηννήμενον ἐν τοῦ πνεύματος, πνεῦμα ἐστὶ*, put for *πνευματικὸν ἐστὶ*, is *spiritual*, i. e. has those dispositions and feelings which are produced by the Spirit of God. Rom. 8: 1 *μὴ κατὰ σὰρκα περιπατοῦσιν ἀλλὰ κατὰ πνεῦμα*, i. e. not indulging the depraved affections and lusts of our physical natures and unrenewed hearts, but following those holy and elevated affections and desires which the Spirit imparts and cherishes. v. 2, 4, 5 bis, 6, 9 *ἐν πνεύματι*. v. 13. 1 Cor. 6: 17 *οἱ δύο εἰς σὰρκα μίαν · ὁ δὲ κολλούμενος τῷ κυρίῳ, ἐν πνεύμα ἐστίν*, i. e. through the influence of the Spirit of God, they have the same disposition and the same temper of mind with Christ. Gal. 5: 16 *πνεύματι περιπατεῖτε, καὶ ἐπιθυμίαν σαρκὸς οὐ μὴ τελίσητε*. v. 17 bis, 18, 22, 25 bis, 6: 8 bis. — (2) Genr. Rom. 8: 9 *πνεῦμα Χριστοῦ* i. e. the same mind as Christ possessed, wrought in us by the Spirit, comp. Eph. 3: 17. Rom. 7: 6. 8: 15 *λάβετε πνεῦμα νοοδρασίας* a *spirit of sonship*, i. e. a filial spirit. v. 23. 1 Cor. 2: 12. 2 Cor. 6: 6. Gal. 4: 6 (comp. Rom. 8: 15.) Eph. 1: 17 *δῶν ὑμῖν πνεῦμα σοφίας καὶ ἀποκαλύψεως* a *spirit of wisdom and illumination*, imparted through the Holy Spirit. 2: 18, 22. 4: 3, 4. (5: 9.) Col. 1: 8. 1 Tim. 4: 12. 1 John 3: 24. 4: 13. Jude 19.

c) Meton. spoken of a person or teacher who acts or professes to act under the inspiration of the Holy Spirit, by divine inspiration. 1 Cor. 12: 10 *διακρί-*

σεις πνεύματων the trying of spirits or teachers, i. e. a critical faculty of the mind quickened by the Holy Spirit, consisting not only in the power of discerning who was a prophet and who was not, but also of distinguishing in the discourses of a teacher what proceeded from the Holy Spirit and what did not; see Neander Apost. Gesch. I. p. 174, and in Bibl. Repos. IV. p. 251. — 1 John 4: 1 bis, *μὴ παντὶ πνεύματι πιστεύετε, ἀλλὰ δοκιμάζετε τὰ πνεύματα*. v. 2 bis, 3, 6 bis. 1 Thess. 4: 1. 2 Thess. 2: 2 *μήτε διὰ πνεύματος*, i. e. neither by any one professing to be inspired.

Πνευματικός, ἡ, όν, (πνεῦμα,) breathing, aerial, Theophr. de Animal. color. mut. windy, Theophr. Caus. Pl. 4. 12. 5. *spiritual*, mental, Plut. ed. R. VI. p. 491. 2. — In N. T. *spiritual*, i. e.

a) pertaining to the nature of spirits, see *Πνεῦμα* no. 3. A. 1 Cor. 15: 44 bis *σῶμα πνευματικόν* a *spiritual body*, having the nature of a spirit, opp. *σῶμα ψυχικός* the animal body. v. 46 bis. — Eph. 6: 12 *τὰ πνευματικά τῆς πονηρίας*, i. q. *τὰ πνεύματα πονηρά*, comp. Matth. § 445. 5. Lob. ad Phryn. p. 242. Winer § 34. n. 3. p. 193. — So *τὰ ληστικά* for *τοὺς ληστές* Polyaen. 5. 14.

b) pertaining to or proceeding from the Holy Spirit, *τὸ πνεῦμα τὸ ἅγιον*, see in *Πνεῦμα* no. 3. D. (α) Of persons, *spiritual*, i. e. enlightened by the Holy Spirit, enjoying the influences, graces, gifts of the Holy Spirit. 1 Cor. 2: 13 *πνευματικοῖς*. v. 15. 3: 1 *ὑμῖν εἰς πνευματικοῖς*. 14: 37. Gal. 6: 1. — (β) Of things *spiritual*, i. e. communicated or imparted by the Holy Spirit, Rom. 15: 27. 1 Cor. 2: 13 *πνευματικά*, i. q. *τὰ τοῦ πνεύματος* in v. 14. 1 Cor. 9: 11. Eph. 1: 3. Col. 1: 9. 1 Cor. 12: 1 et 14: 1 *τὰ πνευματικά* *spiritual gifts*, miraculous powers. Eph. 5: 19 et Col. 3: 16 *ψαλμοὶ πνευματικαί* in *spiritual songs*, i. e. composed in the Spirit, on spiritual and religious subjects. Rom. 7: 14 *ὁ νόμος πν. ἐστίν*, i. e. is according to the mind and will of the Spirit. Rom. 1: 11 *χάρισμα πνευματικόν* a *spiritual gift*, i. e. a gift relating to the mind or spirit of Christians as enlightened and quickened by the Ho-

ly Spirit; comp. in v. 12, and see in *Πνεῦμα* no. 3. D. b. a. — Also spoken of things in a higher and *spiritual sense*, i. e. not literal, not corporeal, including also a reference to the Holy Spirit. 1 Cor. 10: 3, 4 bis, *βρῶμα πνευματικὸν ἐφαγον, πόμα πν. ἐπιον*, κ. τ. λ. 1 Pet. 2: 5 bis *οἶκος πνευματικὸς κ. τ. λ.*

Πνευματικῶς, adv. (*πνευματικός*), *spiritually*, i. e. in accordance with the Holy Spirit, in or through the Spirit, 1 Cor. 2: 14. So Rev. 11: 8 *ἧτις καλεῖται πν. Σόδομα καὶ Αἰγυπτὸς*, i. e. speaking in the Spirit, prophetically, allegorically. —Clem. Rom. Ep. ad Cor. 1. § 47 *πνευματικῶς ἐπίσταμεν ἡμῖν*, sc. Παῦλος.

Πνέω, f. *πνέομαι*, aor. 1 *ἐπνευσα*, Buttm. § 114; not usually contracted, see Buttm. § 105. n. 2. Lob. ad Phryn. p. 220 sq. *to breathe, to breathe out*, Hom. Il. 17. 447. Anthol. Gr. IV. p. 129. 2. trop. Plut. IX. p. 588. 4. Reisk. — In N. T. *to blow*, intrans. only of the wind, Matt. 7: 25, 27 *καὶ ἐπνευσαν οἱ ἄνεμοι*. Luke 12: 55. John 3: 8. 6: 18. Rev. 7: 1. So Acts 27: 40 *τῇ πνεύσει* sc. αὐρῶ. Sept. for *נִשְׁנָה*; Ps. 147: 18. *נִשְׁנָה* Is. 40: 24. —Eccles. 43: 19, 24. Palaeoph. 47. 2. Xen. An. 4. 5. 3.

Πνίγω, f. *ἔω*, *to choke, to strangle*, by stopping the breath, trans. Matt. 18: 28 *κρατήσας αὐτὸν ἐπνίγε*, where it is i. q. *ἀνίγω*, comp. Luc. D. Mort. 19. 1. ib. 22. 1. Pass. of drowning Mark 5: 13. —Jos. Ant. 10. 7. 5. Xen. An. 5. 7. 25.

Πνικτός, ἡ, ὄν, (*πνίγω*), *strangled*, pp. Athen. IV. p. 147. D, *κεφάλαιον . . . πνικτὸς ἐρίφου παρέθηκε*. In N. T. meton. *τὸ πνικτὸν strangled meat*, i. e. the flesh of animals killed by strangling, without shedding their blood, Acts 15: 20, 29. 21: 25. This was forbidden to the Jews, see Lev. 17: 13, 14; comp. 7: 26, 27. Deut. 12: 16, 23.

Πνοή, ἡς, ἡ, (*πνέω*), *breath*, i. e.

a) *vital breath, respiration*, Acts 17: 25 *ζωὴν καὶ πνοήν*, Sept. for *נְשָׁמָה*; Gen. 2: 7. Is. 42: 5. —Wisd. 2: 2. 2 Macc. 7: 9. Hom. Il. 21. 355.

b) *breath of air, a blast, wind*, Acts 2: 2. Sept. for *נְשָׁמָה*; Job 37: 10. —Hom. Il. 16. 149. Thuc. 4. 100 blast of a bellows.

Ποδήρης, εὖς, οὖς, ὁ, ἡ, adj. (*ποῖς, ἄρῳ*), *reaching to the feet*, spoken of long flowing robes, Rev. 1: 13 *ἐνδεδυμένον ποδήρη* sc. *ἐσθῆτα*. So Sept. for *כִּתְּלֵי* Ex. 28: 4. —Wisd. 18: 24. Jos. Ant. 8. 3. 8. Xen. Cyr. 6. 4. 2 *χιτῶνα ποδήρη*.

Πόθεν, interrog. adv. *whence?* cor. rel. with *πού*, *πότε*, etc. comp. Buttm. § 116. 4.

a) pp. of place, i. q. from what place or quarter? Matt. 15: 33 *πόθεν ἡμῖν ἐν ἐρημίᾳ ἄρτοι τοσούτοι κ. τ. λ.* Mark 8: 4. John 4: 11. 6: 5. Rev. 7: 13. Also indirect, as often in N. T. comp. Winer p. 426. Luke 13: 25 *οὐκ οἶδα ὑμᾶς πόθεν ἐστέ*, v. 27. John 3: 8. 8: 14 bis. Trop. of state, condition, indir. Rev. 2: 5. Sept. for *נִשְׁנָה* Num. 11: 13. Gen. 29: 4. Judg. 19: 17. —Hom. Od. 16. 57. Xen. Oec. 16. 8.

b) of source, author, cause, also manner, *whence? how?* Matt. 13: 27 *πόθεν οὖν ἔχει ζιζάνια*; v. 54, 56. 21: 25. Mark 6: 2. John 1: 49. 19: 9 *πόθεν αἰσού*; James 4: 1. Indirect, Luke 20: 7 *μή εἰδέναι πόθεν*. John 2: 9. 7: 27 bis, 28. 9: 29, 30. Sept. and *נִשְׁנָה* 2 K. 6: 27. —Xen. Conv. 2. 5. —Spoken in surprise, admiration, Luke 1: 43 *καὶ πόθεν μοι τοῦτο, ἵνα κ. τ. λ.* (Epict. Ench. 22.) Implying strong negation, comp. Matth. § 611. 1. Mark 12: 37 *καὶ πόθεν νόος αὐτοῦ ἐστι*; —Ael. V. H. 13. 2. Dem. 749. 10.

Ποία, ας, ἡ, (Dor. for *πόα*, Ion. *ποίη*), *grass, herb, herbage*; so some James 4: 14 *ποία γὰρ ἡ ζωὴ ὑμῶν*, comp. 1: 10. Better *ποία* as fem. of *ποιός* q. v. —Theocr. Idyll. 5. 34. *πόα* Sept. for *נֶשֶׁךְ* Prov. 27: 25. Theophr. H. Plant. 1. 3. *ποίη* Hdot. 8. 115. Hom. Od. 18. 369. Comp. Lob. ad Phr. p. 496.

Ποιέω, ὦ, f. *ἤσω*, aor. 1 *ἐποίησα*, perf. *πεποίηκα*, pluperf. *πεποίηκειν*, without augm. Mark 15: 7, see Buttm. § 83. n. 6. Other variations from the regular forms are: fut. Att. *ποιῶ* Matt. 26: 18, see Buttm. § 95. 8; Aor. 1 Opt. 3 pers. plur. *ποιήσεσθαι* Luke 6: 11, see Buttm. § 103. II. 4. Winer § 13. 2. d. —The various significations of this verb may all be classed under the two primary ones, *to make, to do*, i. e. express-

ing action either as completed or continued. Sept. usually for ποιῶ.

1. *to make*, i. e. *to form*, *to produce*, *to bring about*, *to cause*, pp. spoken of any external act as manifested in the production of something tangible, corporeal, obvious to the senses, i. e. completed action; see Passow s. v. init. Here the Middle also is often used with only a remote reference to the subject; which not seldom wholly vanishes, so that the Mid. does not apparently differ from the Active; see Passow l. c. Buttm. § 135. 7, 8, and espec. n. 4. Winer § 39. 6.

a) genr. (α) pp. and c. acc. Matt. 17: 4 ποιησόμεν ὡς τρεῖς σπηναί. John 9: 11 πηλὸν ἐποίησε. 18: 18 ἀνδρακιὰν πεποίησεν. 19: 23. Acts 7: 40 θεούς. v. 43. 9: 39 ἱμάτια. 19: 24. Rom. 9: 20. Heb. 12: 13. Rev. 13: 14. Seq. ἐκ c. gen. of material, John 2: 15 ποιήσας φράγγγιον ἐκ σχοινίων. 9: 6. Rom. 9: 21. Seq. κατά τι of manner, model, Acts 7: 44. Heb. 8: 5. Mid. Acts 1: 1 τὸν μὲν πρῶτον λόγον ἐποιήσαμεν περὶ πάντων κ. τ. λ. see above. Sept. for ποιῶ Gen. 6: 14 sq. Ex. 25: 9 sq. c. ἐκ Gen. 6: 14. Ex. 25: 10. — Hdian. 1. 11. 2. Xen. Mem. 2. 7. 5. c. ἐκ An. 4. 5. 14. λόγον ποιεῖν Diog. Laert. 7. 1. 21, comp. Hdian. 7. 6. 6.—(β) Spoken of God, *to make*, i. q. *to create*, c. acc. Acts 4: 24 ὁ ποιήσας τὸν οὐρανὸν κ. τ. λ. 7: 50. 14: 15. 17: 24. Heb. 1: 2. 12: 27. Rev. 14: 7. So Luke 11: 40. c. dupl. acc. Matt. 19: 4. Mark 10: 6. Sept. for ποιῶ Gen. 1: 7, 16, 25, 31. אֵלָּא Gen. 1: 1, 21, 27. Is. 42: 5. 45: 7.

b) trop. spoken of a state or condition, or of things intangible and incorporeal, and genr. of such things as are produced by an inward act of the mind or will; *to make*, i. e. *to cause*, *to bring about*, *to occasion*; see Passow no. 1. b. (α) genr. c. acc. Luke 1: 68 ἐποίησε λύτρωσιν τῷ λαῷ αὐτοῦ. Acts 15: 3 ἐποίησαν χαρὰν μεγάλην πᾶσι τ. ἀδελφοῖς. 24: 12 ἐπισύστασιν ποιοῦντα ὄχλου. Rom. 16: 17. 1 Cor. 10: 13. Eph. 2: 15 ποιῶν εἰρήνην. 4: 16. Heb. 8: 9. Mid. Rom. 16: 26. Heb. 1: 3. — Hom. Od. 1. 250. Xen. An. 1. 8. 18. Ag. 1. 7 εἰρήνην. Mid. Hdot. 5: 30. Xen. Mem. 4. 4. 14. — (β) Ποιῶν with its accus. like Engl.

to make, often forms here a periphrasis for the cognate verb. E. g. Active, ἐκδίκησιν ποιεῖν *to make defence of one's cause*, i. q. ἐκδικεῖν *to defend*, *to right*, Luke 18: 7, 8. Acts 7: 24; comp. Luke ib. v. 3, 5. Sept. for עָרַבַּתָּ Mic. 5: 15. (Pol. 3. 8. 10.) ἐνέδρουν ποιεῖν *to make an ambuscade*, i. q. ἐνεδρεύειν *to lie in wait*, Acts 25: 3. (Palaeoph. 1. 10. Xen. H. G. 4. 8. 35.) τὸ ἱκανὸν ποιεῖν *to make satisfaction*, i. q. ἱκανοῦν *to satisfy*, *to gratify*, Mark 15: 15. (Pol. 32. 7. 13.) μονήν ποιεῖν *to make one's abode*, i. q. μένειν *to abide*, *to dwell*, John 14: 23. (Jos. Ant. 13. 2. 1.) ὁδὸν ποιεῖν *to make one's way*, *to go*, i. q. ὁδοποιεῖν, Mark 2: 23, comp. in Ὀδός b. a. πόλεμον ποιεῖν *to make battle or war*, i. q. πολεμεῖν *to war*, *to fight*; construed by Hebr. seq. μετὰ τινος instead of the dat. Rev. 11: 7. 12: 17. 13: 7. 19: 19. comp. Μετὰ 1. 2. c. So Sept. for ποιῶ Gen. 14: 2. συμβουλίον ποιεῖν *to make a consultation*, i. q. συμβουλευέσθαι *to consult together*, Mark 3: 6. 15: 1. (Plato Protag. p. 313. B.) συνωμοσίαν ποιεῖν *to make a conspiracy*, i. q. συνόμνημι *to conspire*, Acts 23: 13. (Hdian. 7. 4. 7. Pol. 1. 70. 6.) συστροφήν ποιεῖν *to make a combination*, i. q. συστρέφεσθαι *to combine*, Acts 23: 12. Sept. for רָעָה Am. 7: 10; comp. συστρέφωμαι for רָעָה 2 Sam. 15: 31. 2 K. 21: 22. — Also the Middle, often with only a remote reference to the subject; comp. above under no. 1 init. E. g. ἀναβολήν ποιεῖσθαι *to make delay*, pp. on one's part, i. q. ἀναβάλλεσθαι *to delay*, Acts 25: 17. (Polyb. V. p. 44. ed. Schweigh.) δεήσεις ποιεῖσθαι *to make prayers*, i. q. δεῖσθαι *to pray*, Luke 5: 33. Phil. 1: 4. 1 Tim. 2: 1. ἐκβολήν ποιεῖσθαι *to make a casting out*, i. q. ἐκβάλλειν *to cast out*, Acts 27: 18. (Pollux On. 1. 99.) κοπεῖον ποιεῖσθαι *to make lamentation*, i. q. κόπτεσθαι *to lament*, Acts 8: 2. (πένθος π. Sept. Gen. 50: 10. Hdot. 2. 1.) λόγον ποιεῖσθαι *to make account of*, i. q. λογιζέσθαι, Acts 20: 24. (Diod. Sic. 20. 36. Pol. 25. 1. 3.) μνηάν ποιεῖσθαι, i. q. μνησθῆναι, see in Μνήα. μνημὴν ποιεῖσθαι, see in Μνήμη. πορεύειν *to make progress or a journey*, i. q. πορεύεσθαι *to journey*, Luke 13: 22. (2 Macc. 3: 8.

Xen. An. 6. 2. 11.) *πρόνοιαν ποιέειν* to make provision for, i. q. *προνοεῖν* to provide for, Rom. 13: 14. (Pol. 4. 6. 11. Diod. Sic. 5. 1. comp. Dem. 1433. 5.) *σπουδὴν ποιέειν* to make diligence, i. e. to give diligence, i. q. *σπουδάζειν*, Jude 3. — Pol. 1. 46. 2. Plut. de puer. educ. c. 7. T. I. p. 9. Tauchn. — (γ) Spoken of a feast, banquet, to make, i. q. to give, to hold, to celebrate. Luke 5: 29 *ἐποίησε δεχθὴν μεγάλην*. 14: 12 *ὅταν ποιῇς ἁγιστεῖον κ. τ. λ.* v. 13, 16. c. dat. of pers. to whom, i. e. in honour of whom, Matt. 22: 2. Mark 6: 21. John 12: 2. Sept. π. *δεχθὴν* *myg.* for Heb. *לִּחְוֵהוּ מִדְּבַר* Gen. 21: 8. (c. dat. Eedr. 3: 1. *δῶκεν ποιέειν* Xen. Cyr. 3. 3. 25.) Hence of a festival, i. q. to hold, to keep, to celebrate; Matt. 26: 18 *πρὸς σὺ ποιῶ τὸ πάσχα*. Acts 18: 21. So in the sense of instituting, Heb. 11: 28. Sept. and *ἔργον* Ex. 12: 48. Josh. 5: 10. — Jos. Ant. 2. 15. 3 π. *τὰς θυσίας*. Xen. H. G. 7. 4. 28 *ποιεῖν τὰ Ὀλύμπια*.
 c) i. q. to make exist, to cause to be, pp. spoken of generative power, to beget, to bring forth, to bear; as *παῖδας ποιέειν* Dem. 1312. 7, i. q. *παῖδοποιεῖν*, see Lob. ad Phr. p. 200. In N. T. (α) of trees and plants, to germinate, to bring forth fruit, to yield, as *καρπὸν* v. *καρπούς* ποιεῖν Matt. 3: 10. 7: 17 sq. 13: 23, 26. Luke 3: 9. Rev. 22: 2. al. Metaph. Matt. 3: 8. 21: 43. Luke 3: 8. James 3: 12 *μὴ δύναται συνεῖλαιας ποιῆσαι*. So of branches, i. q. to shoot forth, Mark 4: 32. Once of a fountain, James 3: 12 *οὕτως ἀλλαντὸν γλυκὺ ποιῆσαι ὕδωρ*. Sept. for *ἔργον* of plants, Gen. 1: 11, 12. Is. 5: 2, 4. — Jos. Ant. 11. 3. 5. Theophr. Caus. Pl. 4. 11. Aristot. de Plant. 2. 10. — (β) Trop. of persons, to make for oneself, i. q. to get, to acquire, to gain. Luke 12: 33 *ποιήσατε ἑαυτοῖς βαλάντια . . . θησαυρὸν ἀνέλκυστον ἐν τοῖς οὐρ.* 16: 9 *φίλους*. John 4: 1 *μαθητάς*. So Sept. and *ἔργον* Gen. 11: 4. — Diod. Sic. 11. 39 *δόξαν* *myg.* Xen. Cyr. 5. 5. 12 *φίλους*. — So of profit, advantage, i. q. to profit, to gain, genr. 1 Cor. 15: 29 *τί ποιήσουσιν*; In a pecuniary sense, Engl. to make, Matt. 25: 16 *ἐποίησεν ἄλλα πάντα τέλαντα*. Luke 19: 18. — Pol. 2. 62. 12. Dem. 1045. 5.

d) causat. to make do or be any thing,

to cause to do or be; Passow no. 1. c. Herm. ad Vig. p. 761. (α) Seq. infn. Matt. 5: 39 *ποιεῖ αὐτὴν μοιγᾶσθαι*. Mark 1: 17. 7: 37 *τοὺς καρπούς ποιεῖ ἄποιον*. 8: 25. Luke 5: 34. John 6: 10. Acts 17: 26. Rev. 13: 13. inf. c. τοῦ, Acts 3: 12 *παποιήσουσι τοῦ περιπατεῖν αὐτῶν*, see in 'Ο, ἡ, τὰ, II. G. c. p. 555. Comp. Winer § 45. 4. p. 270. Matth. § 540. — Jos. Ant. 2. 9. 5. Hdian. 8. 3. 22. Xen. Cyr. 1. 6. 40. — (β) Seq. *ἵνα* c. Subjunct. to make or cause that etc. see in 'ἵνα 3. a. δ. John 11: 37 *οὐκ εἶπεν οὗτος ποιήσαι . . . ἵνα οὗτος μὴ ἀποθῇ*. Col. 4: 16. Rev. 13: 15. By attract. *ποιήσω αὐτοῖς ἵνα κ. τ. λ.* Rev. 3: 9. 13: 12, 16. Comp. Buttin. § 151. I. 6.

e) causat. to make be or become any thing, to cause to be or become so or so, to make into any thing; seq. dupl. accus. of object and a predicate of that object, either subst. or adj. or adv. strictly with *ἵνα* implied. (α) c. Subst. as predicate; e. g. of things, Matt. 21: 13 *αὐτὸν (ὄνον) ἐποίησατε σπήλαιον ἱεροσταν.* John 4: 46 *ὄνον ἐποίησε τὸ ὕδωρ ὄνον*. 1 Cor. 6: 15. Heb. 1: 7. (Hdian. 4. 10. 5.) Of persons, Matt. 4: 19 *καλέσω ὑμᾶς ἁλεῖς ἀνθρώπων*, comp. Mark 1: 17 fully π. *ὑμᾶς γυνέσθαι ἁλεῖς*. Matt. 23: 15 *ποιεῖτε αὐτὸν υἱὸν γυναικός*. Luke 15: 19. Sept. for *ἔργον* Gen. 27: 37. So to make, i. q. to constitute, to appoint; John 6: 15 *ἵνα ποιήσωσιν αὐτὸν βασιλέα*. Acts 2: 36. Rev. 1: 6, 3: 12. 5: 10. c. predic. impl. Heb. 3: 2, comp. v. 1. c. *ἵνα* instead of acc. Mark 3: 14 *καὶ ἐποίησε δάδμα, ἵνα ᾧσι μετ' αὐτοῦ*. Sept. for *ἔργον* Ex. 18: 25. (Hdian. 8. 4. 25. Xen. Cyr. 1. 3. 18.) In the sense of to declare, to give out as any one. John 8: 53 *τίνα σεαυτὸν ποιῶς*; 10: 33 *ποιῶς σεαυτὸν θρόν.* 19: 7, 12. 1 John 1: 10. — Jos. Ant. 2. 11. 2 *ποιεῖται αὐτὸν υἱόν* i. e. declares him a son, adopts him; comp. ib. 3. 12. 4. — (β) c. Adj. as predicate; e. g. of persons, Matt. 20: 12 *ἵνα ἡμῖν αὐτοῖς ἐποίησας*. 28: 14. John 16: 2. Rev. 12: 15. In the sense of declaring, John 5: 18, comp. above in α. (Hdian. 5. 1. 8. Xen. Mem. 1. 6. 15.) Of things, Eph. 2: 14 *ὁ ποιήσας τὰ ἀφώτερα* *ἐν*. (Ael. V. H. 14. 32. Xen. Cyr. 1. 4. 22.) Once to make by supposition, i. q. to suppose, to judge, to

assume. Matt. 12: 38 ἡ ποιήσατε τὸ δένδρον καλόν, καὶ τὸν καρπὸν αὐτοῦ καλόν κ. τ. λ. i. e. either assume the tree to be good and its fruit good, or the contrary. Comp. Herm. ad Vig. p. 761.—Hdot. 7. 186. Dion. Hal. Ant. 4. 6. Xen. An. 5. 7. 9 ποιεῖ δ' ὑμᾶς ἀπατηθέντας . . . ἐπ' ἐμοῦ ἦσαν εἰς Θάσιν.—In this construction also ποιεῖν, with the acc. of the adj. often forms a periphrasis for the cognate verb; e. g. δῆλον ποιεῖν *to make manifest, to betray*, i. q. δηλοῦν *to manifest*, Matt. 26: 73. (Xen. An. 3. 5. 17.) ἐκθεῖον ποιεῖν, i. q. ἐπιθεῖοναι, *to expose infants*, Acts 7: 19. εὐθείας ποιεῖν τὰς τρίβους *to make straight and level the ways*, i. q. εὐθύνας, Matt. 3: 3. Mark 1: 3. Luke 3: 4; comp. John 1: 23. λευκόν v. μέλαν ποιεῖν *to make white or black*, i. q. λευκαίνειν v. μελανίζειν, Matt. 5: 36. ὅλην ποιεῖν *to make whole, to heal*, i. q. ὑγιαίνειν, John 5: 11, 15. 7: 23. (Palaeoph. 27. 3.) φανερόν ποιεῖν *to make known, to betray*, i. q. φανεροῦν, Matt. 12: 16. Mark 3: 12. (Hdian. 2. 8. 10. Xen. Cyr. 8. 4. 34.) Mid. βέβαιον ποιεῖσθαι *to make firm, sure*, i. q. βεβαιοῦσθαι, 2 Pet. 1: 10.—(γ) c. Adv. as predicate, ποιεῖν *to cause one to go out, to make one be or go out, to cause one to go out*, i. q. *to put forth*; comp. Viger. p. 283. Acts 5: 34 ἐκέλευσεν ἔξω βραχύ τι τοὺς ἀποστόλους ποιήσαι.—Ael. V. H. 10. 3 τὰ τῶν παρθένων νόστιμα, ἐπειδὴν τάχιστα τοὺς πόδας ἔξω ποιήσῃ τοῦ λέμματος. Xen. Cyr. 4. 1. 3 ἔξω βάλων τὴν τάξιν ποιήσας.

2. *to do*, expressing an action as continued or not yet completed; what one does repeatedly, continuedly, habitually; like πράσσει. Comp. Passow, no. 2.

a) seq. accus. of thing, and without reference to a person as the remote object; comp. below in d. (α) Seq. acc. of pron. *to do*, genr. Matt. 5: 47 τὴν περὶ τὸν ποιεῖτε; Mark 11: 3 τί ποιεῖτε τούτο; 14: 8 ὁ ἔσχεν αὐτὴν, ἐποίησε. Luke 6: 2, 3. Matt. 8: 9 ποιήσον τούτο, καὶ ποιῶ. Luke 7: 8. 20: 2 ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; John 19: 24. Acts 1: 1. 14: 15. 1 Cor. 7: 36. Gal. 2: 10 αὐτὸ τούτο ποιήσαι. Eph. 6: 9. Phil. 2: 14 πάντα ποιεῖτε. Col. 3: 17. 1 Tim. 5: 21 μηδὲν ποιεῖν. James 4: 15. al. With a participle following, Mark 11: 5 τί πο-

οιεῖτε λίοντας τὸν πῶλον, as in Engl. *what do ye, loosing the colt?* Acts 11: 30. 21: 13. Sept. genr. for ποιῶν 1 K. 7: 23. 2 K. 6: 21. saep.—Hdian. 4. 8. 10 τὴν τοιοῦτον. Xen. An. 1. 4. 17 ταῦτα. Mem. 1. 3. 1.—(β) Seq. acc. of a sublt. rarely implied, and spoken of particular deeds, acts, works, done repeatedly or continuedly, *to do*, i. q. *to perform, to execute*; e. g. ποιεῖν τὰ ἔργα τοῦ Ἀβραάμ John 8: 39, 41. τὰ πρῶτα ἔργα Rev. 2: 5. τὰ ἔργα τοῦ Θεοῦ i. e. the works which God requires, John 10: 37, 38. ἔργον εὐαγγελιστοῦ 2 Tim. 4: 5. π. ἔλεος *to do mercy, to show mercy*, James 2: 13. π. ἐλεημοσύνην *to do alms, to give alms*, Matt. 6: 2, 3. Acts 10: 2. 24: 17. π. δεικνύσασθαι id. Matt. 6: 1. So of mighty deeds, wonders, miracles, e. g. δυνάμεις Matt. 7: 22. 13: 58. al. ἔργα John 5: 36. 10: 25. κράτος Luke 1: 51. σημεῖα John 2: 11, 23. 4: 54. 6: 30. 11: 47. al. τέρατα καὶ σημεῖα Acts 6: 8. 7: 36. 15: 12. genr. Matt. 9: 28. Acts 14: 11. al. So Sept. and ποιῶ Ex. 4: 17. Ps. 72: 18. 77: 15.—Also of the will, precept, requirement of any one, *to do, to perform, to fulfil*, as Matt. 21: 31 τίς ἐκ τῶν δύο ἐποίησε τὸ θέλημα τοῦ πατρὸς; 23: 3. Mark 6: 20 καὶ Ἡρώδης . . . πολλὰ ἐποίησε, i. e. which John admonished him to do. Luke 17: 9, 10. John 2: 5. Acts 16: 21. Eph. 2: 3. Rev. 17: 17. (Hdian. 6. 1. 23. Xen. Cyr. 1. 2. 5.) So of the precepts of God or of Christ, Matt. 5: 19. 7: 21 ὁ ποιεῖν τὸ θέλημα τοῦ πατρὸς μου. v. 24, 26. Luke 6: 46. 8: 21. John 7: 19 τὸν νόμον. Acts 13: 22. Rev. 22: 14. Of that which one asks, entreats, promises; John 14: 13 ὅτι ἂν αἰτήσῃτε . . . ἐγὼ ποιῶ. v. 14. Rom. 4: 21 ὁ ἐπηγγίλλεται, δυνατός ἐστι καὶ ποιήσας. Eph. 3: 20. 1 Thess. 5: 24. c. dat. of pers. Mark 10: 35. ἵνα ὁ ἴαν αἰτήσωμεν, ποιήσῃς ἡμῖν. v. 36. Of a purpose, plan, decree, Acts 4: 28. Rom. 9: 28 λόγον συντεταγμένον ποιῶσι κύριος the Lord will execute his word decreed, i. e. his threatening. 2 Cor. 8: 10, 11. Gal. 5: 17. Eph. 3: 11.—(γ) Spoken of a course of action or conduct, *to do*, i. q. *to execute, to exercise, to practise*; e. g. κλέειν ποιεῖν *to do judgment, to act as judge*, i. q. κλέειν, John 5: 27. Jude 15. (Xen. H. G. 4. 2. 6, 8.) τὴν ἐξουσίαν

τινὸς ποιῶν *to exercise the power of any one*, Rev. 13: 12. Spec. of right, duty, virtue; Rom. 2: 14 τὰ τοῦ νόμου ποιῶν. 10: 5. τὴν ἀληθειάν John 3: 21. 1 John 1: 6. τὴν δικαιοσύνην 1 John 2: 29. 3: 7. ποιῶν χρηστότητα Rom. 3: 12. So Matt. 19: 16 τί ἀγαθὸν ποιήσω; John 5: 29. 8: 29 τὰ ἀρεστά. Rom. 7: 19. Eph. 6: 8. James 4: 17 καλὸν ποιῶν. 3 John 5.—Xen. Cyr. 3. 1. 15 τὰ δίκαια ποιῶν. 5. 3. 48 καλὸν τι ποιῶντες. Sept. and πῶς Ps. 14: 3. Gen. 18: 19. al.—(δ) Of evil deeds or conduct, *to do*, i. q. *to commit*, *to practise*, e. g. ἀμαρτία 1 Cor. 6: 18. τὴν ἀμαρτίαν John 8: 34. 2 Cor. 11: 7. 1 John 3: 4. τὴν ἀνομίαν Matt. 13: 41. 1 John 3: 4. ἄξια πληγῶν Luke 12: 48. αὐτὰ Rom. 1: 32. 2: 3. βδελύγμα Rev. 21: 27. τὸ ἔργον τοῦτο 1 Cor. 5: 2. 3 John 10. τὰ μὴ καθήκοντα Rom. 1: 28. οὐδὲν ἐνάντιόν τινι Acts 28: 17. κακόν Matt. 27: 23. Luke 23: 22. κακά Rom. 3: 8. 1 Pet. 3: 12. πονηρήά Luke 3: 19. φόνον Mark 15: 7. ψεύδος Rev. 22: 15. γενρ. John 7: 51. 18: 35. Acts 21: 33. 1 Tim. 1: 13. al. So Sept. and πῶς Ps. 51: 6. Gen. 34: 7. al.—Hdian. 1. 16. 13 μηδὲν ἀνάξιον. Luc. Fisc. 9 πολλά ἔδικα. Xen. Cyr. 5. 3. 48 αἰσχρὸν τι ποιῶν.

b) intrans. *to do*, i. q. *to act*, e. g. (α) absol. i. q. *to be active*, *to work*, Matt. 20: 12 οὗτοι οἱ ἔσχατοι μίαν ὥραν ἐποίησαν. Rev. 13: 5 ἐδόθη αὐτῷ ἐξουσία ποιῆσαι μῆνας κ. τ. λ. So Sept. and πῶς Ruth 2: 19. comp. Xen. An. 1. 5. 8. Mem. 3. 9. 9. But both these passages may also be referred to e, below.—(β) c. adv. of manner, *to do so* and so, *to act* in any manner, as καλῶς Matt. 12: 12. 1 Cor. 7: 37; and so seq. particip. Acts 10: 33 καλῶς ἐποίησας παραγεγόμενος. Phil. 4: 14. 3 John 6. (Xen. Cyr. 1. 4. 13 καλῶς ἐποίησας προειπών.) c. κρείσσον 1 Cor. 7: 38. οὕτω John 14: 31. 1 Cor. 16: 1. φρονίμως Luke 16: 8. ὡς Matt. 1: 24. 28: 15. So κατὰ τι ποιῶν Matt. 23: 3. Luke 2: 27. πρὸς τι Luke 12: 47.—Dem. 17. 9 ὥν καλῶς ποιῶντες κέκτηνται. 141. 19. Luc. D. Mort. 11. 3 εὖ ἐποίησαν.

c) Ποίω, like Engl. *to do*, is often used in the latter member of a sentence, instead of repeating the verb of the preceding member; see Passow no. 2. f. E.

g. seq. acc. of thing, Matt. 5: 46 ἐὰν γὰρ ἀγαπήσῃτε τοὺς ἀγαπῶντας ὑμᾶς, τίνα μισθὸν ἔχετε; οὐχὶ καὶ οἱ τέλονται τὸ αὐτὸ ποιοῦσιν; Luke 6: 10. Rom. 12: 20 ἐὰν διψᾷ, πότιζε αὐτόν· τοῦτο γὰρ καὶ ἡμεῖς κ. τ. λ. Heb. 6: 3. With an adv. as οὕτω, Matt. 5: 47 ἐὰν ἀσπάσῃτε τοὺς ἀδελφοὺς . . . οὐχὶ καὶ οἱ ἰδοῦναι οὕτω ποιοῦσιν; 24: 46, comp. 45. Luke 9: 15. Acts 12: 8. ὁμοίως ποιῶν Luke 3: 11. 10: 37. ὡς, Matt. 6: 2 μὴ σκεπτεσθε τὸ ἐμπροσθεν σου, ὥστε οἱ ἰδοῦναι ποιοῦσιν. Luke 9: 54. ὁσπύτως Matt. 23: 5. καθὼς 1 Thess. 5: 11.—c. acc. Dem. 1148. 13 ῥᾶδίως ἐπινοήσαντες, ὥστε καὶ ἄλλοις πεποιήμε. Luc. de Merc. cond. 7 ὡς ποιήσουσι.

d) Spoken in reference to a person, *to do to or in respect to any one*, i. e. *for* or *against* him; the person being the remoter object. (α) Seq. accus. of person, also c. acc. of thing; Matt. 27: 23 τί σὺν ποιήσω Ἰησοῦν; Mark 15: 12 c. Adv. εὖ ποιῶν τινα, Engl. *to do one good*, Mark 14: 7. Comp. Buttm. § 131. 5. Matth. § 415. —Xen. Mem. 2. 2. 8. αὐτὴν οὕτ' εἰσα οὕτ' ἐποίησα οὐδὲν. An. 1. 9. 11. Mem. 2. 1. 19 τοὺς φίλους εὖ ποιῶσι.—(β) Seq. dat. of pers. see Matth. § 415. n. 1. Viger. p. 289. n. E. g. *to or for any one*, in his behalf, c. acc. of thing. Matt. 20: 32 τί θήκῃ ποιήσω ὑμῖν. Mark 5: 19 ὅσα σοὶ ἰκέρως πεποίηκε. v. 20. Luke 1: 49. John 9: 26. 12: 16. c. acc. impl. Matt. 25: 40, 45. c. adv. Matt. 5: 44 καλῶς ποιῶν τοὺς μισοῦσιν ὑμᾶς. Mark 15: 8. Luke 1: 25. John 13: 15. Sept. and πῶς Gen. 21. 1. (Plato Apol. Socr. 17 ταῦτα καὶ νεωτέρῳ καὶ πρεσβυτέρῳ . . . ποιῶν, καὶ ξένῳ καὶ ἀσπῳ. Xen. Mem. 3. 10. 8.) Also against any one, to his detriment, c. acc. of thing, Acts 9: 13 ὅσα κακὰ ἐποίησε τοῖς ἁγίοις. John 15: 21. Heb. 13: 6. c. adv. Matt. 21: 36. Luke 2: 48. Sept. and πῶς Gen. 20: 9. (Dem. 833. 15. Xen. Oec. 2. 9.) Or, genr. in respect to any one, in his case; c. acc. of thing, Matt. 7: 12. 21: 40. Mark 9: 13. Acts 4: 16. c. adv. Matt. 7: 12. Luke 6: 23, 26, 31. —comp. Xen. Mem. 4. 2. 16 ποιῶν τι πρὸς τινα. —(γ) Seq. in c. dat. of pers. *to do in respect to any one*, in his case; c. acc. of thing. Matt. 17: 12 ἥλιος ἦδη ἦλθε . . . ἀλλ' ἐποίησεν ἐν

αὐτῷ δσα ἡθελῶσαν. Luke 23: 31. Comp. Winer § 31. 5. p. 178.—Sept. Gen. 40: 14 π. ἐν ἐμοὶ ἔλσος. Luc. Philopat. 18 μὴ ἱερεῖον τι ποιήσῃς ἐν ἐμοί.—(δ) Seq. μετά c. gen. of pers. to do with any one, by Hebraism, see in Μετά I. 1. c. Luke 1: 72 ποιῆσαι ἔλσος μετά τῶν πατέρων. 10: 37. Acts 14: 27. 15: 4. So Sept. for עָרַךְ Gen. 24: 12, 14. Ps. 119: 65. —Tob. 12: 6. Judith 8: 26.

e) Seq. accus. of time, pp. intrana. to do or act for a certain time, or as in vulg. Engl. to do up a certain time, i. q. to spend, to pass; comp. Lat. transigere vitam Sall. Cat. 2. Acts 15: 33 ποιήσαντες δὲ χρόνον. 18: 23. 20: 3 ποιήσας τε ἡμέρας τρεῖς. 2 Cor. 11: 25 νυκτὶμαρον ἐν τῇ βυθῷ πεποίημα. James 4: 13. Perhaps Matt. 20: 12. Rev. 13: 5; see above in no. 2. b. α. This usage appears to belong to the later Greek, see Sturz de Dial. Maced. p. 189. Viger. p. 281; contra, Stallbaum ad Plat. Philob. p. 158. Sept. for עָרַךְ Ecc. 6: 12.—Sept. Prov. 13: 24. Jos. Ant. 6. 1. 4 π. μῆνας τέσσαρας. Dion. Hal. Ant. 6. 5. Gr. Anthol. III. p. 67. 1. Dem. 392. 18 οὐδ' ἐποίησαν χρόνον οὐδένα. AL.

Ποίημα, ατος, τό, (ποιέω,) a thing made, work. Rom. 1: 20 τὰ ἀόρατα αὐτοῦ . . . τοῖς ποιήμασι νοούμενα καθορᾶται. Trop. Eph. 2: 10. Sept. for עָרַךְ Ecc. 3: 11. Ps. 143: 5. עָרַךְ Is. 29: 16. —Luc. de Dea Syra 29, 49. Hdot. 4. 5.

Ποίησις, εως, ἡ, (ποιέω,) a making, Jos. Ant. 18. 3. 1. νεῶν ποίησιν Thuc. 3. 2. In N. T. a doing, keeping of a law, James 1: 25 ἐν τῇ ποιήσει sc. τοῦ νόμου. Comp. in Ποίω no. 2. α. β. —Ecclus. 19: 17 ποίησις νόμου. Test. XII Patr. p. 681.

Ποιητής, οῦ, ὁ, (ποιέω.) 1. a maker of any thing, inventor, Xen. Cyr. 1. 6. 38 π. μηχανημάτων. In N. T. a poet, maker of a poem, Acts 17: 28. —Ceb. Tab. 13. Xen. Mem. 1. 2. 56. So ποιέω to make verses, to describe in verse, Hdot. 2. 116.

2. a deer, keeper of a law or precept. Rom. 2: 13 οἱ ποιηταὶ τοῦ νόμου. James 1: 22, 23. 4: 11. ib. 1: 25 π. ἔργον intrana. a doer of the deed, i. q. a doer indeed sc. of the law.—1 Macc. 2: 67.

Ποικίλος, η, ον, pp. variegated, party-coloured, Sept. for עָרַךְ Gen. 31: 8, 10, 12. Ceb. Tab. 21. Xen. Mem. 3. 10. 14. In N. T. various, divers, manifold, as ποικίλαις νόσοις Matt. 4: 24. Mark 1: 34. Luke 4: 40. ἐπιθυμίαις ποικ. 2 Tim. 3: 6. Tit. 3: 3. Heb. 2: 4 ποικ. δυνάμει. 13: 9. James 1: 2. 1 Pet. 1: 6. 4: 10 ποικίλης χάριτος Θεοῦ, i. e. of his manifold grace, various gifts.—2 Macc. 15: 21. Hdian. 4. 2. 13. Xen. Oec. 16. 1.

Ποιμαίνω, f. αἰώ, (ποιμήν,) to feed a flock or herd, i. e. to let feed, to pasture, to tend, trans.

a) pp. Luke 17: 7 δούλον ἔχων . . . ποιμαίνοντα. 1 Cor. 9: 7. Sept. for עָרַךְ Gen. 30: 31, 36. Ex. 3: 1. —Luc. D. Deor. 4. 4. Hdian. 6. 8. 2. Dem. 1155. 3.

b) trop. to feed, i. q. to lead, to cherish, to provide for, e. g. kings and princes their people, Matt. 2: 6 ὅστις ποιμαίνει τὸν λαόν μου. Rev. 7: 17; and so pastors and teachers the church, John 21: 16. Acts 20: 28 ποιμαίνειν τὴν ἐκκλησίαν. 1 Pet. 5: 2. So Sept. for עָרַךְ 2 Sam. 5: 2. 1 Chr. 11: 2.—Anacr. Od. 60. 8. —Hence by impl. to rule, to govern, sc. with severity. Rev. 2: 27 ποιμαίνει αὐτοὺς ἐν βάβδι σιδηρῇ. 12: 5. 19: 15. So Sept. and עָרַךְ Mic. 5: 6. 7: 14.—In a bad sense, c. ἑαυτὸν, to feed or cherish oneself, to take care of oneself, sc. at the expense of others, Jude 12. Comp. Sept. Prov. 29: 3. Ez. 34: 8 ἐβόσκησαν οἱ ποιμένες ἑαυτούς.

Ποιμήν, ένος, ὁ, a herdsman, shepherd, one who tends herds or flocks.

a) pp. Matt. 9: 36 πρόβατα μὴ ἔχοντα ποιμένα. 25: 32. Mark 6: 34. Luke 2: 8, 15, 18, 20. Sept. for עָרַךְ Gen. 4: 2. Num. 27: 17. —Dem. 1155. 4. Xen. Mem. 2. 3. 9.

b) trop. of Jesus, as the Great Shepherd who watches over and provides for the welfare of the church, his flock. Matt. 26: 31 et Mark 14: 27 πατάξω τὸν ποιμένα κ. τ. λ. quoted from Zech. 13: 7 where Sept. for עָרַךְ. John 10: 2, 11 bis, 12, 14, 16. 1 Pet. 2: 25. Heb. 13: 20. So Sept. for עָרַךְ of the Messiah, Ez. 34: 23. 37: 24. —Act. Thom. § 25 ποιμήν ἀγαθός, of Christ. So of a king as

ποιμὴν λαῶν Hom. II. 1. 963. Xen. Mem. 3. 2. 1.—Also a *pastor*, the teacher and spiritual guide of a particular church, Eph. 4: 11. So Sept. and תַּרְגָּו Jer. 2: 8. 3: 15. Ez. 34: 2, 5 sq.

Ποίμνη, ης, ἡ, (ποιμήν,) a *flock*, espec. of sheep, Matt. 26: 31. Luke 2: 8. 1 Cor. 9: 7 bis. Sept. for קָרָן Gen. 32: 17.—Ael. V. H. 1. 29. Dem. 1155. 5. — Trop. the *flock* of Christ, his disciples, church, John 10: 16. Comp. Ποίμνιον. —Act. Thom. § 25.

Ποίμνιον, ου, τό, (sync. for ποιμήνιον from ποιμήν, Opp. Cyn. 4. 2. 69,) a *flock*, i. q. ποιμήν, Sept. for קָרָן Gen. 29: 2, 3. תַּרְגָּו Gen. 31: 4. 1 Sam. 14: 32. Luc. D. Deor. 4. 2, 3. Hdot. 2. 2. — In N. T. only trop. the *flock* of Christ, his disciples, church, Luke 12: 32. Acts 20: 28, 29. 1 Pet. 5: 2, 3. Comp. Sept. τὸ π. κυρίου for קָרָן Jer. 13: 17. Zech. 10: 3.—Psalt. Salom. 17: 45. Themist. Orat. 23. p. 269, i. q. disciples.

Ποῖος, ποία, ποῖον, correl. pron. interrog. corresponding to οἷος, τοῖος, Buttm. § 79; pp. *what? of what kind or sort?* Lat. *qualis*.

a) pp. Mark 4: 30 ἐν ποίᾳ παραβολῇ παραβάλαμεν αὐτήν. Luke 6: 32 ποία ὑμῖν χάρις ἐστὶ; v. 33, 34. 24: 19. John 12: 33 ποίῳ θανάτῳ. 18: 32. 21: 19. Acts 7: 49. Rom. 3: 27. 1 Cor. 15: 35. James 4: 14 ποία γὰρ ἡ ζωὴ ἡμῶν; comp. in *Ποία*. 1 Pet. 1: 11. 2: 20. So ἐν ποίᾳ ἐξουσίᾳ by *what authority*, i. q. by whose authority, Matt. 21: 23, 24, 27. Mark 11: 28, 29, 33. Luke 20: 2, 8. Acts 4: 7 bis, ἐν ποίᾳ δυνάμει, ἢ ἐν ποίῳ ὀνόματι; Adv. Luke 5: 19 ποίας, or in text. rec. διὰ ποίας sc. ὁδοῦ, *what way*, how; comp. δι' ἐκείνης 19: 4. Sept. for קָרָן 1 K. 22: 24. — Ceb. Tab. 12. Hdian. 1. 17. 13. Xen. Mem. 3. 12. 8.

b) *what one?* sc. out of a number, i. q. *what? which?* Matt. 19: 18. 22: 36 ποία ἐντολὴ μεγάλῃ ἐν τῷ νόμῳ; 24: 42 ποία ὥρα. v. 43. Mark 12: 28. Luke 12: 39. John 10: 32 διὰ ποῖον αὐτῶν ἔργον. Acts 23: 34. Rev. 3: 3. So Sept. for קָרָן 2 Sam. 15: 2. 1 K. 13: 12. Jonah 1: 8. — 1 Macc. 2: 10. Ceb. Tab. 6. Xen. Mem. 2. 4. 5.

Πολεμέω, ὧ, f. ἥσω, (πόλεμος,) to

war, to make war, to fight, seq. μετὰ c. gen. Rev. 12: 7 ὁ Μιχαὴλ . . . τοῦ πολεμήσαι μετὰ τοῦ δράκοντος, (later edit. μετὰ τ. δ.) see in 'O, ἡ, τό, G. c. β. 3 p. 557. By Hebr. seq. μετὰ c. gen. Rev. 2: 16 πολεμήσω μετ' αὐτῶν. 13: 4. 17: 14. So Sept. μετὰ for Heb. בְּיָד עִתָּי; Judg. 11: 5, 20. 2 K. 14: 15. בְּיָד עִתָּי Judg. 11: 25. See in *Μετά* I. 2. c. β. The usual Greek construction is c. dat. Math. § 404. c. Buttm. § 133. 2. 1.—Absol. Rev. 12: 7; once joined with αἰῶνα, 19: 11 ἐν δικαιοσύνῃ αἰῶνα καὶ πολεμεῖ, i. e. he makes war upon those whom he has condemned, i. q. to avenge, to punish; comp. Jer. 21: 5, also πόλεμος θεῶν Xen. An. 2. 5. 7. — c. dat. Jos. c. Ap. 1. 28. Hdian. 2. 11. 7. Xen. Cyr. 3. 1. 10. — Hyperbol. once i. q. to contend, to quarrel, James 4: 2. So Sept. and part. עִתָּי Ps. 56: 2, 3, comp. v. 6. — Diod. Sic. 13. 84.

Πόλεμος, ου, ὁ, (πόλεμος, kindr. Lat. *pello*, *bellum*), pp. 'the agitation and tumult of battle'; hence *fight*, *battle*, *war*.

a) pp. *fight*, *battle*, 1 Cor. 14: 8 τί παρασκευάσται εἰς πόλεμον; Heb. 11: 34 ἰσχυροὶ ἐν πολέμῳ. Rev. 9: 7, 9. 12: 7. 16: 14. 20: 8. So ποιῆσαι πόλεμον μετὰ τινος to do battle, to fight, to make war with any one, i. q. πολεμεῖν, Rev. 11: 7. 12: 17. 13: 7. 19: 19; see in *Ποίω* and *Πολεμέω*. So Sept. and תַּרְגָּו Ez. 13: 17. 2 Sam. 19: 10. Job 38: 25. — Ael. V. H. 3. 9. Diod. Sic. 13. 79. Xen. Cyr. 6. 2. 4.—Hyperbol. once i. q. contest, strife, James 4: 1.—Hdian. 1. 11. 4 comp. Plato Phaedo 11.

b) genr. *war*, Matt. 24: 6 bis ἀκούειν πολέμους καὶ ἀκοάς πολέμων. Mark 13: 7 bis. Luke 14: 31. 21: 9. So Sept. and תַּרְגָּו Ex. 1: 10. 2 K. 3: 7. — Pol. 3. 7. 1, 2. Xen. Mem. 4. 4. 14.

Πόλις, εως, ἡ, (πόλις, πόλις,) a *city*, pp. enclosed with a wall, a walled town.

a) pp. and. genr. Matt. 2: 23 καταστήσιν εἰς πόλιν λεγομένην Ναζαρέτ. Mark 6: 56. Luke 8: 1. John 11: 54. 2 Cor. 11: 26. al. snep. Sept. for קָרָן Gen. 4: 16. 11: 4. snep. — Hdian. 3. 1. 10, 14. Xen. Mem. 3. 1. 1. — In various constructions: (α) c. art. ἡ πόλις, the city,

i. e. before mentioned, as Matt. 21: 17, 18, coll. v. 10. Mark 11: 19, coll. v. 1. John 4: 8, 28, 39, coll. v. 5. Acts 8: 9, coll. v. 5. al. Or κατ' ἐξοχήν, the city, i. q. the chief city, metropolis, e. g. Jerusalem Matt. 26: 18. Luke 7: 37. 24: 49. Acts 12: 10. (Jos. Ant. 10: 3. 1, 2.) So of Gadera Matt. 8: 33 coll. v. 28. Mark 5: 14. Luke 8: 34. — (β) c. adj. or a like adjunct, Matt. 10: 14, 15 τῇ πόλει ἐκείνῃ. Acts 19: 29 ἡ π. ὅλη. 26: 11 εἰς τὰς ἑαυ πόλεις. Rev. 16: 19 ἡ πόλις ἡ μεγάλη sc. Βαβυλὼν. 18: 10, 21. So ἡ ἰδία πόλις one's own city, i. e. in which one dwells, Matt. 9: 1, comp. 4: 13; or, the chief city of one's family, Luke 2: 3. ἡ ἁγία πόλις the Holy City, i. e. Jerusalem as the public seat of God's worship, Matt. 4: 5. Rev. 11: 2. So Sept. and עִירָהּ נְהִי Neh. 11: 1. Is. 52: 1. Called also ἡ πόλις ἡ ἡγαπημένη in a like sense, Rev. 20: 9. — (γ) Seq. gen. of pers. the city of any one, i. e. one's native city, π. Λαβὼδ Luke 2: 4, 11. (2 Chr. 8: 11.) or in which one dwells, Luke 4: 29. John 1: 45. Rev. 16: 19. π. τοῦ μεγάλου βασιλείου, i. e. where God dwells, Matt. 5: 35, comp. Ps. 48: 2. Tob. 13: 15. Seq. gen. of a gentile name, Matt. 10: 5 εἰς πόλιν Σαμαρείτῶν. v. 23. Luke 23: 51. Acts 19: 35. 2 Cor. 11: 32. — (δ) With the pr. n. of the city subjoined; e. g. in apposit. in the same case, Luke 2: 4 ἐκ πόλεως Ναζαρέτ. v. 39. Acts 11: 5. 27: 8; or in the genit. Acts 16: 14. 2 Pet. 2: 6 πόλεις Σοδόμων καὶ Γ. comp. Winer § 48. 2. — Apollon. Argon. 2. 654 or 656 πόλιν Ὁρχομενίον. — (ε) Seq. gen. of region or province, Luke 1: 26 εἰς πόλιν τῆς Γαλιλαίας. John 4: 5. Acts 21: 39. impl. Matt. 14: 13. Luke 5: 12. So Luke 1: 39 εἰς πόλιν Ἰούδα, i. e. a city of Judah; where others suppose it to be i. q. the city Ἰούδα, Heb. יְרוּשָׁלַיִם or יְרוּשָׁלָא Josh. 15: 55. 21: 16. See Reland Palaest. p. 870. Rosenm. Bibl. Geogr. II. ii. p. 317.

b) meton. for the inhabitants of a city, Matt. 8: 34 πᾶσα ἡ πόλις ἐξῆλθεν. 21: 10. Mark 1: 33. Acts 13: 44. 21: 30. al. — Hdian. 2. 11. 6. Xen. Cyr. 1. 4. 25.

c) symbol. of the celestial or spiritual Jerusalem, the seat of the Messiah's kingdom, described as descending out

of heaven, Rev. 3: 12. 21: 2 τὴν πόλιν τὴν ἁγίαν, Ἰερουσαλήμ, εἰδὼν καταβαίνουσαν ἐκ τοῦ οὐρανοῦ. v. 10, 14 sq. 22: 14, 19. Heb. 11: 10, 16. 12: 22. See Schoettgen's Dissert. in Hor. Heb. I. p. 1205 sq. At.

Πολιτάρχης, ου, ὁ, (πόλις, ἄρχων) a city-ruler, prefect, magistrate, Acts 17: 6, 8. — Greek writers use the form πολιτάρχος Aeneas c. 26; or better παλιάρχος Pind. Nem. 7. 152.

Πολιτεία, ας, ἡ, (πολιτεῖα,) pp. 'the being a free citizen,' the relation of a free citizen to the state; hence

a) citizenship, the right of citizenship, freedom of a city, Acts 22: 28. — 3 Macc. 3: 21, 23. Jos. B. J. 1. 9. 5. Dem. 161. 16. Xen. H. G. 1. 1. 26.

b) the state itself, a community, commonwealth, Eph. 2: 12 π. τοῦ Ἰσραήλ. — 2 Macc. 4: 11. Pol. 6. 14. 4. Xen. Mem. 2. 1. 13.

Πολίτευμα, ατος, τό, (πολιτεῖα,) any public measure, administration of the state, Dion. Hal. Ant. 2. 15. Dem. 107. 25. In N. T. the state itself, community, commonwealth, trop. of Christians in reference to their spiritual community, Phil. 3: 20. — pp. 2 Macc. 12: 7. Jos. Ant. proem. 3. Pol. 2. 41. 6.

Πολιτεύω, f. εἶνα, (πολίτης,) to administer the state, Thuc. 2. 37, 65. to live as a free citizen Pol. 4. 76. 2. Xen. H. G. 3. 1. 21. — Oftener and in N. T. depon. Pass. πολιτεύομαι, to be a citizen of a state, to live as a good citizen, to conduct oneself according to the laws and customs of a state, pp. Dem. 665. 20. Hence in N. T. genr. to live, to order one's life and conduct, sc. according to a certain rule, c. adv. Phil. 1: 27 ἀξίως τοῦ εὐαγγελίου πολιτῶσθε. c. dat. Acts 23: 1 πεπολιτευμαι τῷ θεῷ, i. e. to or for God, according to his will; comp. in θεός α. γ. — 2 Macc. 6: 1 τοῖς τοῦ θεοῦ νόμοις. 3 Macc. 3: 4. Jos. de Vit. § 2. de Macc. § 4 τῷ πατρίῳ νόμῳ.

Πολίτης, ου, ὁ, (πόλις,) a citizen, an inhabitant of a city. Acts 21: 30 οὐκ ἀσήμερον πόλεως πολίτης. Luke 15: 15. — 2 Macc. 5: 23, 24. Jos. B. J. 2. 18. 6. Xen. Mem. 4. 6. 14. — Seq. gen. αἰνῶν,

i. q. *fellow-citizen*, Luke 19: 14; also Heb. 8: 11 in later edit. where text rec. τὸν πλησίον. Sept. for נַחֲמָן Gen. 23: 11. נַחֲמָן Jer. 31: 34. Prov. 24: 28.—Hdian. 3. 10. 11. Xen. H. G. 6. 3. 6.

Πολλά, see **Πολύς**.

Πολλάκις, adv. (πολύς,) *many times*, often, Matt. 17: 15 bis. Mark 5: 4. 9: 22. John 18: 2. Acts 26: 11. Rom. 1: 13. 2 Cor. 8: 22. 11: 23, 26, 27 bis. Phil. 3: 18. 2 Tim. 1: 16. Heb. 6: 7. 9: 25, 26. 10: 11.—Xen. Mem. 3. 12. 6.

Πολλαπλασίαν, ονος, ὁ, ἡ, adj. (πολύς,) *manifold*, *many times more*, Luke 18: 30. — Test. XII Patr. p. 640. Pol. 35. 4. 4. The form *πολλαπλάσιος* is more usual, Jos. B. J. 5. 13. 5. Xen. Mem. 2. 2. 7. Comp. Butt. § 71. 3.

Πολυνεύπλαγχνος, see in **Πολύ-επλαγχνος**.

Πολυλογία, ας, ἡ, (πολυλόγος, from πολύς, λέγω,) *much speaking*, *loquacity*, Matt. 6: 7. Sept. for עֲרֵב עֲרֵב Prov. 10: 19. — Plut. de Curiosit. 9 init. Xen. Cyr. 1. 4. 3.

Πολυμερῶς, adv. (πολυμερής consisting of many parts, manifold, Wied. 7: 22. Anthol. Gr. II. p. 214; from πολύς, μέρος,) *in many parts*, *in manifold ways*, Heb. 1: 1.—Jos. Ant. 8. 3. 9 ταῦτα πάντα ὁ Σολομὼν εἰς τὴν Θεοῦ τιμὴν πολυμερῶς καὶ μεγαλοπρεπῶς κατασκεύασα. Comp. πολυμερής Max. Tyr. Diss. 37. p. 363.

Πολυποίκιλος, ου, ὁ, ἡ, adj. (πολύς, ποικίλος,) *much variegated*, π. φάρσα Soph. Iph. Taur. 1155. In N. T. *very various*, *manifold*, *multifarious*, e. g. ἡ π. σοφία τοῦ Θεοῦ Eph. 3: 10.

Πολύς, πολλή, πολύ, Genit. πολλοῦ, ἡς, οὔ, see Butt. § 64. 1. Compar. πλείων, Superl. πλείστος, see in their order. — *Many*, *much*, pp. of number, quantity, amount. For the usual construction with the article, see in Ὁ, ἡ, τό, II. A. 2. b.

a) Sing. pp. *many*, *much*; and with a noun implying number or multitude, *great*, *large*. (α) Without artic. c. Subst. John 6: 10 χάριτες πολὺς. 15: 5 καρπὸν πολύν. Acts 15: 32 διὰ λόγον πολλοῦ

with much discourse, many words. 26: 2. 16: 16 ἐργασίαν πολλήν. 22: 28. Matt. 13: 5 γῆν πολλήν much earth, soil. So with a noun of multitude, Acts 11: 21 π. ἀριθμὸς a great number; 18: 10 λαὸς πολὺς. Mark 5: 24 ὄχλος π. John 6: 2. Acts 14: 1 πολὺ πλῆθος. 17: 4. trop. Matt. 9: 37 ὁ μὲν ὄχλος πολὺς, comp. v. 36. al. (Xen. Cyr. 4. 2. 1.) Absol. πολὺ, much, e. g. Luke 12: 48 ὃ ὁδοῖ πολὺ, πολὺ ζητηθήσεται π. τ. λ. 16: 10 bis ἐν πολλῷ πιστός, ἐν πολλῷ ἔδωκε. Acts 26: 29. Matt. 26: 9 πρεθῆναι πολλοῦ τοῦ ἔσθαι πολλοῦ. — Xen. Mem. 1. 2. 60. — (β) With the art. c. Subst. Heb. 5: 11 παρὶ οὗ πολλὸν ἔμειν ὁ λόγος of whom we have much to say, many things. Mark 12: 37 ὁ πολὺς ὄχλος, i. q. Engl. the great multitude, the common people. (Hdian. 1. 1. 1 ὁ πολὺς ὄμιλος. Xen. An. 3. 2. 36 ὁ π. ὄχλος. Comp. Lob. ad Phr. p. 193, 390.) Absol. τὸ πολὺ, the much, 2 Cor. 8: 15 ὁ τὸ πολὺ sc. συλλέξας, quoted from Sept. Ex. 16: 18, comp. v. 17. See Winer § 66. 3. p. 472. — Xen. An. 7. 7. 36 ὁ ὄρεξεν τὸ πολὺ καὶ ὀλίγον.

b) Plur. πολλοί, αἱ, αἱ, many, and with nouns of multitude, *great*, *large*. (α) Without artic. c. Subst. Matt. 8: 16 δαίμονιζομένους πολλούς. 24: 11. Mark 2: 15 πολλοὶ τελῶναι. Luke 7: 21. 12: 7, 19 πολλὰ ἀγαθά. v. 47 see in Δίψα. John 3: 23 ὕδατα πολλά. Acts 2: 43. Heb. 2: 10. al. So with a noun of multitude, Matt. 4: 25 ὄχλοι πολλοί. Luke 14: 25. (Xen. An. 4. 7. 14.) With another Adj. ἕτεροι πολλοί Matt. 15: 30; fem. Luke 8: 3; neut. 22: 65. ἄλλοι πολλοί Mark 15: 41; neut. 7: 4. John 21: 25. πολλοὺς ἄλλους Mark 12: 5. Coupled by καὶ, as π. καὶ ἕτερα Luke 2: 18. π. καὶ ἄλλα σημεῖα John 20: 30. π. καὶ βαρεῖα αἰτιάματα Acts 25: 7. Tit. 1: 10. (Xen. Cyr. 1. 4. 1. c. καὶ Xen. Conv. 1. 6. Mem. 1. 2. 24.) Absol. πολλοί, many, Matt. 7: 13 καὶ πολλοὶ ἔσονται οἱ εἰσερχόμενοι. v. 23 πολλοὶ ἑρπετοὶ μοι. Luke 4: 41 ἀπὸ πολλῶν. John 8: 30. Acts 10: 27. 2 Pet. 2: 2. So by impl. many i. q. a multitude, all, Matt. 20: 28 λύτρον ἀντὶ πολλῶν. Mark 10: 45. 14: 24. Heb. 9: 28, comp. Sept. Is. 53: 12. Neut. πολλά, many things, much, Matt. 13: 3 καὶ ἐλάλησεν πολλά ἐν παρα-

βελούς. Mark 8: 26. Luke 10: 41. John 8: 26. 2 Cor. 8: 22 *ἐν πολλοῖς*. 2 John 12. al. (Xen. Cyr. 8. 3. 50.) Seq. gen. partit. Matt. 3: 7 πολλοὺς τῶν Φαρισαίων. Luke 1: 16. John 6: 66. Acts 4: 4. al. Seq. *ἐν* c. gen. partit. comp. *Ἐν* no. 3. h. John 6: 60 πολλοὶ *ἐν* τῶν μαθητῶν. 10: 20. Acts 17: 12. — c. gen. Xen. An. 1. 7. 20. Apol. Socr. 13. — (β) With the art. as referring to something well known; c. Subst. Luke 7: 47 αἱ ἀμαρτίαι αὐτῆς αἱ πολλαί, comp. v. 37, 39. Rev. 17: 1, comp. v. 15. Acts 26: 24 τὰ πολλὰ γράμματα *the much learning* sc. which thou hast, q. d. *thy much learning*. (Luc. Cynic. 16. Plato Apol. Socr. 1 init.) Absol. οἱ πολλοί, *the many*, i. e. those before spoken of, including the idea of *all*; as Rom. 5: 15, 19, i. e. *the many* of whom the apostle had been treating as having *all* suffered through Adam. So of *the many* i. e. *all* who receive Christ, v. 15. 12: 5. 1 Cor. 10: 17. v. 33 τὸ τῶν πολλῶν *ἐν* αὐτοῖς *the many* i. e. *all* to whom I preach. (Xen. An. 3. 1. 10.) Also *the many*, i. q. *the most*, *the greater number*, but implying exceptions. Matt. 24: 12 ἡ ἀγάπη τῶν πολλῶν. 2 Cor. 2: 17 ὡς οἱ πολλοὶ *as the most do*, i. e. *the Judaizing teachers*. Comp. Winer p. 93. Matth. § 266.—Xen. Cyr. 3. 1. 3.

c) trop. and intens. of amount, degree, *much*, *great*, *vehement*, comp. Passow no. 1. b. Matt. 2: 18 ὀδυρμός πολὺς. 5: 12. Luke 10: 40. Col. 4: 13. ζῆλον πολύν. Matt. 24: 30 ὀξὺς πολλῆς. Mark 13: 26. John 7: 12 γογγυσμός π. Acts 15: 7. 21: 40 πολλῆς σιγῆς. 24: 3, 7. 25: 23. 27: 10, 21. Rom. 9: 22. 1 Cor. 2: 3 *ἐν* τρόμῳ πολλῷ. 2 Cor. 8: 4. Eph. 2: 4. al. saep. Sept. for בְּיָגָל Gen. 41: 29. Dan. 11: 44.—Ecclus. 15: 18. Hdian. 7. 1. 2. Dem. 23. 31. Xen. Cyr. 7. 1. 25. Mem. 2. 1. 6.

d) of time, *much*, *long*, plur. *many*. Matt. 25: 19 μετὰ δὲ χρόνον πολύν. Mark 6: 35 ὥρας πολλῆς γενομένης. Luke 8: 29. John 5: 6. Luke 12: 19 ἔτη πολλά *many years*. Acts 24: 10. Rom. 15: 23. ἐπὶ πολὺ *for a long time* Acts 26: 6. μετ' οὐ πολὺ *not long* after Acts 27: 14. μετ' οὐ πολλὰς ἡμέρας Luke 15: 13. Acts 1: 5. Sept. ἡμέραι π. for Heb. יָמִים

חֲסִידִים. Hos. 3: 3, 4.—Xen. An. 5. 2. 17 πολλοῦ χρόνου. Plato Apol. Socr. 2 πολλὰ ἔτη.

e) Neut. πολὺ, πολλά, adverbially, Buttm. § 115. 4. Matth. § 446. (α) Sing. πολὺ, *much*, *greatly*, Mark 12: 27 πολὺ πλανᾶσθαι. Luke 7: 47 ἡγάπησε πολὺ. Acts 18: 27. Rom. 3: 2. James 5: 16. c. compar. 2 Cor. 8: 22 πολὺ σπουδαιότερον. Dat. πολλῷ id. c. compar. John 4: 41. πολλῷ μᾶλλον Matt. 6: 39. Mark 10: 48.—Sept. Dan. 6: 14, 23. Hdian. 2. 3. 4. Xen. Mem. 3. 5. 11. c. compar. Luc. D. Deor. 2. 1. Xen. Mem. 2. 10. 2. πολλῷ c. compar. Xen. Mem. 1. 2. 9. Comp. Passow no. 4. a, b. — (β) Plur. πολλά without artic. *many times*, *often*, Matt. 9: 14 κηρύττομεν πολλά. James 3: 2. (Luc. D. Deor. 19. 2 fin. Xen. Cyr. 1. 5. 14.) Also *much*, *greatly*, Mark 1: 45 ἤρξατο κηρύσσειν πολλά. 3: 12. 5: 10 παρακάλεσε αὐτὸν πολλά. 1 Cor. 16: 12. Rev. 5: 4 ἔκλειον πολλά.—Sept. 2 K. 10: 18. Is. 23: 16. Hdian. 1. 16. 11. Xen. Cyr. 8. 3. 47 fin. — With the art. τὰ πολλά, *this many times*, *for the most part*, *greatly*, Rom. 15: 22. — Luc. D. Deor. 16. 1. Xen. H. G. 6. 2. 30. At.

Πολύσπλαγχνος, ου, ὅ, ἡ, adj. (πολύς, σπλάγχνον,) *very compassionate, of great mercy*, James 5: 11, where some Mss. read πολυτίσπλαγχνος.—Not found elsewhere.

Πολυτελής, έος, οὔς, ὁ, ἡ, adj. (πολύς, τέλος,) *very expensive, very costly, sumptuous*, e. g. νάρδος Mark 14: 3. ἱματισμός 1 Tim. 2: 9. Sept. for רָבִי Prov. 1: 13.—Hdian. 6. 4. 7. Xen. An. 1. 5. 8. —Trop. *very precious, excellent*, 1 Pet. 3: 4.—Diod. Sic. 14. 30.

Πολύτιμος, ου, ὅ, ἡ, adj. (πολύς, τιμή,) *of great value or price, very costly, very precious*, e. g. μαργαρίτης Matt. 13: 46. νάρδος John 12: 3. 1 Pet. 1: 7 in later edit.—Hdian. 1. 17. 5.

Πολυτρόπος, adv. (πολύτροπος, from πολύς, τρόπος, τέρετα,) *in many ways*, in diverse manners, Heb. 1: 1. — Hesych. πολυτρόπως · διαφόρως, ποικίλως.

Πόμα, ατος, τό, (πίνω, πόποιμαι,) *drink*, 1 Cor. 10: 4. Heb. 9: 10. Sept.

for פְּרָעָה Pa. 103: 10. פְּרָעָה Dan. 1: 16.—Ceb. Tab. 6. Xen. Mem. 4. 7. 9. Comp. Lob. ad Phr. p. 455 sq.

Πονηρία, ας, ἡ, (πονηρός,) *evil nature, badness*, pp. in a physical sense, Sept. for פְּרָעָה Jer. 24: 2, 3, 8. In N. T. only in a moral sense, *evil disposition, wickedness, malice*, Matt. 22: 18 γροὺς δι' ὃ Ἰησοῦς τὴν πονηρίαν αὐτῶν. Luke 11: 39. Rom. 1: 29. 1 Cor. 5: 8. Eph. 6: 12 τὰ πνεῦμα τῆς πονηρίας i. q. τὰ πονηρά, Butt. § 121. n. 4. Winer § 34. 2. Plur. αἱ πονηρίας, *wicked counsels* Mark 7: 22; *wicked deeds, iniquities*, Acts 3: 26. Sept. for פְּרָעָה Ex. 32: 11. פְּרָעָה Pa. 28: 5. plur. for פְּרָעָה Jer. 32: 32. 33: 5.—Luc. D. Mort. 12. 6. Plut. de aud. Poet. 4. T. I. p. 49. Tauchn. Xen. Oec. 1. 19. plur. Dem. 521. 6.

Πονηρός, ὁ, ὄν, (ποῖος, πότος,) Comparat. πονηρότερος Matt. 12: 45. Luke 11: 26; pp. 'causing or having labour, sorrow, pain;' hence genr. *evil, act. and passive*.

a) Act. *evil*, i. e. causing evil to others, *evil-disposed, malevolent, malignant, wicked*. (α) Of persons, Matt. 5: 45 ἐπὶ πονηροὺς καὶ ἀγαθοὺς. 7: 11 αἱ ὑμεῖς, πονηροὶ ὄντες κ. τ. λ. 12: 34, 35. 13: 49. 18: 32. Luke 6: 35, 45. 11: 13. Acts 17: 5. 2 Thess. 3: 2. So Sept. and פְּרָעָה Esth. 7: 6. Job 21: 30.—Ecclus. 14: 5. Hdian. 5. 2. 5. Xen. Mem. 2. 6. 20.—So πνεύματα πονηρά *evil spirits*, malignant demons, Matt. 12: 45. Luke 7: 21. 8: 2. 11: 26. Acts 19: 12, 13, 15, 16. (Sept. and פְּרָעָה 1 Sam. 16: 14 sq. 18: 10.) Hence ὁ πονηρός *the Evil one*, κατ' ἐξοχήν, i. e. Satan, Matt. 13: 19, 38, coll. 39. Eph. 6: 16. 1 John 2: 13, 14. 3: 12. 5: 18. Others also refer here Matt. 5: 37. 6: 13. Luke 11: 4. John 17: 15. 1 John 5: 19; see below in β, and in b. α.—Act. Thom. § 45. Barnab. Ep. 21.—(β) Of things, e. g. ὀφθαλμὸς πονηρός *an evil eye*, envy, Matt. 20: 15. Mark 7: 22. Comp. in ὀφθαλμὸς α. γ. So διαλογισμοὶ πονηροὶ Matt. 15: 19. James 2: 4, see in διαλογισμός. 1 Tim. 6: 4. Matt. 12: 35 ἐτὶ Luke 6: 45 ἐκ τοῦ πονηροῦ θησαυροῦ τῆς καρδίας, i. q. θησαυρ. τῆς πονηρίας.—Hdian. 1. 8. 5. Ael. V. H. 2. 11 πον. δαίμων q. d. Thyestean epulae.—So pp. as causing pain or hurt, *hurtful*, e. g.

words, *injurious, calumnious*, πόνος πονηρόν ἐξήμα Matt. 5: 11. Acts 28: 21. 3 John 10. So Sept. and פְּרָעָה Gen. 37: 1. Pa. 64: 6. (Judith 8: 8.) Also *painful, grievous*, Rev. 16: 2 ὡς καὶ πόνος καὶ πονηρόν. So Sept. and פְּרָעָה Deut. 28: 35, 50.—Ecclus. 28: 23. Hdian. 2. 12. 11.—Neut. τὸ πονηρόν, *evil*, i. e. *evil intent, malice, wickedness*, Matt. 5: 37 τὸ δι' περισσὸν τοῦτον, ἐκ τοῦ πονηροῦ ἔστιν. v. 39. John 17: 15. 2 Thess. 3: 3. Also *evil* as inflicted, *calamity, affliction*, Matt. 6: 13 φῦσαι ἡμῶς ἀπὸ τοῦ πονηροῦ. Luke 11: 4.

b) Pass. *evil*, i. e. made evil, evil in nature or quality, *bad, ill, vicious*. (α) In a moral sense, e. g. of persons, *wicked, corrupt, an evil-doer*, 1 Cor. 5: 13 ἐξαιρέτε τὸν πονηρόν ἐξ ὑμῶν. 2 Tim. 3: 13. So γινώσκω πονηρά Matt. 12: 39, 45. 16: 4. Luke 11: 29. αἰὼν πονηρὸς Gal. 1: 4. So Sept. for פְּרָעָה Deut. 21: 21. פְּרָעָה Ia. 1: 4. 9: 17. (Hdian. 5. 2. 5. Xen. Ath. 1. 1.) Of a servant, i. q. *re-miss, slothful*, Matt. 25: 26. Luke 12: 22.—Ecclus. 42: 5. Hdian. 1. 13. 6. Xen. Oec. 7. 41.—Of things, *wicked, corrupt, flagitious*, e. g. τὰ ἔργα, John 3: 19 ἢ γὰρ πονηρά αὐτῶν τὰ ἔργα. 7: 7. Col. 1: 21. 2 Tim. 4: 18. 1 John 3: 12. 2 John 11. φαρμακόμενα πον. Acts 18: 14. 1 Thess. 5: 22 ἀπὸ παντὸς εἰδους πονηροῦ, see in ὄ, ἡ, τό, A. 2. b. p. 553. Heb. 3: 12. 10: 22. James 4: 16. So Sept. and פְּרָעָה Deut. 17: 5. 2 K. 17: 13. Prov. 26: 23. (Jos. Ant. 2. 3. 1. Hdian. 3. 6. 9.) Also of times, pp. as full of sorrow and affliction, *evil, sorrowful, calamitous*, e. g. ἡμεῖς πονηροὶ Eph. 5: 16. 6: 13. So Sept. and פְּרָעָה Gen. 47: 9. Pa. 94: 13.—Neut. τὸ πονηρόν, *evil, wickedness, guilt*, Luke 6: 45. Rom. 12: 9. 1 John 5: 19. Plur. τὰ πονηρά *evil things, wicked deeds*, Mark 7: 23. πονηρά Matt. 9: 4. 12: 35. Luke 3: 19. So Sept. for פְּרָעָה, e. g. τὸ π. Deut. 17: 2. Judg. 2: 11. Eccl. 8: 12. saep. τὰ π. Gen. 6: 5. 8: 21. πονηρά Pa. 97: 10. Hoa. 7: 15.—(β) In a physical sense, or rather of external quality and condition, *evil, bad*, e. g. καρπὸς πονηρὸς *bad fruit*, Matt. 7: 17, 18. ὀφθαλμὸς πονηρός i. e. *ill, diseased*, Matt. 6: 23. Luke 11: 34. Comp. Sept. and פְּרָעָה Lev. 37: 10. 2 K. 2: 19. Once of persons in

reference to external state, dress, etc. Matt. 22: 10 *πονηροὺς τε καὶ ἀγαθοὺς*, bad and good, q. d. high and low, rich and poor, a periphrasis for all. So Luke 6: 22 *ἐξβάλωσι τὸ ὄνομα ὑμῶν ὡς πονηρὸν*, i. e. as a disgrace, reproach; see in *Ἐξβάλλω* α.

Πόνος, ου, ὁ, (*πίνειν, πίνωμαι*), labour, toil, travail, Col. 4: 13 in Mss. for *ζῆλον*. — Jos. Ant. 3. 2. 3. Hdian. 2. 10. 17. Xen. Mem. 2. 1. 3. — Hence, sorrow, pain, anguish, Rev. 16: 10 *μασσῶντο τὰς γλῶσσας αὐτῶν ἐκ τοῦ πόνου*. v. 11. 21: 4. Sept. for *צָרָה* Isa. 65: 14. comp. Gen. 34: 25. *צָרָה* Job 4: 5. — Ael. V. H. 5. 6. Xen. Mem. 2. 2. 5.

Ποντικός, ῆ, ὄν, belonging to Pontus, a Pontian, Acts 18: 2.

Πόντιος, ου, ὁ, Pontius, the praenomen of Pilate, see *Πιλάτος*. Matt. 27: 2. Luke 3: 1. Acts 4: 27. 1 Tim. 6: 13. See Adam's Rom. Ant. p. 32.

Πόντιος, ου, ὁ, Pontus, the north-eastern province of Asia Minor, Acts 2: 9. 1 Pet. 1: 1. It was bounded N. by the Euxine; W. by Paphlagonia and Galatia; S. by Cappadocia and part of Armenia; and E. by Colchis. The kingdom of Pontus became celebrated under Mithridates the Great, who waged a long war with the Romans; in which he was at last defeated by Pompey, and his kingdom made a Roman province.

Πόπλιος, ου, ὁ, Lat. *Publius*, pr. n. of a wealthy inhabitant of Malta, Acts 28: 7, 8.

Πορεία, ας, ῆ, (*πορεύω*), a going, way, journey. Luke 18: 22 *πορεύαν ποιούμενος* making his way, i. e. journeying. Sept. for *יָצֵאתָ* Jon. 3: 3, 4. — 2 Macc. 12: 10. Jos. de Vit. § 52. Xen. Mem. 3. 13. 5. — From the Heb. in Plur. *goings, ways, journey of life*, James 1: 11. So Sept. for *יָצֵאתָ* Prov. 2: 7. Comp. in *Ὀδός* c. γ.

Πορεύω, ε, εἶναι, (*πέρω* a passing, passage, from *πέρω*, *περάω*), to cause to pass over by land or water, to transport, trans. Eurip. Med. 180 or 182. Pind. Ol. 1. 185. Ael. V. H. 8. 2. — Oftener and in N. T. only depon. Mid. *πορεύομαι*, f. *πόρευμαι*, aor. 1 pass. as Mid. *ἐπορεύθη* Buttm. § 186. 2; pp. to transport oneself, to betake oneself, i. q. to pass from one place to another, intrans. Hence

a) pp. to pass, to go, implying motion from the place where one is, and hence often i. q. to pass on, to go away, to depart; found chiefly in Matt. Luke, John, and Acts. E. g. absol. Matt. 2: 9 *οἱ δὲ ἀκούσαντες τοῦ βασιλέως, ἐπορεύθησαν*. Mark 16: 10. Luke 4: 30. Acts 5: 20. 1 Cor. 10: 27. (Xen. An. 3. 4. 41.) Once c. acc. Acts 8: 39 *ἐπορεύτην ὁδὸν αὐτοῦ*, see in *Ὀδός* b. α. Seq. inf. of object, Luke 2: 3 *ἐπορεύοντο πάντες ἀπογράφεσθαι*. John 14: 2. Comp. Buttm. § 140. 2. — Usually with an adjunct of place whence or whither; e. g. with a Preposition and its case: ἀπὸ c. gen. Matt. 24: 1 *ἐπορεύετο ἀπὸ τοῦ ἱεροῦ*. Luke 4: 42. Acts 5: 41. (Xen. An. 4. 4. 17.) διὰ c. gen. Matt. 12: 1 *διὰ τῶν σπορίμων*. (Xen. Cyr. 2. 4. 24.) εἰς c. acc. of place, Matt. 2: 20 *εἰς γῆν Ἰσραὴλ*. Mark 16: 15. Luke 4: 42. al. (Xen. H. G. 7. 4. 10.) also c. acc. of state or condition, Luke 22: 38 *εἰς θάνατον*. 7: 50 *εἰς εἰρήνην*, see in *Εἰς* no. 4 fin. ἔμπροσθεν c. gen. of pers. John 10: 4. ἐν c. dat. of state or manner, Acts 16: 36, comp. in *Εἰς* no. 4 fin. ἐπὶ c. acc. of place, Matt. 22: 9 *ἐπὶ τὰς διεόδους α. τ. λ.* Acts 8: 26. 9: 11. (Xen. Ag. 1. 16.) c. acc. of pers. Acts 25: 12; also c. acc. of thing sought, object, Luke 15: 4 *π. ἐπὶ τὸ ἀπολωλός*. (Xen. Cyr. 5. 3. 16. H. G. 7. 4. 10.) ἕως c. gen. of place, *ἕως Καισαρείας* Acts 23: 23. παρὰ c. acc. of place towards which, Acts 8: 26; of way along which, 8: 36. ὀπίσω c. gen. of pers. by Hebr. to go after any one, to follow, Luke 21: 8. Sept. for *יָצֵאתָ* Judg. 2: 12. 1 Sam. 6: 12. πρὸς c. acc. of pers. Matt. 10: 6 *πρὸς τὰ πρόβατα α. τ. λ.* Luke 11: 5. Acts 27: 3. al. Sept. for *יָצֵאתָ* Gen. 26: 26. (Xen. H. G. 7. 3. 6.) εὐν c. dat. of pers. Luke 7: 6 *ἐπορεύετο εὐν αὐτοῖς*. So with Adverbs: *ἐκείθεν* Matt. 19: 15. *ἐνταῦθεν* Luke 13: 31. οὐ for ὅπου Luke 24: 28. ποῦ John 7: 35. — By a sort of pleonasm, *πορεύομαι* is often prefixed, espec. in the participle, to verbs which already imply the idea of going, in or-

der to render the expression more full and complete; comp. in ἔρχομαι no. 2. a. Ἀριστοῦ 11. d. So Part. Matt. 2: 8 πορευθέντες; ἀκριβῶς ἐξετάσατε. 9: 13. 10: 7 πορευόμενοι δι' κηρύσσου. Luke 7: 22. 14: 10. 22: 8. 1 Pet. 3: 19. Imperat. Luke 10: 37 πορεύου, καὶ σὺ ποιεῖς ὁμοίως. So Sept. and ܩܕܝܬ 2 K. 5: 10. 1 K. 9: 6. Josh. 23: 16. — Jos. Ant. 7. 13. 1 προσέταξεν Ἰωάβεθ πορευθέντι τὸν ὄχλον ἐξαριθμῆσαι.

b) by impl. to depart this life, i. q. to die, Luke 22: 22. So Heb. ܩܕܝܬ Gen. 15: 2. Ps. 39: 14, Sept. ἀπολύομαι, ἀπέρχομαι. — So ὀλομαι Xen. Cyr. 3. 1. 13. Comp. Wisd. 3: 2, 3.

c) geur. to go, to walk, pp. Xen. Mem. 1. 4. 11. In N. T. only trop. and from the Heb. to walk, i. q. to live, to conduct oneself, joined with an adjunct of manner. E. g. c. dat. of rule or manner, Acts 9: 31 πορεύομαι τῷ φόβῳ τοῦ κυρίου. 14: 16. Jude 11. Matth. § 399. n. 2. Winer § 31. 3. b. (1 Macc. 6: 23.) So with a preposition and its case: ἐν c. dat. of rule or manner, Luke 1: 6 ἐν π. ταῖς ἐντολαῖς. 1 Pet. 4: 3. 2 Pet. 2: 10. So Sept. for ܩܕܝܬ 1 K. 8: 61. Prov. 28: 6. (Eccles. 5: 2.) κατὰ c. acc. of rule or manner, 2 Pet. 3: 3 κατὰ τὰς ἰδίας αὐτῶν ἐπιθυμίας. Jude v. 16, 18. (Sept. Num. 24: 1. Wisd. 6: 4.) ὁπίσω c. gen. of rule or manner, 2 Pet. 2: 10 ὁπίσω σαρκός, comp. above in a. ὑπὸ c. gen. under or among, Luke 8: 14 ὑπὸ μαρμάρῳ . . . πορευόμενοι κ. τ. λ. Absol. Luke 13: 33 πλὴν δεῖ με σήμερον . . . πορεύεσθαι i. e. to walk, to act, to fulfil my duties. AL.

Πορῶ, ὦ, f. ἴσω, (πέρθω) to lay waste, to ravage, to destroy, e. g. τὴν ἐκκλησίαν Gal. 1: 13. τὴν πόλιν v. 23. τοὺς Acts 9: 21. — pp. a city, country, Jos. Ant. 10. 8. 2. Hdian. 6. 7. 5. Xen. Mem. 3. 5. 4.

Πορισμός, οὗ, ὁ, (πόρος, πορίζω) to bring to pass, to procure, to acquire, acquisition, gain, meton. a source or means of gain, 1 Tim. 6: 5, 6. — Wisd. 13: 19. 14: 2. Plut. M. Crass. 2. Diod. Sic. 3. 4.

Πόρκιος, οὗ, ὁ, Porcius, the praetor of the procurator Festus, Acts

24: 27. See in Φῆρος, and comp. Adam's Rom. Ant. p. 32.

Πορνεία, ας, ἡ, (πορνέω) fornication, lewdness.

a) pp. and genr. Matt. 15: 19 μαχαίαι, πορνείαι. Mark 7: 21. Rom. 1: 29. 1 Cor. 6: 13, 18. 7: 2. 2 Cor. 12: 21. Gal. 5: 19. Eph. 5: 3. Col. 3: 5. 1 Thess. 4: 3. Rev. 9: 21. John 8: 41 ἡμεῖς ἐκ πορνείας οὐ γεγεννημέθα we are not born of fornication, we are not spurious children, born of a concubine, but are the true descendants of Abraham. Sept. for ܩܕܝܬ Gen. 38: 24. Hos. 1: 2. — Palaeph. 53: 6. Dam. 403. 26. — Spec. of adultery, Matt. 5: 32. 19: 9. (Eccles. 23.) Of incest, incestuous marriage, 1 Cor. 5: 1 bis. Prob. also in reference to marriages within the degrees prohibited by the Mosaic law, and genr. to all such intercourse as that law interdicted, Acts 15: 20, 29. 21: 25. Comp. Lev. c. 18, and 20: 10 sq.

b) from the Heb. symbol. for idolatry, the forsaking of the true God in order to worship idols; comp. in Πορνεία b. Rev. 2: 21. 14: 8. 17: 2, 4. 18: 3. 19: 2. So Sept. and ܩܕܝܬ Hos. 2: 2. 4: 12. ܩܕܝܬ Jer. 3: 2, 9. ܩܕܝܬ Ez. 16: 15, 22, 32 sq.

Πορνέω, f. ἴσω, (πόρος, πόρνη) to commit fornication, to play the harlot, intrans.

a) pp. 1 Cor. 6: 18 ὁ δὲ πορνέω. 10: 8 bis, comp. Num. 25: 1, 9. Sept. for ܩܕܝܬ Hos. 3: 3. — Luc. Alex. 5. Demosth. 612. 5.

b) from the Heb. symbol. of idolatry; the relation existing between God and his church being shadowed forth under the emblem of the conjugal union, which is broken by those who worship idols. Rev. 2: 14, 20. Seq. μετά c. gen. Rev. 17: 2. 18: 3, 9; comp. in Μετά l. 2. c. β. So Sept. and ܩܕܝܬ 1 Chr. 5: 25. Ez. 23: 19. Hos. 9: 1.

Πόρνη, ης, ἡ, (fem. to πόρος, from πέρνω i. q. πέρνω to sell,) a harlot, prostitute, who sells her favour, Matt. 21: 31, 32. Luke 15: 30. 1 Cor. 6: 15, 16. Heb. 11: 31. James 2: 25. Sept. for ܩܕܝܬ Gen. 38: 15. Josh. 2: 1. — Eccles. 19: 2. Ael. V. H. 4. 14. Xen.

Mem. 1. 5. 4.—From the Heb. symbol of Babylon, ἡ πόρνη μεγάλη the great harlot, as being the chief seat of idolatry, Rev. 17: 1, 5, 15, 16. 19: 2. So Sept. and זונה Is. 1: 21. Ez. 16: 29 sq. See in Πορνεία b.

Πόρνος, ον, ὁ, (see in πόρνη) a male prostitute, catamite, Xen. Mem. 1. 6. 13. In N. T. a fornicator, 1 Cor. 5: 9, 10, 11. 6: 9. Eph. 5: 5. 1 Tim. 1: 10. Heb. 12: 16. 13: 4. Rev. 21: 8. 22: 15. —Eccles. 23: 16, 17.

Πόρρω, adv. (πόρως, Dor. πόρσω, from πρῶ, Buttm. § 115. 6,) pp. forwards, far forwards; hence *far, far off*, Luke 14: 32 καὶ αὐτοῦ πόρρω ὄντος. Seq. ἀπό, Matt. 15: 8 et Mark 7: 6 ἡ κ. αὐτῶν πόρρω ἀπέχου ἀπ' ἐμοῦ, quoted from Is. 29: 13 where Sept. for קרִיב. Sept. for קרִיב Jer. 12: 2.—Luc. Gymnas. or Anachar. 27. Xen. H. G. 4. 6. 4. c. ἀπό Xen. H. G. 1. 1. 16.—Comparat. πορρωτέρω, *farther*, Luke 24: 28. See Buttm. l. c. and Ausf. Sprachl. II. p. 270. n. 4.—Luc. Tox. 63. Xen. H. G. 4. 2. 11.

Πόρρωθεν, adv. (πόρρω,) from far, from a distance, Buttm. § 116. 1. Heb. 11: 13 κ. αὐτὰς ἰδόντες. Sept. for קרִיב Job 2: 12. Is. 49: 12.—Jos. B. J. 3. 6. 1. Xen. Mem. 2. 6. 31.—Also, *far off, at a distance*, Luke 17: 12 οἱ ἐστησαν πόρρωθεν. So Sept. and קרִיב Jer. 23: 23. קרִיב Is. 33: 13.—Hdian. 2. 6. 20 ἐστῶτες πόρρω.

Πορρωτέρω, see in Πόρρω.

Πορφύρα, ας, ἡ, Lat. *purpura*, i. e. the purple-mussel, a species of shell-fish found on the coasts of the Mediterranean, which yields a reddish-purple dye, much prized by the ancients, Ael. H. Anim. 7. 31, 34. comp. Plin. H. N. 9. 36 or 60. Heb. חֲלִיץ, different from the חֲלִיץ or *helix ianthia* of Linn. which yields the bluish or cerulean purple. See Gesen. Lex. s. voc. Braun de Vestit. Sacerdot. p. 211 sq. Bochart Hieroz. II. 740 sq. Rees' Cyclop. art. *Purple* and *Purple-fish*.—In N. T. meton. *purple*, i. e. any thing dyed with purple, *purple cloths, robes of purple*, worn by persons of rank and

wealth, Luke 16: 19 ἐνεδιδύνατο πορφύραν καὶ βύσσον. Rev. 17: 4 in text. rec. 18: 12. So Sept. and זָבִיחַ Ex. 25: 4. 26: 1, 31.—1 Macc. 4: 23. Jos. B. J. 6. 8. 3. Hdian. 7. 1. 21.—Spec. a purple robe, put upon Christ as a mock emblem of royalty, Mark 15: 17, 20; comp. ἡ πορφύρα βασιλική Hdian. 1. 16. 8. 2 Macc. 4: 38. In Matt. 27: 28 the same is called χλαμύς κοκκίνη i. e. cocculus-dyed, crimson; just as in English the expressions *purple-red* and *crimson* are often interchanged. So Hor. Sat. 2. 6. 102 'rubro cocco tincta vestis,' i. q. 'vestis purpurea' in v. 106.

Πορφύρεος, οὗς; ἴα, ᾧ; ἔον, οὖν, adj. (πορφύρεα,) *purple*, i. e. reddish-purple; John 19: 2, 5 ἡμιτιον πορφυροῦν, comp. in Πορφύρα fin. Rev. 18: 16 περιβεβλημένη πορφυροῦν sc. περιβόλαιον. So Rev. 17: 4 in later edit. Sept. for זָבִיחַ Judg. 8: 26. Esth. 1: 6.—Hdian. 7. 5. 7. Xen. Cyr. 6. 4. 2.

Πορφυρόπωλις, εως, ἡ, (πορφύρεα, πωλέω,) a seller of purple cloths, a purple-dealer, Acts 16: 14. Comp. in Θνατῦρα.

Ποσάκις, adv. interrog. (πόσος,) *how many times? how often?* Matt. 18: 21. 23: 37. Luke 13: 34.—Eccles. 20: 17. Comp. Buttm. § 71. 2.

Πόσις, εως, ἡ, (πίνω,) a drinking, Luc. D. Deor. 18. 2. In N. T. *drink*, John 6: 55. Rom. 14: 17 βρώσις καὶ πόσις. Col. 2: 16. Sept. for קָרַח Dan. 1: 10.—Hdian. 1. 17. 17. Xen. Mem. 1. 3. 15.

Πόσος, η, ον, interrog. pron. correlative to ὅσος, τόσος, Buttm. § 79. 3; *how great? quantus?*

a) of magnitude, quantity, *how great? how much?* Luke 16: 5 πόσον ὀφείλεις τῷ κυρίῳ μου; v. 7. Intens. Matt. 6: 23 τὸ σκότος πόσον; 2 Cor. 7: 11. Dat. πόσῳ by *how much*, seq. comparat. e. g. μᾶλλον, *how much more*, Matt. 7: 11. 10: 25. Luke 11: 13. 12: 24, 28. Rom. 11: 12, 24. Philom. 16. Heb. 9: 14. χείρων Heb. 10: 29. διαφέρει Matt. 12: 12.—Wisd. 12: 21. Xen. Mem. 2. 5. 4. πόσῳ μᾶλλον Diod. Sic. 1. 2.—Of an amount of time, *how much, how long,*

πόσον χρόνον Mark 9: 21. — Isocr. Parnath. p. 424 π. χρόνος.

b) plur. of number, *how many?* Matt. 15: 34 πόσους ἄρτους ἔχετε; 16: 9, 10. Mark 6: 38. 8: 5, 19, 20. Luke 15: 17. Acts 21: 20 πόσαι μυριάδες. Intens. Matt. 27: 13 et Mark 15: 4 πόσα σου καταμαρτυροῦσιν; i. e. *how many and great things*, what things. So Sept. for תַּרְבִּי Gen. 47: 8. 2 Sam. 19: 35. — Aeschin. 2 20. Xen. Mem. 1. 2. 35.

Ποταμός, οὖν, ὁ, (prob. πότος, πίνω, q. d. πότιμον ὕδωρ,) a river, stream; Mark 1: 5 ἐν τῇ Ἰορδάνῃ ποταμῷ, comp. in 'O, ἡ, τό, A. 2. α. β. p. 552. Acts 16: 13. Rev. 8: 10. 9: 14 τῷ ποταμῷ τῷ μεγ. Εὐφράτη. 16: 4, 12. Allegor. John 7: 38. Rev. 22: 1, 2. Sept. for יַרְדֵּן Gen. 2: 10. 15: 18. יַרְדֵּן Gen. 41: 1. Ex. 1: 22.—Hdian. 7. 1. 13, 17. Xen. An. 4. 1. 2.—Spoken of a stream as swollen, overflowing, i. q. a torrent, flood, Matt. 7: 25, 27. Luke 6: 48, 49. 2 Cor. 11: 26. Rev. 12: 15, 16. Comp. Sept. and יַרְדֵּן, Is. 59: 19.

Ποταμοφόρητος, ου, ὁ, ἡ, adj. (ποταμός, φορέω, φέρω,) borne away by a flood, Rev. 12: 15. — Hesych. ἀπόρρην· ἀπέναντι, τουτίσσι ποταμοφόρητον ἐπὶ οὖν.

Ποταπός, ἡ, ὅν, interrog. adj. *what?* i. e. *of what kind, sort, manner?* spoken of disposition, character, quality, i. q. ποῖος. Matt. 8: 27 ποταπός ἐστιν οὗτος; *what manner of man is this?* Mark 13: 1 bis π. ἄλλοι καὶ π. οἰκδομαί; Luke 1: 29. 7: 39. 2 Pet. 3: 11. 1 John 3: 1.—Dion. Hal. Ant. 1. 7. ib. 4. 66. Luc. Parasit. 22. So once ποδαπός Dem. 782. 8. The form ποταπός is a later corruption from ποδαπός, which the earlier Greeks used only in the sense of *from what country? whence?* Lat. *cujas?* as if from ποῦ, πόθεν, and obsol. δάπος i. q. ἰδαφος, δάπεδον. Buttmann derives it from ποῦ ἀπό or πόθεν ἀπό; see Lexil. I. 125, 302. Comp. Lob. ad Phr. p. 56 sq. Passow in ποδαπός.

Πότε, interrog. adv. cor. to τότε, ὅτε, Buttm. § 116. 4; *when? at what time?* e. g. direct, Matt. 24: 3 πότε ταῦτα ἐστί; 25: 37 πότε σε εἰδομην πυνῶντα; v. 38,

39, 44. Mark 13: 4. Luke 17: 20. 21: 7. John 6: 25. 10: 24. Rev. 6: 10. So ὅτε, πότε, *until when? how long?* Matt. 17: 17 bis, ὃ γενεὰ ἀπίστος, ὥς πότε ἔσται μεθ' ὑμῶν κ. τ. λ. Mark 9: 19 bis. Luke 9: 41. Sept. πότε for יַרְדֵּן Job 7: 4. ὥς πότε for יַרְדֵּן—יַרְדֵּן Ps. 80: 5. Jer. 4: 14, 21. — Xen. Mem. 4. 2. 32. ὥς κ. 1 Macc. 6: 22. Comp. in Έως II. 1. c. —Indirect, Mark 13: 33 οὐκ οἶδεν γὰρ, πότε ὁ καιρὸς ἐστί. v. 35. Luke 12: 36. —Jos. Ant. 7. 10. 1 μίνω, πότε ἐπ' αὐτὸν ὁ Ἀβερράλμος ἔλθῃ.

Ποτέ, indef. and enclitic, cor. to τότε, ὅτε, Buttm. § 116. 4; pp. *when, whenever*, i. e.

a) *at some time, one time or other, once*, both of time past and future. E. g. of the past, *once, formerly*, John 9: 13 τὸν ποτὶ τυφλόν. Rom. 7: 9 χωρίς νόμου ποτὶ. 11: 30. Gal. 1: 13, 23 bis. Eph. 2: 2, 3, 11, 13. 5: 8. Phil. 4: 10 οὐ ἔβην ποτὶ *that now once*, i. e. now at length. (Dion. Hal. Ant. 7. 32, 51.) Col. 1: 21 ὑμᾶς ποτὶ ὄντας κ. τ. λ. 3: 7. Tit. 3: 3. Philem. 11. 1 Pet. 2: 10. 3: 5, 20. 2 Pet. 1: 21. —Ceb. Tab. 2. Hdian. 1. 15. 11. Xen. Mem. 1. 4. 2.—Of the future, *once, one day, at last*, Luke 22: 32. Rom. 1: 10 εἰπως ἤδη ποτὶ εὐδομήσωμαι. —Hdian. 2. 2. 18.

b) *at any time, ever*, Eph. 5: 29 οὐδαὶς γὰρ ποτε τὴν ἑαυτοῦ σάρκα ἐμίσησεν. 1 Thess. 2: 5 οὐτε γὰρ ποτε. 2 Pet. 1: 10 With the negat. μή it takes the form μήποτε, which see in its order. —Luc. D. Deor. 10. 2. Xen. Mem. 1. 4. 19.—Intens. in an interrogation, like Engl. *ever, now*, expressing surprise, Buttm. § 149 fin. p. 432. 1 Cor. 9: 7 τίς σπεύσεται ἰδίους ὀφωνίοις ποτὶ; Heb. 1: 5, 13. Indirect, Gal. 2: 6 ὅποιοι ποτε ἦσαν. —Ceb. Tab. 2, 3. Xen. Mem. 1. 1. 1, 2 indir. Ael. V. H. 2. 8 ὅστις ποτε οὕτως ἐστιν.

Πότερος, η, ου, interrog. prob. *which of two?* Buttm. § 78. 2. Xen. Mem. 1. 4. 4. —In N. T. only Neut. πότερον as Adv. *whether? utrum?* indirect, and followed by ἢ, or. John 7: 17 πότερον ἐκ τοῦ θεοῦ ἐστίν, ἢ ἐγὼ κ. τ. λ. Sept. for יַרְדֵּן Job 7: 12.—Jos. Ant. 6. 5. 1. Xen. Mem. 2. 7. 4.

Ποτήρων, ου, τό, (neut. of adj.

ποτήριος, from ποτήρ, πότος, πίνω,) a drinking vessel, a cup.

a) pp. Matt. 10: 42 ποτήριον ψυχροῦ μένου. 23: 25 τὸ δοθεῖν τοῦ ποτηρίου. v. 26. 26: 27. Mark 7: 4, 8. 9: 41. 14: 23. Luke 11: 39. 22: 17, 20. 1 Cor. 11: 25. Rev. 17: 4. Sept. for כּוּץ Gen. 40: 11, 13, 21. 2 Chr. 4: 5.—Ceb. Tab. 5. Luc. Jap. Trag. 42. Plat. Mor. II. p. 13. Tauchn.

b) meton. cup for the contents of a cup, cup-full, e. g. cup of wine, spoken of the wine drank at the eucharist. Luke 22: 20 et 1 Cor. 11: 25 τούτο τὸ ποτήριον ἡ καινὴ διαθήκη. 1 Cor. 10: 16 τὸ π. τῆς εὐλογίας, see in Πάσχα.—So πίνω τὸ ποτήριον to drink the cup; 1 Cor. 10: 21 bis τὸ ποτήριον κυρίου . . . καὶ τὸ π. δαιμονίων, i. e. consecrated to the Lord or to idols. 11: 26, 27. v. 28 πίνω ἐκ τοῦ ποτηρίου, comp. John 4: 14.

c) metaph. from the Heb. lot, portion, under the emblem of a cup which God presents to be drank, either for good, as Ps. 16: 5. 23: 5; or also for evil, Ps. 11: 6. 75: 8. Ez. 23: 31 sq. In N. T. cup of sorrow, i. e. the bitter lot, which awaited the Saviour in his sufferings and death, Matt. 20: 22, 23. 26: 39, 42. Mark 10: 38, 39. 14: 36. Luke 22: 42. John 18: 11. Spoken also of the cup of which God in his wrath causes the nations to drink, so that they reel and stagger to destruction, see espec. in θυμός. Rev. 14: 10. 16: 19. 18: 6.—Arabian writers use the same figure, e. g. 'cup of death' Hamasa ed. Schult. p. 440; 'cup of destruction' Abulf. Ann. I. 352. See Gesen. Heb. Lex. art. כּוּץ. Comment. on Is. 51: 17.

Ποτίζω, f. ἴσω, (πότος, πίνω,) to let drink, to give to drink.

a) pp. c. acc. of pers. Matt. 25: 35, 42 ἐποτίσάτι με. 27: 48. Mark 15: 36. Rom. 12: 20. acc. impl. Matt. 25: 37. Luke 13: 15. Trop. Rev. 14: 8. Pass. trop. 1 Cor. 12: 13. Sept. for ἡρῶ Gen. 21: 19. 24: 18. (Ceb. Tab. 5.) Seq. dupl. acc. of pers. and thing, comp. Buttm. § 131. 5, and n. 4. Winer § 32. 4. Matt. 10: 42 ὃς ἐὰν ποτίσῃ ἓνα τῶν μικρῶν τ. ποτήριον ψυχροῦ. Mark 9: 41. Trop. 1 Cor. 3: 2. So Sept. and ἡρῶ Gen. 19: 32 sq. Judg. 4: 19. Job 22: 7.

Comp. Gesen. Lehrs. p. 810 sq. — Ecclus. 15: 3. Ceb. Tab. 19.

b) of plants, to water, to irrigate, only trop. of instruction, absol. 1 Cor. 3: 6 ἐγὼ ἐφύτευσα, Ἀπολλῶς ἐπότισεν. v. 7, 8. — pp. Sept. for ἡρῶ Gen. 2: 6. Ez. 17: 7. Xen. Conv. 2. 25.

Ποτόλοι, ὧν, οἱ, Puteoli, now Puzzuoli, a maritime town of Italy on the northern shore of the bay of Naples not far distant from the latter city. Its ancient Greek name was Δικαιάργεα. It was a favourite place of resort for the Romans, on account of the adjacent mineral waters and hot baths; and its harbour was defended by a celebrated mole, the remains of which are still to be seen. Here Paul landed on his way to Rome. Acts 28: 13.

Πότος, ου, ὅ, (πίνω,) pp. a drinking, act of drinking, Xen. An. 2. 3. 15. Oftener and in N. T. a drinking together, a drinking-bout, 1 Pet. 4: 3 ἐν κώμοις καὶ πότοις. Sept. for ἡρῶ Gen. 19: 3. 40: 20.—Jos. Ant. 5. 8. 6. Ael. V. H. 3. 23. Xen. Conv. 8. 4. 1.

Πού, indef. particle, enclitic, (correl. with ποῦ, οὔ,) somewhere, in some place or other; see Buttm. § 116. 4. § 149 fin. p. 432. Viger. p. 446. Heb. 2: 6 διεμαρτύρητο διὰ ποῦ τις. 4: 4.—Jos. B. J. 6. 3. 3. Xen. Conv. 4. 7 εἶπε γάρ που Ὀμηρος.—Joined with numerals, somewhere about, nearly, Rom. 4: 19 ἑκατονταίτης που ὑπάρχων.—Ael. V. H. 13. 4. Xen. Oec. 17. 2.

Ποῦ, interrog. adv. (correl. to ποῦ indef. and οὔ,) where? in what place? Buttm. § 116. 4. Matth. § 611. 3.

a) pp. and genr. (α) in a direct question, seq. indic. Matt. 2: 2 ποῦ ἔστιν ὁ τεχθεὶς βασιλεὺς. Mark 14: 14. Luke 17: 17, 37. 22: 11. John 1: 39. 7: 11. 8: 10, 19. 9: 12. 11: 34. 1 Pet. 4: 18. Seq. δέλεω c. Subj. Matt. 26: 17 ποῦ θέλεις ἐτοιμάσωμέν σοι φαγεῖν τὸ πάσχα. Mark 14: 12. Luke 22: 9. Sept. for ἡρῶ Gen. 4: 9. ἡρῶ Gen. 18: 9.—Luc. D. Deor. 4. 4. Xen. Mag. Eq. 7. 14.—(β) Indirect, often in N. T. see Winer § 61. 2. p. 426. Seq. indic. Matt. 2: 4 ἐπυνθάνετο παρ' αὐτῶν, ποῦ ὁ Χ. γεννᾶται. Mark 15: 47. John 1: 40 καὶ

αὐτὸν ποὺ μέγα. 11:57. 20:2, 13, 15. Rev. 2:13. Seq. Subj. Matt. 8:20 *ποὺ τὴν νεφέλην κλίει.* Luke 9:58. 12:17.—(γ) In a direct question implying a negative, i. e. that a person or thing is not present, does not exist; comp. Matth. § 611.3. Luke 8:25 *ποὺ ἵσται ἡ πίστις ὑμῶν*; Rom. 3:27. 1 Cor. 1:20 *ter.* 12:17 *bis*, 19. 2 Pet. 3:4. 1 Cor. 15:55 *bis*, quoted from Sept. Hos. 13:14, where Heb. יָדָה. So Sept. and יָדָה Judg. 9:38. Job 17:15. Joel 2:17.—Luc. D. Deor. 4.2. Eurip. Phoen. 558 or 562.

b) by attract. after verbs of motion, *where?* i. q. *whither?* to what place? as often in English; comp. Buttm. § 151.1.8. So in a direct question, John 7:35 *καὶ οὗτος μᾶλλον πορεύσεται*; 13:36 *κύρια, ποὺ ὑπάγεις*; 16:5. Sept. for יָדָה Gen. 16:8. Deut. 1:28. Cant. 5:18. (Luc. D. Mort. 3.2.) Indirect, John 3:8 *οὐκ οἶδας . . . ποὺ ὑπάγει*. 8:14. 12:35. 14:5. Heb. 11:8. 1 John 2:11.

Πούδης, δεινός, ὁ, Pudens, pr. n. of a Christian, 2 Tim. 4:21.

Πούς, πόδος, ὁ, the foot, e. g. of men, Matt. 10:14. 18:8 *bis* ἡ ὁ *πούς σου σκανδαλίζει σε . . . ἡ δύο πόδας ἔχοντα.* 22:13. Luke 15:22. 24:39, 40. John 20:12. Acts 21:11. Rev. 2:18. al. saep. Of animals, Matt. 7:6. Anthropopath. of God Matt. 5:35. Acts 7:49; comp. Is. 66:1. Sept. for יָדָה Gen. 8:9. Judg. 1:6, 7. saep. — Luc. D. Deor. 19.1. Xen. Mem. 2.3.19. of anim. Hdian. 1.15.11. Xen. Venat. 4.1 fin. For the accent *πούς* instead of *πούς*, see Lob. ad Phr. 453, 765. Buttm. Ausf. Sprachl. § 41.7, and Addend. II. p. 398.—The following special uses of *πούς* may be noted: (α) *παρὰ τοὺς πόδας τινός*, spoken of what is at one's feet, e. g. *to cast or lay at one's feet*, i. q. *to give over into one's care and charge*, as sick persons, Matt. 15:30; money, property, Acts 4:35, 37. 5:2. 7:58. Also *to sit at the feet of* any one, as disciples were accustomed to sit on the ground before their master or teacher, see Schoettgen Hor. Heb. I. p. 477. Luke 8:35. 10:39 ἡ *παρακαθίσασα παρὰ τοὺς π. τοῦ Ἰ.* Acts 22:3 *παρὰ τ. π. Γαμαλιὴλ παιταδευμένος.* But Luke

7:38 *στᾶσα παρὰ τοὺς πόδας αὐτοῦ ἵστα*, i. e. standing behind the triclinium at the feet of Jesus as he reclined upon it. See also in γ below.—(β) *ὑπὸ τοὺς πόδας τινός*, i. e. *to put or subdue under one's feet*, i. q. *to make subject to any one*, in allusion to the ancient manner of treading down or putting the foot upon the necks of vanquished enemies, see Josh. 10:24. Lam. 5:5, comp. Pa. 8:7. So Rom. 16:20 ὁ *θὸς . . . συντρίψει τὸν Σατανᾶν ὑπὸ τοὺς π. ὑμῶν.* 1 Cor. 15:25, 27. Eph. 1:22. Also Heb. 2:8 *πάντα ὑποτάξας ὑποκάτω τῶν ποδῶν αὐτοῦ*, quoted from Pa. 8:7 where Sept. for יָדָה יָדָה. — In a similar sense put after *ὑποπόδιον* q. v. Matt. 22:44 *ἕως ἂν θῶ τοὺς ἑσθροὺς σου ὑποπόδιον τῶν ποδῶν σου*, and so Mark 12:36. Luke 20:43. Acts 2:35. Heb. 1:13. 10:13, all quoted from Pa. 110:1 where Sept. for יָדָה יָדָה. — (γ) Spoken of the oriental mode of making supplication, or of doing reverence and homage to a superior, by prostrating oneself before him, comp. Esth. 8:3. Gen. 44:14. Ruth 2:10. 2 Sam. 1:2. etc. Jahn § 175. *So to fall at one's feet*, e. g. in supplication, *προσκύων οὖν εἰς τοὺς πόδας αὐτοῦ* Matt. 18:29. *πρὸς τοὺς πόδας* Mark 5:22. 7:25. So Sept. *πρὸς τοὺς π.* for יָדָה יָדָה Esth. 8:3. In reverence and homage, *προσκύων εἰς τοὺς πόδας* John 11:32. *ἐπὶ τοὺς π.* Acts 10:25. *παρὰ τοὺς π.* Luke 17:16. *ἐν-πύριον τῶν π.* Rev. 3:9, and *ἔμπροσθεν* Rev. 19:10. 22:8; comp. Heb. 7:26 Esth. 8:3. In a like sense, *καταίψαι τοὺς πόδας τινός* Matt. 28:9. — (δ) In allusion to the custom of washing the feet of strangers and guests, and also of anointing the feet. The washing was usually done by the lowest slaves, see 1 Sam. 25:41, and comp. Gen. 24:32. 43:24; but sometimes apparently by the master himself in token of respect, comp. Gen. 18:4. 19:2. Jahn § 123, 149. E. g. Luke 7:44 *ἰδοὺ ἐπὶ τοὺς πόδας μου οὐκ ἔδεσας.* John 13:5 (*ἡ-σοῦς*) *ἤρξατο νίπτειν τοὺς πόδας τῶν μ. v. 6, 8, 9, 10, 12, 14 bis.* So of Mary, who washed Jesus' feet with her tears, and kissed and anointed them in token of affection, Luke 7:38 *ter*, 44, 45, 46. John 11:2. Comp. in *ἄλμα*. — (ε)

Meton. to the feet as the instrument of going is sometimes ascribed that which strictly belongs to the person who goes, walks, etc. comp. in Ὀφθαλμός α. γ. Luke 1: 79 κατενθύναι τοὺς πόδας ἡμῶν εἰς ὁδὸν εἰρήνης. Heb. 12: 13. (Ps. 119: 110. Prov. 4: 26.) Acts 5: 9 οἱ πόδες τῶν θαυμάτων κ. τ. λ. Rom. 3: 15. 10: 15 ὡς ὁδοὶ οἱ πόδες τῶν εὐαγγ. κ. τ. λ. quoted from Is. 52: 7, where see Gesen. Comment. Comp. 1 K. 14: 12. Prov. 1: 16. Job 31: 5. AL.

Πράγμα, ατος, τό, (πράσσειν) pp.
a thing done or to be done, e. g.

a) thing done, deed, act, fact, matter. Luke 1: 1 διήγησιν περὶ τῶν . . . ἐν ἡμῖν πραγμάτων i. q. events. James 3: 16 πᾶν φαῦλον πρᾶγμα. Heb. 6: 18. 10: 1. 11: 1. So Sept. for רצף Gen. 24: 50. Deut. 17: 5. Judg. 6: 29.—1 Macc. 7: 3. Hlian. 7. 5. 8. Xen. Cyr. 5. 4. 7.

b) thing doing or to be done, matter, business, affair. Matt. 18: 19 εἰν δύο ὑμῶν συμφωνήσωσιν περὶ παντός πράγματος. Acts 5: 4. Rom. 16: 2. 2 Cor. 7: 11. 1 Thess. 4: 6. Sept. for גרף Ecc. 3: 1.—Luc. B. Deor. 6. 2. Diod. Sic. 2. 2. Xen. An. 5. 6. 28. — In a judicial sense, πρᾶγμα ἔχειν, to have a matter at law, a lawsuit, 1 Cor. 6: 1.—Xen. Mem. 2. 9. 1.

Πραγματεύω, ας, ἡ, (πραγματεύομαι) a doing, business, affair, 2 Tim. 2: 4. Sept. for רכב 1 Chr. 28: 21. — 2 Macc. 2: 32. Dem. 101. 22. comp. Xen. Eq. 3. 12.

Πραγματεύομαι, f. εἶσομαι, depon. Mid. (πρᾶγμα,) to be doing, to be busy, occupied, Luc. Philops. 36. Xen. Cyr. 2. 4. 26. In N. T. like Engl. to do business, i. e. to trade, to traffic, Luke 19: 13; i. q. ἐργάζομαι in Matt. 25: 16. — So πραγματεύτης, see in Διαπραγματεύομαι.

Πραιτώριον, ου, τό, Lat. praetorium, i. e. in Latin usage, the general's tent in a camp, Liv. 3. 5. Cic. de Divin. 1. 33. comp. Adam's Rom. Ant. p. 373; the house or palace of the governor of a province, whether a praetor or other officer, Cic. Verr. Act. II. 4. 28. ib. 5. 35. any large house, palace, Sueton. Calig. 37. Aug. 63, 72. Tit. 8. — Hence in N.

T. a praetorian residence, governor's house, palace; spoken

a) of the palace of Herod at Jerusalem, built with great magnificence at the northern part of the upper city, westward of the temple and overlooking the latter, to which there was also access from the palace over the open place called the Xystus and a bridge across the Cheesemongers' valley; see Jos. Ant. 15. 9. 3. ib. 20. 8. 11. B. J. 1. 21. 1. ib. 2. 16. 3. With the palace were connected the three towers Hippas, Phasaël, and Mariamne, Jos. B. J. 5. 4. 3. See J. Olshausen Topogr. des alt. Jerusalem, § 3. 9. In this palace the Roman procurators, whose headquarters were properly at Caesarea (Acts 23: 23 sq. 25: 1), took up their residence when they visited Jerusalem; their tribunal, βῆμα, being set up in the open court or area before it; Jos. B. J. 2. 14. 8, Φλώρος (Florus) δὲ τότε μὲν ἐν τοῖς βασιλείοις αὐλλήσται· τῇ δὲ ὑστεραίᾳ βῆμα πρὸ αὐτῶν θέμενος καθέξσαι κ. τ. λ. comp. ib. 2. 9. 3. Adam's Rom. Ant. p. 373.—John 18: 28 bis, 33. 19: 9. In Matt. 27: 27 et Mark 15: 16, it seems to refer to the court or part of the palace where the procurator's guards were stationed. — Act. Thom. § 3 πραιτώρια βασιλικά. ib. § 17, 18, 19, where it alternates with τὸ παλάτιον.

b) of the palace of Herod at Caesarea, perhaps in like manner the residence of the procurator, Acts 23: 35.

c) of the praetorian camp at Rome, i. e. the camp or quarters of the praetorian cohorts, Phil. 1: 13. These were a body of select troops instituted by Augustus to guard his person, and to have charge of the city; see Adam's Rom. Ant. p. 563. Comp. in Στρατοπεδάρχης.

Πράκτωρ, ορος, ὁ, (πράσσειν) a doer, Soph. Trach. 862 or 864. Antiphon. 121. 39. In N. T. an exactor, collector, i. e. a public officer who collected debts, fines, penalties, taxes, Luke 12: 58; comp. ὑπηρέτης in Matt. 5: 25. Sept. for רכב Is. 3: 12. — Dem. 778. 18. ib. 1337. 26. Comp. Boeckh. Staatsh. d. Ath. 1. p. 167, 403. Also πρ. αἵματος i. e. avenger Aeschyl. Eu-

men. 315 or 320. πρ. φέρων Soph. El. 953.

Πράξις, εως, ἡ, (πράσσω,) pp. a doing, action, i. e.

a) something done, an act, deed, practice; plur. acts, works, conduct. Matt. 16: 27 ἀποδώσει ἑκάστῳ κατὰ τὴν πρᾶξιν αὐτοῦ. Luke 23: 51. Acts 19: 18. Rom. 8. 13. Col. 3: 9. So Πράξις τῶν Ἀποστόλων as the title of the book of Acts. Sept. for תּוֹרָה 2 Chr. 13: 22. 27: 7.—Ecclus. 32: 19. Jos. Ant. 10. 4. 5. Hdi-an. 2. 15. 12. Xen. Cyr. 1. 3. 1.

b) something to be done, business, office, function. Rom. 12: 4 τὰ δὲ μέλη πάντα οὐ τὴν αὐτὴν ἔχουσιν πρᾶξιν.—Ecclus. 11: 10. Xen. Mem. 2. 1. 6. Oec. 5. 4.

Πρᾶος, newt. πρᾶον; also written πρῶος, on, without fem. Buttm. § 64. 2, (i. q. πραῦς,) meek, mild, gentle, Matt. 11: 29 πρᾶός εἰμι. — 2 Macc. 15: 12. Plut. Mor. II. p. 13. Tauchn. Xen. Ag. 11. 10. On the Iota subscript see Passow s. v. The form πραῖς is earlier, but not better; see Passow in πρᾶυς. Lob. ad Phr. 403.

Πραότης or **Προότης**, τητος, ἡ, (πρᾶος,) meekness, mildness, forbearance. 1 Cor. 4: 21 ἐν πνεύματι τοῦ πραότητος. 2 Cor. 10: 1 διὰ τῆς πραότητος τοῦ Χριστοῦ. Gal. 5: 22. 6: 1. Eph. 4: 2. Col. 3: 12. 1 Tim. 6: 11. 2 Tim. 2: 25. Tit. 2: 2. Sept. for תּוֹרָה Pa. 45: 6.—Ecclus. 1: 24. Jos. B. J. 6. 8. 2. Dem. 1405. 15. Xen. Cyr. 3. 1. 41.

Πρασιά, ᾶς, ἡ, a bed in a garden, Ecclus. 24: 31. Theophr. H. Plant. 4. 4. 3. Hom. Od. 7. 127. In N. T. an area, square, like a garden-bed; Mark 6: 40 πρασιαί πρασιαί, i. e. by squares, like beds in a garden. The repetition without the copula denotes distribution, i. q. ἀνὰ πρασιαίς, comp. Sept. and Heb. Ex. 8: 10 [14]. Gesen. Lehrs. p. 668. Winer § 58. 1. See also in Δίο.—So μυρία μυρία Aeschyl. Pers. 915 or 981, i. q. πᾶσι μυριάδας.

Πράσσω v. τιω, f. ξω, aor. 1 ἔπραξα, perf. ἐπέραχα, to do, expressing an action as continued or not yet completed; what one does repeatedly, continuedly, habitually; like ποίω no. 2.

Found John 3: 20. 5: 29; elsewhere only in the writings of Luke and Paul.

a) seq. acc. of thing, without reference to a person as the remote object; comp. below in c. (α) Spoken of particular deeds, acts, works, done repeatedly or continually, to do, i. q. to perform, to execute. Acts 19: 19 ἱκανοὶ δὲ τῶν τὰ περιεργα πράξαντων. v. 36 μηδὲν προπετέ. 26: 26. 1 Thess. 4: 11 πράσσειν τὰ ἴδια. Once put instead of repeating a preceding verb, 1 Cor. 9: 17 εἰ ἐκὼν τοῦτο πράσσω, comp. v. 16; see in Ποίω no. 2. c.—Hdian. 3. 6. 1. Xen. Mem. 2. 9. 1 τὰ ἱκανοῦ. Cyr. 5. 4. 11.—(β) Of a course of action or conduct, espec. of right, duty, virtue, to do, i. e. to exercise, to practise. Acts 26: 20 εἰς τῆς μετανοίας ἔργα πράσσοντας. Rom. 2: 25 νόμον, i. e. τὰ τοῦ νόμου. 7: 15. 9: 11. 2 Cor. 5: 10. Phil. 4: 9. So Sept. and תּוֹרָה Prov. 21: 7. — Dem. 310. 19. Xen. Mem. 2. 6. 17 καλῶ. — (γ) Oftener of evil deeds or conduct, to do, i. q. to commit, to practise. Luke 22: 23 ὁ τοῦτο μύλων πρᾶσσειν. 23: 15 οὐδὲ ἄξιον θανάτου ἐστὶ παρρηγμίνον αὐτῷ, comp. Buttm. § 134. 6. Luke 23: 41 bis. John 3: 20 ὁ φαῦλα πράσσω. 5: 29. Acts 25: 11, 25. 26: 31. Rom. 1: 32 bis. 2: 1, 2, 3. 7: 19. 13: 4. 2 Cor. 5: 10. 12: 21. Gal. 5: 21. So Sept. and תּוֹרָה Prov. 10: 24. 17: 3. Job. 36: 23. Prov. 30: 20.—Hdian. 7. 6. 10. Xen. Mem. 1. 1. 20. ib. 1. 2. 29 φαῦλα.

b) intrans. to do, comp. Buttm. § 113. n. 3. E. g. (α) to do, i. q. to act, with an adjunct of manner. Acts 3: 17 κατὰ ἄγνοιαν ἐπράξατε, comp. v. 14, 15. Act. 17: 7 οὗτοι πάντες ἀπέναντι τῶν δογμ. Καίσαρος πρᾶττουσι. So Sept. and תּוֹרָה Gen 31: 26. Prov. 14: 17.—Pol. 3. 69. 8. ib. 5. 75. 9. — (β) Like Engl. to do, i. q. to fare, to be in any state of good or ill, with an adjunct of manner. Eph. 6: 21 τί πράσσω how I do, how I fare. Acts 15: 29 see in Εὐ.—2 Macc. 9: 19. Diod. Sic. 11. 54. Xen. Mem. 1. 6. 8.

c) Spoken in reference to a person, to do to or in respect to any one, in N. T. only of harm or evil. (α) genr. c. acc. of thing, seq. dat. of pers. Acts 16: 28 μηδὲν πρᾶξῃς σταντῶ μακρόν. So c. ἐπί τινα as to, Acts 5: 35. πρὸς τινα against,

Acts 26: 9.—c. dat. Luc. Tim. 50. Xen. An. 5. 7. 29. pp. c. dupl. acc. Xen. Oec. 12. 7. comp. Buttm. § 131. 4, 5.—(β) In the sense to do from any one, i. e. to exact, to collect money from any one; in N. T. only c. acc. of thing, Luke 3: 13 *μυρὴν πλὴν . . . πρώστου*. 19: 23 *ἐλθὼν σὺν τοῖς ἄν ἐκράξα αὐτό*.—Jos. Ant. 9. 11. 1. Dem. 617. 24. Xen. H. G. 1. 3. 8. pp. c. dupl. acc. Luc. Vitar. Auct. 18. Xen. An. 7. 6. 17 *ἐὰν πρᾶττεται αὐτὸν τὰ χρήματα*.

Πραῦπάθεια, ας, ῆ, (πραῦς, πάσχω,) pp. a suffering meekly, i. q. meekness, mildness, gentleness, once in Mas. 1 Tim. 6: 11.—Philo de Abr. p. 379. B. Zonaras Lex, 1576.

Πραῦς, εἰα, ὕ, Gen. ἰός, οὖς; *ίας; ἰός, οὖς; meek, mild, gentle*. Matt. 5: 5 *μακάριοι οἱ πραῖς*. 21: 5. 1 Pet. 3: 4. Sept. for *רַחֵם* Job 24: 4. Zech. 9: 9. *רַחֵם* Pa. 37: 11.—Eccles. 10: 14. Hdtian. 7. 1. 3. Xen. Oec. 19. 7. See in *Πρᾶος* fin.

Πραῦτης, τητος, ῆ, (πραῦς,) meekness, mildness, forbearance, James 1: 21. 3: 13. 1 Pet. 3: 15. Sept. for *רַחֵם* Pa. 45: 6.—Eccles. 3: 17. 4: 8.

Πρέπω, pp. to be eminent, distinguished, to excel, Hom. Il. 12. 104. Od. 8. 172. Usually and in N. T. impers. *πρέπει, it becomes, it is right, proper*; part. *πρόπων ἐστὶ ἡ becoming, etc.* Constr. pp. seq. dat. of pers. et infin. as subject, see Buttm. § 129. 10; e. g. Heb. 2: 10 *ἔκρουε γὰρ αὐτὸν . . . τελειώσων*. Matt. 2: 15 *πρόπων κ. τ. λ.* (Luc. Imag. 29.) Seq. dat. simpl. Eph. 5: 3 *καθὼς πρέπει ἁγίοις*. (Xen. An. 1. 9. 6.) Seq. accus. et infin. 1 Cor. 11: 13.—Luc. D. Deor. 20. 16.—Also in the personal construction with a nominative, Buttm. l. c. 1 Tim. 2: 10 *ὅς πρέπει γυναῖκιν*. Tit. 2: 1. Heb. 7: 26 *τοιούτος ἡμῖν ἔκρουεν ἀρχιερεὺς*. So Sept. for *רַחֵם* Pa. 33: 1. 93: 5.—Luc. Nigrin. 15. Ael. V. H. 12. 1 penult.

Πρεβεία, ας, ῆ, (πρεβεία,) age, seniority, primogeniture, Aeschyl. Pers. 4. Pausan. 3. 1. 4. In N. T. an embassy, for cover. ambassadors, e. g. *πρεβείαν ἀποστέλλων* Luke 14: 32. 19: 14.

Like examples of metonymy see in Lob. ad Phr. p. 469. — 2 Macc. 4: 11. Hdtian. 2. 8. 12. Xen. Cyr. 2. 4. 1.

Πρεσβεύω, f. εἶσω, (πρεβύς an aged man, elder, also an ambassador, Buttm. § 58. p. 100,) to be aged, elder, Dion. Hal. Ant. 1. 70. Hdt. 7. 2. In N. T. to be an ambassador, to act as ambassador, intrans. 2 Cor. 5: 20 *ὑπὲρ Χριστοῦ οὖν πρεσβεύομεν*. Eph. 6: 20.—Jos. Ant. 12. 4. 2. Dem. 421. 16. Xen. Cyr. 5. 1. 1.

Πρεσβυτέρων, λου, τό, (πρεσβύτερος,) an assembly of aged men, council of elders, senate; whence Engl. *presbytery*. Spoken of the Jewish senate, Sanhedrim, *συνάγωγος* q. v. Luke 22: 66. Acts 22: 5. Of the elders of the Christian church, 1 Tim. 4: 14.

Πρεσβύτερος, α, ον, pp. a comparat. form from *πρεβύς* an old man, see Buttm. § 69. 3; older, elder, i. e.

a) pp. as compar. adj. Luke 15: 25 *ὁ υἱὸς αὐτοῦ ὁ πρεσβύτερος*, Sept. for *רַחֵם* Job. 1: 13, 18. *רַחֵם* Job 32: 4. — Jos. Ant. 6. 3. 2. Ael. V. H. 9. 42. — Hence as Subst. an elder person, senior; plur. *old men, seniors, the aged*; 1 Tim. 5: 1 *πρεσβυτέρων μὴ ἐπιτίμης*. v. 2. Acts 2: 17 *οἱ πρ. ἡμῶν*. 1 Pet. 5: 5. So Sept. for *רַחֵם* Gen. 18: 11, 12. 24: 1. (Jos. c. Apion. 2. 27. Xen. Cyr. 1. 2. 2.) Also *οἱ πρεσβύτεροι* the ancients, the fathers, ancestors; Matt. 15: 2 *οἱ παραδόσεις τῶν πρεσβυτέρων*. Mark 7: 3, 5. Heb. 11: 2.

b) Subst. in the Jewish and Christian usage, as a title of dignity, an elder, plur. *elders*, i. e. persons of ripe age and experience who were called to take part in the management of public affairs; so in the O. Test. Sept. and Heb. *רַחֵם*, see Ex. 18: 12. 19: 7. 24: 1, 9. Num. 11: 16. al. *seep.* comp. Gen. 50: 7. In N. T. spoken: (a) Of members of the Jewish Sanhedrim at Jerusalem, *genr.* John 8: 9, comp. v. 3. Acts 24: 1. As one of the classes of members, e. g. *ὁ ἀρχιερεὺς καὶ οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι* Matt. 26: 57; oftener *ὁ ἀρχιερεὺς καὶ οἱ γρ. καὶ οἱ πρεσβ.* Matt. 16: 21. 28: 3. 27: 41. Mark 8: 31. 11: 27. 14: 43, 53. 15: 1. Luke 9: 22. 20: 1. Comp. in *Ἀρχιερεὺς* b. Also *ἀρχιερεὺς καὶ πρεσβ.*

Matt. 21: 23. 28: 47, 59. 27: 1, 3, 12, 20. 28: 12 coll. v. 11. Luke 22: 52. Acts 4: 23. 23: 14. 25: 15. οἱ πρεσβ. καὶ οἱ γραμμ. Acts 6: 12. οἱ ἄρχοντες καὶ οἱ πρεσβ. καὶ οἱ γραμμ. Acts 4: 5. v. 8 ἄρχοντες τοῦ λαοῦ καὶ πρεσβύτεροι τοῦ Ἰσραὴλ. Comp. Juhn § 244. — (β) Of the elders in other cities, e. g. Capernaum, Luke 7: 3. Comp. in Κρίσις b. γ. — (γ) Of the elders of Christian churches, *presbyters*, to whom was committed the direction and government of individual churches, pp. i. q. ἐπίσκοπος q. v. Acts 11: 30. 14: 23. 15: 2, 4, 6, 22, 23. 16: 4. 20: 17. 21: 18. 1 Tim. 5: 17. Tit. 1: 5. James 5: 14. 1 Pet. 5: 1. Sing. ὁ πρεσβύτερος 1 Tim. 5: 19. 2 John 1. 3 John 1. — (δ) Symbol. of the 24 elders around the throne of God in heaven, Rev. 4: 4, 10. 5: 6, 8, 11, 14. 7: 11, 13. 11: 16. 14: 3. 19: 4.

Πρεσβύτες, ου, ὁ, (πρεσβυς), an old man, one aged, Luke 1: 18. Tit. 2: 2. Philem. 9 ὡς Παῦλος πρεσβύτες. Sept. for יִזְרַיִל Ex. 10: 9. 1 Sam. 4: 19. 1 K. 1: 15. — Hdian. 4. 12. 1. Xen. Cyr. 4. 6. 1.

Πρεσβύτες, ιδος, ἡ, (fem. to πρεσβύτες), an aged woman, Tit. 2: 3. — Jos. Ant. 7. 7. 2. Hdian. 5. 3. 6. Aeschyl. Eum. 718.

Προήθω, see Πιμπρημι.

Προηνής, έος, ους, ὁ, ἡ, adj. (prob. from πρό,) Lat. pronus, i. e. bending forwards, prostrate, headlong. Acts 1: 18 προηνής γενόμενος falling headlong; see more in Ἀνάγκω. — 3 Macc. 6: 23. Jos. B. J. 6. 1. 6. Hom. Od. 5. 374. The form is Ionic, for Att. προανής Xen. An. 1. 5. 8. Comp. Lob. ad Phr. p. 431.

Προῖζω or προίω, f. ἴω, to saw, to saw asunder, Pass. Heb. 11: 37. Here spoken of a cruel punishment inflicted on captives in war, see 2 Sam. 12: 31. 1 Chr. 20: 3. Comp. in Διχοτομία. Sept. for עָרַת Am. 1: 3. — Susann. 59. Fabr. Cod. Pseud. V. T. p. 1088. genr. Diod. Sic. 3: 27. Plato Theag. p. 124. A.

Πρόν, adv. of time, (kindr. with πρό,) pp. before, formerly, in independent clauses, opp. νῦν, Hom. Il. 2. 112. Xen. Cyr. 5. 2. 36. Usually and in N. T. in a relative or conjunctive sense, connec-

ting the clause before which it stands with a preceding one, and having the force of a comparative, *before, sooner than*. Comp. Passow πρίν no. 1, 2. Battm. § 149. p. 430. Matth. § 522. 2. Viger. p. 442.

a) simply, seq. infin. aor. c. acc. when something new is introduced, not before mentioned; comp. Passow no. 2 d. Matt. 26: 34, 75 πρίν ἀλλήτορα φωνῆσαι. Mark 14: 72. Luke 22: 61. John 4: 49 κατέβηθι πρίν ἀποθανεῖν τὸ παιδίον μου. 8: 58. 14: 29. So Sept. for יִזְרַיִל Ez. 33: 22. Joel 2: 31. — Hdian. 1. 9. 7. Plato Euthyphr. § 4. Xen. Cyr. 2. 4. 4, 10.

b) with ἡ, i. e. πρίν ἡ, sooner than, i. q. before, a usage unknown to the earliest Attic writers, as the tragedians and Thucydides, but current in the middle Attic and later; see Passow no. 2. e. Elmsley Eur. Med. 179. Reisig Comm. Crit. de Soph. OC. 38. Construed: (a) Seq. infin. aor. c. acc. where something new is introduced; comp. Passow no. 2. d. Matt. 1: 18 πρίν ἡ συνελθεῖν αὐτοὺς εὐρέθη κ. τ. λ. Mark 14: 30. Acts 2: 20. 7: 2. — Tob. 14: 15. Ael. V. H. 1. 5, 21. Plut. Crass. 29 fin. Plato Rep. VI. p. 501 μηδὲ γράφειν νόμους, πρίν ἡ παραλαβεῖν καθάραν, ἡ αὐτοὶ ποιῆσαι. — (β) seq. Subjunct. aor. where the reference is to something future. Luke 2: 26 μὴ ἰδεῖν θάνατον, πρίν ἡ ἴδῃ τὸν Χριστόν. 22: 34. — Hdian. 1. 19. πρίν Jos. Ant. 7. 9. 7. Plato Phaedo § 6 fin. — (γ) seq. Opt. where the preceding clause contains a negative, Passow no. 2. c. Acts 25: 16 οὐκ ἔστιν ἕδος... πρίν ἡ... κατὰ πρόσωπον ἔχοι τοὺς κατηγοροῦς. Comp. Winer § 42. 3. p. 245. Matth. § 522. 2. b. — πρίν Xen. Cyr. 1. 4. 14.

Πρίσκα, ης, ἡ, Prisca, 2 Tim. 4: 19. Rom. 16: 3; and dimin. Προσκίλλα, ης, ἡ, Priscilla, Acts 18: 2, 18, 26. (Rom. 16: 3.) 1 Cor. 16: 19; pr. n. of the wife of Aquila, see in Ἀκύλας.

Προσκίλλα, see in Πρίσκα.

Πρόν, see in Προῖζω.

Πρό, prep. governing the genitive, with the primary signif. before, Lat. pro, prae, both of place and time. Comp. Matth. § 575. Passow s. v.

1. Of place, *before*, i. e. in front of, in presence of, in advance of; opp. to μετά c. acc. *behind*. E. g. seq. gen. of place, Acts 5: 23 *ἐστῶτας πρὸ τῶν θυρῶν*. 12: 6, 14 *πρὸ τοῦ πυλῶνος*. 14: 13. James 5: 9.—Jos. Ant. 10. 1. 2 *πρὸ τῶν τυχῶν*. Ceb. Tab. 15 *πρὸ τῆς θύρας*. Xen. H. G. 2. 4. 33 *πρὸ τῶν πυλῶν*.—Of person, from the Heb. *πρὸ προσώπου* τινος, i. q. Heb. *פְּנֵי*, pp. *before the face of* any one, but used pleonast. instead of *πρὸ* simply, *before* any one, Matt. 11: 10 *ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου*, i. q. *πρὸ σοῦ*. Mark 1: 2. Luke 1: 76. 7: 27. 9: 52. 10: 1. See Winer § 67. 1. p. 488. So Sept. for *פְּנֵי* Ex. 33: 2. 34: 6. Mal. 3: 1, 14.—Greek writers used simply *πρὸ* c. gen. of pers. Diod. Sic. 16. 93 *πρὸ τοῦ βασιλέως* στάς. Xen. Cyr. 3. 3. 33.

2. Of time, *before*, i. e. earlier than, prior to. (α) Seq. gen. of a noun of time, Matt. 8: 29 *πρὸ καιροῦ before the time* sc. appointed. John 11: 55 *πρὸ τοῦ πάσχα*. 13: 1. Acts 5: 36. 21: 38. 1 Cor. 2: 7. 4: 5. 2 Cor. 12: 2 *πρὸ ἐτῶν δεκατεσσάρων*. 2 Tim. 1: 9. 4: 21. Tit. 1: 2. Jude 25 in some edit. So Sept. for *פְּנֵי* Zech. 8: 10. Neh. 13: 19.—Hdian. 2. 2. 3. Plut. Crass. 29 bis. Xen. Cyr. 4. 5. 14.—By inversion, John 12: 1 *πρὸ ἑξ ἡμερῶν τοῦ πάσχα*, for *ἑξ ἡμ. πρὸ τοῦ πάσχα*, six days before the passover. Similar inversions are: Sept. Am. 1: 1 *πρὸ δύο ἐτῶν τοῦ σιτισμοῦ*. 2 Macc. 15: 36. Jos. Ant. 15. 11. 4 *πρὸ μᾶς ἡμέρας* τῆς ἐορτῆς. c. Apion. 2. 2 *πρὸ ἐτῶν τριακοσίων . . . Δαναοῦ φυγῆς*. Plut. Sympos. lib. 8. qu. 1, *πρὸ μιᾶς ἡμέρας* τῶν γενεθλίων. Luc. Macrob. 12 *πρὸ δυοῖν ἐτοῖν* τῆς τελευτῆς. Ael. H. An. 11. 19. Comp. Winer § 65. 4. p. 459.—(β) Seq. gen. of a noun implying an event, as marking a point of time. Matt. 24: 38 *πρὸ τοῦ κατακλυσμοῦ*. Luke 11: 38 *πρὸ τοῦ ἀρίστου*. 21: 12. John 17: 24 *πρὸ καταβολῆς κόσμου*. Eph. 1: 4. Heb. 11: 5. 1 Pet. 1: 20. So Sept. *πρὸ* for *פְּנֵי* Ia. 18: 5.—Plato Phaedo init. *πρὸ τοῦ θανάτου*. Xen. Cyr. 6. 2. 21 *πρὸ τοῦ ἀρίστου*.—By Hebr. Acts 13. 24 *πρὸ προσώπου* τῆς εἰσόδου αὐτοῦ, i. q. *πρὸ εἰσόδου αὐτοῦ*, see above in no. 1. Comp. *פְּנֵי*, Sept. *πρὸ*, Am. 1: 1.—(γ) Seq. gen. of pers. or thing, *before* one in time. John

5: 7 *πρὸ ἐμοῦ καταβαίνει*, *before me*, i. e. sooner than I. 10: 8 *ὅσοι πρὸ ἐμοῦ ἦλθον*. Col. 1: 17. *οἱ πρὸ τινος* those before any one, who preceded him, were earlier than he, Matt. 5: 12. Rom. 16: 7. Gal. 1: 17.—Palaeph. 53. 2. Hdian. 1. 5. 13 *οἱ πρὸ ἐμοῦ*. Xen. Mem. 3. 5. 11 *πρὸ ἡμῶν*.—(δ) Seq. τοῦ c. infin. expressing an event. Matt. 6: 8 *πρὸ τοῦ ἡμᾶς αἰτῆσαι*. Luke 2: 21. 22: 15. John 1: 49. 13: 19. 17: 5. Acts 23: 15. Gal. 2: 12. 3: 23. So Sept. for *פְּנֵי* Gen. 13: 10. 27: 7, 10.—Ael. V. H. 2. 34.

3. Trop. of precedence, preference, dignity, *before*, *above*, as *πρὸ πάντων before all things* James 5: 12. 1 Pet. 4: 8.—3 Macc. 2: 21 *θεὸς πρὸ πάντων ἁγίος*. Hdian. 5. 4. 2. Plato Menex. fin. *πρὸ γὰρ ἄλλων*. Xen. Mem. 2. 5. 3.

NOTE. In composition *πρὸ* implies:

1. place, *fore, before, forward, forth*, as *προάγω, προβαίνω, προβάλλω*, etc. 2. time, *fore, before, beforehand*, Lat. *prae* as *προεῖπον, προλέγω, προμεριμνάω*, etc. 3. preference, as *προαιρέομαι*.

Προάγω, ἑ. ξω, (ἄγω.) 1. trans. *to lead forth, to bring forth*, e. g. a prisoner out of prison, c. acc. Acts 16: 30 *προαγαγὼν αὐτοὺς ἔξω*. So in a judicial sense, Acts 12: 6 *ὅτι δὲ ἐμελλε αὐτὸν προάγειν ὁ Ἡρώδης*. 25: 26 *διὸ προήγαγον αὐτὸν ἐφ' ἡμῶν*, i. e. before you as judges.—genr. 2 Macc. 5: 18. Jos. Ant. 4. 6. 4. Xen. Oec. 11. 15. In a judicial sense, c. eis, Jos. Ant. 16. 11. 6. B. J. 1. 27. 2. Arr. Exp. Alex. 4. 14. 3.

2. intrans. *to go before*, comp. in ἄγω no. 3; referring either to place or time.

a) of place, *to go before*, i. e. in front, in advance; absol. Matt. 21: 9 *οἱ προάγοντες καὶ οἱ ἀκολουθοῦντες ἔκραζον*. Mark 11: 9. Luke 18: 39. Seq. acc. of pers. depending on the force of *πρὸ* in composit. although by itself it governs only the genitive; see Matth. § 426 pen. comp. Buttm. § 147. n. 11, 12. Matt. 2: 9 *ὁ ἀστὴρ . . . προῆγεν αὐτοὺς*. Mark 10: 32.—Jos. B. J. 6. 1. 6 *προῆγε δὲ πλεὺ πάντας*.

b) in time, i. q. *to go first, to precede*; absol. Mark 6: 45 *καὶ προάγειν εἰς τὸ πέραν*. Trop. 1 Tim. 5: 24 *see in Κρίσις* b. β. Seq. acc. of pers. depending on

πρό, see above in α. Matt. 14: 22 καὶ προάγειν αὐτὸν εἰς τὸ πέραν. 21: 31. 28: 32. 28: 7. Mark 14: 28. 16: 7.—Jos. c. Apion. 2. 15 προάγειν ἀρχαῖότητι.—Particip. προάγων, ουσα, ον, foregoing, former, previous. 1 Tim. 1: 18 κατὰ τὰς προαγούσας ἐπὶ σε προφητείας. Heb. 7: 18.—Hdian. 8. 8. 8.

Προαιρέω, ᾧ, ἑ. ἦσα, (αἰρέω,) to take forth out of any place, Judith 13: 15 προελόντες τὴν κεφαλὴν ἐκ τῆς πήρας. Luc. Rhetor. Praec. 17 καθάπερ ἐκ ταμείου προαιρῶν. Ostener Mid. προαιρέομαι, εὔμαι, to take one thing before another, i. q. to prefer, to choose, Wisd. 7: 10. Hdian. 6. 8. 13. Xen. Luc. 9. 6 προαιρῶσθαι θάνατον ἀντὶ τοῦ βίου.—In N. T. Mid. pp. to take or have before oneself, i. q. to propose to oneself, to purpose, to resolve, absol. 2 Cor. 9: 7 καθὼς προαιρῶνται τῇ καρδίᾳ. —Ael. V. H. 3. 10. Pol. 3. 107. 15. Xen. Mem. 2. 1. 2.

Προαιτιάομαι, ᾧμαι, ἑ. ἀσέμαι, depon. Mid. (αἰτιάομαι,) to accuse beforehand, Aor. 1 to have already accused, to have already brought a charge, c. acc. et. inf. Rom. 3: 9. Comp. c. 2: 1—5, 17—29.

Προακούω, αor. 1 προήκουσα, to hear beforehand, Aor. to have heard of before, already, c. acc. Col. 1: 5 ἦν [ἐλπίδα,] προηκουῦσα. —Jos. Ant. 8. 12. 3 προσηκουῶς τὰ μέλλοντα. Pol. 10. 5. 5. Xen. Cyr. 4. 3. 21.

Προμαρτιάνω, ἑ. ἦσα, (ἁμαρτάνω,) perf. προημάριπκα, to have sinned already, heretofore, 2 Cor. 12: 21. 13: 2.—Hdian. 3. 14. 8.

Προαύλιον, ου, τό, (αὐλή,) pp. 'place before the αὐλή or interior court,' i. q. the large gate-way of an oriental house or palace, q. d. gateway, vestibule, Mark 14: 68. Comp. Matt. 26: 71 where it is πυλῶν. —Suid. προαύλιον· τὰ ἐμπροσθεν τῆς αὐλῆς.

Προβαίνω, ἑ. βήσομαι, (βαίνω,) to go forward, to advance, intrans. Matt. 4: 21 et Mark 1: 19 προβύς ἐκείθεν. —Jos. B. J. 6. 1. 7. Hdian. 7. 12. 10. Xen. Ag. 6. 7.—Trop. Part. perf. προβεβηκώς, νῆα, ὅς, advanced sc. in life, γερασ, seq. in c. dat. Luke 1: 7 προβεβηκότις ἐν

ταῖς ἡμέραις. v. 18. 2: 38. Sept. c. dat. for עָנָה אֶל Josh. 23: 1, 2. 1 K. 1: 1.—c. ἐν 2 Macc. 8: 8. c. dat. Diod. Sic. 13. 89. c. acc. 2 Macc. 6: 18. Hdian. 2. 7. 8.

Προβάλλω, ἑ. βαλῶ, (βάλλω,) to cast or thrust forward, trans.

a) genr. Acts 19: 33 προβαλλόντων αὐτὸν τῶν Ἰουδαίων, the Jews thrusting him (Alexander) forward. —Sept. Jer. 46: 4. 2 Macc. 7: 10. Hdian. 7. 6. 12. Luc. Catapl. 25 προβάλλ' αὐτὸν ἐς τὸ μέσον.—Others in Acts 1 c. to put forward sc. as an advocate, to propose, to recommend, as Mid. and Pam. Jos. B. J. 4. 4. 1. Pol. 6. 26. 5. Dem. 750. 10. Xen. An. 6. 1. 25.

b) of plants and trees, to put forth, e. g. leaves, blossoms, fruit, Luke 21: 30 ὅταν προβάλωσι sc. τὰ φύλλα, comp. Matt. 24: 32.—Jos. Ant. 4. 8. 19 καρπὸν Arr. Epict. 1. 15. 7.

Προβατικός, ἡ, ὄν, (πρόβατον,) pertaining to sheep. John 5: 2 ἐν τῇ προβατικῇ sc. πύλῃ, by the sheep-gate. So Sept. for יָבֵשׁ יְרֵי Neh. 3: 1, 32. 12: 39. This gate was near the temple; and was prob. so called as the place where sheep were sold for the sacrifices of the temple.

Πρόβατον, ου, τό, (προβαῖον) pp. 'whatever goes forwards,' i. e. moves its limbs forwards in going; hence in Ionic and Doric usage spoken of quadrupeds, in distinction from things flying, creeping, swimming; genr. τὰ πρόβατα, beasts, cattle, Hom. Il. 14. 124. Hdot. 1. 203. ib. 2. 41; espec. smaller cattle, sheep and goats, Hdot. 1. 133. ib. 8. 137. —In Attic usage and N. T. a sheep, plur. sheep, e. g. as distinguished from goats, Matt. 25: 32 ὅσπερ ὁ ποιμὴν ἀφορίζει τὰ πρόβατα ἀπὸ τῶν ἐρίφων. v. 33. So genr. Matt. 7: 15 see in Ενδυμα. 9: 36. 16: 12. 12: 11, 12. 18: 12. Mark 6: 24. Luke 15: 4, 6. John 2: 14, 15. 10: 1, 2, 3 bis, 4 bis, 12 ter, 13. Acts 8: 32. Rom. 8: 36. 1 Pet. 2: 25. Rev. 18: 13. Sept. for יָבֵשׁ Gen. 12: 16. 13: 5. seq. τῷ Ex. 12: 3 seq. —Pol. 5. 35. 13. Xen. Mem. 2. 3. 9. —Trop. of these under the care and watch of any one, as sheep

under a shepherd, Matt. 10: 6. 15: 24. 26: 31. Mark 14: 27. John 10: 7, 8, 11, 15, 16, 26, 27. 21: 16, 17. Heb. 13: 20.

Προβιβάζω, f. αἶσα, (βιβάζω, βαί-
νω,) to cause to go forwards, to cause to
advance, trans. Acts 19: 38 ἐκ δὲ τοῦ
ὄχλου προβίβασεν Ἀλέξανδρον they
caused Alexander to advance out of the
crowd, i. q. to stand forth, prob. in order
to speak in behalf of the Jews. — Pol.
24. 3. 7. — Trop. i. q. to urge on, to insti-
gate, Matt. 14: 8 προβίβασθαισιν ὑπὸ τῆς
μητρὸς αὐτῆς. — Xen. Mem. 1. 5. 1.
Sept. to teach, for διδάσκει Ex. 35: 34.
125 Dan. 6: 7.

Προβλέπω, f. ψα, (βλέπω,) to fore-
see, Sept. for פִּרְשֵׁי Ps. 37: 13. In N.
T. Mid. προβλέπομαι, to provide, Lat.
providere, c. acc. Heb. 11: 40.

Προγίνομαι, perf. 2 προγίγωνα,
(γίνομαι q. v.) to be done before, to have
been before. Rom. 3: 25 τῶν προγεγονό-
των ἁμαρτημάτων sins before done, for-
mer sins. — 2 Macc. 14: 13. Hdian. 1.
14. 4. Xen. Mem. 2. 7. 9.

Προγινώσκω, f. γινώσκω, (γινώ-
σκω, q. v.) to know before, trans.

a) genr. i. q. to know already, to be
before acquainted with, c. acc. Acts 26:
5 προγινώσκοντες με ἄνωθεν, comp. for
the pleonast. adv. Loh. ad Phr. p. 10.
impl. 2 Pet. 3: 17. — Wisd. 18: 6. Hdian.
1. 8. 13. Xen. Mag. Eq. 8. 12.

b) i. q. to foreknow, to foresee, pp. τὰ
μύλλοντα Xen. Apol. 30. In N. T. by
impl. to fore-determine, to fore-ordain;
c. g. Pass. part. 1 Pet. 1: 20 Χριστοῦ
προγεγνωσμένου πρὸ καταβολῆς κόσμου. —
Xen. Cyr. 2. 4. 11 in some edit. comp.
in Γινώσκω fin. — Here belong also Rom.
8: 29 οὗτοι οὗς προέγνω, καὶ προώρισεν, and
Rom. 11: 2 λαὸν αὐτοῦ, ὃν προέγνω, i. e.
whom he hath fore-determined, of old;
comp. Titum. de Synon. N. T. p. 227,
and in Bibl. Repos. III. p. 53. Others
here render, whom he hath fore-approved,
loved of old; comp. Γινώσκω no. 2. c.

Προγινώσκω, εἰς, ἡ, (προγινώσκω,)
fore-knowledge, sc. of future things,
πρόγν. τῶν ἐσομένων Jos. c. Apion.
1. 26. Hdian. 2. 9. 4; of a prophetic
gift, Judith 11: 12. Jos. Ant. 8. 8. 5.

In N. T. by impl. fore-determinatio, i.
q. eternal purpose, counsel, Acts 2: 23 τῇ
ἐπιεικέει βουλῇ καὶ προγνώσει τοῦ Θεοῦ.
1 Pet. 1: 2.

Πρόγονος, ου, ὁ, ἡ, (προγίνομαι,
προγίγωνα,) pp. earlier born, older, Hom.
Od. 9. 221. In N. T. οἱ πρόγονοι pro-
genitors, ancestors, and genr. fore-
fathers, 2 Tim. 1: 3 ὁ πατὴρ σου ἀπὸ προ-
γόνων, comp. in Ἄπο III. 3. — 2 Macc.
8: 19. Hdian. 3. 5. 5. Xen. Mem. 3. 5.
3. ὁ προγ. An. 7. 2. 22. — Spec. parents,
1 Tim. 5: 4 ἀμοιβὰς δίδονται τοῖς προγί-
νοις. — Xen. Mem. 1. 3. 1.

Προγράφω, f. ψα, (γράφω,) to
write before, c. g.

a) in reference to time past, in the
praeter tenses, to have written before, at
a former time, Eph. 3: 3 καθὼς προ-
έγραψα ἐν ὀλίγῳ. Rom. 15: 4 bis. — Pa-
lueph. 53. 6 ὡς προεγράφεται.

b) in reference to time future, to post
up beforehand in writing, to announce by
posting up a written tablet, Aristoph.
Av. 450 or 452 σκοπεῖν δ' ὅτι εἴ ποτε προ-
γράψωμεν ἐν τοῖς πινακίοις. Dem. 1257.
5 φρουρὰς προγραφίσσης. Aeschin. 35
pen. προγράψαι τοὺς πρυτάνεις ἐκκλησίας
δύο κατὰ τοὺς νόμους. Plut. Camill. 11. —
Hence in N. T. genr. to announce, to
promulgate, Gal. 3: 1 οὗς κατ' ὁφθαλμοὺς
Ἰησοῦς Χρ. προεγράφη ἐν ὑμῖν ἐσταυρω-
μένος, before whose eyes Jesus Christ
hath been announced among you cruci-
fied, i. e. set forth as in a public writ-
ten tablet. — Hence also i. q. to pre-
scribe, to appoint, to ordain, Jude 4 οἱ
πάλαι προγεγραμμένοι εἰς τοῦτο τὸ κρίμα.
— Appian. B. Civ. 4. 1 Σύλλα τοῦ πρώτου
τοὺς ἐχθροὺς ἐς θάνατον προγραφέντας.
ib. τῶν ἐπὶ θανάτῳ προγεγραμμένων. Jos.
Ant. 11. 6. 12. fin. Pol. 32. 22. 1. comp.
Lat. proscribere.

Πρόδηλος, ου, ὁ, ἡ, (δηλος,) man-
ifest beforehand, Dem. 293. 25. Xen. H.
G. 6. 4. 9. In N. T. emphat. man-
ifest before all, well-known, conspicuous,
1 Tim. 5: 24, 25. Heb. 7: 14. — Judith
8: 29. Hdian. 7. 5. 11. Plut. Pyrrh. 25.

Προδίδωμι, f. δῶσω, (δίδωμι,) to
give beforehand, to give first, c. dat. Rom.
11: 35 τίς προδίδωκεν αὐτῷ κ. τ. λ. — Xen.
H. G. 1. 5. 7. ib. 5. 1. 24. — Usually in

Greek writers to give forth, i. q. to give over, to betray, *Isa.* c. Apion. 2. 37 init. *Hdian.* 7. 2. 44. *Xen. H. G.* 1. 3. 16, 19.

Προδότης, ου, ὁ, (προδίδωμι,) a betrayer, traitor, *Luke* 6: 16. *Acta* 7: 52. *2 Tim.* 3: 4. — *2 Macc.* 5: 15. *Ceb. Tab.* 34. *Xen. H. G.* 1. 7. 23:

Προδράμω, see Προτρέχω.

Πρόδρομος, ου, ὁ, ὁ (προτρέχω, προδραμῖν,) adj. running before, *φυγάδα πρόδρομον* *Soph. Antig.* 108. *Hdot.* 9. 14. In N. T. Subst. a fore-runner, precursor, spoken of Jesus as entering before his followers into the celestial sanctuary, *Heb.* 6: 20. — Of light troops sent forward as scouts, *Diod. Sic.* 17. 17. *Xen. Mag. Eq.* 1. 25. *Comp. Wisd.* 12: 8.

Προῖδον aor. 2, (*εἶδον*, see *Εἶδω*.) to see before oneself, far off, Sept. for *יִרְאֶה* *Gen.* 27: 18. *Hom. Od.* 5. 393. *Xen. An.* 1. 8. 20. — In N. T. to foresee, as things future, absol. *Acts* 2: 31 (*Δαβὶδ*) *προῖδων ἐκάλειπεν* κ. τ. λ. *Gal.* 3: 8 c. *στ.* — *Wisd.* 19: 2. *Hdian.* 7. 1. 21. *Xen. Cyr.* 2. 4. 21.

Προῖπον aor. 2, perf. *προῖρηκα*, see in *ἔλεπον* init. to say before, i. e.

a) in reference to time past, to have said before, to have already declared, c. g. *Aor. Gal.* 5: 21. c. dat. 1 *Thesa.* 4: 6 *προεῖπεν ὑμῖν*, for this form comp. in *ἔλεπον* init. Perf. *Gal.* 1: 9. *Heb.* 10: 15. c. *στ.* 2 *Cor.* 7: 3. — perf. 3 *Macc.* 6: 35. *Hdian.* 8. 4. 27. *Xen. Mem.* 1. 2. 15.

b) in reference to time future, to say beforehand, to foretell, to predict, c. g. *Aor. c. acc.* *Acts* 1: 16 ἢν *[γραφὴν]* *προεῖπε τὸ πνεῦμα*. Perf. *Rom.* 9: 20. c. *ἁπλ.* *Matt.* 24: 25. *ὑμῖν πάντα* *Mark* 13: 23. *ὅτι* 2 *Cor.* 13: 2. *τῶν σημείων προειρημμένων* 2 *Pet.* 3: 2. *Jude* 17. — aor. *Jos. B. J.* 6. 2. 1 pen. *Pol.* 6. 3. 2. *Xen. H. G.* 3. 4. 20, 21. perf. *Hdian.* 6. 8. 13. *τὰ προειρημμένα* *Jos. Ant.* 2. 2. 4.

Προεῖρηκα, see in Προῖπον.

Προελπίζω, f. ἔσω, (ἐλπίζω,) to hope before; perf. to have hoped before, i. e. beforetime, of old. *Eph.* 1: 12 ἡμᾶς . . . τοῖς προηλπικότες ἐν τῇ Χριστῷ, i. e. the Jews as having of old had the hope and promise of the Messiah; in opp. to

the Gentiles who have now first heard of him, *ὑμῖς ἀκούσατες* v. 13. *Comp. Rom.* 3: 1 sq. 9: 4 sq. For the construction with ἐν, see *ἔσ* no. 3. c. γ. — So *προκατελπίζειν* *Pol.* 2. 4. 5. *ib.* 14. 3. 1.

Προενάρχομαι, f. ἔσομαι, (ἐνάρχομαι q. v.) to begin before; *Aor.* to have begun before, already, 2 *Cor.* 8: 6, 10. — Not found elsewhere.

Προεπαγγέλλω, f. ἐλάω, (ἐπαγγέλλω q. v.) to promise before; *Aor.* 1 *Mid. Rom.* 1: 2 ὁ *[εὐαγγέλιον ὁ θεός]* *προεπαγγέλατο διὰ τῶν προφητῶν* κ. τ. λ. i. e. aforetime, of old. 2 *Cor.* 9: 5 in *Mss.* — *Dio Cass.* p. 19. A. ed. *Hanov.* *ἐπεὶ δὲ αἱ τε ἀρχαῖαι καὶ προεπαγγελμέναι ἦσαν.*

Προέπω, see Προῖπον.

Προέρχομαι, f. εἰλύσομαι, aor. 2 προῆλθον, depon. *Mid.* see in *ἔρχομαι*.

1. to go forward, to go further, to pass on, intrans. *Matt.* 26: 39 et *Mark* 14: 35 *προεῖδον μικρόν*. Seq. acc. of way, *Acts* 12: 10 *προῆλθον φεμένην μίαν*, comp. *Matth.* § 409. 4. *Buttm.* § 131. 6, 8. *Winer* § 32. 6. — *Jos. B. J.* 6. 2. 5. *Plut. Thes.* 11 *μικρόν προελθόν*. *Xen. Eq.* 7. 9. c. acc. *την ὁδόν* *Xen. Cyr.* 2. 4. 18. 2. to go before any one, as referring either to place or time, c. g.

a) of place, to go before, in advance of any one, as a fore-runner, messenger, c. *ἐνταῦθ' ἄνθρωπος* *Luke* 1: 17; or as a leader, guide, c. acc. *Luke* 22: 47 *Ἰούδας προήρχετο αὐτοῖς* sc. τὸν ὄχλον. For this accus. see in *Προάγω* no. 2. a. — *Ecclus.* 35: 10. *Comp. Sept.* c. *ἐμπροσθεν τινος* for *לפניו* *Gen.* 33: 3.

b) in time, i. q. to go first, to precede, to set off before another, *Acts* 20: 5 οὗτοι προελθόντες ἔμνον ἡμᾶς ἐν Τρωάδι. 20: 13 *προελθόντες ἐπὶ τὸ πλεῖστον*. 2 *Cor.* 9: 5 εἰς ὑμᾶς. — c. gen. *Luc. D. Mort.* 6. 5 *ἅπαντες προελθόνται αὐτοῖς*. — In the sense to outgo, to arrive first, *Mark* 6: 33 in text. rec.

Προερέω, see Προῖπον.

Προετοιμάζω, f. ἄσω, (ἐτοιμάζω,) to prepare beforehand, *Wisd.* 9: 18. *Patan.* 4. 22. 1. *Hdot.* 8. 24. In N. T. i. q. to predestine, to appoint before, trans. c. acc. *Rom.* 9: 23 ἃ *προετοίμασεν εἰς ἔσχατον*. So c. dat. *Eph.* 2: 10 εἰς *[ἔργους]* *προ-*

τοίμασαν [ἡμᾶς] ὁ θεὸς ἵνα ἐν αὐτοῖς περιπατήσωμεν. — Philo de Opif. p. 17, ὁ θεὸς τὰ ἐν κόσμῳ πάντα προητοιμάσατο εἰς ἔκστασιν καὶ πόθον αὐτοῦ.

Προεπαγγελίζομαι, f. ἴσομαι, (ἐπαγγελλίζω q. v.) to announce glad tidings beforehand, to foretell joyful news, c. dat. Gal. 3: 8 προεπαγγέλισατο τῷ Ἀβραάμ, οὗτι κ. τ. λ. Comp. Gen. 12: 3. 18: 18.

Προέχω, f. ἔξω, (ἔχω,) to hold forth or forward, e. g. the hands Xen. Cyr. 2. 3. 10. Mid. to hold before oneself, Hdtot. 2. 42; and trop. to use as a pretext, to allege, Hdtot. 8. 3. Thuc. 1. 140. Also in time, to have beforehand, already, Hdtot. 9. 4. Soph. Antig. 908. Trop. to have before another, i. q. to have preference or pre-eminence, to excel, to be superior, better, Jos. Ant. 7. 10. 2 φώρην προέχοντες. Xen. H. G. 2. 4. 41 γυναικὶ προέχειν. — Hence in N. T. Mid. προέχομαι, to excel, to be superior, better, sc. on one's own part. Rom. 3: 9 εἰ οὖν; προσχόμεθα; i. e. can then we Jews claim for ourselves to be better off than the Gentiles? sc. in respect to being sinners before God.

Προηγέομαι, εὐμαι, f. ἡσομαι, (ἡγίομαι,) to lead forward or onward, to go on before, to take the lead, 2 Macc. 11: 8. Diod. Sic. 1. 87. Xen. Cyr. 4. 2: 27. In N. T. trop. to lead on by example, c. acc. and dat. of that in or as to which, Rom. 12: 10 τῇ τιμῇ ἀλλήλους προηγούμενοι in mutual respect taking the lead of each other. For the accus. comp. in Προάγω no. 2. a. For the dat. comp. Winer § 31. 3. Matt. § 400. 6.

Πρόθεσις, εως, ἡ, (προτίθημι,) a setting before or forth, a setting out, exposure, exhibition, e. g. of a dead body Dem. 1071. 21. Plato Legg. p. 959. A. in N. T.

a) pp. as of food, spoken only of the shew-bread, as being set out before Jehovah on a table in the sanctuary, Heb. עֶזְרָא בֶּרֶךְ bread of presence, later עֶזְרָא בֶּרֶךְ bread of rows or piles, Vulg. panes propositionis; see Lev. 24: 5—9. Jahn § 331. — So in an adjective sense in the phrases: οἱ ἄγροι τῆς προθέσεως Matt. 12: 4. Mark 2: 26. Luke 6: 4, and ἡ πρόθεσις τῶν ἄρτων Heb. 9: 2, both

equivalent to οἱ ἄγροι: οἱ προτιθέμενά, see Buttm. § 123. n. 4. Winer § 34. 2. Gesen. Lehrs. p. 643 sq. — So Sept. ἄγροι τῆς προθέσεως for עֶזְרָא בֶּרֶךְ Ex. 35: 12. 39: 36. 1 K. 7: 48. 2 Chr. 4: 19: עֶזְרָא בֶּרֶךְ 1 Chr. 9: 32. 23: 29. πρόθεσις ἄρτων for עֶזְרָא בֶּרֶךְ 2 Chr. 13: 11. Also Sept. ἄγροι τοῦ προσώπου for עֶזְרָא בֶּרֶךְ 1 K. 21: 6; and once ἄγροι ἐνώπιον Ex. 25: 30. — Comp. 2 Macc. 10: 31.

b) trop. of what one sets before his mind, proposes to himself, Lat. propositum, i. q. purpose, counsel, resolve. Acts 27: 13 δόξαντες τῆς προθέσεως κεραιτηναι. So of firm purpose, firm resolve, Acts 11: 23. 2 Tim. 3: 10. Elsewhere of the eternal purpose and counsel of God, Rom. 8: 28 τοῖς κατὰ πρόθεσιν αἰητοῖς. 9: 11 see in ἔκλογη c. Eph. 1: 11. 3: 11. 2 Tim. 1: 9. — 2 Macc. 3: 8. Pol. 1. 54. 1. Diod. Sic. 20. 102 init.

Προθέμιος, ἰα, ἰον, (θυσμός, τίθημι,) set beforehand, appointed, spoken of time, whence ἡ προθεσμία sc. ἡμέρα, a set day, appointed time, Gal. 4: 2. — Jos. Ant. 12. 4. 7 τῆς προθ. ἐνσταμένης. Luc. Ver. Hist. 1. 36. Aeschin. 6. 14.

Προθυμία, ας, ἡ, (πρόθυμος,) predisposition, i. q. readiness, alacrity of mind. Acts 17: 11 ἰδίξαντο τὸν λόγον μετὰ πάσης προθυμίας. 2 Cor. 8: 11, 12, 19. 9: 2. — Ecclesi. 45: 23. Jos. Ant. 7. 9. 5. Dem. 1457. 8. Xen. Venat. 2. 1.

Πρόθυμος, ου, ὁ, ἡ, (θύμος q. v.) predisposed, i. q. ready, willing, prompt, e. g. τὸ πνεῦμα πρόθυμον Matt. 26: 41. Mark 14: 38. Sept. for עֶזְרָא 1 Chr. 28: 21. 2 Chr. 29: 31. — 2 Macc. 4: 14. Pol. 4. 7. 9. Xen. Cyr. 1. 4. 22. — Neut. τὸ πρόθυμον, readiness, alacrity, Rom. 1: 15 τὸ κατ' ἐμὲ πρόθυμον i. q. there is readiness on my part, I am ready. — 3 Macc. 5: 26. Jos. Ant. 4. 8. 13 τὸ παρὰ αὐτοῦ πρόθυμον τοῦ θεοῦ. Eur. Iph. Taur. 969 or 996.

Προθύμως, adv. (πρόθυμος,) readily, willingly, with alacrity, 1 Pet. 5: 2. — Toh. 7: 8. Hdian. 1. 5. 24. Xen. Conv. 4. 50.

Προΐστημι, f. προστήσω, (ἵστημι,) aor. 2 προέστην, perf. part. contr. προστώς. Trans. to cause to stand before,

to set over, Hddian. 5. 7. 13. Pol. 1. 23. 7. See in Ἰσταναι, comp. Buttm. § 107. 11. — In N. T. only in the intrans. tenses, e. g. aor. 2 and perf. of the Active, and pres. Mid. or Pass. to stand before, e. g.

a) i. q. to be over, to preside, to rule, absol. Rom. 12: 8 ὁ προϊστάμενος, ἐν σπονδῇ. 1 Tim. 5: 17 οἱ καλῶς προσετίθενται. Seq. gen. like other verbs of ruling, through the force of πρό in compos. 1 Tim. 3: 4 τοῦ ἰδίου οἴκου καλῶς προϊστάμενον. v. 5 τοῦ ἰδ. οἴκου προσέτιθεαι. v. 12. 1 Thess. 5: 12.— c. gen. 1 Macc. 5: 19. Jos. Ant. 8. 12. 3. Hddian. 7. 4. 4. Xen. Mem. 2. 4. 2.

b) by impl. to care for any thing, to be diligent in it, to practise, c. gen. καλῶν ἔργων προϊστασθαι Tit. 2: 8, 14.— Athen. 13. p. 612. A, Σόλωνος τοῦ νομοδότητος οὐδ' ἐπιτρέποντος ἀνδρὶ ταύτης προϊστασθαι τέχνης. Plat. Pericl. § 24 οὐ κοσμεῖται προϊστασθαι ἔργασίας, εὐδὲ σμῆνης. comp. Xen. Mem. 3. 2. 2.

Προκαλέω, ᾧ, f. ἴσω, (καλέω,) to call forth, i. e. to invite to stand forth, Pol. 23. 9. 2. Oftener Mid. to call forth before oneself, i. e. either to invite to come, to solicit, Thuc. 3. 37; or i. q. to challenge, to defy, sc. to combat, Jos. Ant. 7. 12. 4. Diod. Sic. 4. 58. Xen. Cyr. 1. 4. 4. — Hence in N. T. Mid. προκαλέομαι, οὔμαι, Lat. provoco, to provoke, to stimulate, c. acc. Gal. 5: 26. — Hddian. 6. 1. 12. Diod. Sic. 1. 21.

Προκαταγγέλλω, f. εἰώ, (καταγγέλλω q. v.) to announce beforehand, e. g. future events, to foretell, Acts 3: 18, 24. 7: 52. Pass. part. perf. προκαταγγελμένος, announced beforehand, i. q. promised, 2 Cor. 9: 5. — Jos. Ant. 2. 9. 4 τοῦς προκαταγγελλένους ὑπὸ τοῦ Θεοῦ πιστεῖν παρ᾽ αὐτά. ib. 1. 12. 3.

Προκαταρίττω, f. ἴσω, (καταρίττω q. v.) to make ready beforehand, trans. 2 Cor. 9: 5.

Πρόκειμαι, part. προκείμενος, (κείμεαι,) to lie before, to be laid or set before any one, intrans. pp. Sept. Lev. 24: 7. Luc. Nigr. 2. Xen. Mem. 3. 5. 25, 27. In N. T. only trop.

a) to lie or be before the mind of any one, i. q. to be present to him. 2 Cor. 8: 12 εἰ γὰρ ἡ προθυμία προκείται.—Philo

de Vit. Mos. p. 696. A, προύκειτο ἔν αὐτῷ τίλες. Diod. Sic. 20. 43. Xen. Conv. 2. 7.

b) i. q. perf. pass. of προτίθημι comp. in Κείμεαι b; to be laid or set before one's mind, e. g. a duty, reward, example. Heb. 6: 18 τῆς προκειμένης ἁπίδος κρατήσαι. 12: 1, 2. Jude 7 εἰς δόδομα καὶ Γόμορρα . . . πρόκεινται δέγμα. — Jos. Ant. 15. 8. 1. Diod. Sic. 3. 26. Xen. Cyr. 2. 3. 2, 8.

Προκηρύσσω v. τιτω, f. ξω, (κηρύσσω,) to proclaim beforehand sc. by a herald, Jos. B. J. 6. 8. 2. Pol. 5. 60. 3. Xen. Lac. 11. 1. In N. T. gear. to announce or preach beforehand, and in the past tenses, to have before announced, preached, trans. Acts 3: 20. 13: 24 προκηρύξαντος Ἰωάννου . . . βάπτισμα μετανοίας. — Jos. Ant. 10. 5. 1 ἱερμίας τὰ μέλλοντα τῇ πόλει δεινὰ προκηρύττει.

Προκοπή, ῆς, ἡ, (προκόπτω,) pp. a going forward, only trop. progress, advancement, furtherance. Phil. 1: 12 εἰς προκοπὴν τοῦ εὐαγγελίου. v. 25. 1 Tim. 4: 15.—2 Macc. 8: 8. Jos. B. J. 1. 10. 1. Pol. 2. 37. 10. Diod. Sic. 16. 6. A word of the later Greek, Lob. ad Phr. p. 85.

Προκόπτω, f. ψω, (κόπτω,) to beat or drive forwards, as if with repeated strokes; hence to forward, to further, Thuc. 4. 60. ib. 7. 56.—Also intrans. or c. ἑαυτὸν impl. see in ἄγω no. 3; to beat forward, as in Engl. a ship is said to beat ahead; hence genr. i. q. to go forward, to make progress, to proceed, pp. on one's way, journey Jos. Ant. 2. 16. 13. B. J. 4. 2. 4. Comp. in Engl. the similar verb 'to push forwards,' both trans. and intrans. In N. T. only trop.

a) to make progress in any thing, to advance, to increase; e. g. c. dat. of that in or as to which, Luke 2: 52 καὶ ἰησοῦς προέκοπτε σοφίᾳ, comp. Winer § 81. 3. Matth. § 400. 7. Seq. ἐν c. dat. Gal. 1: 14 ἐν τῷ Ἰουδαϊσμῷ, comp. Ἐν 3. h. γ. Matth. 1. c. note. Seq. ἐπὶ c. acc. e. g. ἐπὶ τῷ χρίστῳ q. d. to grow worse and worse, 2 Tim. 3: 13. ἐπὶ πλείους further 3 Tim. 2: 16, 3: 9. comp. in Illat. w. d.—c. dat. Diod. Sic. 11. 87. c. ἐν,

as προειρημένος *in advance* Diod. Sic. T. IV. p. 50 Bip. T. VI. p. 30 Tauchn. Arr. Epict. 2. 10: 30. ἐπὶ τὸ κακόν Test. XII Patr. p. 614, comp. Jos. Ant. 4. 4. 1. ἀπὸ πλείων Diod. Sic. 14. 98.

b) spoken of time, aor. *to be advanced*, i. q. *to be far spent*, Rom. 13: 12 ἡ νύξ προέκυψεν.—Jos. B. J. 4. 4. 6 τῆς νυκτὸς προνοοπούσης. Arr. B. Civ. 2. p. 781 ἡμέραι προέκυπτε.

Πρόκριμα, ατος, τό, (προκρίνω,) a *fore-judging*, i. q. *prejudice*, *prepossession*, 1 Tim. 5: 21.

Προκυρόω, ᾶ, ε ᾶσα, (κυρόω,) to *establish or confirm before*, *previously*, Pass. perf. Gal. 3: 17.

Προλαμβάνω, αor. 2. προέλαβον, (λαμβάνω,) to *take before*, *trans.*

a) i. q. *to take before* another, *to anticipate* another in doing any thing, c. acc. 1 Cor. 11: 21 ἕκαστος τὸ ἴδιον δέιπνον προλαμβάνει, i. e. the rich man eats the provisions he has brought, without waiting for the poorer members to come in; comp. in Ἀγάπη no. 2.—Diod. Sic. 20. 107 προλαμβάνειν τὸ χρήσιμον. Dem. 32. 27. ib. 79. 2 βούλεται γὰρ ὑμῶν τοῦτο προλαβεῖν. — Intrins. *to take up beforehand*, *to anticipate* the time of doing any thing; c. inf. Mark 14: 8 προέλαβε μυρίσαι μου τὸ σῶμα κ. τ. λ. i. e. she hath anointed my body by anticipation against my burial. Comp. Winer § 58. 4. Gesen. Lehrg. p. 823.—Aristot. de Gener. Anim. 4. 1 καὶ προλαμβάνοντες ὡς οὕτως ἔχον, πρὶν γινόμενον οὕτως ἰδεῖν. Xen. Cyr. 1. 2. 3 οἱ δὲ Περσικοὶ νόμοι προλαβόντες ἐπιμύλονται ὅπως κ. τ. λ. Comp. καιροῦς προλαμβάνειν Diod. Sic. 14. 63. Oftener in a journey, course, Jos. Ant. 2. 7. 5. Xen. Ven. 7. 7.

b) of persons, aor. 1 Pass. προελήφθην, *to have been before taken*, *overtaken*, *caught*; Gal. 6: 1 εἰ καὶ προληφθῇ ἄνθρωπος ἐν τινὶ παραπτώματι, *if or although one have formerly been overtaken by a fault*. — Others, *if one have been caught forth, hurried away, by a fault*. Comp. Wind. 17: 17.

Προλέγω, ε ἔω, (λέγω,) to *say beforehand*, *to foretell*, *to forewarn*, 2 Cor. 13: 2. Gal. 5: 21. 1 Thess. 3: 4. Sept.

for τῆς ἡμέρας 4: 23. — Jos. Ant. 7. 9. 7. Diod. Sic. 1. 50. Xen. An. 7. 7. 2.

Προμαρτύρομαι, (μαρτύρομαι,) pp. *to call to witness beforehand*; found only in N. T. *to testify beforehand*, i. q. *to declare beforehand*, 1 Pet. 1: 11. Comp. Διαμαρτύρομαι.

Προμελετάω, ᾶ, ε ἔσω, (μελετάω q. v.) *to premeditate*, c. inf. Luke 21: 14 μὴ προμελετᾶν ἀπολογηθῆναι. Comp. Mark 13: 11. — Aristoph. Eccl. 117. Xen. Ath. 1. 20.

Προμεριμνάω, ᾶ, ε ἔσω, (μεριμνάω,) *to care or take thought beforehand*, Mark 13: 11.

Προνοέω, ᾶ, ε ἔσω, (νοέω,) *to foresee*, *to perceive beforehand*, Hom. Il. 18. 526. Xen. Cyr. 8. 1. 13. In N. T. trop. *to see to beforehand*, i. q. *to care for*, *to provide for*, Lat. *provideo*, c. gen. 1 Tim. 5: 8. Comp. Butt. § 132. 5. 3. — Wisd. 13: 16. Ael. V. H. 2. 31. Xen. Cyr. 8. 1. 1. — Mid. *to provide for in one's own behalf*, q. d. *to apply oneself to any thing*, *to practise diligently*, c. accus. e. g. προνοούμενοι κατὰ ἐνώπιόν τινας Rom. 12: 17. 2 Cor. 8: 21. — Sept. Prov. 3: 4 προνοοῦ κατὰ ἐνώπιον κυρίου. comp. Xen. Mem. 4. 3. 12. c. gen. Sext. Empir. adv. Eth. 104 προνοεῖσθαι τοῦ καλοῦ. Jos. Ant. 9. 1. 1. Hesych. προνοοῦ ἐν θυμῷ, ἐπιμελοῦ.

Πρόνοια, ας, ἡ, (προνοέω,) *fore-sight*, *providence*, *provision*, Acts 24: 3. Rom. 13: 14 προνοίαν μὴ ποιῆσθαι, *see in Πουά no. 1. b. β.* — 2 Macc. 4: 6. Pol. 3. 106. 9. Xen. Cyr. 1. 6. 23.

Προσράω, ᾶ, perf. προώρασα, (δράω,) *to foresee*, Jos. c. Ap. 1. 28. Xen. Conv. 4. 5. *to see before oneself*, Thuc. 7. 44. Xen. Cyr. 5. 4. 49. Mem. 1. 4. 11. In N. T. *to see before*, i. e.

a) Mid. *to see before oneself*, *to have before one's eyes*, trop. of what one has vividly in mind, c. acc. Acts 2: 25 προωρώμην τὸν κύριον ἐνώπιόν μου, quoted from Ps. 16: 8 where Sept. for ἤγχε to set.

b) perf. *to have seen before*, in time, Acts 21: 29.

Προσρίζω, ε ἵσω, (ρίζω,) to *set*

bounds before, Dem. 877. 7 in some edit. In N. T. trop. *to pre-determine, to pre-destinate*, spoken of the eternal counsels and decrees of God; seq. acc. c. inf. expr. or impl. Acts 4: 28 ὅσα . . . ἡ βουλὴ σου προῶνται γενέσθαι. Rom. 8: 29, 30. 1 Cor. 2: 7. c. acc. et eis Eph. 1: 5. Pass. v. 11.

Προάσχω, aor. 2 προῖπαθον, (πάσχω), *to be affected beforehand, to experience before*, e. g. good Hdot. 7. 11. Xen. Mem. 2. 2. 5. In N. T. evil, aor. *to have suffered before*, previously, 1 Thess. 2: 2.—Thuc. 3. 67, 82.

Προπέμπω, f. πω, (πέμπω), *to send on before*, Jos. Ant. 7. 8. 5. Xen. Cyr. 2. 4. 18. *to send forwards or forth* Wisd. 19: 2. Hdot. 4. 33, 121. In N. T. *to send forward*, sc. on one's journey, *to bring one on his way*, espec. *to accompany* for some distance in token of respect and honour, trans. Acts 20: 38 προπέμπον αὐτὸν εἰς τὸ πλοῖον. 21: 5.—Judith 10: 15. Jos. Ant. 7. 11. 4 προπέμπας Δαυίδην μίχρη τοῦ Ἰορδάνου. 20. 2. 6. Diod. Sic. 13. 3. Xen. Cyr. 1. 4. 25.—Hence *genr. to help one forward on his journey*, Acts 15: 3. Rom. 15: 24. 1 Cor. 16: 6, 11. 2 Cor. 1: 16. Tit. 3: 13. 3 John 6.—Esdr. 4: 47. 1 Macc. 12: 4.

Προπετής, εὐς, οὐς, ὁ, ἡ, adj. (προπίπτω), *falling forwards, prociduous*, Xen. Eq. 1. 8. trop. *prone, inclined, ready to do any thing*, Xen. H. G. 6. 5. 24. In N. T. trop. in a bad sense, *precipitate, headlong, rash*. Acts 19: 36 μηδὲν προπετὲς πράττειν. 2 Tim. 3: 4.—Ecclus. 9: 23. Jos. Ant. 5. 1. 26. Hdian. 1. 8. 11. Aeschin. 27. 8. προπετῶς Xen. Cyr. 1. 3. 8.

Προπορεύομαι, f. εἶσομαι, depon. Mid. (πορεύω q. v.) *to pass on before, to go before* any one, e. g. as a leader, guide, c. gen. Acts 7: 40 θεοὺς οἱ προπορεύονται ἡμῶν, quoted from Ex. 32: 1, 22, where Sept. for מְלִיכִי. For the gen. as depending on πρό in compos. see Matth. § 379. Buttm. § 147. n. 11, 12.—1 Macc. 9: 11. Pol. 18. 2. 5.—Also as a forerunner, herald, Luke 1: 76 προπ. πρό προσώπου κυρίου, see in Πρό no. 1. So Sept. for מְלִיכִי מְלִיכִי

Ps. 97: 3. 'לָּ עֲרַךְ Ps. 89: 15.—Xen. Cyr. 4. 2. 23 προπ. ἑμπεσοῦν.

Πρός, prep. governing the genitive, dative and accusative; and corresponding in its primary signif. to the primary force of these cases themselves, viz. with the gen. implying motion or direction *from a place hither*; with the dat. rest or remaining *by, at, near a place*; with the acc. motion or direction *towards or to a place*. Buttm. § 147. 2. comp. § 132. 2.

I. With the Genitive, pp. *from a place hither*, Hom. Od. 8. 29 ἔκκευ... ἐκτ' ἐπὶ δῶ, ἢ πρὸς ἧσαν, ἢ ἰσχυρὰν ἀνδρῶπων. Then, in the direction of a place, e. g. πρὸς Βαβυλῶν, πρὸς Νότον, Od. 13. 110, 111; pp. *from the north etc.* in Engl. *at or towards the north* πρὸς τοῦ ποταμοῦ Xen. An. 4. 3. 28. Comp. Heb. 772 Gen. 2. 8. 13: 11. Gesen. Lex. 772 no. 3. c. Trop. of the source, agent, cause, *from which* any thing comes or proceeds, e. g. λαβὴν πρὸς τινα Hdot. 2. 139, 152; and so after neuter or passive verbs, *from, of, by*, Luc. D. Deor. 14. 1. Hdian. 1. 2. 5. Xen. An. 1. 9. 20. Buttm. § 134. 3. Also expressing dependence or relation of any kind *from or with* any one, i. e. the pertaining or belonging in any way to a person or thing, e. g. πρὸς δίκης according to right Soph. Oed. T. 1014. Hdot. 7. 153. αἰτοῦσι λέγεις καὶ οὐδὲν πρὸς σοῦ Xen. Mem. 2. 3. 15.—Hence in N. T. once, trop. *pertaining to*, i. e. *for, for the benefit of*, Acts 27: 34 τοῦτο γὰρ πρὸς τῆς ὑμετέρας σωτηρίας ἵκασθαι. Comp. Passow A. 4. Matth. § 590. Buttm. § 147. p. 411. Winer § 51. p. 321.—Luc. D. Deor. 20. 3. Diod. Sic. 18. 50 fin. Plato Gorg. p. 459. C. Thuc. 3. 38.

II. With the Dative πρὸς marks a place or object *by the side of* which a person or thing is, *by, at, near*; as if in answer to the question *where?* in N. T. only five times, e. g. Mark 5: 11 πρὸς τῷ ὄρει, where text. rec. πρὸς τὰ ὄρη Luke 19: 37 πρὸς τῇ καταβάσει τοῦ ὄρους John 18: 16 ὁ Πέτρος εἰσῆλθεν πρὸς τῇ θύρᾳ. 20: 12. Rev. 1: 13. Comp. Passow B. Matth. § 590. b. Winer § 52. p. 337.—Jos. Ant. 2. 16. 1. Hdian. 5. 3. 24. Xen. An. 1. 8. 4.

III. With the Accusative *πρός* marks the object *towards* or *to* which any thing moves or is directed, comp. above, init. But see also no. 4 below.

1. Of place, *towards*, *to*, *unto*, as if in answer to the question *whither?* c. acc. of place, thing, person; comp. Passow C. Butt. I. c. Matth. § 591. Winer § 53. p. 342.

a) pp. of motion or direction, e. g. after verbs of going, coming, departing, returning, and the like, and also after like nouns. Matth. 2: 12 *μη ἀνακείμενοι πρὸς Ἡρώδη*. 3: 5 *ἐκπορεύοντο πρὸς αὐτόν*. v. 14 *καὶ εὐ ἔρχη πρὸς με*; 10: 13. 11: 28. 25: 9. Mark 1: 33 *ἡ πόλις ὅλη ἐπισυναχμένη ἦν πρὸς τὴν οἶκον*. 6: 25, 45 *προάγειν . . . πρὸς Βηθσαϊδάν*. 10: 1. Luke 8: 4, 19. 24: 12 *ἀπῆλθε πρὸς ἑαυτὸν* i. e. home. John 3: 20 *οὐκ ἔρχεται πρὸς τὸ φῶς*. 6: 37. 7: 33. Acts 3: 11. 28: 30. Rom. 1: 10. Gal. 1: 17. al. saep. (Hdian. 1. 13. 2. Plut. Galb. 13 init. Xen. H. G. 4. 1. 2.) So after *γίνεσθαι*, John 10: 35. Acts 7: 31. 13: 32. 2 Cor. 1: 18. See in *Γίνεσθαι* I. d. β. p. 158.—comp. Xen. An. 3. 4. 24.—After verbs of sending, c. acc. of pers. Matth. 21: 34 *ἀπέστειλε τοὺς δούλους αὐτοῦ πρὸς τοὺς γεωργούς*. Luke 23: 27. John 16: 7. Acts 15: 25. Eph. 6: 22. Tit. 3: 12. Hence *ἐπιστολή πρὸς τινα* Acts 9: 2. 22: 5. 2 Cor. 3: 1.—Hdian. 2. 12. 10. Xen. Cyr. 4. 2. 3. *ἐπιστολή πρὸς 2 Macc. 11: 27*. Luc. Nigr. 1.—After verbs of leading, bringing, drawing, by force or otherwise; Matth. 26: 57 *οἱ δὲ κρατήσαντες τὸν Ἰ. ἀπέγαγον πρὸς Καϊάφην*. Mark 9: 17, 19 *φέρετε αὐτὸν πρὸς με*. 11: 7. Luke 12: 58. John 12: 32 *πάντας ἐλκύσω πρὸς ἑμαυτόν*. 14: 3. Acts 23: 15. Rev. 12: 5. Praegn. Acts 23: 24 see in *Διασώζω*.—Hdian. 4. 3. 3. Xen. Cyr. 4. 6. 1.—So after verbs implying motion to a place and also a subsequent remaining there, where in Engl. we mostly use *at*, *upon*, but also *to*, *unto*. E. g. verbs of falling, *πίπτειν* v. *προσπίπτειν* πρὸς τοὺς πόδας τινος *to fall at one's feet* Mark 5: 22. 7: 25. (Sept. Ex. 4: 25.) So verbs of laying, putting, casting, and the like; as Matth. 3: 10 *ἡ ἀβύσσος πρὸς τὴν ὄψιν καίται*. Luke 3: 9. 16: 20 *ὃς ἐβέβητο πρὸς τὸν πυλῶνα αὐτοῦ*. Acts 3: 2. So Mark 10: 7. Matth. 4: 6. For the use

of *πρὸς* c. acc. after verbs compounded with *πρὸς*, see Winer § 56, espec. p. 364. Genr. Acts 5: 10 *ἐκτιγνάντες ἑδάψαν πρὸς τὸν ἄνδρα αὐτῆς*. Acts 13: 36.—After verbs and words implying mere direction, as a turning, reaching, looking, and the like. Luke 7: 44 *στραφείς πρὸς τὴν γυναῖκα*. Acts 9: 40. 2 Cor. 3: 16. Rom. 10: 21 *ἐκτίναξα τὰς χεῖράς μου πρὸς λαὸν κ. τ. λ.* Eph. 3: 14 *κρίπτω τὰ γόνατά μου πρὸς τὸν πατέρα*. trop. James 4: 5 see in *Ἐπιποθεῖν*. (Hdian. 6. 4. 3.) So by Hebraism, e. g. *βλέπειν τι πρόσωπον πρὸς πρόσωπον*, *face to face*, 1 Cor. 13: 12, as Sept. for *פנים בפנים* Gen. 32: 31. Deut. 34: 10. *λαλεῖν στόμα πρὸς στόμα*, *mouth to mouth*, 2 John 12, as Sept. for *פה בפה* Num. 12: 8. Comp. Matth. § 427. b.

b) with all verbs and words which include the idea of *speaking* to any one, mostly c. acc. of pers. see below in a fin. Comp. Passow C. c. Matth. I. c. (a) genr. e. g. after *εἶπον* Matth. 3: 15. Luke 1: 13, 18, 34. saep. *λαλεῖν* Luke 1: 19, 55. 2: 18, 20. saep. *λέγω* Luke 5: 36. 7: 24. Acts 3: 25. saep. *φημί* Luke 22: 70. Acts 2: 38. al. So with verbs of answering, as *ἀποκρίνομαι* Acts 3: 12. 25: 16; of accusing, as *κατηγορεῖν* John 5: 45; of praying, entreating, as *βοᾶν* Luke 18: 7. (Sept. 1 Sam. 12: 10.) *δεόμεναι* Acts 8: 24. *δέσους* Rom. 10: 1. *αὔχομαι* 2 Cor. 13: 7. *προσυχῇ* Acts 12: 5. Rom. 15: 30; so by Hebr. *αἰθεῖν φωνὴν πρὸς τὸν θεόν* Acts 4: 24; comp. Heb. *הָרָא נָפֶשׁ* Is. 24: 14, and Gesen. Lex. art. *נָפֶשׁ* no. 1. c. With words of declaring, making known, as *ἀναδίδεις* Luke 1: 80. *γνωρίζω* Phil. 4: 6. *ἐμφανίζω* Acts 23: 22; of command and the like, e. g. *ἐντολὴ* Acts 17: 15, *ἀπολογία* Acts 22: 1. etc.—Sept. 1 Sam. 14: 19. 2 Chr. 10: 16. Hdian. 3. 6. 2. Plato Hipp. Min. p. 370. D. Xen. Cyr. 1. 3. 14. Mem. 1. 3. 2 *εὐχομαι πρὸς*.—Once c. acc. of thing, as *λαλεῖν πρὸς τὸ οὖς* i. e. to speak to one in his ear, privately, Luke 12: 3.—(β) Of mutual words and sayings, etc. Acts 2: 12 *ἄλλος πρὸς ἄλλον λέγοντες*. So *πρὸς ἄλλήλους* *to one another*, one to another, Mark 8: 16. 9: 31. 15: 31. John 6: 52. 16: 17. Acts 2: 7. 4: 15. (Ceb. Tab. 2. Hdian. 5. 2. 14.) *πρὸς ἑαυτούς* id. Mark 1: 27. &

16, 33. 14: 4. 16: 3. Luke 22: 23. Comp. in *Εαυτοῦ* c.—(γ) After verbs of *swearing to any one*, i. q. to promise with an oath, comp. Passow l. c. Luke 1: 73 *ὅρκον ὃν ὅμοσα πρὸς Ἀβραάμ*. — Hom. Od. 14. 331. ih. 19. 288.

c) trop. after verbs and words implying *direction of the mind or will, an affection or disposition towards any one*; e. g. (α) favourable, implying goodwill, confidence, etc. 2 Cor. 3: 4 *παρολθῶντες ἔχομεν πρὸς τὸν θεόν*. 7: 4 *παθήσια πρὸς ἡμᾶς*. v. 12. Gal 6: 10 *ἐργαζόμεθα τὰ ἀγαθὰ πρὸς πάντας*. Eph. 6: 9. Phil. 2: 30. 1 Thess. 1: 8 ἡ πίστις ἡ πρὸς τὸν θεόν. 5: 14. 2 Tim. 2: 24. Tit. 3: 2. Philom. 5. So Col. 4: 5 *ἐν σοφίᾳ περιπατεῖτε πρὸς τοὺς ἔξω*. 1 Thess. 4: 12. — Jos. Vit. 25 ἡ πρὸς με πίστις. Plut. Demet. 39 *περὶ φίλλας πρὸς αὐτόν*. Hdtan. 8. 6. 12. Xen. Mem. 2. 3. 10. — (β) Unfavourable, i. q. *against*. Acts 6: 1 *γογγυσμὸς πρὸς τοὺς Ἑβραίους*. 23: 30 *λέγουσιν τὰ πρὸς αὐτόν*. 24: 19. 25: 19. 1 Cor. 6: 1. Eph. 6: 11 *στῆναι πρὸς* x. t. l. Col. 3: 13, 19 *μὴ πικραίνεσθε πρὸς αὐτάς*. Heb. 12: 4. Rev. 13: 6. Comp. Passow C. b. Matth. § 591. a. — Hdtan. 3. 8. 3. Dem. 143. 27. Xen. Mem. 3. 3. 7.

2. Of time, e. g. (α) pp. of a time when, *towards, near*, Luke 24: 29 *πρὸς ἐσπέραν ἔστι, καὶ κλίμας ἡ ἡμέρα*. Comp. Passow C. 2. Matth. § 591. a. fin. Winer l. c. — Jos. Ant. 5. 4. 3 *πρὸς ἔσπ.* Thuc. 4. 135 *πρὸς ἑσπ. ἥδη*. Xen. An. 4. 5. 21 *πρὸς ἡμέραν*. — (β) As forming with the accus. a periphrasis for an adverb of time, i. q. *at, for; as πρὸς καιρὸν, for a season, a while, briefly*, Luke 8: 13. 1 Cor. 7: 5. *πρὸς καιρὸν ὥρας* 1 Thess. 2. 17. *πρὸς ὥραν* John 5: 35. Gal. 2: 5. So Heb. 12: 19 *πρὸς ὀλίγας ἡμέρας*. v. 11 *πρὸς τὸ παρόν* *for the present, at present*. James 4: 14 *πρὸς ὀλίγον* sc. *χρόνον*. Comp. Passow C. 4. Winer l. c. — Pol. 1. 61. 4 *πρὸς καιρὸν*. Luc. D. Deor. 18. 1 *πρὸς ὀλίγον*. Ael. V. H. 12. 63. Hdtan. 1. 3. 13 *πρὸς τὸ παρόν*. Thuc. 2. 22.

3. Trop. as denoting the direction, reference, relation, which one object has *towards or to* another. Comp. Passow C. 3.

a) *towards*, i. e. in reference to, in respect to, as to, implying the direction or

remote object of an action. (α) c. acc. of pers. Mark 12: 19 *ἐγνωσαν οὖν πρὸς αὐτοῖς τὴν παραβολὴν* etc. Acts 24: 16 *ἀπρ. συνάδουσιν ἔχειν πρὸς τὸν θεόν* x. t. l. Rom. 4: 2. Heb. 1: 7 *πρὸς μὲν τοὺς ἐγγύλους λέγει*. v. 8. al. So *τί πρὸς σι; τί πρὸς ἡμᾶς*; Matth. 27: 4. John 21: 22. 23. Comp. Passow C. 3. a. Matth. § 591. γ. Winer p. 343. — Ael. V. H. 12. 64. Xen. Mem. 4. 2. 15. Dem. 232. 7 *οὐδὲν ἔστι τούτων δέκον πρὸς ἐμὲ*. — (β) Seq. acc. of thing, Heb. 9: 13 *ἀγίαζε πρὸς τὴν τῆς σαρκὸς καθάρωσιν*. Luke 18: 1 *ἔλεγε παραβολὴν αὐτοῖς, πρὸς τὸ θεῖν πάντως προσεύχεσθαι* x. t. l. 2 Cor. 4: 2. So after verbs of replying, Matth. 27: 14 *οὐκ ἀπεκρίθη αὐτῷ πρὸς οὐδὲν ῥῆμα*. Rom. 8: 31 *πρὸς ταῦτα*. — genr. Plato Hipp. maj. p. 295. C. Xen. Mem. 1. 3. 3. *πρὸς ταῦτα* Hdtan. 3. 12. 23. Xen. Mem. 3. 9. 12. — Here belongs the construction *τὰ πρὸς τινὰ* v. τ. i. things relating or pertaining to any person or thing, e. g. *τὰ πρὸς εἰρήνην* i. e. either pp. conditions of peace Luke 14: 32, or trop. Luke 19: 42. *τὰ πρὸς τὴν χρεῖαν* i. q. things necessary Acts 28: 10. *τὰ πρὸς ζωὴν* 2 Pet. 1: 3. *τὰ πρὸς τὸν θεόν* things pertaining to God, divine things, Rom. 15: 17. Heb. 2: 17. 5: 1. etc. Comp. in *Ὁ, ἡ, τό*, F. β. p. 535. — Sept. Ex. 18: 19 *τὰ πρὸς θεόν*. Diod. Sic. 1. 72 *τὰ πρὸς τὴν ταφὴν*. Xen. Cyr. 1. 2. 10 *τὰ πρὸς τὸν πόλεμον*.

b) spoken of a rule, norm, standard, according to, in conformity with, etc. Luke 12: 47 *μηδὲ ποιήσας πρὸς τὸ δόγμα αὐτοῦ*. 2 Cor. 5: 10 *πρὸς ἃ ἔστατες*. Gal. 2: 14. Eph. 3: 4. Comp. Passow C. 3. b. Matth. § 591. δ. Winer l. c. — Luc. quom. Hist. conscr. 38 init. Plato Symp. p. 199. B. Xen. An. 6. 1. 5.

c) of the motive, ground, occasion of an action, i. q. on account of, because of, for, e. g. Matth. 19: 8 *Μωϋσῆς πρὸς τὴν σκληροκαρδίαν ἡμῶν ἐπέτρεψεν* x. t. l. Mark 10: 5. Comp. Passow C. 3. c. Matth. § 591. β. — Hdtan. 1. 38. Plat. Rep. 1. p. 331. A. Xen. Mem. 2. 6. 5.

d) as marking the end or result, the aim or purpose of an action, e. g. *πρὸς τί, for what, why*, i. e. to what end, for what purpose, John 13: 28. Comp. Passow C. 3. e. Matth. § 591. δ. (Soph. Aj. 40. Xen. Mem. 8. 7. 2.) After

verbs, as expressing the end, aim, tendency of an action or quality, e. g. Acts 2: 19 οὗτος ἦν ὁ πρὸς τὴν ἀληθεύουσαν παθήμενος κ. τ. λ. Rom. 3: 26. 15: 2. 1 Cor. 6: 5 πρὸς ἐντροπὴν ὑμῶν λέγω. 7: 35. 10: 11. 2 Cor. 1: 20. Eph. 4: 12. 1 Tim. 1: 16. 4: 7 γυνὰς δὲ σεαυτὸν πρὸς ἐνσέβειαν. Heb. 5: 14. 6: 11. 1 Pet. 4: 12. Espec. seq. infin. c. τό, to the end that, as Matt. 5: 28 πᾶς ὁ βλέπων γυναῖκα πρὸς τὸ ἐπιθυμῆσαι αὐτῆς. 6: 1 πρὸς τὸ διαδῆναι αὐτοῖς. 13: 30 συλλέγετε . . . καὶ θύσατε . . . πρὸς τὸ κατασκευάσαι αὐτά. 23: 5. Mark 13: 22. Eph. 6: 11. James 3: 3. — 3 Maec. 1: 19. Hdian. 3. 14. 2. Thuc. 7. 8. c. inf. Sept. Jer. 27: 10. Plato Phaedo § 62.—So after nouns and adjectives, John 11: 4 ἀσθένεια πρὸς θάνατον. Eph. 4: 14. Col. 2: 23. (Jos. B. J. 4. 9. 11 φάρμακον πρὸς σωτηρίαν. Luc. Merc. Cond. 40 πρὸς κέρδος.) John 4: 35 οἱ λαοὶ εἰσι πρὸς θερισμὸν ἤδη. Acts 27: 12 ἀπενόητον τοῦ λιμένος ὑπάρχοντος πρὸς παραχειμασίαν. 2 Cor. 2: 16. 10: 4. Eph. 4: 29. 1 Tim. 4: 8. 2 Tim. 3: 17. Tit. 1: 16. 1 Pet. 3: 15. — Diod. Sic. 5. 37. Plato Menex. p. 247. E, πάντα τὰ πρὸς εὐδαιμονίαν φέροντα. Xen. Mem. 4. 5. 12.—Also of a tendency and result, as 2 Pet. 3: 16 ἃ στρεβλοῦσιν . . . πρὸς τὴν ἰδίαν αὐτῶν ἀπώλειαν. 1 John 5: 16 τοῖς ἁμαρτάνουσιν μὴ πρὸς θάνατον. So ἁμαρτία πρὸς θάνατον. v. 16, 17.

e) of the relation in which one person or thing stands towards another, towards, with, etc. comp. Passow C. 3. d. Matth. § 591. a. Luke 22: 12 προῦπηρχον γὰρ ἐν ἔχθρῃ ὄντες πρὸς ἑαυτούς. (Hdian. 3. 2. 14.) Rom. 5: 1 εἰρηρὴν ἔχομεν πρὸς τὸν θεόν. (Xen. Hi. 2. 11.) Acts 2: 47 ἔχοντες χάριν πρὸς ὅλον τὸν λαόν. Acts 28: 25 ἀσύμφωνοι ὄντες πρὸς ἄλλήλους. (Diod. Sic. 4. 1.) 2 Cor. 6: 15 τίς δὲ συμφένησις Χριστῷ πρὸς Βελσῆ; So διατίθεσθαι διαθήκην πρὸς τινα, to make a covenant with any one, Acts 3: 25. Heb. 10: 6. 9: 20 see in Ἐπίλλομαι.—Diod. Sic. 11. 44 συντίθεσθαι φίλιαν πρὸς τινα. Ael. V. H. 9. 41. Thuc. 4. 15. Xen. Vect. 5. 13.—So in a comparison, Rom. 8: 18 οὐκ ἔστι τὰ παθήματα τοῦ νῦν καιροῦ πρὸς τὴν μέλλουσαν δόξαν, i. e. as compared with etc. Passow l. c. Matth. l. c. γ.—Eccles. 24: 29. Plato Hipp. Maj. 2. p. 281. D, εἶναι τῶν

ἀρχαίων τοῖς κατὰ τὴν σοφίαν φαύλους πρὸς ὑμᾶς. Xen. Mem. 1. 2. 52.

4. Sometimes πρὸς c. acc. is used after verbs which express simply rest at, by, in a place, i. q. πρὸς c. dat. But in such instances for the most part, the idea of a previous coming to or direction towards that place is either actually expressed, or is implied in the context. Comp. Eis no. 4. See Passow C. 5. Matth. § 591. γ. Winer p. 342. Fritzsche IV Evang. II. p. 201 sq. Thus (α) genr. c. acc. of place, Mark 11: 4 εἶρον τὸν πῶλον δεδεμένον πρὸς τὴν θύραν. 14: 54 θερμαινόμενος πρὸς τὸ φῶς, i. e. at or towards the fire. Luke 22: 56. John 20: 11. So c. acc. of person, i. q. with, by, among, Matt. 26: 18 πρὸς σε ποιῶ τὸ πάσχα. v. 55 πρὸς ὑμᾶς ἐκαθίζομεν διδάσκων, pp. I set myself to or among you. Mark 14: 49 ἤμην πρὸς ὑμᾶς . . . διδάσκων. Acts 12: 20. 13: 31 οἵτινες νῦν εἰσι μάρτυρες αὐτοῦ πρὸς τὸν λαόν, i. e. to or towards the people. 1 Cor. 2: 3. 16: 7 ἐλπίζω χρόνον τινα ἐπιμεῖναι πρὸς ὑμᾶς. 2 Cor. 1: 12. 5: 8. Gal. 1: 18. 2: 5. 4: 18. Phil. 1: 26. 2 Thess. 2: 5. Sept. for ἔχη Is. 19: 19. — Aeschyl. Prom. 347 or 351 ὅς πρὸς ἱσπίρους τόπους ἵσται. Eurip. Ion. 916. Orest. 468 or 475 πρὸς δεξιὰν αἰτοῦ σιάς. Soph. Elect. 931. Xen. H. G. 6. 5. 8 ὑπὸ τὸ πρὸς Μαρτίαναιον τέχος. ib. 2. 1. 25.—Here belongs the construction in Luke 18: 11, ὁ Φαρισαῖος σταθεὶς πρὸς ἑαυτὸν ταῦτα προσήχητο, i. e. either σταθεὶς πρὸς ἑαυτὸν standing by himself, as in Eurip. Orest. above; or, πρὸς ἑαυτὸν ταῦτα προσήχητο he prayed thus to or with himself; comp. Luc. Contempl. 18 πρὸς ἑμαυτὸν γε ἐνοῶ. Isocr. de Permut. § 203 πρὸς αὐτὸν διανοεῖσθαι. — (β) Rarely and only in later usage is the idea of previous motion or direction wholly dropped, and πρὸς c. acc. is then i. q. παρὰ c. dat. Passow l. c. Mark 2, 2 τὰ πρὸς τὴν θύραν, i. e. the space at the door or gate, vestibule. 4: 1. Matt. 13: 56 αἱ ἀδελφαὶ αὐτοῦ οὐχὶ πάσαι πρὸς ἡμᾶς εἰσι; Mark 6: 3. John 1: 1 ὁ λόγος ἦν πρὸς τὸν θεόν. Philem. 13 πρὸς ἑμαυτὸν κατέχην. — See in Brunck ad Apoll. Rh. 2. 496.

NOTE. In composition πρὸς implies: 1. motion, direction, reference, towards,

to, etc. as προσάγω, προσγγίζω, προσέρχομαι, προσδοκῶ. 2. accession, addition, *thereto, over and above, more, further*, as προσαιτία, προσακυλία, comp. Herm. ad Vig. p. 863. no. 426; hence *intens.* as πρόσπινος, προσφυής. 3. nearness, a being or remaining near, *at, by*, as προσιδεῖν, προσμένει. AL.

Προάββατον, ου, τό (πρό, σάββατον,) *fore-sabbath, eve of the sabbath*, i. q. παρασκευή, which see. Mark 15: 42.—Judith 8: 6.

Προσαγορεύω, f. νόμα (ἀγορεύω) to speak to any one, to address, to salute, Luc. Asin. 4. Hdian. 1. 16. 7. to call by name, to name, Jos. Ant. 15. 8. 5. Xen. Mem. 3. 2. 1. Hence in N. T. to name, to appoint, to declare, Pass. Heb. 5: 10 προσαγορευθεὶς ἐπὶ θεοῦ ἀρχιερέως. Comp. Matth. § 420. Winer § 32. 4. b. — comp. Jos. Ant. 3. 7. 1 ἦν ὁ νόμος ἄγνωστος προσαγορεύει.

Προσάγω, f. εἶα, aor. 2 προσήγαγον, (ἄγω,) to lead or conduct to any one, to bring near.

a) trans. c. acc. Luke 9: 41 προσάγαγε ὡς τὸν υἱόν σου. c. acc. et dat. Acts 16: 20 προσάγοντες αὐτοὺς τοῖς στρατηγοῖς. For this dat. of direction after πρὸς in comp. see Matth. § 402. Sept. for מֵרִיבָה 1 Sam. 1: 25. מֵרִיבָה Ex. 29: 4. 40: 12. — Hdian. 1. 5. 1. Dem. 234. 20. τίνα τινι Xen. Cyr. 3. 2. 12. —Implying admission or access to any one, pp. as to a king, Xen. Cyr. 1. 3. 8; in N. T. trop. of God, to bring near, to present before, c. acc. et dat. 1 Pet. 3: 18. —comp. Jos. Ant. 14. 11. 2.

b) intrans. see ἄγω no. 3, to come or draw near, to approach, c. dat. as above. Acts 27: 27 ὑπνόνουν οἱ ναῦται προσάγειν τίνα αὐτοῖς χεῖραν the sailors deemed that some country drew near to them, i. e. according to the usual optical illusion on board a ship. So Sept. for מֵרִיבָה Ex. 14: 10. Is. 34: 1. — Ael. V. H. 3. 21. Epict. Ench. 29. 7. of a ship Pol. 1. 46. 9. Comp. Achill. Tat. 2. 2. 32 τὴν γῆν ἱερῶμεν ἀπὸ τῆς νηὸς κατὰ μῦθον ἀναχωροῦσαν, ὥς αὐτὴν πλείουσιν. Cic. Quæst. Ac. 4. 25 fin.

Προσαγωγή, ἥς, ἡ (προάγω,) a leading or bringing to, accession, Plut.

Non posse suav. viv. 16. VI. p. 201. Tauchn. Thuc. 1. 62. In N. T. approach, access, admission, εἰς το. Rom. 5: 2. πρὸς τινα Eph. 2: 18. absol. 3: 12.—Plut. Lucull. 15. Xen. Cyr. 7. 5. 45.

Προσαιτέω, ὦ, f. ἦσα (αιτέω,) to ask in addition, to demand besides, Xen. An. 1. 3. 21. In N. T. to beg, absol. Mark 10: 46. Luke 18: 35. John 9: 8.—Sept. Job 27: 14. Luc. Contempl. 15. Xen. Mem. 1. 2. 29.

Προσαιτής, ου, ὁ (προσαιτία,) a beggar, John 9: 8 in later edit. for τυφλός.—Diog. Laert. 6. 56. Plut. Quæst. Gr. 13. II. p. 308 Tauchn.

Προσαναβαίνω, aor. 2 προσέβην, (ἀναβαίνω,) to go up further, higher, c. ἀντίταρον pleon. Luke 14: 10 φέρε, προσανάβηθι ἀντίταρον, i. e. take a higher seat, a more honourable place. Sept. pp. for מֵרִיבָה Ex. 19: 23. Josh. 11: 17.—Judith 13: 10. Diod. Sic. 1. 37. of a stream, to rise, Pol. 3. 72. 4.

Προσαναλίσκω, f. λίσσω, (ἀναλίσσω,) to consume besides, to expend further, Luke 8: 43 ἥτις τοῖς ἰατροῖς προσαναλώσασα ὅλον τὸν βίον. For the dat. see Butt. § 133. 3. Matth. § 387. Text. rec. εἰς ἰατρούς.—Dem. 460. 2. ib. 1025. 20.

Προσαναπληρόω, ὦ, f. ὥσω, (ἀναπληρόω,) to fill up thereto, sc. by adding, to supply fully, τὰ ὑστερήματα 1 Cor. 9: 12. 11: 9.—Wind. 19: 4. Diod. Sic. 5. 71.

Προσαναίθημι, f. ἦσα, (ἀναίθημι,) pp. to lay up in addition; Mid. to take upon oneself besides, Xen. Mem. 2. 1. 8. In N. T. only Mid. aor. 2 προσανέθημεν, trop. to lay before in addition, to impart or communicate further, sc. on one's own part.

a) genr. c. acc. et dat. Gal. 2: 6 ἵμοι γὰρ οἱ δοκούντες οὐδὲν προσανέδμεν. Comp. ἀνεδίμεν in v. 2.

b) by way of consultation, i. q. to confer with, to consult, c. dat. Gal. 1: 16 οὐ προσανέθημεν σαρκαὶ καὶ αἵματι.—Diod. Sic. 17. 116 [Ἀλέξανδρος] τοῖς μόνισι προσανέθημενος περὶ τοῦ σημείου. Luc. Jup. Trag. 1 ἵμοι προσανέδου· λάβε με σύμβουλον πόσιον.

Προσπειλέω, ὤ, f. ἤσω, (ἀπει-
λέω,) to threaten further, absol. Acts 4:
21, comp. v. 18.—Dem. 544. 26.

Προσδαπανᾶω, ὤ, f. ἤσω, (δα-
πανᾶω,) to spend more, in addition, c. acc.
Luke 10: 35. — Luc. Ep. Saturn. 39.
Themist. Or. 23. p. 289.

Προσδέομαι, f. ἤσομαι, depon.
Pass. (δέομαι,) to need besides, in addi-
tion, c. gen. Acts 17: 25. Sept. for
רָצוּ Prov. 12: 9.—Eccius. 4: 3. Dem.
14: 22. Thuc. 2. 41.

Προσδέχομαι, f. ἔομαι, depon.
Mid. (δέχομαι,) to receive to oneself, to
admit, trans.

a) of things, trop. to admit, to allow,
as τὴν ἐλπίδα Acts 24: 15. Negat. Heb.
11: 35 οὐ προσδέξασθαι τὴν ἀπολύτρω-
σιν, not accepting, i. q. rejecting; comp.
2 Macc. c. 7.—Sept. Job 2: 9. Wisd.
18: 7. Pol. 1. 16. 6. — Of evils, i. q. to
put up with, to endure, Heb. 10: 34 τὴν
ἀπαγὴν τῶν ὑπαρχόντων. Sept. for
עָנָה Ex. 10: 17.

b) of persons, to receive, to admit, ac.
to one's presence and kindness. Luke
15: 2 οὗτος ἀμαρτωλοὺς προσδέχεται.
Sept. for יָצָא Mal. 1: 8. Ez. 43: 27.—
Diod. Sic. 18. 54. Thuc. 2. 12. Xen.
H. G. 1. 5. 9.—So in hospitality, to re-
ceive kindly, to entertain, as a guest,
Rom. 16: 2. Phil. 2: 29. Sept. for יָצָא
1 Chr. 12: 18.

c) of things future, i. q. to wait for,
to expect, c. acc. Luke 12: 36 ἀνθρώποις
προσδεχομένοις τὸν κύριον αὐτῶν πότε κ.
τ. λ. Acts 23: 21. So a future good,
with the idea of faith, confidence, as
τὴν βασιλείαν τοῦ θεοῦ Mark 15: 43.
Luke 23: 51. παρακλῆσιν Luke 2: 25.
λύτρωσιν 2: 38. τὴν μακαρίαν ἐλπίδα
Tit. 2: 13. τὸ ἔλεος τοῦ κυρίου Jude 21.
—2 Macc. 8: 11. Pol. 21. 8. 7. Hdian.
3. 1. 2. Xen. Apol. 33.

Προσδοκάω, ὤ, f. ἤσω, (δοκέω,
δοκᾶω,) pp. to watch toward or for any
thing, i. q. to look for, to expect.

a) absol. or c. inf. i. q. to think, to
suppose, Matt. 24: 50 ἐν ἡμέρᾳ ἣ οὐ
προσδοκᾷ. Luke 3: 15. 12: 46. Acts 28:
6. c. inf. ibid. οἱ δὲ προσδοκῶν αὐτὸν
μᾶλλον κίμηναι. — c. inf. Jos. Ant.

7. 9. 5. Hdian. 2. 2. 9. Xen. An. 7. 6.
11. — In the sense of hope, Acts 27: 33.
c. inf. 3: 5. — c. inf. Hdian. 2. 1. 21.
Xen. An. 6. 1. 16.

b) c. acc. i. q. to wait for, to await,
e. g. persons, Matt. 11: 3 σὺ εἰ ὁ ἐρχόμε-
νος, ἢ ἔραρον προσδοκῶμεν; Luke 7: 19,
20. 1: 21 προσδοκῶν τὸν Ζαχαρίαν. 8:
40. Acts 10: 24. Acc. of thing, 2 Pet.
3: 12 τὴν παρουσίαν. v. 13, 14. — Sept.
Ps. 119: 165. 2 Macc. 15: 8, 20. Jos. B.
J. 5. 13. 1. Hdian. 4. 11. 7.

Προσδοκία, ας, ἡ, (προσδοκᾶω,)
a looking for, expectation, in N. T. only
of evil, Luke 21: 26 ἀπὸ φόβου καὶ π.
τῶν ἐπέρχοντων. Meton. Acts 12: 11
τῆς προσδοκίας τοῦ λαοῦ, i. e. the evils
which the Jews look for to come upon
me. Sept. meton. for Heb. הַיָּמָה Gen.
49: 10. — pp. Jos. Ant. 15. 3. 4. Pol. 1.
31. 3. of good, Xen. Cyr. 1. 6. 19.

Προσδρέμω, see Προστρέφω.

Προσεάω, ὤ, f. ἄσω, (τάω,) to per-
mit or suffer further, c. dat. Acts 27: 7
μὴ προσεάωμεν τὸν ἀνέμου, i. e. the
wind not suffering us to proceed fur-
ther on that course.

Προσεγγίζω, f. ἴσω, (ἵγγω,) to
come near unto any one, c. dat. Mark 2:
4. Sept. for עָבַד Gen. 33: 6, 7. רָבַד
Josh. 3: 4.—Pol. 39. 1. 4.

Προσεδρεύω, f. αἴσω, (πρόσεδρος
sitting by, from ἔδρα,) to sit near, by, Lit.
adsideo, e. g. by other persons Dem. 313.
11; by a city as besiegers, c. dat. Jos.
B. J. 7. 2. 1 init. In N. T. to wait near,
to attend, to serve, c. dat. 1 Cor. 9: 13 οἱ
ἐφ' οὐσιαστικῶν προσεδρεύοντες, i. q. οἱ
τὰ ἱερὰ ἐργαζόμενοι. Comp. in Παρε-
δρέω. — Jos. c. Ap. 1. 7 τῇ θεραπείᾳ
τοῦ θεοῦ προσεδρεύοντες. Diod. Sic. 5.
46 π. ταῖς τῶν θεῶν θεραπείαις.

Προσεργάζομαι, f. αἰσώμαι, de-
pon. Mid. (ἐργάζομαι,) to work out there-
to, to gain more by labour, Hdot. 6. 61.
Xen. H. G. 3. 1. 28. In N. T. genr. to
gain thereto, besides, in addition, Luke
19: 16 ἡ μὲν σου προσεργάσατο δέμα
μυῖς.

Προσέρχομαι, f. εἰσίστομαι, de-
pon. Mid. (έρχομαι q. v.) to come to or

near to any place or person, to approach, intrins.

a) pp. and seq. dat. after πρὸς in comp. see Matth. § 402; e. g. dat. of place, Heb. 12: 18 οὐ γὰρ προσελθόντες τὴν πόλιν ὅρα. v. 22. (Hdian. 2. 6. 11.) Seq. dat. of pers. Matt. 4: 3 καὶ προσελθὼν αὐτῷ ὁ πειράζων, αἰμα. 8: 5. Mark 14: 45. Luke 23: 52. John 12: 21. Acts 9: 1. Absol. or c. dat. impl. Matt. 4: 11 ἄγγελοι προσήλθον καὶ κ. τ. λ. Mark 1: 31. Luke 8: 24. 10: 34. Acts 7: 31. 28: 9. al. Sept. usually seq. πρὸς, for Gen. 29: 10. 48: 19. בָּרַךְ Num. 9: 6. Deut. 1: 22. — c. dat. Ael. V. H. 9. 3. Xen. Cyr. 1. 4. 37. — In the sense of to visit, to have intercourse with, Acts 24: 23. 10: 28.

b) trop. (a) of God or Christ, to come to God, to draw near unto, in prayer, sacrifices, worship, devotion of heart and life; seq. dat. Heb. 7: 25 τοῖς προσερχομένοις δι' αὐτοῦ τῷ θ. 11: 6. c. τῷ θεῷ impl. Heb. 10: 1, 22. So 4: 16 προσερχόμεθα οὖν . . . τῷ θρόνῳ τῆς χάριτος. Sept. pp. of those who approach the altar, for ψ. Lev. 21: 21. Deut. 21: 5. בָּרַךְ Lev. 21: 16. — Of Christ, 1 Pet. 2: 4 πρὸς ὃν προσερχόμενοι to whom coming, i. e. whom embracing, becoming his disciples, followers. — So of disciples, c. dat. Xen. Mem. 1. 2. 47. ib. 1. 6. 1. For πρὸς, comp. Winer § 56. p. 364. — (β) Seq. dat. of thing, to ascend to, to embrace. 1 Tim. 6: 3 μὴ προσέχεται ἐνλαλοῦσι λόγοις. — Philo de Gigant. p. 269. A, μηδὲν προσέχεσθαι γνώμῃ τῶν εἰρημίων. de Migr. Abr. p. 401. D, προσελθόντες ἀρετῇ. Al.

Προσευχή, ἡς, ἡ, (προσεύχομαι,) prayer, sc. offered to God.

a) pp. as προσευχή πρὸς τὸν θεόν Acts 12: 5. Rom. 15: 30. προσευχή τοῦ θεοῦ i. e. prayer to God, Luke 6: 12. Genr. and absol. Matt. 17: 21 εἰ μὴ ἐν προσευχῇ καὶ νηστείᾳ. 21: 22. Mark 9: 29. Luke 22: 45 ἀνιστὰς ἀπὸ τῆς προσευχῆς. So οἶκος προσευχῆς house of prayer, for prayer, Matt. 21: 13. Mark 11: 17. Luke 19: 46. Acts 1: 14 προσευχαριστῶν τῇ προσευχῇ. & 4. αἶμα τῆς προσευχῆς Acts 3: 1, see in Ἑρμηνεύς. 10: 31. Rom. 12: 12. 1 Cor. 7: 5. Eph. 6: 18. Col. 4: 2. Phil. 4: 6. 1 Tim. 5: 5. James 5: 17 see in

Προσεύχομαι. Plur. Acts 2: 42 προσευχαριστοῦντες . . . ταῖς προσευχαίς. 10: 4. Rom. 1: 10. Eph. 1: 16. Col. 4: 12. 1 Thess. 1: 2. 1 Tim. 2: 1. Philom. 4. 22. 1 Pet. 3: 7. 4: 7. Rev. 5: 8. & 3, 4. Sept. for בָּרַךְ Ps. 4: 2. 2 Chr. 6: 19 ascp. — Toh. 13: 1. Eccl. 3: 5. 7: 10, 14.

b) meton. προσευχή, i. q. οἶκος v. τόπος προσευχῆς, ἡ ἐκκλησία, house or place of prayer, an oratory. Acts 16: 13 οὐ βρομίζετε προσευχή αἰμα. v. 16. Comp. 3 Macc. 7: 20; and see the decrees of the city Halicarnassus in Jos. Ant. 14. 10. 23, quoted under Νομίζω. These Jewish προσευχαί were places for social prayer and devotion without those towns where the Jews were unable or not permitted to have a synagogue; and were usually near a river or the sea-shore, for the convenience of ablution; see Jos. l. c. Sometimes the προσευχή was a large building, as at Tiberias; Jos. Vit. § 54 εἰς τὴν προσευχὴν, μέγιστον οἶκον πολὺν ὄχλον ἐπιδύσασθαι συνέμμεν. But often it appears not to have been a building, and was prob. some retired place in the open air or in a grove, appropriated to this purpose; so Tertullian speaks of the "orationes litorales" of the Jews, ad Nationes c. 13; also de Jejunii c. 16, "Judaicum certe jejunium ubique celebratur, quom omnia templis per omne litus quocumque in aperte aliquando jam precem ad coelum mittunt." Comp. Juv. Sat. 3. 11 sq. See Wetstein N. T. I. p. 692. Jahn § 345.

Προσεύχομαι, f. ἔομαι, depon. Mid. (ἐύχομαι,) imperf. προσευχόμεν, aor. 1 προσευξάμεν, for which augm. see Butt. § 86. 2; to pray to God, to offer prayer, pp. seq. dat. τῷ θεῷ or the like after πρὸς in comp. see Matth. § 402. 1 Cor. 11: 13 τῷ θεῷ προσεύχεσθαι. Matt. 6: 6 προσεύξαι τῷ πατρὶ σου ἐν τῷ κρυπτῷ. So Sept. for בָּרַךְ Is. 44: 17; oftener seq. πρὸς θεόν Gen. 20: 17. 1 Sam. 1: 10. ascp. (Luc. Her. mot. 40 τῷ Δ. Xen. Cyr. 1. 6. 1 τοῖς θεοῖς.) Absol. or c. τῷ θεῷ impl. Matt. 6: 5 καὶ ὅταν προσεύχη. v. 6, 7. 14: 23. Mark 1: 35. Luke 3: 21. Acts 6: 6. 1 Cor. 11: 4. 1 Thess. 5: 17. 1 Tim. 2: 8. James 5: 13, 18. al. Joined with αἰτῶσθαι Mark 11: 24. Col. 1: 9. — Hdian.

1. 11. 12. Xen. Mem. 3. 8. 10. — The manner in which one prays is expressed by the dat. 1 Cor. 11: 5 *γυνή προσευχομένη* ... ἀκατακαλύπτῃ τῇ κεφαλῇ. 14: 14, 15 *γλώσση, τῷ πνεύματι, τῷ νοῷ*. James 5: 17 *προσευχῇ προσεύξατο* he prayed earnestly, comp. in *Ἀγαλλιάω* b. Also by *ἐν*, Eph. 6: 18 *ἐν πνεύματι*. Jude 20. — The matter of one's prayer, the words uttered, etc. are put after *οὕτως* Matt. 6: 9. *λίγων* Matt. 26: 39, 42. *ἑλπον* Acts 1: 24. Sept. c. *λίγων* Is. 37: 15. *εἰπον* 2 K. 6: 17. Or in the accus. Rom. 8: 26 *τί προσευξομεθα καθὸ θεῶ*. So *μακρά* adv. long Matt. 23: 13. Mark 12: 40. Luke 20: 47. *ταῦτα* Luke 18: 11, see in *Πρός* no. 4. α. *τοῦτο ἵνα* Phil. 1: 9. — The object or thing prayed for is put after *ἵνα* v. *ἵνα μή*, Matt. 24: 20 *προσεύχεσθε δέ, ἵνα μή γένηται ἡ φυγή* κ. τ. λ. Mark 13: 18. 14: 35, 38. 1 Cor. 14: 18. *εἰς ὃ* ... *ἵνα* 2 Thess. 1: 11. Seq. inf. final, Luke 22: 40 *προσεύχεσθε μή εισέλθῃν εἰς πειρασμόν*. James 5: 17 c. τοῦ, see in *Ὁ, ἡ, τό*, G. c. β. p. 556. — The subject or person for whom one prays is put with a preposition; as *περί* c. gen. Col. 1: 3 *περί ὑμῶν προσευχόμενοι*. Heb. 13: 18. *περί τινος ἵνα* Col. 4: 3. 2 Thess. 3: 1. *περί τινος* ὅπως Acts 8: 15. Sept. Gen. 20: 7. Jer. 42: 20. *ὑπέρ* c. gen. Matt. 5: 44. *ὑπέρ τινος ἵνα* Col. 1: 9. Sept. Jer. 42: 4. *ἐν* c. acc. James 5: 14 *προσευξάσθεσαν ἐν αὐτόν* let them pray over him, in his behalf. So prob. impl. Matt. 19: 13. Sept. Jer. 14: 11. AL.

Προσέχω, f. ἔω, (ἔχω,) to have in addition Dem. 877. 26. to hold towards any one, e. g. τὸ οὖν, Sept. for *ἔτι* Jer. 7: 24, 26. *τὴν ὁπκίδα* seq. *πρός* Hdot. 4. 200. As a nautical word, to hold a ship towards a place, to sail towards, Hdot. 9. 99 *ταῖς νῆας*; also intrans. to hold one's course towards a place, sc. by ship, c. dat. Pol. 1. 24. 2 *προσσχόντες τῇ Σικελίᾳ*. Diod. Sic. 20. 105; fully Dem. 1263. 25 *τῇ νηϊ προσέχουν εἰς Ῥόδον*. In N. T. only trop.

1. Absol. c. τὸν νοῦν impl. to apply one's mind to any thing, to attend to, to give heed to; so fully *προσέχουν τὸν νοῦν τῷ* Luc. D. Deor. 5. 1. Plut. Galb. 13. Xen. Mem. 4. 7. 2.

a) genr. and seq. dat. of thing spoken, Acts 8: 6 *προσέχον τε οἱ ὄχλοι τοῖς λεγομένοις* κ. τ. λ. Heb. 2: 1. 2 Pet. 1: 19. So Sept. for *ἔτι* Ps. 141: 1. Deut. 1: 45. (Diod. Sic. 2. 25. Xen. Mem. 4. 2. 6 οἷς ὁ Σαυράτης λίγυ προσέχων.) In the sense to yield assent, to believe, to embrace, Acts 16: 14 *προσέχουν τοῖς λαλουμένοις ὑπὸ τοῦ Παύλου*. 1 Tim. 1: 4. Tit. 1: 14. — 1 Macc. 7: 11. Jos. Ant. 8. 9. 1. Ael. V. H. 12. 1 med. p. 157 Tauchn. — Seq. dat. of pers. in the sense to care for, to watch over, Acts 20: 28 *προσέχετε οὖν ἑαυτοῖς καὶ τῷ ποιμνί*. — Epict. Ench. 51. 1 *μεθ' ἧς (ἡμέρας) προσέσεις στανιῶ*.

b) reflex. *προσέχουν ἑαυτῷ* v. *ἑαυτοῖς*, to take heed to oneself, i. q. to beware, mostly imperat. Luke 17: 3. Acts 5: 35. (comp. Plut. Pelop. 9 fin.) Seq. *ἀπό τινος*, comp. in *Ἀπό* I. 2. e. Luke 12: 1 *προσέχετε ἑαυτοῖς ἀπὸ τῆς ζύμης* κ. τ. λ. Seq. *μήποτε* Luke 21: 34. — So ellipt. with *ἑαυτοῖς* impl. seq. *μή* c. inf. Matt. 6: 1 *προσέχετε ... μή ποιῆν*. (Epict. ap. Stob. 74. 22.) Seq. *ἀπό τινος*, Matt. 7: 15 *προσέχετε ἀπὸ τῶν ψευδοπροφητῶν*. 10: 17. 16: 6, 11, 12. Luke 20: 46. — Sept. fully c. *μή*; for Heb. *מִן*; Gen. 24: 6. Ex. 34: 12. Eccclus. 29: 23. ellipt. c. *μή* Eccclus. 13: 11. Seq. *ἀπό τινος*, Sept. for *מִן* 2 Chr. 35: 21. Eccclus. 11: 34. 17: 11. 18: 27. Comp. Xen. Venat. 6. 23 *προσέχουν ὅπως μή*.

2. Intrans. or c. *ἑαυτὸν* impl. see in *ἔχω* f; pp. to hold to any person or thing, i. q. to apply oneself, to give or devote oneself to any thing; e. g. seq. dat. of thing, *ὡς πολλῶ* 1 Tim. 3: 8. *τῇ ἀναγνώσει* 4: 13. *τῷ θυσιαστηρίῳ* i. q. to give attendance, to minister, Heb. 7: 13. — Polyaen. 8. 56 *τροφῇ καὶ μέθῃ*. Hñian. 2. 11. 6 *γεωργίᾳ*. Xen. Mem. 4. 1. 2. — Seq. dat. of pers. i. q. to adhere to, to follow, Acts 8: 10, 11. 1 Tim. 4: 1 *προσέχοντες πνεύμασι πλάνοις*.

Προσηλόω, ᾧ, f. ὠσω, (ἥλω, ἥλος,) to nail to any thing, to affix with nails, c. acc. et dat. Col. 2: 14 *προσηλώσας αὐτὸ τῷ σταυρῷ*. — 3 Macc. 4: 9. Diod. Sic. 4. 47. Dem. 549. 1.

Προσήλυτος, ου, ὁ, ἡ, (προσέρχομαι,) pp. 'one who comes to another country or people,' a stranger, *οἰκιστὴρ*

er, Sept. for רַגְלִי Ex. 12: 48, 49. 20: 10. In N. T. only in the later Jewish sense, a *proselyte*, a convert from Paganism to Judaism, Matt. 23: 15. Acts 2: 11. 6: 5. 13: 43. The same are called οἱ σεβόμενοι τὸν θεόν Acts 13: 16, 50. Jos. Ant. 14. 7. 2; also Ἰουδαῖζοντες Jos. B. J. 2. 18. 2. comp. B. J. 2. 20. 2. Tac. Hist. 5. 5. — The Rabbins distinguish two kinds of proselytes, viz. קְרֵי חָוֶלֶת *proselytes of right*, i. e. complete, perfect proselytes, who embraced the Jewish religion in its full extent, and enjoyed all the rights and privileges of Jewish citizenship, comp. Ex. 12: 48. Jos. Ant. 20. 2. 5; and also קְרֵי חוֹלִינִי *proselytes of sojourning*, called also קְרֵי חוֹלִינִי *proselytes of the gate*, i. e. foreigners dwelling among the Jews, who without being circumcised conformed to certain Jewish laws and customs, espec. those which the Rabbins call the “seven precepts of Noah,” viz. to avoid blasphemy against God, idolatry, homicide, incest, robbery, resistance to magistrates, and the eating of blood or things strangled. See Buxtorf Lex. Chald. col. 407 sq. Jahn § 325. Michaelis Mos. Recht IV. p. 12 sq. or Comment. on the Laws of Mos. III. p. 64 sq. — On the baptism of proselytes and its probable antiquity, see Buxt. l. c. Lightfoot Hor. Heb. ad Matt. 3: 6. Selden de Jure Nat. et Gent. II. 2. Stuart in Bibl. Repos. III. p. 338 sq.

Πρόσκαιρος, ου, ὁ, ἡ, adj. (καιρός,) *for a season*, i. e. *transient, temporary*, enduring for a while, Matt. 13: 21. Mark 4: 17. 2 Cor. 4: 18 opp. αἰώνιος. Heb. 11: 25. — Jos. Ant. 2. 4. 4. Act. Thom. § 15. Hdian. 1. 1. 6.

Προσκαλέω, ὦ, f. ἴσω, (καλίσω,) *to call to, to summon, to send for*, Sept. Esth. 8: 1. Xen. Lac. 13. 5. — In N. T. only Mid. προσκαλέομαι, οὔμαι, *to call any one to oneself, to call for, to summon*, c. acc. of pers. Matt. 10: 1 καὶ προσκαλοῦμενος τοὺς δώδεκα μαθητάς αὐτοῦ. 15: 10, 32. 18: 2, 32. 20: 25. Mark 3: 13, 23. 6: 7. 7: 14. 8: 1, 34. 10: 42. 12: 43. 15: 44. Luke 7: 19. 15: 26. 16: 5. 18: 16. Acts 5: 40. 6: 2. 13: 7. 20: 1. 23: 17, 18, 23. James 5: 14. Sept. for נִקְרָא Gen. 28: 1. Esth. 4: 5. — 2 Macc. 8: 1.

Luc. Pirc. 39. Xen. An. 7. 7. 1. — Trop. of God, *to call, to invite*, sc. men to embrace the gospel, Acts 2: 39. Also *to call one to any office or duty*, i. q. to appoint, to choose; so in perf. Pass. προσκαλέομαι as Mid. Buttm. § 136. 3. Acts 16: 10. 13: 2 εἰς τὸ ἔργον [εἰς] ὃ προσκαλέομαι αὐτοῖς, where for εἰς omitted see in Ὅς II. 1. c. γ. p. 582. Sept. and נִקְרָא Joel 3: 5 [2: 32].

Προσκαρτερέω, ὦ, f. ἴσω, (καρτερέω,) *to be strong or firm towards any thing, to endure or persevere in or with*, i. q. *to be continually in, with, near any person or thing, intrans.* E. g. of a work, business, *to continue in, to persevere in, to be constantly engaged, occupied*; seq. dat. as τῇ προσουχῇ Acts 1: 14. 6: 4. Rom. 12: 12. Col. 4: 2. τῇ διδαχῇ Act. 2: 42. Seq. εἰς αὐτὸ τοῦτο *for this very purpose* Rom. 13: 6. — Jos. Ant. 5. 2. 6. Pol. 1. 55. 4. Xen. H. G. 7. 5. 14. — Of place, ἐν τῷ ἱερῷ Acts 2: 46. — Susanna. 6 ἐν τῇ οἰκίᾳ. — Of person, i. q. *to remain near, to wait upon*, so as to be in readiness, c. dat. Mark 3: 9 ἐν πλοῦτον προσκαρτερεῖ αὐτῷ. By impl. *to attend upon, to adhere to any one*, c. dat. Acts 8: 13 τῷ Φιλίππῳ. 10: 7. — Pol. 24. 5. 3. Dem. 1386. 16. For the dat. after πρὸς in comp. see Matth. § 402.

Προσκαρτερόω, εως, ἡ, (προσκαρτερέω,) *perseverance, continuance in any thing*. Eph. 6: 18 ἐν πάσῃ προσκαρτερήσει καὶ δεήσει, i. q. *persevering until the δεήσει*.

Προσκατάλινον, ου, τό, (προσκατάλειος, κεφαλῇ,) *a pillow*, pp. cushion for the head, Mark 4: 38. Sept. for תְּחִיבָא Ex. 13: 18, 20. — Eindr. 2. 6. Theophr. Char. 2.

Προσκληρόω, ὦ, f. ἴσω, (κληρόω,) *to give or assign by lot, to allot to any one*, e. g. as fortune, destiny, Luc. Amor. 3. Diod. Sic. 3. 18. In N. T. aor. 1 Pass. προσκληρώθη as Mid. *to allot oneself to any one*, q. d. ‘to join one’s lot to his lot,’ *to consort with, to adhere to*, c. dat. Acts 17: 4 ἐπεσθῆσαν καὶ προσκληρώθησαν τῷ Παύλῳ κ. τ. λ. Comp. Buttm. § 136. 2. For the dat. after πρὸς in comp. see Matth. § 402. — Philo de Fortit. p. 741. C, τῇ ποιότητι

καὶ πατρὶ τῶν ὅλων προσκυλισμένοι. Leg. ad Cai. p. 1001. D, τῶν μὲν τούτῳ, τῶν δ' ἐκείνῳ προσκυλισμένων. de Monarch. p. 827. E.

Προσκλίνω, f. νῶ, (κλίνω,) to incline or lean a thing towards or upon another, Hom. Od. 21. 138, 165. Intrans. and trop. to incline towards, to favour, c. dat. Pol. 4. 51. 5.—In N. T. aor. 1 Pass. προσεκλήθη as Mid. to incline oneself towards, trop. to join oneself to one's party, to adhere to, c. dat. Acts 5: 36 ὃ προσεκλήθη ἀριθμός in later edit. Text. rec. προσεκλήθη. Comp. Buttm. § 136. 2; and for the dat. Matth. § 402.

Πρόσκλησις, εως, ἡ, (προσκλίνω,) inclination towards, pp. a leaning against, e. g. πρόσκλησις τοῦ ζώου πρὸς τὸ δένδρον Diod. Sic. 3. 27. In N. T. trop. a leaning towards, partiality, 1 Tim. 5: 21.—Clem. Rom. Ep. ad Cor. 47. Pol. 5. 51. 8. ib. 6. 10. 10.

Προσκολλάω, ᾶ, f. ῥῶ, (κολλάω,) to glue one thing to another, Pass. to become glued, to adhere to any thing, e. g. ὑπὸ τοῦ αἵματος προσκολληθῆναι τὴν φορμαίαν αὐτοῦ τῇ δεξιᾷ, Jos. Ant. 7. 12. 4. to join to, to unite with, τὴν βασιλικὴν τῇ ἀγορᾷ προσκόλλησεν Plut. J. Caes. 29. In N. T. aor. 1 Pass. προσεκολλήθη as Mid. Buttm. § 136. 2, to join oneself to any one, as a companion, follower, c. dat. Acts 5: 36 in text. rec. For the dat. see Matth. § 402. Sept. for רַבָּךְ Ruth 2: 23.—Ecclus. 6: 34. Plato de Legg. 5. p. 839. E, as quoted in Weist. N. T. I. p. 447.—So Fut. Pass. προσκολληθήσονται, to be joined with, or to join oneself unto, after the analogy of the aor. 1, from which it is formed, i. q. to cleave unto, e. g. a husband to his wife, c. dat. Matt. 19: 5 προσκολληθήσεται τῇ γυναίκα αὐτοῦ, quoted from Gen. 2: 24 where Sept. for אֶרַבָּךְ. Seq. πρὸς γυναῖκα id. Mark 10: 7. Eph. 5: 31. Comp. Winer § 56. p. 364.

Πρόσκομμα, τος, τό, (προσκόπτω,) a stumbling, e. g. ξύλον προσκόμματος a stumbling-block Ecclus. 34: 7. In N. T. only trop. as λίθος προσκόμματος a stone of stumbling, spoken of Christ as the occasion of fall and perdition to those

who reject him, Rom. 9: 32, 33. 1 Pet. 2: 8. Comp. Isa. 8: 14, and see more under Λίθος b. — Meton. i. q. a stumbling-block, i. e. trop. a cause of falling, an occasion of sinning, Rom. 14: 13 μὴ τιθέναι πρόσκομμα τῷ ἀδελφῷ. 1 Cor. 8: 9. Rom. 14: 20 διὰ προσκόμματος, see in Διά I. 4. a. So Sept. for וְרַבָּךְ Ex. 23: 33. 34: 12. — Ecclus. 17: 25. 39: 24.

Προσκοπή, ῆς, ἡ, (προσκόπτω,) pp. a stumbling, trop. offence, i. e. a being offended, indignation, Pol. 6. 7. 8. ib. 30. 20. 8. In N. T. meton. offence, i. e. cause of offence, occasion of falling into sin, 2 Cor. 6: 3 μὴ διδόντες προσκοπήν, i. e. giving no occasion for contemning and rejecting the Gospel.

Προσκόπτω, f. ψα, (κόπτω,) to beat towards i. e. upon any thing, to strike against, e. g.

a) genr. intrans. c. dat. Matt. 7: 27 καὶ [οἱ ποταμοὶ καὶ οἱ ἄνεμοι] προσέκοψαν τῇ οἰκῇ ἐκείνῃ. Comp. Matth. § 402. — Theophr. Hist. Pl. 4. 8. 8 μὴ προσκόψῃ τῷ ὀφθαλμῷ.

b) Spec. to strike the foot against any thing, i. q. to stumble, absol. John 11: 9, 10. (Sept. Prov. 3: 23. Tob. 11: 10. c. dat. Xen. Eq. 7. 6.) Seq. acc. et πρὸς c. acc. Matt. 4: 6 et Luke 4: 11 μήποτε προσκόψῃς πρὸς λίθον τὸν πόδα σου, quoted from Ps. 91: 12 where Sept. for הָרֶגְלֶיךָ. Comp. Winer § 56. p. 364.—comp. Aristoph. Vesp. 275 ἡ προσέκοψ' ἐν τῷ σκότῳ τὸν δάκτυλόν σου.—Trop. to stumble at any thing, to take offence at, so as to fall into error and sin, absol. 1 Pet. 2: 8 οἱ προσκόπτονται, τῷ λόγῳ ἀπειθοῦντες. Seq. dat. comp. Matth. l. c. Rom. 9: 32 τῷ λίθῳ. Seq. ἐν ᾧ Rom. 14: 21. — Ecclus. 35 [32]: 21. To be indignant, Pol. 1. 31. 7. Diod. Sic. 13. 80.

Προσκυλίω, f. λω, (κυλίω,) to roll to or upon any thing, as λίθον ἐπὶ τὴν θύραν Matt. 27: 60. Mark 15: 46.—Dion. Hal. Ant. Rom. 8. 53.

Προσκυνέω, ᾶ, f. ῥῶ, Buttm. § 114. p. 288, (κυνέω to kiss,) pp. to kiss towards any one, i. e. to kiss one's own hand and extend it towards a person, in token of respect and homage. The ancient oriental and espec. Persian mode

of salutation was, between persons of equal rank, to kiss each other on the lips; when the difference of rank was slight, they kissed each other on the cheek; when one was much inferior, he fell upon his knees and touched his forehead to the ground, or prostrated himself, kissing at the same time his hand towards the superior. This latter mode Greek writers express by *προσκυνέω*, see espec. Hdot. 1. 134 . . . ἦν δὲ πολλῶν ἢ οὐτερος ἀγενέστερος, προσκύνει τὸν ἑτερον. Xen. Cyr. 5. 3. 18 ἐξῆλθε πρὸς τὸν Κύρον, καὶ τῇ νόμῳ προσκυνήσας, εἶπε. Coinp. Luc. Encom. Demosth. 49 καὶ τὴν χεῖρα τῷ στόματι προσαγαγόντος, οὐδὲν ἀλλ' ἢ προσκυνεῖν, ἐπιλαμβάνον. Comp. Weinstein N. T. 1. p. 242. Jahn § 175.—Hence in N. T. and genr. to do reverence or homage to any one, usually by kneeling or prostrating oneself before him. Sept. every where for *προσκυνέω* to bow down, to prostrate oneself in reverence, homage, e. g. Gen. 19: 1. 48: 12. Comp. Gesen. Lex. art. *προσκυνέω*.

a) genr. towards a person as superior, to whom one owes reverence and homage or from whom one implores aid. E. g. absol. with words expressing prostration added, Acts 10: 25 ὁ Κορνήλιος πεσὼν ἐπὶ τοῖς πόδα, προσκύνῃσιν. Simpl. Matt. 20: 20 προσκυνούσα καὶ αἰτοῦσα. — Sept. Gen. 33: 6, 7. Xen. An. 1. 6. 10. — Seq. dat. of pers. in later usage, Lob. ad Phr. p. 463. Winer § 31. p. 171. So with words expressing prostration, Matt. 2: 11 καὶ πεσόντες προσκύνῃσαν αὐτῷ sc. τῷ παιδίῳ. 4: 9 εἰς πεσὼν προσκυνήσας μοι sc. Satan. 18: 26. 28: 9 ἐκράτησεν αὐτοῦ τοὺς πόδας καὶ προσκυνήσας αὐτῷ. Mark 15: 19 τιθέντες τὰ γόνατα προσκύνουν αὐτῷ. Simpl. Matt. 2: 2 καὶ ἦλθον προσκυνήσαι αὐτῷ. v. 8. 8: 2. 9: 18. 14: 33. 15: 25. 28: 17. Mark 5: 6. John 9: 38. So Sept. for *προσκυνέω* Gen. 27: 29. 43: 26, 28. espec.—Heliödor. IX. 366. Pol. 5. 86. 10. Comp. below in b. — Seq. acc. in the earlier Greek usage, Matth. § 412. Lob. l. c. Luke 24: 52 καὶ αὐτοὶ προσκυνήσαντες αὐτόν. So Sept. for *προσκυνέω* Gen. 37: 6, 8.—Jos. Ant. 2. 2. 2. ib. 6. 13. 4 ἐπιστραφέντος δὲ τοῦ βασιλέως

προσκυνεῖται αὐτὸν πιστὴν ἐπὶ πρόσωπον, ὡς ἔθος. Ael. V. H. 1. 21. Pol. 10. 17. 8. Xen. Cyr. 8. 3. 14.—From the Heb. construed seq. *ἐνώπιόν τινος* Luke 4: 7. *ἐνώπιον τῶν ποδῶν τινος* Rev. 3: 9. So Sept. for *προσκυνέω* Ps. 22: 30. 86: 9.

b) spoken of those who pay reverence and homage to the Deity, render divine honours, etc. to worship, to adore, primarily with the idea of prostration, which however is often dropped; comp. Sept. and *προσκυνέω* Gen. 47: 31. 1 K. 1: 47.—(α) Of God, absol. John 4: 20 *ἵνα οἱ πατέρες ἡμῶν ἐν τῷ ὄρει τούτῳ προσκύνῃσαν* x. t. λ. v. 24 *δεῖ προσκυνεῖν*. 12: 20. Acts 8: 27. 24: 11. Rev. 11: 1. Sept. and *προσκυνέω* Ps. 95: 6. 138: 2. (Jos. Ant. 8. 4. 4.) Praegn. Heb. 11: 21 καὶ προσκύνῃσαν ἐπὶ τὸ ἄκρον τῆς ῥάβδου αὐτοῦ, *he worshipped [leaning] upon the top of his staff*, in allusion to Gen 47: 31 where Sept. for *προσκυνέω*, comp. 1 K. 1: 47. Seq. dat. see above in a; so with words expressing prostration, 1 Cor. 14: 25 *πιστὴν ἐπὶ πρόσωπον προσκυνήσαι τῷ θεῷ*. Rev. 4: 10. 5: 14 in text rec. 7: 11. 11: 16. 19: 4. Simply, John 4: 21 *προσκυνήσετε τῷ πατρὶ* v. 23. Rev. 14: 7. 19: 10 *τῷ θεῷ προσκύνῃσαν*. 22: 9. So Sept. and *προσκυνέω* Gen. 24: 26. 1 Sam. 1: 19. Is. 27: 13. (Jos. Ant. 6. 7. 5 *τῷ θεῷ*.) Seq. accus. see above in a. Matt. 4: 10 τὸν θεόν σου προσκυνήσεις. Luke 4: 8. John 4: 23 *ἵνα*, 23, 24. (Jos. Ant. 6. 4. 2 τὸν θεόν. Xen. An. 3. 2. 9 τὸν θεόν.) Seq. *ἐνώπιόν σου* Rev. 15: 4, see above in a, fin. — (β) Of the Messiah, c. dat. Heb. 1: 6. — (γ) Of angels, with *ἐκπαινον* *ἔμπροσθεν*, c. dat. Rev. 19: 10. absol. 22: 8.—(δ) Of false gods, idols; seq. dat. see in a. Acts 7: 43 οὓς ἐποιέσκει προσκυνεῖν αὐτοῖς. Rev. 16: 2. 19: 20. 20: 4. Seq. accus. see in a. Rev. 9: 20 *προσκυνήσας τὰ δαιμόνια*. 13: 4 *ἵνα*, 8, 12, 15. 14: 9, 11. — Xen. An. 3. 2. 13 τὸν θεόν.

Προσκυνήτης, ου, ὁ, (προσκυνέω.) a worshipper of God, John 4: 23. — Chandler Inscript. Append. X. 3 τοῖς προσκυνηταῖς sc. of Augustus.

Προσλαλέω, ὦ, f. ἴστω, (λαλέω.) to speak to or with any one, c. dat. Acts

13: 43. absol. 28: 20. Comp. Matth. § 402.—Wisd. 13: 18. Luc. Nigr. 7. Plut. ed. R. VIII. p. 377 pen.

Προλαμβάνω, *f. λήψομαι*, (λαμβάνω,) *to take thereto*, in addition, Xen. Mem. 3. 14. 4. *to receive besides*, Xen. An. 7. 3. 18. *to take to or with oneself*, in one's company, Xen. Cyr. 1. 4. 16. — In N. T. Mid. *προλαμβάνομαι*, *to take to oneself*; also semi-pass. *to receive to oneself*; see in *Λαμβάνω*.

1. *to take to oneself*, e. g. food, c. gen. Acts 27: 36 καὶ αὐτοὶ προσιλάβοντο τροφῆς. v. 34 in text. rec. Comp. Buttm. § 132. 4. 2. d. Seq. acc. μηδὲν Acts 27: 33.—Comp. Xen. Mem. 3. 14. 4.—Seq. acc. of pers. *to take to oneself*, q. d. *to take by the head and draw aside*, Matt. 16: 22. Mark 8: 32. So *to take to one's company*, intercourse, house, etc. Acts 17: 5 καὶ προσλαμβάνονται . . . τινὰς ἀνδρας ποτηρούς. 18: 26. 28: 2.—2 Macc. 8: 1. Jos. B. J. 2. 21. 1. Xen. Cyr. 4. 5. 26.

2. *to receive to oneself*, i. e. *to admit to one's society and fellowship*, *to receive and treat with kindness*, c. acc. of pers. Rom. 14: 1 τὸν δὲ ἀσθενούντα τῇ πίστει προσλαμβάνεσθαι. v. 3. 15: 7 bis. Philom. 12, 17. So Sept. for כִּי־יִקְבֹּץ Ps. 65: 4.—2 Macc. 10: 15.

Πρόσληψις, *εως*, ἡ, (προλαμβάνω,) *a taking to oneself*, assumption, in a syllogism, Cic. de Divin. 2. 53. Diog. Laert. 7. 82. In N. T. *a receiving, admission*, Rom. 11: 15.

Προσμένω, *f. μένω*, (μένω,) *to remain at a place*, with a person, q. d. *to remain there*; of place, absol. Acts 18: 18. ἐν Ἐφέσῳ 1 Tim. 1: 3. — Jos. de Vit. 12. Hdtan. 4. 15. 15. Xen. H. G. 2. 4. 7. — Of persons, *to continue with any one*, c. dat. Matt. 15: 32. Mark 8: 2. Trop. *to remain faithful to any one*, *to adhere to*, Acts 11: 23. For the dat. after πρὸς, see Matth. § 402.—Wisd. 3: 9. Jos. Ant. 14. 2. 1. — Metaph. *to continue in any thing*, i. q. *to be constant in*, *to persevere*, c. dat. 1 Tim. 5: 5 τοῖς δεήσιν. Acts 11: 23 in later edit. for ἐπιμένειν in text. rec.

Προσορμίζω, *f. ἴσω*, (ὀρμίζω *to bring a ship to anchorage*, from ὄρμος,) *to bring a ship to anchor at or near a place*, q. d. *to cast anchor, to land at*, c. dat. Plut. Parall. 2. VII. p. 217. 2 Reisk. Δόξης . . . Ἀρταμισίῳ προσορμίζας.—In N. T. Mid. *to come to anchor, to draw in to shore*, absol. Mark 6: 23. — Arr. Exped. Al. M. 6. 4. 3. ib. 6. 20. 7 προσορμισθεὶς τῇ αἰγιαλῇ. Ael. V. H. 8. 5.

Προσοφείλω, *f. ἴσω*, (ὀφείλω,) *to owe besides*, in addition, Philom. 19 σὺ αὐτὸν μοι προσοφείλεις.—Dem. 650. 23. Xen. Cyr. 3. 2. 16.

Προσοχθίζω, *f. ἴσω*, (ὀχθίζω v. ὀχθίω *to be burdened*, grieved, indignant, from ὄχθος,) *to be grieved towards any one*, *to be indignant, angry at*, implying detestation, loathing, c. dat. Matth. § 402. Heb. 3: 10, 17, διὸ προσώχθισα τῇ γενεῇ ταύτῃ, in allusion to Ps. 95: 10 where Sept. for בִּיץ *to loathe*. Sept. also for בִּיץ Lev. 26: 15, 43. — Eccles. 6: 25. 25: 2.

Πρόσπεινος, *συ*, ὁ, ἡ, (πρὸς intens. πείνα,) *very hungry*, Acts 10: 10.—Not found elsewhere.

Προσπῆγγνυμι, *f. ἴσω*, (πῆγγνυμι,) *to fix or fasten to any thing*, *to affix*, trans. Acts 2: 23 τοῦτον . . . προσπῆξαντες [τῷ σταυρῷ] ἀνέλκνται.

Προσπίπτω, *f. πεισόμεαι*, (πίπτω,) *to fall towards or upon any thing*, *to strike against*, Xen. Eq. 7. 6. In N. T. with the idea of purpose:

a) *to fall upon*, i. q. *to rush upon*, *to dash against*, as the wind, q. d. *to assault*, c. dat. Matth. 7: 25 οἱ ἄνθρωποι προσέπιπον τῇ οἰκῇ. Comp. Matth. § 402. — Of a hostile assault, c. dat. Jos. Ant. 15. 8. 4. Pol. 1. 28. 9. Xen. H. G. 3. 2. 3.

b) of persons, *to fall down to or before any one*, i. e. *at his feet or knees in reverence or as a suppliant*; seq. dat. of pers. Mark 3: 11 προσπίπτει αὐτῷ. 5: 33. Luke 8: 28, 47. Acts 16: 29. Seq. τοῖς γόνασιν τινός Luke 5: 8. Sept. c. αὐτῷ for כִּי־יִקְבֹּץ Ps. 95: 6.—2 Macc. 5: 10. Pol. 10. 18. 7. τοῖς γόνασι Diod. Sic. 17. 13. absol. Xen. Cyr. 4. 6. 2. — Seq. πρὸς τοὺς πόδας τινός Mark 7: 25. So Sept. for כִּי־יִקְבֹּץ Ex. 4: 25.

Προσποιέω, *ω*, *f. ἴσω*, (ποιέω,) *to make to or for any one*, *to gain for*,

Dem. 1393. 15. Xen. H. G. 4. 8. 28 φί-
λον Λισβον τῇ πόλει. Usually depon.
Mid. προσποιέομαι, οὔμαι, to make to
oneself, to acquire for oneself, Hdot. 9.
37. Thuc. 1. 8. Xen. H. G. 4. 8. 28
Χαλκιδονίου φίλου. Also to make to
oneself or make pretension to be so and
so, i. q. to claim or arrogate to oneself,
Xen. An. 2. 1. 7.—Hence in N. T. de-
pon. Mid. to make as if, to make a show
of being or doing any thing, to feign,
seq. inf. Luke 24: 28 προσποιεῖτο πο-
ρεύεσθαι.—Jos. Ant. 7. 8. 1 το-
σαύτ. Plut. Timol. 5 χαίρειν. Xen. Cyr.
2. 2. 5, 12.

Προσπορεύομαι, οὔμαι, f. εὔσο-
μαι, depon. Pass. (πορεύω q. v.) to go
or come to any one, c. dat. Mark 10: 35.
Comp. Matth. § 402. Sept. for שָׁאָר Ex.
24: 14.—Ecclesi. 12: 18. Pol. 4. 3. 13.

Προσρήγγνυμι, f. ῥέω, (ρήγγνυμι q.
v.) to break or burst towards or upon
any thing, to dash against, as waves,
intrans. c. dat. Matth. § 402. Luke 6:
48, 49 προσῥήγγεν ὁ ποταμὸς τῇ οἰκίᾳ.
—Trans. Aquil. Ps. 2: 9. Jos. Ant. 6. 9.
3. ib. 9. 4. 6.

Προστάτης, ἰδὸς, ἦ, (προσταταί q.
v.) fem. to προστάτης a presider,
prefect, magistrate, Sept. 2 Chr. 8: 10.
Xen. Mem. 1. 2. 32; a curator, guardi-
an, patron, Jos. Ant. 7. 14. 2. Dem. 199.
21. Xen. H. G. 5. 1. 36. espec. Plut.
Romul. 13. Hence fem. προστάτης,
genr. a patroness, helper, succourer,
Rom. 16: 2.—Luc. Charid. 10 θιά . . .
προστάτης οὖσα. Bis accus. 29.

Προστάσσω v. τιω, f. ξω, (τάσσω)
to arrange or set in order towards, to any
person or thing; hence i. q. to order
towards or to any one, to command, to
prescribe to; seq. dat. of pers. Matt. 1:
24 ὡς προσέταξεν αὐτῷ ὁ ἄγγελος. 21: 6.
impl. Luke 5: 14. Seq. accus. et dat.
in Pass. constr. Acts 10: 33 πάντα τὰ
προσσεταγμένα σοι ὑπὸ τοῦ θεοῦ. c. dat.
impl. Matt. 8: 4 ὁ προσέταξε Μωϋσῆς.
Mark 1: 44. Seq. inf. c. acc. Acts 10:
48. Sept. for פָּרַח c. dat. Gen. 50: 2.
Num. 5: 2. acc. et dat. Lev. 10: 1. Deut.
17: 3. c. inf. Esth. 3: 2.—c. dat. Dem.
363. 26. c. acc. et dat. Xen. Lac. 6. 2.

c. inf. 2 Macc. 15: 5. inf. et dat. Plut.
Galb. 8. Xen. Cyr. 1. 2. 2.—Spoken of
times or seasons, to prescribe or appoint
to any one, c. dat. impl. Acts 17: 28
ὁρίσας προσεταγμένους καιροὺς. Text.
rec. προτεταγμένους.

Προστίδῃμι, f. δῆσω, (ιδῆμι)
imperf. προστίδῃν Acts 5: 14, also 3
pers. προστίδῃ Acts 2: 47. Ael. V. H.
3. 18. comp. Butt. § 106. n. 5.—Th
set, put, lay unto or with any thing,
trans.

a) pp. seq. πρὸς c. acc. Acts 13: 36
καὶ προστίδῃ πρὸς τοὺς πατέρας αὐτοῦ,
sc. Δαβὶδ. So Sept. for שָׁאָר Judg. 2:
10.—1 Macc. 2: 69. Comp. Winer § 58.
p. 364. Butt. § 147. n. 12.

b) genr. i. q. to join unto, to add unto,
e. g. persons, c. acc. et dat. Acts 2: 47 ὁ
δὲ κύριος προστίδῃ τοὺς σωτ. καὶ ἡμ.
τῇ ἐκκλησίᾳ. 5: 14 et 11: 24 τῷ κυρίῳ
impl. 2: 41. Sept. for פָּרַח Num. 18:
2. Ia. 14: 1. (1 Macc. 2: 43. Jos. Vit. §
25.) Of things, c. acc. et dat. Luke 17:
5 πρόσθε ἡμῖν πλῆσιν. Pass. c. dat.
Matt. 6: 33 καὶ ταῦτα πάντα προστιδέ-
σθαι ὑμῖν. [Mark 4: 24.] Luke 12: 31.
Heb. 12: 18. Seq. acc. et ἐπὶ c. dat.
Luke 3: 20. ἐπὶ c. acc. Matt. 6: 27. Luke
12: 25. Pass. absol. Gal. 3: 19 in text.
rec. Sept. for שָׁאָר Lev. 26: 21. Deut.
19: 9. ἐπὶ τ. Deut. 12: 32. 2 K. 20: 6.
—Dion. Hal. Ant. 6. 88. Plut. Galb. 8.
Xen. Cyr. 2. 4. 14. ἐπὶ τ. Ecclesi. 3: 26.
—Hence by Hebraism like שָׁאָר before
an infin. or sometimes a finite verb, to
add to do any thing, i. q. to do again, to
do further, etc. see Gesen. Lex. Heb.
art. שָׁאָר no. 3. E. g. Mid. aor. 2 προσ-
ετιδέμην seq. inf. Luke 20: 11, 12 καὶ
προσέτιτο πέμψαι ἕταρον, τρίτον, i. e.
again he sent, etc. Acts 12: 3 προσέτι-
το συλλαβεῖν καὶ Πέτρον he further seized
also Peter. So part. προσδούς before a
finite verb, Luke 19: 11 προσδούς αὐτῷ
παραβολήν. Comp. Winer § 58. 5. So
Sept. and שָׁאָר Gen. 4: 2. 18: 29. 25: 1.
saep.—Ecclesi. 18: 4. Jos. Ant. 6. 13. 4
προσδεμένος δίδωμι. Pol. 31. 7. 4 προ-
δεμένος ἐξηγῆτο.

Προστρέχω, aor. 2 προσέδραμον,
(τρέχω) to run to or towards any one,
i. q. to run up, absol. Mark 9: 15. 10:
17. Acts 8: 30. Sept. for פָּרַח Gen.

18: 2. 33: 4.—1 Macc. 16: 21. Hlian. 4. 13. 11. Xen. Cyr. 7. 1. 15.

Προσάγων, ου, τό, (προσφαγῖν,) pp. 'what is eaten thereto,' i. e. along with bread; hence *meat, flesh*, i. q. ὄψον, and also *fish*, i. q. ὀψάριον q. v. John 21: 5.—The Attic word was ὄπον, while *προσάγων* is found only in late writers, Eustath. ad Il. λ. 629. p. 867. 54. Moeris p. 274 ὄπον Ἀττικῶς · προσάγων Ἑλληνικῶς. Thom. Mag. p. 668. See Sturz to Dial. Alex. p. 191.

Πρόσφατος, ου, ὁ, ἡ, adj. (obsol. φάω i. q. φάω, πίνων, ἐπίφρων, to kill, Buttm. § 114,) pp. *slain thereto or thereby*, i. e. *newly killed, just dead*, Hom. Il. 24. 757. Hdot. 2. 89. Hence of *flesh, just killed, fresh*, as χρῆμα Hippoc. de Vict. Ac. LX. 317; of *vegetables, fresh, recent*, as ἀλφίτα Hipp. de Vict. San. II. 5. ἀνθος Plut. Alex. M. 36. — In N. T. genr. *recent, new*, as ὁδὸς πρόσφατος Heb. 10: 20. Sept. for ὡρίη Ecc. 1: 9. — Plut. Otho 8. Pol. 1. 21. 9. Dem. 551. 15. See more in Lob. ad. Phr. p. 374 sq.

Προσφάτως, adv. (πρόσφατος q. v.) *recently, lately*, Acts 18: 2.—2 Macc. 14: 36. Pol. 3. 37. 11.

Προσφέρειω, (φέρειν,) aor. 1 προσήνεγκα, aor. 2 imperat. προσένεγκε Matt. 8: 4. al. perf. προσένερχα, Heb. 11: 17; see Buttm. § 114 φέρω, p. 305.—*To bear or bring to any place or person.*

a) genr. e. g. of things, c. acc. et dat. of place, i. q. *to bring near or put to*, John 19: 29 προσήνεγκαν αὐτοῦ τῷ σιόματι sc. τὸν σπόγγον. (Luc. D. Deor. 5. 3. Xen. Eq. 6. 7.) So c. dat. of pers. *to bring a thing to any one*, Matt. 22: 19 οἱ δὲ προσήνεγκαν αὐτῷ δηνάριον. Seq. acc. simpl. Matt. 25: 20 προσήνεγκαν ἑλ्ला πάντα τάλαντα. Sept. and Ἀῖῃ Gen. 27: 31. Ex. 36: 6. — τί τινι Xen. Cyr. 6. 4. 2. τί Jos. B. J. 1. 24. 7. Plut. Galb. 12. Xen. Conv. 5. 2.—Of persons, seq. acc. et dat. e. g. the sick as brought to Jesus, Matt. 4: 24 προσήνεγκαν αὐτῷ πάντας τοὺς κακῶς ἔχοντας. 8: 16. 9: 2, 32. 12: 22. 14: 35. 17: 16. παιδία Matt. 19: 13. Mark 10: 13 bis. βρέφη Luke 18: 15. (Xen. Ag. 2. 13 τειρωμένοι προσήνεχθη πρὸς τὴν φάλαγγα.) So *to bring*

or *conduct to or before any one*, c. acc. et dat. Matt. 18: 24. Luke 23: 14. ἐπὶ τινα 12: 11.

b) i. q. *to offer, to present to any one*, c. acc. et dat. e. g. ὅσος Luke 23: 36; χρήματα money Acts 8: 18. δῶρα gifts Matt. 2: 11. So Sept. προσφ. δῶρα for Ἀῖῃ Gen. 43: 26. Judg. 3: 7. — Xen. Mem. 3. 11. 14. — Of things *offered to God, oblations, sacrifice*, etc. seq. acc. et dat. τῷ θεῷ etc. e. g. θυσίας Acts 7: 42. Heb. 11: 4. λατρεύαν John 16: 2. λαυτόν Heb. 9: 14. Once πρὸς τὸν θεόν, sc. δεήσεις, Heb. 5: 7. Elsewhere with τῷ θεῷ or πρὸς τὸν θεόν impl. seq. acc. simpl. Matt. 5: 23, 24 πρόσφερε τὸ δῶρόν σου. 8: 4. Heb. 8: 3 bis. 4. 9: 25. 10: 1, 11. 11: 17 bis. Pass. Heb. 9: 9, 28. 10: 2, 8. The person or thing *for or on account of* which offering is made, is put with ὑπὲρ v. περί, e. g. ὑπὲρ τινας c. acc. Heb. 5: 1 προσφ. δῶρά τε καὶ θυσίας ὑπὲρ ἁμαρτιῶν. 9: 7. 10: 12. c. acc. impl. 5: 3. Pass. Acts 21: 26. περί τινας c. acc. Mark 1: 44 προσενέγκας πρὸς τοῦ καθαρισμοῦ σου ἃ κ. τ. λ. c. acc. impl. Luke 5: 14. Heb. 5: 3. So Sept. genr. for Ἀῖῃ Lev. 2: 8. Mal. 1: 13. Ἀῖῃ Lev. 2: 11, 12. Num. 15: 4. 31: 50.—Jos. B. J. 3. 8. 3 προσφ. τῷ θεῷ εὐχὴν. Ant. 3. 9. 3 ἔριπον.

c) Mid. c. dat. trop. *to bear oneself towards any one*, i. e. *to conduct towards, to deal with any one so and so*. Heb. 12: 7 ὡς υἱοῖς ὑμῖν προσφάσεται ὁ θεός.—Jos. B. J. 7. 8. 1. Hlian. 7. 4. 5. Xen. Mem. 3. 11. 11.

Προσφιλέης, έος, ους, ὁ, ἡ, adj. (πρός, φίλος,) pp. *dear to any one, beloved*, Jos. Ant. 1. 18. 1 Ἰάμβος δὲ τῇ μητρὶ προσφιλέης ἦν. Hdot. 1. 163. In N. T. of things, *acceptable, grateful, pleasing*, Phil. 4: 8. — Hlian. 5. 1. 7. Pol. 22. 5. 7. Xen. Oec. 15. 4.

Προσφορά, ἄς, ἡ (προσφέρειν,) an offering, oblation, i. e.

a) pp. the act of offering to God. Heb. 10: 10 διὰ τῆς προσφορᾶς τοῦ σώματος I. Xp. v. 14. trop. Rom. 15: 16. — Eccles. 46: 16 ἐν προσφορᾷ ἀρόσος γαλαθηνού.

b) meton. for the thing offered, an offering, oblation, strictly without blood, opp. to θυσία and ἑλοκυστήματα, Eph.

5: 2 προσφ. καὶ θυρία. Heb. 10: 5, 8. So Sept. for יִתְּנָהּ Pa. 40: 7.—Song of 3 Child. 14. —Also a *sacrifice*, with blood, i. q. θυρία, Acts 21: 26 ἵνα οὐ προσφύγῃ... ἢ προσφορά, see Num. 6: 13 sq. Acts 24: 17, coll. 21: 26. So προσφορά περὶ ἁμαρτίας Heb. 10: 18; comp. Lev. c. 4. c. 9.—Ecclus. 31: 18, 19.

Προσφωνέω, ᾧ, f. ἦσα, (φωνία) pp. to utter sounds towards any one, i. e. to speak to or address any one.

a) genr. c. dat. expr. or impl. Luke 13: 12 προσφωνήσας καὶ εἶπεν αὐτῇ. 23: 20. Acts 21: 40. 22: 2. — Esdr. 2: 21. Diod. Sic. 4. 48 init. — In the sense to call out to any one, to exclaim, c. dat. Matt. 11: 16. Luke 7: 32.—The earlier construction was προσφωνεῖν τινα, Matth. § 402. b, note. Diod. Sic. 4. 48 pen.

b) i. q. to call any one to oneself, seq. acc. Luke 6: 13 προσφωνήσας τοὺς μαθητάς. — Jos. Ant. 7. 7. 4 προσφωνήσας ἕνα τῶν οἰκτιρῶν.

Προσχύεις, εως, ἡ, (προχία to pour out towards or upon, to sprinkle towards, Sept. Ex. 24: 6,) a pouring out towards, i. q. affusion, sprinkling, π. τοῦ αἵματος Heb. 11: 28. Comp. Ex. 12: 7, 22.

Προσπαύω, f. αὐτώ, (παύω) to touch to or upon any thing, intrans. c. dat. Luke 11: 46 οὐ προσπαύετε τοῖς φορτίοις.—Soph. Philoct. 1054 or 1068.

Προσωποληπτιέω, ᾧ, f. ἦσα, (προσωπολήπτης) to respect the person of any one, to show partiality, absol. James 2: 9. — Found only in N. T. and i. q. πρόσωπον λαμβάνειν Luke 20: 21. Sept. for Heb. עֲרֹךְ כְּפֶלֶךְ Lev. 19: 15. Mal. 2: 9. See in Λαμβάνω c. β.

Προσωπολήπτης, ου, ὁ, (πρόσωπον, λαμβάνω) a respecter of persons, Acts 10: 34 οὐκ ἔστι πρ. ὁ Θεός.—Found only in N. T. see in Προσωποληπτιέω.

Προσωποληπτία, ας, ἡ, (προσωποληπτιέω q. v.) respect of persons, partiality, Rom. 2: 11. Eph. 6: 9. Col. 3: 25. James 2: 1.—Found only in N. T.

Πρόσωπον, ου, τό, (πρός, ὤψ.) pp. 'the part towards, at, around the eye;' hence genr. the face, visage, countenance;

comp. Germ. Angesicht. Sept. every where for Heb. עֵינָי. Not found in the writings of John.

a) pp. Matt. 6: 16, 17 τὸ πρόσωπόν σου νίψαι. 17: 2. 26: 67. Mark 14: 65 περικαλύπτει τὸ πρ. αὐτοῦ. Luke 9: 29. 22: 64. 24: 5. Acts 6: 15 bia. 2 Cor. 3: 7 bia, 13, 18. 4: 6 coll. 3: 7. 11: 20. Gal. 1: 22 ἀγνοούμενος τῷ προσώπῳ ὑποκρίσας by face, Engl. by sight. James 1: 23. Rev. 4: 7. 9: 7 bia. 10: 1. So Sept. and עֵינָי Gen. 38: 15. 40: 7. 43: 31. — Jos. Ant. 6. 7. 2. Hdian. 1. 7. 8. Xen. Cyr. 2. 2. 29.—In phrases: πλάττειν ἐπὶ πρόσωπον, Matt. 17: 6. 26: 39. Luke 5: 12. 17: 16. 1 Cor. 14: 25. Rev. 7: 11. 11: 16; see in Πλάττω b. πρόσ-ωπον πρὸς πρόσωπον face to face, with nothing intervening, 1 Cor. 13: 12; so Sept. and עֵינָי לִפְנֵי עֵינָי Gen. 32: 31, comp. Deut. 34: 10. So κατὰ πρόσωπον ἔχων, before the face, i. q. face to face, present, Acts 25: 16. 2 Cor. 10: 1, opp. ἀπέναντι. 2 Cor. 10: 7 τὰ κατὰ πρόσωπον pp. things before the face, i. e. external things. (Jos. Ant. 5. 1. 15. Diod. Sic. 19. 46. Pol. 25. 5. 2. comp. Sept. Deut. 34: 10.) κατὰ πρόσωπον αὐτῷ ἀντίστην Gal. 2: 11, see in Ἀντίστημι and comp. Gesen. Heb. Lex. עֵינָי no. 1. b. — Trop. and by Hebr. Luke 9: 51 καὶ αὐτὸς τὸ πρόσωπον αὐτοῦ ἐστῆριξε τοῦ πορεύεσθαι κ. τ. λ. he steadfastly set his face to go, i. q. he set forth with fixed purpose; comp. Sept. and Heb. עֵינָי עָרֹךְ seq. inf. Jer. 42: 15, 17. 44: 12. 2 K. 12: 18. Gesen. Lex. עֵינָי no. 1. c. Ellipt. in the same sense, Luke 9: 53 τὸ πρ. αὐτοῦ ἦν πορευόμενον εἰς Ἱερουσαλὴμ. So 1 Pet. 3: 12 πρ. τοῦ κυρίου ἐπὶ ποιοῦντας κατὰ, see in Ἐπὶ III. 1. b. β. p. 303. comp. Lev. 26: 17. Jer. 21: 10. Gesen. Lex. עֵינָי no. 1. e, f. — Trop. in antith. with καρδία, as 1 Thess. 2: 17 προσώπῳ, οὐ καρδία, pp. in face, not in heart, i. e. in body, not in spirit. 2 Cor. 5: 12 ἐν προσώπῳ καυχώμενος, καὶ οὐ καρδία, i. e. externally, in appearance, and not in reality.

b) meton. face, i. q. presence, person, chiefly in phrases borrowed from the Hebrew: (α) With prepositions and followed by a genit. of pers. it forms like Heb. עֵינָי a periphrasis for a simple preposition, e. g. ἀπὸ προσώπου

τινός, *from the face, presence of any one*, i. q. *from before, from*. Acts 3: 19 ὅπως ἂν ἔλθωσι καιροὶ ἀν. ἀπὸ προσώπου τοῦ κ. 5: 41 ἀπὸ πρ. τοῦ συνιδρίου. 7: 45. 2 Thessa. 1: 9. Rev. 6: 16. 12: 14. 20: 11. So Sept. and 𐤒𐤓𐤕 Gen. 16: 6. Deut. 2: 22. 𐤒𐤓𐤕 Gen. 41: 46. 1 Chr. 19: 18. εἰς πρόσωπον τῶν ἐκκλησιῶν, i. q. *before or to the churches*, 2 Cor. 8: 24. ἐν παρουσίᾳ Χριστοῦ *in the presence of Christ*, i. e. *before him*, as a formula of asseveration, 2 Cor. 2: 10. So Sept. and 𐤒𐤓𐤕 Prov. 8: 30. κατὰ πρόσωπόν τινος, *in the presence of any one*, i. q. *before him*, Luke 2: 31. Acts 3: 13 κατὰ πρ. Πιλάτου. So Sept. for 𐤒𐤓𐤕 Gen. 32: 21. 𐤒𐤓𐤕 Gen. 25: 18. (Test. XII Patr. p. 683.) μετὰ τοῦ προσώπου σου, *with or in thy presence*, i. q. *with thee*, Acts 2: 28, quoted from Ps. 16: 11 where Sept. for 𐤒𐤓𐤕 𐤓𐤕. πρὸ προσώπου τινός *before the face of any one*, i. q. *simpl. πρὸ τινος, before any one*; so of place, Matt. 11: 10 ἀποστείλω τὸν ἄγγελόν μου πρὸ προσώπου σου. Mark 1: 2. Luke 1: 76. 7: 27. 9: 52. 10: 1; once of time, Acts 13: 24. See fully in *Πρό* no. 1, and 2. β. Winer p. 488. Comp. genr. Gesen. Lex. 𐤒𐤓𐤕 lett. A, B, C, etc. — (β) In construction with verbs, with or without an intervening preposition, and with a genit. of pers. expr. or implied; here too it forms a periphrasis for the person designated by the genitive. So in the phrase ὄρεν v. ἰδεῖν τὸ πρόσωπόν τινος, *to see the face of any one*, i. q. *to see him face to face, to see and converse with any one*, Acts 20: 25, 38. Col. 2: 1. 1 Thessa. 2: 17. 3: 10. So Sept. ὅψ. τὸ πρ. αὐτοῦ for 𐤒𐤓𐤕 𐤓𐤕 Gen. 32: 20. Comp. in Ὁράω a. β. Ἐἶδω I. a. γ. Hence also βλέπειν v. ὄρεν τὸ πρόσωπόν τοῦ Θεοῦ, *to behold the face of God*, i. q. *to have access to God, to be admitted to his presence*, Matt. 18: 10. Rev. 22: 4; see fully in *Βλέπω* no. 2. a. Ὁράω a. β. In a like sense, Heb. 9: 24 ἐμφανισθῆναι τῷ προσώπῳ τοῦ Θεοῦ ὑπὲρ ἡμῶν, q. d. *before God*; see more in *Εμφανίζω* a. Elsewhere including the idea of external condition and circumstances; so βλέπειν εἰς πρ. τινος, *to regard the person* i. e. the external appearance of any one, Matt. 22: 16. Mark 12: 14; see in *Βλέπω*

no. 2. b. θαυμάζειν πρόσωπόν τινος Jude 16, see in *Θαυμάζω* b. λαμβάνειν πρόσωπόν τινος, Luke 20: 21. Gal. 2: 6; see fully in *Λαμβάνω* no. 1. e. β. — (γ) Once absol. as in the later Greek, *a person*, 2 Cor. 1: 11 ἐκ πολλῶν προσώπων τὸ εἰς ἡμᾶς χάρισμα, *the gift to us from many persons*.—Pol. 5. 107. 3 ἐξήτουν ἡγεμόνα καὶ πρόσωπον. 15. 25. 8. Longin. § 14. Artemid. 2. 36. See Lob. ad Phryg. p. 380.

c) of things, *face, surface*, Luke 21: 35 ἐπὶ πρόσωπον πάσης τῆς γῆς. Acts 17: 26. So Sept. and 𐤒𐤓𐤕 Gen. 2: 6. 11: 4, 8.—Hence i. q. *the exterior, external appearance*, Matt. 16: 3 τὸ μὲν πρ. τοῦ οὐρανοῦ. Luke 12: 56. James 1: 11. So Sept. and 𐤒𐤓𐤕 Ps. 104: 30.

Προτάσσω v. τιω, f. ξω, (τάσσω,) *to arrange or set in order before, in front*, Jos. Ant. 2. 16. 3. Xen. H. G. 2. 4. 15. In N. T. of time, *to appoint before*, Pass. perf. part. καιροὶ προτεταγμένοι *times before appointed*, prescribed, Acts 17: 26 in text. rec. Comp. in *Προστάσσω* fin. —2 Macc. 8: 36.

Προτείνω, f. ενῶ, (τείνω,) *to prolong, to stretch forth or out*, e. g. the hand, Dem. 332. 9. Xen. 7. 5. 39. *to stretch forward, to prolong*, e. g. a bridge, Pol. 3. 46. 2. In N. T. *to stretch out or extend before any one*, e. g. a person bound with thongs in order to be scourged, c. acc. et dat. of instr. Acts 22: 25 ὡς δὲ προτείναν αὐτὸν τοῖς ἱμᾶσιν, see in *ἱμάς*. Comp. Adam's Rom. Ant. p. 272. —Soph. Aj. 1270. Xen. Eq. 6. 11.

Πρότερος, α, ον, comparat. formed from πρό, Butt. § 69. 2. Matth. § 132; *before, fore, forward*, of place Hom. Od. 19. 228 πόδες πρότεροι the fore-feet. In N. T. and comm. of time, *before, former, prior*.

a) pp. Eph. 4: 22 κατὰ τὴν προαίαν ἀναστροφὴν. Sept. for 𐤒𐤓𐤕 Jer. 28: 8. 𐤒𐤓𐤕 Lev. 26: 45. Deut. 4: 32.—Hdian. 4. 14. 18. Xen. Vect. 4. 12.

b) Neut. πρότερον as adv. *before, first*. Comp. Butt. § 115. 4. (α) genr. John 7: 51 ἐὰν μὴ ἀκούσῃ παρ' αὐτοῦ πρότερον. 2 Cor. 1: 15. 1 Tim. 1: 13. Heb. 4: 6. 7: 27. Sept. for 𐤒𐤓𐤕 Neh. 13: 5. 𐤒𐤓𐤕 Deut. 9: 18. 10: 3.—Jos.

Ant. 7. 11. 1. Pol. 2. 55. 5. Xen. An. 1. 3. 18.—(β) With the art. *ὁ, ἡ* πρότερον as adj. *former*, Buttm. § 125. 6. Heb. 10: 32 ταῖς πρότερον ἡμέραις. 1 Pet. 1: 14 ταῖς πρ. ἐπιθυμίαις. — Sept. Num. 6: 12. Luc. de Sacrif. 5. Diod. Sic. 17. 69.—Neut. τὸ πρότερον as adv. *before, formerly*, John 6: 62 ὅπου ἦν τὸ πρότερον. 9: 8. Gal. 4: 13. — Sept. Deut. 2: 12. Josh. 11: 10. Xen. Mem. 3. 8. 1. Comp. in 'O, ἡ, τό, B. b. β. p. 554.

Προτίθημι, *τ. θήσω, (τίθημι) to set or put before any one*, 2 Macc. 1: 8. Hdot. 1. 207. In N. T. only Mid. προτίθεμαι, i. e.

a) *prop. to set before oneself, to propose to oneself*, i. q. *to purpose*, seq. inf. Rom. 1: 13 προθέμην ἰδεῖν πρὸς ὑμᾶς. c. acc. Eph. 1: 9.—Joa. c. Ap. 2. 40. Pol. 6. 12. 8.

b) *to set forth before the world, publicly*, sc. on one's own part, c. acc. Rom. 3: 25 ὃν προέθετο διὰ τῆς ἰουδαίων.—So προτίθημι Ael. V. H. 14. 8. Hdian. 8. 6. 6. Diod. Sic. 16. 27.

Προτρέπω, *τ. ψα, (τρέπω) to turn forward*, q. d. *to propel, to impel, morally*, Soph. Electr. 1193. Xen. Mem. 1. 2. 64. In N. T. and comm. Mid. προτρέπομαι, *to cause one to turn himself forward*, q. d. *to propel, to impel, and hence to exhort*, absol. Acts 18: 27.—2 Macc. 11: 7. Joa. Ant. 7. 11. 1. Pol. 2. 22. 2. Xen. Mem. 1. 2. 32.

Προτρέχω, *αορ. 2 προέδραμον, (τρέχω) to run before*, in advance; seq. gen. with comparat. John 20: 4 προέδραμε τάχιον τοῦ Πέτρου. Sept. for יָרַחָּן 1 Sam. 8: 11.—Antiph. 122. 1. Xen. An. 5. 2. 4. — Pleonast. Luke 19: 4 προέδραμον ἔμπροσθεν. So Tob. 11: 2 comp. προπορεύσθαι ἔμπροσθεν Xen. Cyr. 4. 2. 23. Lob. ad Phr. p. 10.

Προὑνάρχω, *τ. ἔω, (ὑνάρχω q. v.) pp. to begin before, to do first*, Dem. 314. 9. Thuc. 3. 40. *to be or exist before, to precede in time*, Hdian. 1. 14. 4. Thuc. 1. 138. In N. T. only with a participle of another verb, thus forming a periphrasis for a finite tense of that verb; comp. in ὑπάρχω, and Matth. § 551. e. § 559. a. Viger. p. 308. So Luke 23: 12 προὑπάρχον ἐν ἐχθρῇ ὄντας, pp. *who*

before were being in enmity, i. q. *who before were at enmity*. Acts 8: 9 προὑπάρχεν μαγείων *who before practised sorcery*.—Joa. Ant. 4. 6. 5 αἱτε προὑπήρξεν ἐν τοῖς ἔμπροσθεν χρόνοις γεγόμενα τοῖς ἀνθρώποις.

Πρόφασις, *εως, ἡ, (προφαίνω to shew before,)* pp. 'what is shewn or appears before any one,' i. e. *shew, pretence, pretext*, put forth in order to cover one's real intent. Matt. 23: 14 προφάσει μακρὰ προσευχόμενοι. Mark 12: 40. Luke 20: 47. Acts 27: 30 προφάσει ὡς κ. τ. λ. Phil. 1: 18. 1 Thess. 2: 5 οὕτως ἐν προφάσει πλεονεξίας i. e. *a pretext for covetousness*.—Sept. Hos. 10: 4. Joa. Vit. § 14. Hdian. 3. 9. 1. Xen. An. 1. 2. 1. — So προφ. ἔχων *to have a pretext*, i. e. *a pretended excuse*, John 15: 22 πρόφασιν οὐκ ἔχουσι περὶ τῆς ἀμ.—Dem. 526. 18. Xen. Cyr. 3. 1. 27.

Προφέρω, *τ. προίω, (φέρω) to bear or bring forth*, sc. out of any place or thing, seq. acc. et ἐκ c. gen. Luke 6: 45 his. — Sept. Prov. 10: 4. Tob. 9: 5. Anthol. Gr. IV. p. 211 εἰς φανερόν. Isocr. p. 11. E, ὥσπερ ἐκ ταμείου προφέρειν.

Προφητεία, *ας, ἡ, (προφητεύω) a prophesying, prophecy*, i. e.

a) pp. *a foretelling of future events, prediction*, but including also from the Heb. the idea of prophetic revelations, declarations, exhortations, warnings, uttered by the prophets while acting under divine influence; see in Προφήτης. E. g. of the prophecies of the O. T. Matt. 13: 14 ἀναπληροῦται αὐτοῖς ἡ προφητεία Ἡσαίου. 2 Pet. 1: 20 πᾶσα προφητεία γραφῆς. v. 21. So of the revelations and warnings of the Apocalypse, Rev. 1: 3 τῆς λόγου τῆς προφητείας. 22: 7, 10, 18, 19. Rev. 19: 10 see in Μαργαρίτα b. So Sept. and יְהוֹשֻׁעַ 2 Chr. 15: 8. Neh. 6: 12.—Ecclus. 39: 1. 44: 3. Joa. Ant. 7. 9. 5. ib. 10. 7. 2. B. J. 3. 8. 3 τὰς προφητείας τῶν ἱερῶν βιβλίων.—In 1 Tim. 1: 18 et 4: 14 προφητεία seems to refer to the prophetic revelations or directions of the Holy Spirit, by which persons were designated as officers and teachers in the primitive church; comp. Acts 13: 2. 20: 28. 1 Cor. 12: 4—8 sq.

Προφήτης, ου, ὁ, (πρόφημι to foretell), a prophet, pp. a foreteller of future events; so in Greek writers, *Anac.* 43: 11. *Plato Charmid.* 46. p. 174. C. τοὺς δὲ αἰὲν ἀληθεῖς μάντις . . . προφῆται τῶν μελλόντων. Hence i. q. μάντις, pp. one who utters raving the responses of an oracle, as *Plato l. c.* *Luc. D. Deor.* 13. 1. *Hdot.* 8. 36, 37. comp. *Diod. Sic.* 16. 26. Also an interpreter of the gods or of ὁ μάντις, i. e. one who explains the obscure oracles uttered by ὁ μάντις, *Dion. Hal. Ant.* 2. 73; espec. *Plato Tim.* p. 72. B, or VII. p. 76. *Tauchn.* comp. *Diod. Sic.* 1. 12. In Sept. and N. T. *προφήτης* corresponds to Heb. נָבִיא, pp. one who speaks from a divine influence, under inspiration, whether as foretelling future events, or as exhorting, reproving, threatening individuals or nations, i. e. as the ambassador of God and the interpreter of his will to men; comp. *Ez. c. 2.* *Gesen. Lex.* art. נָבִיא. With the Jewish use of נָבִיא and *προφήτης* was connected the idea, that the prophet spoke not his own thoughts, but what he received from God, retaining however his own consciousness and self-possession; see *Philo Opp.* IV.

p. 116. Pfeiff. *προφήτης γὰρ ἴδιον μὴ οὐδὲν ἀποφθίγγεται, ἀλλότρια δὲ πάντα ἐπιχοῦντος ἰεῖρου*. Comp. Ex. 7: 1. 2 Pet. 1: 20, 21. espec. 1 Cor. 14: 32. In a wider sense Heb. נָבִיא, Sept. *προφήτης*, is put for any friend of God, to whom God makes known his will, e. g. of Abraham Gen. 20: 7; of the patriarchs Ps. 105: 15.—Hence in N. T.

a) of the prophets of the O. T. (α) pp. as Isaiah, Matt. 1: 22. 3: 3. Luke 3: 4. John 1: 23. al. Jeremiah, Matt. 2: 17. 27: 9; Joel, Acts 2: 16; Micah, Matt. 2: 5; Jonah, Matt. 12: 39. Luke 11: 29; Zechariah, Matt. 21: 4; Daniel, Matt. 24: 15. Mark 13: 14. So of Samuel, Acts 13: 20; David, Acts 2: 30; Elisba, Luke 4: 27; Asaph, Matt. 13: 35; also of Balaam, 2 Pet. 2: 16; comp. Num. c. 22. Plur. genr. Matt. 2: 23. 5: 12. 23: 29 sq. Mark 8: 28. Luke 1: 70. Rom. 1: 2. Heb. 1: 1. James 5: 10. 1 Pet. 1: 10. al. So Sept. and נָבִיא 1 K. 16: 7, 12. Is. 38: 1. Jer. 1: 5. saep.—Ecclus. 48: 1, 22.—2 Macc. 15: 14. Jos. Ant. 6. 2. 1. ib. 6. 3. 1 ὁ δὲ *προφήτης Σαμουήλ*. —

(β) Meton. the prophetic books of the O. T. i. q. αἱ *γραφαὶ τῶν προφητῶν* Matt. 26: 56. So genr. Matt. 5: 17 *καταλῦσαι τὸν νόμον, ἢ τοὺς προφήτας*. Mark 1: 2. Luke 16: 29, 31. 24: 27, 44. Acts 28: 23. Rom. 3: 21. Acts 8: 26 *ἀνεγγίνωσκαι τὸν προφ. Ἠσαΐαν*. By synecd. put for the doctrines etc. contained in the prophetic books, Matt. 7: 12. 22: 40. Acts 26: 27.—Here ὁ *νόμος καὶ οἱ προφῆται* comprise the whole O. T. and the latter therefore include the Psalms; which elsewhere are also distinguished, as Luke 24: 44 *νόμος καὶ προφῆται καὶ ψαλμοί*. See in *Νόμος* c. β. — 2 Macc. 15: 9.

b) genr. of persons acting by a divine influence as prophets and ambassadors of God under the new dispensation, i. q. a teacher sent from God; e. g. Matt. 10: 41 ὁ *δεχόμενος προφήτην εἰς ὄνομα προφήτου* κ. τ. λ. 13: 57. Mark 6: 4. Luke 4: 24. 13: 33. John 7: 52. Rev. 11: 10. 16: 6. 18: 20, 24. al. Spec. of John the Baptist, Matt. 11: 9. 14: 5. Mark 11: 32. Luke 1: 76. 20: 6. al. Of Jesus, Matt. 21: 11 οὗτός *ἐστιν ὁ Ἰ. ὁ προφήτης*. v. 46. Luke 7: 16, 39. 24: 19. John 9: 17. Of the Messiah as ὁ *προ-*

φήτης ὁ ἐρχόμενος εἰς τὸν κόσμον John 6: 14, in allusion to Deut. 18: 15. So John 1: 21, 25. 7: 40. Acts 3: 22, 23. 7: 37. Comp. 1 Macc. 4: 46. 14: 41.

c) Spec. of those who possessed the prophetic gift or Charisma imparted by the Holy Spirit to the primitive churches, a *prophet*, i. e. a class of instructors or preachers who were next in rank to the apostles and before the teachers, *διδάσκαλοι*, 1 Cor. 12: 28. They seem to have differed from the *διδάσκαλοι* in this, that while the latter spoke in a calm, connected, didactic discourse, adapted to instruct and enlighten the hearers, the prophet spoke more from the impulses of sudden inspiration, from the light of a sudden revelation at the moment, (*ἀποκάλυψις* 1 Cor. 14: 30,) and his discourse was probably more adapted by means of powerful exhortations to awaken the feelings and conscience of the hearers. The idea of speaking from an immediate *revelation* seems here to be fundamental, as relating either to future events or to the mind of the Spirit in general; comp. Acts 11: 27. 21: 10. So Acts 13: 1 *προφῆται καὶ διδάσκαλοι*. 1 Cor. 12: 28 *ἔσται ὁ θεὸς ἐν τῇ ἐκκλησίᾳ πρῶτον ἀποστόλους, δεύτερον προφήτας, τρίτον διδάσκαλους* κ. τ. λ. v. 29. 14: 29, 32, 37. Eph. 2: 20. 3: 5. 4: 11. See Neander *Gesch. der Pflanz. u. Leit. der Kirche*, I. p. 169 sq. or in *Bibl. Repos.* IV. p. 247 sq.

d) perh. a *poet, minstrel*, spoken of the Greek poet Epimenides, Tit. 1: 12. Poets were held to be inspired of the Muses; comp. Virg. Ecl. 9. 32 'Et me fecere poetam Pierides . . . me quoque dicunt vatem pastores.' Varro Ling. Lat. 6. 3 'vates poetae dicti sunt.' Comp. נָבִיא, Sept. *προφήτης*, spoken of Miriam, Ex. 15: 20. — But Epimenides might well be called *προφήτης* in the Greek usage as above given, (see init.) since he was reckoned among the seven wise men of Greece, was sent for by Solon to aid in the preparation of his laws, and especially was also *θεοφώης καὶ σοφὸς περὶ τὰ θεῖα, τὴν ἐνδοξαστικὴν καὶ τελεστικὴν σοφίαν*, Plut. Solon 12. Al.

Προφητικός, ἢ, ὄν, (προφήτης)

prophetic, uttered by prophets, Rom. 16: 26. 2 Pet. 1: 19.

Προφήτις, ἡ, (fem. to προφήτης,) a *prophetess*, i. e. in the Greek sense *the interpreter* or priestess of a god, oracle, Diod. Sic. 16. 26. Plut. de Pyth. Orac. 7. In Sept. and N. T. i. q. הַנְּבִיאָה, comp. in Προφήτης init.

a) pp. as speaking and acting from a divine influence, an ambassador from God, Rev. 2: 20. So Sept. and הַנְּבִיאָה Judg. 4: 4. 2 K. 22: 14. 2 Chr. 34: 22.

b) spoken of a female friend of God, one who lives in communion with God, to whom God reveals himself by his Spirit, Luke 2: 36. — So Abraham is called προφήτης, נָבִי, Gen. 20: 7, comp. Ps. 105: 15. Tob. 4: 12.

Προφθάνω, f. ἄνω, (φθάνω,) to *come or get before* any one, to *anticipate* one in doing any thing, e. g. in speaking, c. sec. Matt. 17: 25. So Sept. for הָרָא 2 Sam. 22: 19. Ps. 17: 13. 119: 148. — 1 Macc. 10: 4, 23. Aeschyl. Agam. 1028 or 1037 προφθάνουσα καρδία γλώσσῃ.

Προχειρίζομαι, f. ἵσται, depon. Mid. (χειρίζω, χεῖρ,) to *hand forth*, to *cause to be at hand*, ready, Dem. 45. 10. Diod. Sic. 15. 15. In N. T. trop. i. q. to *appoint*, to *choose*, to *destine*, c. acc. et inf. Acts 22: 14 προχειρίσασθαι σε γινώσκω τὸ θέλημα αὐτοῦ. 26: 16 προχειρίσασθαι σε [εἶναι] ὑπηρέτην. Perf. pass. in passive sense, c. dat. Acts 3: 20 in later edit. comp. Buttm. § 113. n. 6. Sept. for הָרָא Josh. 3: 12. — 2 Macc. 3: 7. Pol. 1. 11. 3. Diod. Sic. 12. 27. Perf. pass. Pol. 3. 40. 14.

Προχειροτονέω, ὠ, f. ἵσται, (χειροτονέω, q. v.) to *choose before*, first, Dem. 703. 18. Aeschin. 4. 11. In N. T. to *choose beforehand*, Pass. Acts 10: 41 μάρτυσι τοῖς προχειροτονημένοις ἐπὶ τοῦ θεοῦ, i. e. *fore-chosen*.

Πρόχορος, ου, ὁ, Prochorus, pr. n. of one of the seven primitive deacons at Jerusalem, Acts 6: 5.

Πρύμνα, ης, ἡ, (pp. fem. of πρυμνός, ἡ, ὅν, last, hindmost,) i. q. ἡ πρυμνή ναῦς, the *hindmost part of a ship*, the *stern*, Mark 4: 38. Acts 27: 29, 41. — Pol.

1. 49. 11. Xen. An. 5. 8. 20. Comp. Lob. ad Phr. p. 331.

Πρωί, adv. (πρό,) *early*, in the morning, Lat. mane.

a) pp. and absol. Matt. 16: 3. Mark 1: 35. 11: 20. 16: 2, 9. John 20: 1. So Sept. for הָרָא 1 K. 3: 21. Is. 5: 11; oftener τὸ πρωί Ex. 8: 20. Is. 37: 36. al. — Jos. Vit. § 17. Ael. V. H. 3. 23. Xen. Mem. 1. 1. 10. τὸ πρ. H. G. 1. 1. 30. — With prepositions: ἅμα πρωί Matt. 20: 1, see in ἅμα b. ἀπὸ πρωί Acts 28: 23, see in Ἀπό II. c. ἐπὶ τὸ πρωί Mark 15: 1, comp. Buttm. § 125. 7. So Sept. εἰς τὸ πρ. Ex. 16: 19. Lev. 7: 5. ἐν τῷ πρ. Ecc. 11: 6. Comp. Lob. ad Phryn. p. 46 sq.

b) meton. for *the morning watch*, which ushers in the dawn, Mark 13: 35. See in Φυλακή.

Πρωῖα, see in Πρωῖος.

Πρωῖμος, η, ὄν, (πρωί,) *early*, spoken of the early rain, ὑπόπρ. James 5: 7; see in Ὀψιμος. So Sept. ὁ πρ. for הָרָא י' דְּשָׁא Deut. 11: 14. Jer. 5: 24. — Arr. Peripl. Eryth. p. 157. Xen. Oec. 17. 4. A poetic and later form instead of Att. πρῶιος, Lob. ad Phr. p. 52.

Πρωινός, ἡ, ὄν, (πρωί,) *early*, morning, Rev. 2: 28 τὸν ἀστήρα τὸν πρωινόν. Rev. 22: 16 in later edit. for ὀφθινός in text. rec. Sept. for הָרָא Ex. 29: 49. 1 Sam. 11: 11. Hos. 6: 4. — Athen. 1. 41. Plut. Symp. VIII. qu. 6 § 5. p. 899 Reisk. A late form, Lob. ad Phr. p. 52.

Πρωῖος, ἴα, ἰον, (πρωί,) *early*, morning, Aristoph. Pax 1001, 1164. Hdot. 8. 6. Comp. Lob. ad Phr. p. 52. — In N. T. only ἡ πρωῖα sc. ὥρα, the morning hour, morning, Matt. 21: 18 πρωῖας δὲ ἐπανάγων εἰς τὴν πόλιν. 27: 1. John 18: 28. 21: 4. Sept. for הָרָא 2 Sam. 23: 4. Lam. 3: 23. — Jos. Ant. 7. 8. 1. fully Luc. Amor. 39 πρωῖας ὥρας.

Πρώρα, ας, ἡ, (πρό,) the *forward part of a ship*, the *prow*, Acts 27: 30, 41. — Hdian. 1. 11. 12. Xen. An. 5. 8. 20.

Πρωτεύω, f. ἵσται, (πρῶτος,) to *be first*, chief, i. q. to hold the first rank, highest dignity, ἐν πᾶσι Col. 1: 18. —

2 Macc. 6: 18. Hdian. 8. 7. 3. Xen. Mem. 1. 2. 24.

Προτοκαθεδρία, ας, ἡ, (πρώτος, καθίδρα q. v.) *the first seat, the chief seat*, Matt. 23: 6. Mark 12: 39. Luke 11: 43. 20: 46.—Not found in the classics.

Προτοκλισία, ας, ἡ, (πρώτος, κλισία q. v.) pp. *the first place of reclining at table, the chief place at a banquet*, usually the middle place on the middle triclinium, Matt. 23: 6. Mark 12: 39. Luke 14: 7, 8. 20: 46. See in *Ἀνάμνημα* no. 2. Calmet art. *Eating*. Adam's Rom. Ant. p. 436. Jahn § 146.

Πρώτος, η, ον, superlat. from πρό, compar. πρότερος q. v. Butt. § 69. 2; pp. *foremost*, hence *first, the first*.

1. Genr. as adj. a) Spoken of place, order, time; (α) pp. and without art. Mark 16: 9 πρώτη σαββάτου sc. ἡμέρα. Phil. 1: 5 ἀπὸ πρώτης ἡμέρας. Luke 2: 2 see in *Κινηήτιος*. Eph. 6: 2. 1 Cor. 15: 3 ἐν πρώτοις, i. q. first of all. Seq. δευτερος Acts 12: 10. So Sept. for יְשַׁנָּה, Ex. 12: 15. Josh. 21: 10. ἐν πρώτοις Gen. 33: 2. 1 Chr. 11: 6.—Hdian. 4: 15. 10. Dem. 328. 25.—With the art. comp. in 'Ο, ἡ, τό, Α. 2. h. δ. p. 553. Matt. 26: 17 τῇ δὲ πρώτῃ τῶν αἰνῶν, sc. ἡμέρα. Mark 14: 12 τῇ πρ. ἡμέρᾳ τῶν αἰ. (Sept. Lev. 23: 35, 40. Xen. H. G. 3. 1. 17. An. 4. 8. 1.) Acts 1: 1 τὸν πρῶτον λόγον. 1 Cor. 15: 45. Heb. 9. 2 ἡ πρώτη σπητή. v. 6, 8. Rev. 1: 17 ὁ πρῶτος καὶ ὁ ἔσχατος, scin *Ἐσχάτος* b. γ. Rev. 4: 1, 7. 8: 7. al. οἱ πρῶτοι *the first* Matt. 20: 8, 10. 21: 36. τὰ πρῶτα pp. *the first things*, i. e. the first or former state, condition, Matt. 12: 45. 2 Pet. 2: 20. Rev. 21: 4. Also 1 Tim. 5: 12 ἡ πρώτη πίστις, i. e. first or originally professed. Rev. 2: 4 ἀγάπην τὴν πρώτην. v. 5. Opp. καιρός Heb. 8: 13. Rev. 21: 1. Sept. for יְשַׁנָּה 2 Chr. 3: 3. Dan. 8: 21. 2 Sam. 18: 27.—Hdian. 1. 17. 17. Xen. An. 6. 5. 2. 5.—So in division or distribution, ὁ πρῶτος . . . ὁ δεύτερος Matt. 22: 25. ὁ πρῶτος . . . ὁ ἕτερος Luke 14: 18. 19: 16. Where only two are spoken of, Matt. 21: 28. John 19: 32. 1 Cor. 14: 30. Heb. 8: 7.—Diod. Sic. 1. 50 fin. Xen. H. G. 3. 1. 17.—(β) In an adverbial sense, comp. Butt. § 123. n. 3. Matt. 10: 2

πρῶτος, Σίμων κ. τ. λ. John 1: 42 εἰσέλθαι οὗτος πρῶτος τὸν ἀδελφόν κ. τ. λ. 8: 7. Acts 26: 23. Rom. 10: 19. 1 John 4: 19.—Hdian. 1. 8. 4. Diod. Sic. 1. 50 init. Xen. Cyr. 1. 4. 2.—(γ) Put for the comparative, πρότερος, adverbially as in δ; so seq. gen. John 1: 15, 30 ὅτι πρῶτός μου ἦν. 15: 18 ἐμὶ πρῶτον ἐμῶν. Comp. Herm. ad Vig. p. 718. Matth. § 464. Passow in πρώτος no. 3. Winer § 36. n. 4. p. 201.—Themist. Orat. XI. Schol. ad Aristoph. Nub. 552. p. 242. ed. Dindorf.

b) trop. of rank, dignity, *first, chief*; so without the art. Matt. 20: 27 ὃς ἐστὶν θίλῃ ἐν ὑμῶν εἶναι πρῶτος. 22: 38. Mark 12: 30. Acts 16: 12. Eph. 6: 2. Seq. gen. partit. Mark 10: 44. 12: 28 πρώτη πάντων ἐντολή. v. 29, 30. 1 Tim. 1: 15.—Sept. Ez. 27: 22. Dem. 1263. 25. Xen. Cyr. 2. 3. 6. e. gen. part. Ael. V. H. 7. 14. Dem. 13. 38.—With the art. Acts 17: 4 γυναικῶν τὰ τῶν πρώτων οἶκὸν ἀλλύειν. Luke 15: 22. (Sept. Jer. 52: 21. Pol. 11. 10. 2.) So ὁ πρῶτος, οἱ πρῶτοι, *the first, the chief*, seq. gen. of a country or people; Acts 28: 7 τῷ πρώτῳ τῆς νήσου. Mark 6: 21 τοῖς πρώτοις τῆς Γαλιλαίας. Luke 19: 47 οἱ πρῶτοι τοῦ λαοῦ. Acts 13: 50. 25: 2. 28: 17. So Sept. for יְשַׁנָּה Neh. 12: 45.—Jos. Ant. 7. 9. 8. ib. 10. 4. 5. Pol. 1. 31. 5. Xen. Ven. 1. 9.—In the proverbial phrase: πολλοὶ ἔσονται πρῶτοι, ἔσχατοι· καὶ ἔσχατοι, πρῶτοι, also ἔσονται οἱ ἔσχατοι, πρῶτοι· καὶ οἱ πρῶτοι, ἔσχατοι, *the first shall be last, and the last first*, etc. i. e. those who seem or claim to be first, shall be last, Matt. 19: 30. 20: 16. Mark 10: 31. Luke 13: 30.

2. Neut. πρώτον as adverb, Butt. § 115. 4. a) pp. of place, order, time, usually without the article. (α) genr. Matt. 17: 27 τὸν ἀναβάντα πρῶτον ἐχθρὸν. 17: 10, 11. Mark 7: 27. Luke 9: 58, 61. John 18: 13. Acts 15: 14. 1 Cor. 11: 18. 1 Pet. 4: 17. 2 Tim. 2: 6, comp. Winer § 65. p. 458. So Acts 7: 12 i. q. *the first time*.—Pol. 1. 43. 2. Hdian. 1. 11. 3. Xen. An. 3. 4. 32.—(β) Emphat. i. q. *first of all, before all*, Matt. 23: 36 καθάρισον πρῶτον τὸ ἔνδοξόν τοῦ κατηρέν. Acts 13: 46. Rom. 1: 8 πρῶτον μὲν εὐχαριστῶ τῷ θεῷ. 1 Cor. 11: 18.—Hdian. 2. 1. 8. Xen. Cyr. 4. 1. 2.—(γ) In di-

vision or distribution, as referring to a series or succession of circumstances and followed by other adverbs of order or time expressed or implied; here some assign to it a comparative sense, i. q. *πρώτερον*, but unnecessarily; see Herm. ad Vig. p. 718. E. g. seq. *δεύτερον* 1 Cor. 12: 28. *εἴτα*, Mark 4: 28 *πρώτον χρόνον, εἴτα στάχυν, εἴτα κ. τ. λ.* *ἐπιτα* 1 Thess. 4: 16. James 3: 17. *μετὰ ταῦτα* Mark 16: 9, coll. v. 12. *καὶ τότε* Matt. 5: 24. 7: 5. Mark 3: 27. Luke 6: 42. John 2: 10. In a like sense, *πρώτον* . . . *καὶ*, Rom. 1: 16. 2: 9, 10. 2 Cor. 8: 5. *πρώτον* . . . *δέ* Matt. 13: 30. Luke 10: 5. 2 Tim. 1: 5. — Seq. *εἴτα* Hdian. 2. 1. 22. *ἐπιτα* Xen. Cyr. 7. 2. 24. Hi. 11. 8. *μετὰ ταῦτα* Xen. An. 6. 1. 5, coll. 7. *δέ* Cyr. 8. 1. 16. — (δ) Rarely c. art. *τὸ πρῶτον*, *first, at first*, formerly, comp. Buttin. § 126. n. 5. John 10: 40 *ὅπου ἦν Ἰωάννης τὸ πρῶτον βαπτίζων*. 12: 16. 19: 39. — Hdian. 6. 3. 11. Xen. Cyr. 1. 5. 1.

b) trop. of dignity, importance, *first*, i. q. *first of all, chiefly, especially*, Matt. 6: 33 *ζητεῖτε δὲ πρῶτον τὴν βασιλείαν τοῦ Θεοῦ*. Rom. 3: 2. 2 Pet. 1: 20. 3: 3. *πρώτον πάντων* 1 Tim. 2: 1. AL.

Πρωτοστάτης, ου, ὁ, (πρῶτος, ἱστημι) pp. *one who stands first*, in the first rank of an army, Sept. Job. 15: 24. Pol. 18. 12. 5. Xen. Cyr. 3. 3. 57. — In N. T. trop. a leader, q. d. ringleader, τῆς αἰρέσεως Acts 24: 5.

Πρωτοτόκια, ων, τὰ, (πρωτοτόκος,) *the rights of the first-born, birth-right*, Heb. 12: 16. Sept. Vatic. for *ἡβὴ* Gen. 25: 32, 33, 34. Other copies *πρωτοτόκια*. — On the rights of the first-born son, see Jahn § 165.

Πρωτοτόκος, ου, ὁ, ἡ, (πρῶτος, τίςτω,) *first-born*, i. e.

a) pp. the first-born of a father or mother; Matt. 1: 25 *υἱὸν αὐτῆς τὸν πρωτότοκον*. Luke 2: 7. Including also the first-born of animals, Heb. 11: 28. Sept. for *בְּכֹרֶת* Gen. 27: 19, 32; also of animals Ex. 1: 5. 12: 12, 29. — Anthol. Gr. IV. p. 236. Isidor. 3. 31, in Wetstein N. T. II. p. 282. — On the rights of the first-born, see Jahn 165.

b) trop. *first-born*, i. q. *the first, the*

chief, one highly distinguished and pre-eminent; so of Christ, as the beloved Son of God before the creation, Col. 1: 15, coll. v. 16. Heb. 1: 6, coll. v. 5. Or in relation to his followers, Rom. 8: 29 *εἰς τὸ εἶναι αὐτὸν πρῶτ. ἐν πολλοῖς ἀδελφοῖς*, comp. Col. 1: 18. Or as the first to rise from the dead, the leader and prince of those who shall arise, Col 1: 18. Rev. 1: 5. So Sept. for *בְּכֹרֶת* of the Messiah, Ps. 89: 27. — Of the saints in heaven, prob. those formerly most distinguished on earth by the favour and love of God, as patriarchs, prophets, apostles, etc. Heb. 12: 23 *ἐκκλησία πρωτοτόκων ἀπογεγραμμένων ἐν τοῖς οὐρανοῖς*. So Sept. for *בְּכֹרֶת* of Israel Ex. 4: 22; of Ephraim Jer. 31: 9. — Psalt. Salom. 13: 8. 18: 4.

Πταίω, εἰσω, *to stumble, to fall*, intrans. Hdian. 5. 6. 18. Sept. for *פָּלָא* 1 Sam. 4: 2. 2 Sam. 18: 7. — In N. T. only trop. *to stumble*, i. e.

a) *to err, to fail in duty, to offend*, seq. *ἐν* c. dat. James 2: 10. 3: 2 *εἴ τις ἐν λόγῳ οὐ πταίει*. Absol. Rom. 11: 11 *μη ἥπταισαν, ἵνα πίσωσι*; c. πολλά adv. James 3: 2. Sept. for *פָּלָא* Deut. 7: 25. — Ecclus. 37: 12. M. Antonin. 7. 15 *ἴδον ἀνθρώπου φιλῆν καὶ τοὺς πταίσοντας*.

b) i. q. *to fail*, to fail of success and happiness, 2 Pet. 1: 10. — Pol. 1. 35. 3. Xen. Cyr. 3. 1. 26.

Πτέρων, ης, ἡ, *the heel*, John 13: 18 *ἐπὶ τὴν πτέρων*, see in *Ἐσαῖα*, quoted from Ps. 41: 10 where Heb. *כֶּבֶד*, Sept. *πτερισμὸν*. Sept. for *כֶּבֶד* Gen. 3: 15. 25: 26. — Hom. II. 22. 367. Dem. 86. 2.

Πτερύγιον, ου, τό, (dimin. from *πτέρυξ* wing,) *a little wing, winglet*, Sept. for *כֶּבֶד* 1 K. 6: 23; and so of the feather of an arrow Pol. 27. 9. 4. Then of any thing shaped like a wing, running out to a point, e. g. a fin, Sept. for *כֶּבֶד* Lev. 11: 9, 10, 12; *the corner or skirt of a garment*, Sept. for *כֶּבֶד* Num. 15: 36. 1 Sam. 24: 5. — In N. T. a *pinnacle*, spoken of the highest point of the temple, prob. the apex of Solomon's porch, see in *Ἰερὸν* d. Matt. 4: 5. Luke 4: 9.

Πτέρυξ, υγος, ἡ, *a pinion, wing*, Matt. 23: 27. Luke 13: 34. Rev. 4: 8. 9:

9. 12: 14. Sept. for קָרַח Ps. 55: 7. קָרַח Ex. 19: 4. Ez. 1: 6. — Dem. 1259. 21. Xen. An. 1. 5. 3.

Πτηνός, ἡ, όν, (πτήναι, πτόμαι), flying, winged, Xen. Cyr. 1. 4. 11 καὶ αἱ μὲν ἑαφοί, ὅσπερ πτηνά. In N. T. neut. plur. τὰ πτηνά, i. e. birds, fowls, 1 Cor. 15: 39. — Hdian. 3. 9. 10. Xen. H. G. 4. 1. 16.

Πτοέω, ὦ, f. ἦσω, to terrify, to put in trepidation; Pass. to be terrified, to be in trepidation, Luke 21: 9 μὴ πτοηθῆτε. 24: 37. Sept. for קָרַח Ex. 19: 16. קָרַח 1 Chr. 28: 30. Jer. 1: 17. — 1 Macc. 7: 30. Jos. B. J. 1. 30. 4. Pol. 10. 42. 4.

Πτοήσεις, εως, ἡ, (πτοέω), terror, trepidation, fear, 1 Pet. 3: 6 μὴ φοβούμενοι μηδεμίαν πτόσιν, i. e. doing well, and fearing not; i. q. φοβ. φόβον μίγαν in Mark 4: 41. Comp. Buttm. § 131. 3. Sept. for קָרַח Prov. 3: 25. — 1 Macc. 3: 25. Diod. Sic. 20. 66.

Πτολεμαίς, ἰδος, ἡ, Ptolemais, a maritime city of Palestine belonging to Galilee, on the bay north of Mount Carmel, Acts 21: 7. Heb. יָפוֹ, Sept. Ἀχά, Judg. 1: 31; called also by the Greeks Ἀχά Diod. Sic. 19. 93. Strabo 16. 2. 25. The name Ptolemais was prob. introduced about the time of the Romans; Strabo l. c. Jos. B. J. 2. 10. 2. Now Acre, St. Jean d' Acre. See Reland Palaest. p. 534 sq. Rosenm. Bibl. Geog. II. ἱ. p. 60.

Πτύον, ου, τό, (πτύω), a fan, winnowing shovel, with which grain is thrown up against the wind in order to cleanse it, Matt. 3: 12. Luke 3: 17. — Hesych. πτύον· θρίναξ, ξύλον ἐν ᾧ διαχωρίζουσι τὸν σίτον ἀπὸ τοῦ ἀχύρου. Artemid. 2. 24. Theocr. 7. 156.

Πτύρω, f. πῶ, (kindr. with πτοέω), to terrify, to put in trepidation, Pass. Phil. 1: 28. — Plut. Fab. Max. 3. Diod. Sic. 17. 34, 57, 58.

Πτύσμα, ατος, τό, (πτύω), spittle, what is spit out, John 9: 6. — Pol. 8. 14. 5.

Πτύσσω, f. ξω, to fold, to fold or roll together, e. g. τὸ βιβλίον q. v. Luke 4: 20. — Jos. Ant. 10. 1. 4. Hdian. 1. 17. 1.

Πτύω, f. σω, to spit, to spit out, absol. Mark 7: 33. εἰς τι 8: 23. χαμαὶ John 9: 6. Sept. c. εἰς τι for קָרַח Num. 12: 4. — εἰς τι Jos. Ant. 5. 9. 4. Luc. Navig. 15. absol. Xen. Cyr. 8. 1. 42.

Πτώμα, ατος, τό, (πίπτω), a fall, Ael. V. H. 9. 31. trop. downfall, ruin, Sept. Job 18: 12. Jos. B. J. 6. 1. 4. Plut. Agesil. 33. Meton. anything fallen, ruins, e. g. of a wall, building, Pol. 16. 31. 8. Diod. Sic. 18. 70 bis. — In N. T. a body fallen, i. e. a dead body, carcase, corpse. Matt. 24: 28 ὅπου γὰρ εἶναι τὸ πτώμα, ἐκεῖ συναχθήσονται οἱ ἄνθρωποι. Mark 6: 29. Rev. 11: 8, 9. Sept. for קָרַח Ez. 6: 5. — Jos. Ant. 7. 1. 3. Hdian. 4. 6. 2. Dion. Hal. Ant. 4. 39. Eurip. Orest. 1195. Phrynichus says this word was used absol. in this sense only in late writers, instead of the earlier πτώμα νεκροῦ, comp. Phryn. et Lob. p. 375 sq. Thom. Mag. p. 765.

Πτώσις, εως, ἡ, (πίπτω), a fall, downfall, crash, e. g. of a falling building, Matt. 7: 27. — Diod. Sic. 3. 57. Pol. 2. 16. 3. — Trop. downfall, ruin, Luke 2: 34 εἰς πτώσιν i. e. a cause of fall and ruin, comp. in Ἀνάστασις no. 1. — Ecclus. 1: 21. 5: 13 γλώσσα ἀνθρώπων πτώσις αἰνῶ. So genr. Sept. Jer. 6: 15. Ecclus. 3: 31. Anth. Gr. III. p. 130, 137.

Πτωχεία, ας, ἡ, (πτωχός), beggary, beggary, Lys. 898. 9. In N. T. poverty, want; 2 Cor. 8: 2 ἡ κατὰ βάθος πτωχεία i. e. deep poverty. So of a state of poverty and humiliation, 2 Cor. 8: 9. Rev. 2: 9. Sept. for קָרַח Deut. 8: 9. קָרַח 2 Chr. 22: 14. — Ecc. 10: 31. 11: 14. Test. XII Patr. p. 619.

Πτωχεύω, f. εἶσω, (πτωχός), to beg, to be a beggar, Aeschin. Dial. Socr. 2. 7. Plut. Apothegm. Lac. II. p. 169. Tauchn. In N. T. to be or become poor, to be in a state of poverty and humiliation, intrans. 2 Cor. 8: 9; comp. Phil. 2: 7. Sept. for קָרַח Ps. 79: 8. קָרַח Ps. 34: 11. — Tob. 4: 21.

Πτωχός, ἡ, όν, (πτύσσω), to crouch, to crouch, begging, beggary, poor, pro-crouching, cringing in the manner of beggars.

a) pp. and often as Subst. (α) ὁ πτωχός, a beggar, mendicant, Luke 14: 13,

21. 16-20 πτωχὸς διὰ τὴν ὁπώραν. Δα-
ζαρος. v. 22. John 9: 8 in some edit.
Trop. Rev. 3: 17.—Luc. Sorn. s. Gall.
14. Dem. 574. 19. Xen. Mem. 1. 2. 29
προσπειρὼν ὠσπερ τοὺς πτωχοὺς. — (β)
οἱ πτωχοί, the poor, i. e. needy, desti-
tute of the necessities of life and sub-
sisting on the alms of others. Matt. 19:
21 δὲ πτωχοὺς. 26: 9 δοθῆναι τοῖς πτω-
χοῖς. v. 11. Mark 10: 21. 14: 5, 7. Luke
18: 22. 19: 8. John 12: 5, 6, 8. 13: 29.
So Sept. and תְּחִי עֲשֵׂה Esth. 9: 22. Prov.
31: 20. עֲשֵׂה Prov. 28: 27. — (γ) Genr.
poor, needy, i. q. πένης, spoken of honest
poverty as opp. to the rich, without the
idea of mendicancy; e. g. μία χίρα πτωχῇ
Mark 12: 42, 43. Luke 21: 3. So Rom.
15: 26. 2 Cor. 6: 10. Gal. 2: 10. James
2: 2, 3, 5, 6. Rev. 13: 16. So Sept. and
לֵב Lev. 19: 15. Prov. 29: 14. עֲשֵׂה Prov.
28: 7.—Ecclus. 13: 8. 30: 14.

b) by impl. and from the Heb. poor,
i. e. low, humble, of low estate, including
also the idea of being afflicted, distressed.
Luke 4: 18 ἔχεις με ἀναγγεῖλαι πτω-
χοῖς, quoted from Is. 61: 1 where Sept.
for עֲשֵׂה. So Matt. 11: 5 et Luke 7: 22
πτωχοὶ ἀναγγελλόντες. Sept. for תְּחִי Ps.
109: 16. תְּחִי Ps. 69: 33. Is. 29: 19.
—Trop. Matt. 5: 3 οἱ πτωχοὶ τῷ πνεύ-
ματι, the poor in spirit, those who feel
themselves spiritually poor, the lowly
in mind and heart. Luke 6: 20. Comp.
תְּחִי, Sept. ταπεινός, Is. 66: 2.

c) trop. of things, beggarly, poor, im-
perfect, Gal. 4: 9 πτωχὰ στοιχεῖα.

Πυγμαί, ἥς, ἡ, (πύξ,) the fist, Sept.
for תְּחִי Ex. 21: 8. Is. 58: 4. Hom.
Il. 23. 669; also fist, boring, i. q.
πυγμαλία, Xen. Mag. Eq. 8: 7.—In N. T.
Mark 7: 3 ἂν μὴ πυγμαί ριπτοῦνται τὰς
χεῖρας, lit. unless they wash their hands
(rubbing them) with the fist, i. e. ad sen-
sum, sedulously, carefully, diligently; so
the Syr. Version, using the same word
by which it expresses ἐπιμελῶς in Luke
15: 8. Vulg. has crebro, as if from a
reading πυγμαί i. q. πυγμα or πυγμός, of
which there is no other trace. An early
interpretation makes it i. q. to the elbow,
Theophylact. ad loc. ριπτεσθαι πυγμαί,
τουτίστιν ἄχρι τοῦ ἐγκώνος. Euthym. ad
Matt. 15: 1. Comp. Fritzache IV Evang.
Vol. II. ad loc.

Πύθων; ὄνος, ὁ, Python, in Greek
mythology the name of a serpent or
dragon slain by Apollo, Ael. V. H. 3: 1;
then transferred to Apollo himself, An-
thol. Gr. I. p. 55; later, spoken of δι-
viners, soothsayers, held to be inspired
of the Pythian Apollo, Plut. de Defect.
Orac. c. 9. T. VII. p. 632. 14. Reink.
τοὺς ἐγγαστριμύθους, Εὐρυκλῆς πάλαι,
καὶ Πύθωνα προσαναγορεύοντες. These
Πύθωνες, i. e. ἐγγαστριμύθοι or ventri-
loquists, were so called, because the god
or spirit was supposed to be in them
and to speak from their bellies without
any motion of the lips; Plutarch l. c.
τὸν θεὸν αὐτὸν . . . ἐνδύμενον εἰς τὰ σπλ-
γνα τῶν προφητῶν ὑποφθέγγεσθαι.
Galen. Glossar. Hippoc. ἐγγαστριμύθοι·
οἱ καλεῖσθαι τοῦ στόματος φθέργγου-
ροι, διὰ τὸ δοκεῖν ἐκ τῆς γαστρὸς φθίγγ-
εσθαι. Comp. Aristoph. Vesp. 1014
or 1020. Hence Sept. ἐγγαστριμύθος
for Heb. בִּיטָן Lev. 19: 31. 1 Sam. 28:
3, 8, 9. al. comp. Gesen. Lex. art. בִּיטָן.
— In N. T. Acts 16: 16 ἔχουσα πνεῦμα
πύθωνος having a spirit of Python, i. e.
of a diviner, i. q. a soothsaying demon.

Πυκνός, ἡ, ὄν, (kindr. with πύξ)
thick, firm, solid, 3 Macc. 4: 10. Hom.
Od. 14. 12: thick, dense, close together,
Hdian. 8. 1. 13. Xen. An. 2. 3. 3. In
N. T. frequent, often, 1 Tim. 5: 23 διὰ
τὰς πυκνάς σου ἀσθενείας.—Thuc. 1. 23.
Xen. Eq. 9. 6. — Neut. plur. πυκνά as
adv. frequently, often, Luke 5: 38 ἡ-
στυνόντοι πυκνά. Comparat. πυκνότε-
ρον adv. Acts 24: 26. Comp. Buttm. §
115. 5.—πυκνά Ael. V. H. 2. 21. Xen.
Conv. 2. 26. πυκνότερον 2 Macc. 8: 8.
Dem. 1635. 14.

Πυκτεύω, f. πύξω, (πύξ the fist,)
to fist, to box, to fight as a boxer, intrans.
1 Cor. 9: 26 οὐτω πυκτεύω, ὡς οὐκ ἄδρα
δέρω, i. e. as a boxer I strike no blow
in vain; comp. in Ἀήρ. — Dem. 51: 24.
Xen. Lac. 4. 6.

Πύλη, ἥς, ἡ, a door, gate, pp. the
large door or entrance of an edifice,
city, etc. diff. from ἡ θύρα a common
door. E. g. of the temple, ὁραία πύλη
τοῦ ἱεροῦ Acts 3: 10; of a prison, 12: 10;
of a city, Luke 7: 12 τῇ πύλῃ τῆς πόλεως.
Acts 9: 24. Heb. 13: 12. Sept. of a

building, for $\piύλῃ$ Jer. 43: 9; of a city, for $\piύλῃ$ Job. 6: 26. 2 Chr. 8: 5. $\gamma\psi$ Gen. 34: 20, 24. — So of an edifice, Hdian. 7. 10. 9. Xen. Cyr. 7. 5. 27; of a city Dion. Hal. Ant. 2. 50. Xen. Mem. 3. 9. 7. — Symbol. Matt. 7: 13 bis, 14. Luke 13: 24. Comp. Cebet. Tab. 15. — Also $\piύλαι ᾗδου$, the gates of Hades, by meton. for Hades itself, see in Ἄιδης , i. e. Hades with its powers, Satan and his hosts. Matt. 16: 18 $\tauὴν ἐκκλησίαν, καὶ πύλαι ᾗδου οὐ καταχύουσιν αὐτήν$. The Hebrews, as well as the Greeks and Romans, ascribed gates to Sheol or Hades; so Heb. בְּיָמֵינוּ , Sept. $\piύλαι ᾗδου$, Is. 38: 10, comp. Ps. 9: 14; also Wisd. 16: 13. 3 Macc. 5: 51. Hom. Il. 6. 646. Eurip. Alcest. 124 or 126. Luc. Nectom. 6. comp. Diod. Sic. 1. 96. So Lucret. 3. 67 *Letki portas*.

Πυλῶν, ὄνος, ὁ, (πύλη), a large door, gate, sc. at the entrance of a building or city.

a) genr. e. g. of a house, Acts 10: 17 $\text{ἐπείστησαν ἐπὶ τὸν πυλῶνα}$. 12: 13 see in θύρα a. v. 14 bis. Of a city, Acts 14: 13. Rev. 21: 12 bis, 13 quater, 15, 21 bis, 25. 22: 14. So Sept. for $\piύλῃ$, of a building, 1 K. 14: 27. 2 Chr. 12: 10; of a city 1 K. 17: 10. 1 Chr. 19: 9. — Jos. Ant. 18. 2. 2. Luc. Hermot. 11. Plut. Timol. 12 fin.

b) ayned, a gate-way, portal, vestibule, the deep arch under which a gate opens, Matt. 26: 71. Luke 16: 20. Sept. for $\gamma\psi$ Judg. 18: 16, 17. — Jos. Ant. 8. 3. 2. Ceb. Tab. 1. Pol. 4. 18. 2.

Πυνθάνομαι, f. πύσσομαι, aor. 2 ἐπυνθόμην, depon. Mid. to ask, to inquire.

a) pp. et seq. παρὰ τινοῦ from or of any one, e. g. c. acc. John 4: 52 $\text{ἐπυνθίπετο οὗτος πᾶς αὐτῶν τὴν ὥραν κ. τ. λ.}$ or also c. interr. indir. Matt. 2: 4 $\text{ἐπυνθάνετο παρ' αὐτῶν, καὶ ὁ Χρ. γεννᾶται}$. Acts 10: 18. Sept. for $\psi\gamma\gamma$ Gen. 25: 22. — acc. Jos. Vit. § 39. Xen. Cyr. 4. 1. 3. Mem. 1. 1. 9. indir. Luc. Nigr. 1. — Absol. c. interr. dir. Acts 4: 7. 10: 29 $\text{πυνθάνομαι οὖν, τίτι λόγος κ. τ. λ.}$ 23: 19. So before an indir. interrog. with the Opt. after a praeter, comp. Winer § 42. 4. c. p. 247. Luke 15: 26 $\text{ἐπυνθάνετο, τί εἶη ταῦτα}$; 18: 36. John 13: 24. Acts 21: 33. — Xen. An. 7. 1. 14. — In a judicial sense, to inquire, to examine, seq.

acc. et παρὰ τινοῦ , Acts 23: 20. — Pol. 23. 14. 2. Lys. 909. 8.

b) i. q. to inquire out, to find out by inquiry, to learn, to hear, seq. ὅτι , Acts 23: 34 $\text{πυνθόμενος, ὅτι ἀπὸ Κίλικίας}$. — Palaeoph. 41. 4. Hdian. 2. 1. 11. Xen. H. G. 1. 1. 11.

Πῦρ, ρός, τό, fire. a) pp. and genr. Matt. 3: 10 $\text{καὶ εἰς πῦρ βάλλεται}$. v. 12. 7: 19. 13: 40. 17: 15. Mark 9. 22. Luke 3: 9, 17. 22: 55. John 15: 6. Acts 28: 5. Heb. 11: 34. James 3: 5. 5: 3. 1 Pet. 1: 7. 2 Pet. 3: 7. Rev. 3: 18. 8: 5 $\text{ἐκ τοῦ πυρός τοῦ θυσιαστηρίου}$ i. e. upon the altar. v. 8. 9: 17, 18. 11: 5. 14: 18. 15: 2. 16: 8. 17: 16. 18: 8. Sept. for $\psi\gamma$ Gen. 22: 6, 7. Ex. 32: 19. — Jos. B. J. 3. 4. 1. Pol. 5. 8. 9. Xen. Mem. 4. 3. 7. — Genit. πυρός often takes the place of an adj. Butt. § 123. n. 4. Winer § 34. 2. So $\text{φλόξ πυρός flame of fire}$, i. q. *fiery flame*, Acts 7: 30. Heb. 1: 7. Rev. 1: 14. 2: 18. 19: 12. Once vice versa ἐν πυρὶ φλογός id. 2 Thes. 1: 8. Sept. for $\psi\gamma$ Is. 20: 6. ἐν πυρὶ Ps. 104: 4. So $\text{ἀνδράνας πυρός burning coals}$ Rom. 12: 20, comp. in Ἀνδρας and Sept. Lev. 16: 12. $\text{γλώσσαι ὡσεὶ πυρός}$ Acts 2: 3. λαμπάδες πυρός Rev. 4: 5. $\text{στήλοι πυρός fiery pillars}$ Rev. 10: 1; comp. Sept. Ex. 13: 21, 22. — Spoken of fire from heaven, lightning, etc. e. g. ἀπὸ τοῦ οὐρανοῦ Luke 9: 54. 17: 29. ἐκ τοῦ οὐρ . Rev. 13: 13. 20: 9. absol. Heb. 12: 18. Rev. 8: 7. Acts 2: 19 quoted from Joel 3: 3 [2: 30] where Sept. for $\psi\gamma$. — Eurip. Phoen. 1182 or 1191 πῦρ Διός .

b) Symbolically: (α) of God as inflicting punishment, Heb. 12: 29 ὁ $\text{θεὸς ἡμῶν πῦρ κατακαίεινον}$. Comp. Deut. 4: 24. — (β) Of strife, disunion, Luke 12: 49. So of the tongue as kindling strife and discord, James 3: 6. — (γ) Of evils, calamities, trials, which purify the faith and hearts of professed Christians, as the fire tries and purifies the precious metals; comp. 1 Pet. 1: 7 et Rev. 3: 18. Sept. Is. 10: 17. So Mark 9: 49 see in ἄλζω . 1 Cor. 3: 13 bis, $\text{ἐν πυρὶ ἀποκαλύπτεται}$; καὶ ἐκάστων τὸ ἔργον ὁποῖον ἐστί, τὸ πῦρ δοκιμᾷ, i. e. the fiery trials and conflicts to which Christian teachers and their doctrines are sub-

jected, will test their truth and value; the system of teaching being here represented under the figure of a building, of which only the solid parts can withstand the fire. Hence also of the teacher [builder] himself, v. 15 αὐτὸς διὰ πυρός οὗτος δι' ὧς διὰ πυρός he shall be saved so as through the fire, i. e. as escaping through the fire which destroys his work. The expression is proverbial, implying 'with difficulty, scarcely,' comp. Aristid. in Apell. p. 126 ἐκ μίσου πυρός τὸν ἄνδρα σώζων. So Jude v. 23, see in Ἀπαλῶ b. — (δ) Of the infernal fire, the place of punishment and abode of demons and the souls of wicked men in Hades, represented under various images, e. g. ὁ κάμινος τοῦ πυρός a *fiery furnace* Matt. 13: 42, 50, in allusion to Dan. 3: 6, 11, 15 sq. where Sept. for Chald. ܐܬܪܐ ܕܢܝܢܐ. ἡ γέεννα τοῦ πυρός, see in Γέννα, Matt. 5: 22. 18: 9. Mark 9: 47. τὸ πῦρ τὸ ὑποβαστὸν v. οὐ εὐφρανται Mark 9: 43, 44, 45, 46, 48; comp. Isa. 66: 24. τὸ πῦρ τὸ αἰώνιον Matt. 18: 8. 25: 41. Jude 7. ἡ λίμνη τοῦ πυρός Rev. 19: 20. 20: 10, 14, 15. 21: 8. Simpl. Rev. 14: 10; and so Matt. 3: 11 et Luke 3: 16, see in Βαπτίζω no. 2. b. — Judith 16: 17. Eccus. 7: 17.

c) Trop. *ardour, vehemence*; Heb. 10: 27 πυρός ὄλος, see in Ζήλος b. β.

Πυρά, ἄς, ἡ, (πῦρ) a *fire*, i. e. as kindled and burning, burning fuel, Acts 28: 2, 3. — Judith 7: 5. 2 Macc. 1: 22. Hdian. 4. 8. 12. Of a burning funeral pile, Xen. An. 6. 4. 9.

Πύργος, ου, ὁ, (comp. Germ. *Burg*.) a *tower*.

a) pp. for defence, as in the wall of a city, Luke 13: 4 ὁ πύργος ἐν τῇ Σιλωάμ, i. e. in the wall of the city near Siloam. Comp. on the towers of Jerusalem, Jos. B. J. 5. 4. 2, 3. Sept. for ܡܢܕܝܐ Judg. 9: 46 sq. — Jos. l. c. Hdian. 8. 3. 7. Xen. H. G. 3. 1. 22. — Spoken of the watch-tower or turret of a vineyard, Matt. 21: 33. Mark 12: 1. So Sept. and ܡܢܕܝܐ Ia. 5: 2. Comp. Jahn § 67.

b) meton. of any building with one or more towers, a *castle, fortress, palace*, Germ. *Burg*, Luke 14: 28. — Hom. Il. 23. 447, col. 440. Pol. 26. 4. 1. So Lat. *turris* Liv. 33. 48.

Πυρρῶσα v. τῶσα, f. ἥ, (πυρρός,) to be *feverish*, to be *sick of fever*, intrans. Matt. 8: 14. Mark 1: 30. — Luc. Quom. Hist. conscr. 1. Aeschin. 69 post.

Πυρετός, οὔ, ὁ, (πῦρ,) *fiery heat*, as of Sirius, Hom. Il. 22. 31. In N. T. a *fever*, Matt. 8: 15. Mark 1: 31. Luke 4: 38, 39. John 4: 52. Acts 28: 8. Sept. for ܡܕܝܐ Deut. 28: 22. — Jos. Vit. § 11. Xen. Mem. 3. 8. 8.

Πύρνος, η, ον, (πῦρ,) *fiery, burning*, Sept. for ܡܕܝܐ Ez. 28: 14, 16. ἔκταν πυρίαν Ezech. 48: 9, comp. 2 K. 2: 11. — In N. T. by impl. *flaming, glittering*, Rev. 9: 17 θάλασσαν πυρίαν. — Comp. θάλασσαν πυρρῶσαν Hdian. 8. 4. 27.

Πυρόω, ὦ, f. ὤσω, (πῦρ,) to *fire*, i. e. to set on fire, 2 Macc. 10: 3. Eurip. Phoen. 584. Hdot. 8. 102. In N. T. only Pass. πυρόσμαι, σμαι, to be *fired, set on fire, kindled*, i. q. to *burn, to flame*.

a) pp. Eph. 6: 16 see in Βίλος. 2 Pet. 8: 13 οὐρανὸς πυρούμενος λυθίσσοντας. Rev. 1: 15. — Apollod. Bibl. 2. 4 βίλη πυρρῶμενα. Aeschin. Dial. Socr. 3. 21. — Trop. to *burn, to be inflamed*, e. g. with anger, i. q. to be incensed, 2 Cor. 11: 29. (2 Macc. 4: 38. 14: 45.) With lust, 1 Cor. 7: 9 κρῖσσαν γαμήσαι ἢ πυροῦσθαι. So ἰκτεροῦσθαι εἰς τὸ μοιχεύειν Sept. Hos. 7: 4. edit. Varic. Comp. πῦρ Eccus. 23: 16. φλίσσας Dion. Hal. Ant. 11. 28. Lat. *uror* Virg. Aen. 4. 68.

b) by impl. to be *tried with fire, purified*, as metals, Rev. 3: 18. Sept. for ܡܕܝܐ Prov. 10: 20. ܡܕܝܐ Zech. 13: 9. Ps. 11: 7.

Πυρράζω, f. ὤσω, (πυρρός,) to be *fire-coloured, fire-red*, intrans. Matt. 16: 2 π. ὁ οὐρανός. v. 3. — Not found elsewhere.

Πυρρός, ἄ, ὄν, (πῦρ,) *fire-coloured, fiery-red, red*, Rev. 6: 4 ἵππος. 12: 3 ὄρεων. Sept. for ܡܕܝܐ Zech. 1: 8. Num. 19: 2. — Diod. Sic. 1. 88. Xen. Venat. 4. 7.

Πύρρος, ου, ὁ, *Pyrrhus*, pr. n. m. Σάπαιρος Πύρρου *Sopater* [son] of *Pyrrhus* Acts 20: 4 in later edit. Text. rec. omits Πύρρου.

Ἡρώσεις, εως, ἡ, (πυρός), a being on fire, burning, conflagration, Rev. 18: 8, 18.—Jos. Ant. 1. 11. 4.—Trop. fiery trial, calamity, suffering, 1 Pet. 4: 12, comp. in *Ἰενίω* no. 2. Sept. pp. for *ἡρῶς* a furnace, tining-pot, Prov. 27: 21.

Ἰω, enclit. partic. yet, even, only in composition; see *Μήπω, Μήδέπω, Οὔπω, Οὔδέπω*, also *Πόποτε*.

Πωλέω, ῶ, f. ἦσω, (kindr. with *πῖλος, πῖλομαι*), pp. to trade away wares, to barter; hence genr. to sell, c. acc. Matt. 13: 44 ὅσα ἔχει πωλεῖ. 19: 21. 21: 12 τῶν πολούντων τὰς περιστεράς. Mark 10: 21. 11: 15. Luke 12: 33. 18: 22. 22: 36. John 2: 14, 16. Acts 5: 1. Pass. seq. gen. of price; comp. Buttin. § 132. 6. 2. Matt. 10: 29 οὐχὶ διὰ στρούθια ἀνταρίον πωλεῖται; Luke 12: 6. Absol. Matt. 21: 12 τοὺς πωλούντας καὶ ἀγοράζοντας ἐν τῷ ἱερῷ. 25: 9. Mark 11: 15. Luke 17: 28. 19: 45. Acts 4: 34, 37. 1 Cor. 10: 25. Rev. 13: 17. Sept. for *ἡρῶς* Neh. 5: 8. Joel 3: 3. Ez. 7: 13.—Deni. 784. 9. Xen. Cyr. 2. 4. 32. c. gen. of price, Ael. V: H. 10. 9. Xen. Mem. 3. 10. 10.

Πῶλος, ου, ὁ, ἡ, a foal, Lat. *pulus*, i. e. genr. a young animal, *youngling*, Sept. Prov. 5: 19. Ael. V. H. 4. 9. Spec. of the horse, a *colt*, Ael. V. H. 7. 18. Xen. An. 4. 5. 24.—In N. T. of an ass, a *foal*, a *colt*, joined with ὄνος etc. Matt. 21: 2, 5, 7. John 12: 15. absol. Mark 11: 2, 4, 5, 7. Luke 19: 30, 33 bis, 35. So Sept. for *ἡρῶς* Gen. 32: 16. Judg. 10: 4. 12: 14. חֲמִשָּׁתָּה זֶכֶד. 9: 9.

Πόποτε, adv. (πω, ποτέ), yet ever, ever, at any time, in N. T. only after a negative, not yet even, never. Luke 19: 30 ἐφ' ὃν οὐδεὶς πόποτε ἐκάθισε. John 1: 18. 5: 37. 6: 35. 8: 33. 1 John 4: 12.—Sept. 1 Sam. 25: 28. Xen. Cyr. 1. 6. 4.

Πωρώω, ῶ, f. ῶσω, (πῶρος a kind of stone, also Lat. *callus*), pp. to make hard like stone, Suid. *πωρῶ καὶ λιθοποιῶ*. Then genr. to make hard, callous, to indurate, e. g. ὁρτὶς Dioscor. 1. c. 90. καὶ τῆς πεπωρωμένης σαρκὸς Ael. V. H. 2. 12.—In N. T. only trop. to harden, to make dull, stupid, e. g. τὴν καρδίαν John

12: 40. Pass. to be hardened, dull, stupid, e. g. ἡ καρδία Mark 6: 52. & 17. τὰ νοήματα 2 Cor. 3: 14. So of persons, Rom. 11: 7.—Sept. of the eyes, Job 17: 7.

Πωρώσις, εως, ἡ, (πῶρος), pp. a hardening, induration, Lat. *callus*, Hesych. *πωρώσις· ἐξ ὁρτίων σύμφυσις καὶ σύνδεσμος*.—In N. T. only trop. hardness of heart or mind, *dullness, stupidity*, πῶρ. τῆς καρδίας Mark 3: 5. Eph. 4: 18. absol. id. Rom. 11: 25.

Ἡώς, enclit. part. indef. any how, in any way, in some way or other, only in the compounds *ἔπω, Μήπως*, q. v. Comp. *Ἡώς*.

Ἡώς, interrog. adv. correl. to πῶς, ὅς, ὅπως, Buttin. § 116. 4; how? in what way or manner? by what means? a). pp. in a direct question. (α) With the Indicat.—(1) genr. and simply, Luke 10: 26 πῶς ἀναγινώσκεις; John 7: 15. 9: 10 πῶς ἀνέρχεσθαι σοι οἱ ὀφθαλμοί; 1 Cor. 15: 35. Mark 9: 12 καὶ πῶς γίγνεται κ. τ. λ. in text. rec. where others read καθώς, see Fritzsche IV. Evang. ad loc.—Ceb. Tab. 34. Luc. D. Deor. 22. 1. Xen. Cyr. 1. 4. 43.—(2) implying surprise, wonder, admiration, Matt. 22: 12 πῶς ἐσθλάδες ἄδεις; John 3: 9. 6: 52. So with the fut. expressing what may or can take place, Winer § 41. 6. Matt. 7: 4 πῶς ἐρεῖς τῷ ἀδελφῷ σου. Luke 1: 34. With intensive particles, e. g. καὶ πῶς and how? John 12: 34. 14: 9; see in *Kal* no. 1. e. γ. πῶς οὖν John 6: 42; see in *Ὅν* no. 2. d.—In the same expression of surprise, etc. πῶς may often be rendered *how is it that? how comes it? why?* see Stallbaum ad Plat. Phileb. p. 133. Mark 12: 35 πῶς λίγουσιν οἱ γραμματεῖς, οὗτοι ὁ Χρ. κ. τ. λ. Luke 20: 41. John 4: 9. 1 Cor. 15: 12. Gal. 2: 14. 4: 9. So καὶ πῶς Acts 2: 8. πῶς οὖν Matt. 22: 43. John 9: 19. πῶς οὖν, Matt. 16: 11 πῶς οὖν νοεῖτε; Mark 4: 40. Luke 12: 56.—Luc. D. Deor. 4. 1. Plat. Phileb. p. 133. ed. Stallb. πῶς οὖν Luc. D. Deor. 2. 2. Xen. Conv. 2. 10. πῶς οὖν Plato Crite 1. Xen. Ag. 9. 7.—(3) Often in questions which serve to affirm the contrary, e. g. a negative, Matt. 12: 29, 34 γενήσεται ἐχθρῶν, πῶς δύνασθαι ἄγαθὰ λαλεῖν: τ.

a. *ye cannot*. Mark 3:28. John 3:4. 1 John 3:17. 4:20. *καὶ πῶς* intens. Luke 20:44. John 14:5. So with the fut. see above in a; Luke 11:18 *πῶς σιγήσεται ἡ βασιλεία αὐτοῦ*; Rom. 3:6. 1 Cor. 14:7, 9. Heb. 2:3. — Plut. de aud. Poet. § 12. T. 1. p. 76. Tauchn. — Hence *πῶς οὐχί* implying strong affirmation, Rom. 8:32. 2 Cor. 3:8. Comp. Matth. § 610. 6. Viger. p. 444. — Xen. Hi. 1. 36. ib. 6. 4. — (β) With the *Subjunctive*, in a question expressing doubt, comp. Matth. § 516. 2, 3. Winer § 42. 4. p. 235. Matt. 23:33 *πῶς φύγητε ἀπὸ τῆς κτίσεως τῆς γέννης*; 26:54. — (γ) With the *Optative* c. *άν*, expressing a negative subjectively, as Acts 8:31 *πῶς γὰρ ἂν δυναίμην*; for *how can I?* Comp. Buttm. § 189. 13. Matth. § 514 fin. Winer § 43. 1. b. For *πῶς γὰρ* emphat. see Matth. § 611. 4. Koen. ad Greg. Cor. p. 144. ed. Schaef. — Hdian. 4. 3. 18. Xen. Cyr. 1. 6. 22, 36.

b) in an *indirect* question, with the Indicative expressing what is real and of actual occurrence; comp. Winer § 42. 4. Matth. § 507. 3. John 9:15 *ἤρωτον αὐτόν . . . πῶς ἀνέβλεψεν*; Plut. Apothg. II. p. 20. Tauchn. Xen. Mem. 1. 6. 15. — Oftener in oblique discourse after verbs of considering, finding out, knowing, making known, and the like; here the interrogative force is dropped, and *πῶς* is equiv. to its correlative *ὅπως* *how*, in *what way*, see Ὅπως no. I.

Buttm. § 116. 4. E. g. (α) With the *Indic.* as above, see Winer, and Matth. II. cc. Matt. 6:28 *καταμάθετε τὰ κρίματα τοῦ ἀγροῦ, πῶς αὐξάνει*. 12:4 *οὐκ ἀνέγνωτε . . . πῶς ἀνέστη ἐκ τῶν νεκρῶν τοῦ θεοῦ κ. τ. λ.* Mark 5:16. 12:41. Luke 8:18, 36. 12:27. 14:7. Acts 9:27. 11:13. 12:17. 15:36. 1 Cor. 3:19. 1 Thess. 1:9. Rev. 3:3. — Palaeph. 21. 2. Plut. de Puero. educ. § 8. Tom. I. p. 12. Tauchn. Xen. Cyr. 1. 6. 16. Mem. I. 2. 36. — (β) With the *Subjunct.* where any thing is expressed as objectively possible, see Winer l. c. Herm. ad Vig. p. 741. Matt. 10:19 *μὴ μεριμνήσητε πῶς ἢ τί λαλήσητε*. Mark 14:1 *ἐξήτοδον . . . πῶς αὐτὸν ἀπεκτείνωσιν*. v. 11. Luke 12:11. 22:2, 4. Acts 4:21. — (γ) With the *future Indic.* instead of the *Subjunct.* as above, Matth. § 516. n. 2. Herm. ad Vig. p. 747. Mark 11:18 *ἐξηταῖον πῶς αὐτὸν ἀπολύσουσιν*. 1 Cor. 7:32, 33, 34. — Hdian. 5. 4. 16 *ἡγρόουν τε, πῶς χρήσονται τῷ πράγματι*. Plut. Mor. II. p. 309. Tauchn.

c) as an intensive exclamation, *how!* *how very!* *how greatly!* E. g. before an adj. or adv. Mark 10:24 *πῶς δύσκολόν ἐστι κ. τ. λ.* Matt. 21:20 *πῶς παραχρήμα ἐξηράνθη ἡ συκὴ*. Mark 10:23. Luke 18:24. Before a verb, Luke 12:50 *πῶς συνίχομαι ἕως οὗ ταῦτα*. John 11:36 *ἰδε, πῶς ἐφίλει αὐτόν*. — c. adj. Palaeph. 31. 5. M. Antonin. 6. 27. Xen. Cyr. 1. 2. 11. c. adv. Xen. Mem. 4. 2. 23. AL.

P.

Ῥαάβ, ἡ, indec. *Rahab*, Heb. רַחַב, pr. n. of a harlot at Jericho, Heb. 11:31. James 2:25. See Josh. c. 2. — Jos. Ant. 5. 1. 2 *Ῥαάβη*. See more in *Ῥαάβ*.

Ῥαββί, ὁ, indec. *Rabbi*, later Heb. רַבִּי, i. q. a doctor, teacher, master, a title of honour in the Jewish schools, continued also in modern times, Matt. 23:7, 8. 23:23, 29. Mark 9:5. 11:21. 14:45. John 1:89, 50. 3:2, 26. 4:31.

Gr. 25. 9:2. 11:8. In Matt. 23:8 it is explained by *καθ'αγότης* in John 1:39 by *διδάσκαλος*, in reference to usage rather than to signification. — Heb. רַבִּי is pp. *one great, a chief, a master*, see Gesen. Heb. Lex. רַב no. 2, c, d. This was introduced as a title into the Jewish schools under a threefold form, viz. רַב *Rab*, as the lowest degree of honour; c. Suff. 1 pers. רַבִּי, *Ῥαββί*, *Rabbi*, i. e. *my master*, of higher dignity; and רַבִּי, Gr. as if c. Suff. *Ῥαββονί*,

Rabboni, q. d. *my great master*, the most honourable of all, which was publicly given to only seven persons, all of the school of Hillel and of great eminence. See Buxtorf. Lex. Chald. Rab. Talm. 2176 sq. Lightfoot Hor. Heb. ad Matt. 23: 7. Jahn § 106.

‘Ραββονί v. ‘Ραββοννί, indec. *Rabboni*, a title of high honour in the Jewish schools, see in ‘Ραββί. Mark 10: 51. John. 20: 16.

‘Ραβδίζω, f. ἰσθ. (ράβδος,) *to beat with rods, to scourge*, absol. Acts 16: 22. 2 Cor. 11: 25 ἵπτασθαι, where on v. 24 comp. Deut. 25: 3 and Jos. Ant. 4. 8. 21, 23. Sept. for מַדְּבִיחַ Judg. 6: 11. Ruth 2: 17. — Diod. Sic. 19. 101.

‘Ράβδος, ου, ἡ, *a rod, wand, staff*, c. ῥ.

a) genr. Heb. 9: 4 ἡ ῥάβδος Ἀαρών. Rev. 11: 1. So Sept. and מַדְּבִיחַ Ex. 4: 2, 4. Num. 17: 2 sq. — Ceb. Tab. 4. Luc. D. Mort. 23. 3. — For chastising, scourging, 1 Cor. 4: 21. So Sept. and מַדְּבִיחַ Ia. 9: 3. מַדְּבִיחַ Prov. 10: 13. Ez. 21: 20. — Plut. Poplic. 6. Xen. Eq. 8. 4. — For leaning upon, walking, Matt. 10: 10. Mark 6: 8. Luke 9: 3. Heb. 11: 21 ἐπὶ τὸ ἄγκυρον τῆς ῥάβδου, in allusion to Gen. 47: 31 where Sept. as for מַדְּבִיחַ, not מַדְּבִיחַ as the Hebrew reads. Sept. also for מַדְּבִיחַ Gen. 38: 13. מַדְּבִיחַ Ex. 20: 19. Zech. 8: 4.

b) spec. *a sceptre*, q. d. *staff or wand of office*, Heb. 1: 8 hic, ῥάβδος ἐνδύτης ἡ ῥάβδος τῆς βασιλείας σου; quoted from Ps. 45: 7, where Sept. for מַדְּבִיחַ. Rev. 2: 27. 12: 5. 19: 15. So Sept. and מַדְּבִיחַ Ps. 2: 9. מַדְּבִיחַ Ps. 110: 2.

‘Ραβδούχος, ου, ὁ, (ράβδος, ἔχων) pp. *a rod-holder*, i. e. *a lictor*, an officer or sort of sergeant who attended on the magistrates of Roman cities and colonies and executed their decrees; so called as bearing the Roman *fascēs* or bundle of rods; comp. Adam's Rom. Ant. p. 178. Acts 16: 35, 38. — Dion. Hal. Ant. 4. 5. Plut. Marcell. 29. Hdian. 7. 8. 10.

‘Ραγαῦ, ὁ, indec. *Rogau*, Heb. רָגַו *Rau*, pr. n. m. Luke 3: 35. Comp. Gen. 11: 18 sq.

‘Ραβδούργημα, ατος, τό, (ράβ-

δου, ῥαβδούργος, from ῥάβδος, ἔργον,) pp. *‘what is done easily,’ light-work, levity*; hence in a bad sense, *wickedness, crime*, Acts 18: 14. — Luc. Calurn. nou tem. cred. 20. Plut. Pyrrh. 6.

‘Ραδιουργία, ας, ἡ, (comp. ῥαδιούργημα,) *ease or lightness of doing*, Xen. Cyr. 1. 6. 34. *levity in doing, indolence, effeminacy*, Xen. Ag. 11. 6. Luc. 14. 4. In N. T. *wickedness, profligate cunning, subtilty*, Acts 13: 10. — Pol. 12. 10. 5. Diod. Sic. 5. 11. Plut. Cato Min. 16.

‘Ρακά, indec. *Raca*, a word of contempt, prob. from Chald. ܠܟܝ used in the same manner, i. q. Heb. ܠܟܝ, *empty, worthless, foolish*, Matt. 5: 22. See Tholuck Bergpred. ad loc. Buxtorf. Lex. Chald. 2254.

‘Ράκος, εος, ους, τό, (ῥάκω, ῥιγνυμι,) *a piece torn off, a rag*, torn garment, Sept. Is. 64: 6. Ceb. Tab. 10. Aristoph. Plut. 540. In N. T. genr. *a piece, remnant*, sc. of cloth; Matt. 9: 16 et Mark 2: 21 ἐπιβλημα ῥάκους ἀράφου, i. q. ἐπιβλημα ἱματίου καυτοῦ in Luke 5: 36.

‘Ραμά, ἡ, indec. *Ramah*, Heb. רָמָה (a height), pr. n. of a city of Benjamin, a few miles north of Jerusalem between Gibeah and Bethel. Matt. 2: 18, quoted from Jer. 31: 15. See in ‘Ραχὴλ. — Comp. Josh. 18: 25. Judg. 4: 5. 19: 13. Jos. Ant. 8. 2. 3 ‘Ραμαδών, πόλις σταδίους ἀπὸ χίλιον ἱεροσολύμων τεσσαράκοντα. § 4. Mins. Herald, 1826. p. 264.

‘Ραντίζω, f. ἰσθ. (i. q. ῥανν) *to sprinkle, to besprinkle*, c. acc. Heb. 9: 13 σποδὸς δαμάλας ῥαντίζοντα τοὺς κεινομένους, in allusion to Num. 19: 2 sq. 17. comp. Jahn § 386. So Heb. 9: 19, 21, comp. Ex. 24: 6, 8. Sept. for מִיָּז Lev. 6: 20 [27]. 2 K. 9: 33. — Symbol. i. q. *to purify, to cleanse*, in a moral sense, Heb. 10: 22 ἐφ’ ἡμῶν τὰς καρδίας ἀπὸ συνειδήσεως ποτηρῶς, for the accus. comp. Butt. § 131. 6. So Sept. for מִיָּז Ps. 51: 9.

‘Ραντισμός, ου, ὁ, (ῥανν) pp. *a sprinkling*, meton. *purification, cleansing*. Heb. 12: 24 αἵματι ῥαντισμοῦ,

blood of sprinkling i. e. for sprinkling, cleansing. So Sept. ἵμας φαντισμοῦ for Heb. יִמָּץ Num. 19: 9. 13: 20, 21. — 1 Pet. 1: 2 ἐλεγκτῆς . . . ἐκ ὑπακοῆς καὶ φαντισμοῦ αἵματος Ἰ. Χρ. i. e. to sprinkling with the blood of Jesus, to cleansing through his blood. Comp. Winer § 19. 2. p. 119. fin. — Not found in profane writers.

'Panlizo, f. ἰσω, (φανίς rod, i. q. φαίβδος,) to beat with rods, to scourge, Hidot. 7. 35. ib. 8. 59. Later and in N. T. to smite with the open hand, to cuff, to slap, spec. the cheeks or ears, c. acc. Matt. 5: 39 οὗτοι σὺ φανίξῃ ἐπὶ τὴν δεξιάν σου. absol. Matt. 26: 67. — Sept. Hos. 11: 4. Esdr. 4: 30. Jos. Ant. 8. 15. 4. Luc. D. Meretr. 8. 1, 2. Dem. 787. 23. Comp. Lob. ad Phr. p. 175 sq.

'Pánisma, αἶτος, τό, (φανίξω,) a blow with the open hand, a cuff, slap, spec. on the cheeks or ears, Mark 14: 65 οἱ ὑπηρέται φανίσμασι αὐτὸν ἔβαλλον. John 18: 22. 19: 3. — Sept. Is. 50: 6. Alciph. III. Ep. 6, 70. Luc. D. Meretr. 8. 2. Found only in late writers, Phryn. et Lob. p. 175 sq.

'Papiis, ἴδος, ἡ, (φάπτω to sew,) a needle, Matt. 19: 24. Mark 10: 25. Luke 18: 25. — Hippocr. de Morb. lib. 2. c. 26. Nicet. Annal. 8. 4. p. 136. A. The earlier word was βελόνη, see Lob. ad Phryn. p. 90.

'Paxáβ, ἡ, indec. Rachab, Heb. רָחַב Rahab, the wife of Salmon, Matt. 1: 5. Most probably she is the same with Rahab of Jericho, see in 'Paáβ, since Nahshon the father of Salmon was the leader of the tribe of Judah at the breaking up from Mount Sinai, Num. 10: 14, comp. v. 11 sq. and therefore his son would be contemporary with the fall of Jericho about forty years later. The express mention of ἡ 'Paxáβ in the genealogical table, as afterwards of ἡ 'Pouθ, is in favour of this supposition.

'Paxhál, ἡ, indec. Rachel, Heb. רָחֵל (ewe-lamb), the younger wife of Jacob, and mother of Joseph and Benjamin. Matt. 2: 18 φωνὴ ἐν Παμὰ ἡκούσθη . . . 'Paxhál κλαίονσα τὰ τέκνα αὐτῆς, quoted

from Jer. 31: 15 where Rachel, whose sepulchre seems to have been not far from Ramah (Gen. 35: 17, 19. 1 Sam. 10: 2, 3), is introduced as bewailing the captivity of her descendants, i. e. of Ephraim, as the representative of the ten tribes.

'Peβéxxa, ἡ, Rebecca, Heb. רֵכָבָה (a noose, snare,) the wife of Isaac, Rom. 9: 10.

'Péda v. ῥέδη, ἡ, Lat. rheda, i. e. a carriage with four wheels for travelling, a chariot, Rev. 18: 13. — So rheda Cic. pro Mil. 10. The word is of Gallic origin, Quinetil. 1. 5. Comp. Adam's Rom. Ant. p. 554.

'Pemyán v. 'Peqán, ὁ, indec. Remphan, Rephan, Acts 7: 43, quoted from Amos 5: 26 where Sept. 'Paiqán for Heb. רֵיִבָּן Chium, a name for the planet Saturn, i. q. Μαλόχ where see more. The forms 'Paiqán, 'Pemyán, are the Egyptian or Coptic names for the same planet, Gesen. Lex. art. רֵיִבָּן. Jablonski Opusc. II. p. 1. ed. to Water.

'Péto, f. φέτω, instead of Att. φεύσσωμαι, Winer § 15. p. 80. Buttr. § 114. p. 300. comp. Lob. ad Phr. p. 739; to flow, intrans. John 7: 38 ποταμοὶ . . . φεύσουσιν ὕδατος ζῶντος. Sept. for רָבַח Lev. 15: 3. רָבַח Jer. 9: 17. — Hdtian. 7. 1. 17. Xen. An. 1. 2. 7, 8.

'Péto absol. to speak, see in ἔλπω.

'Pnygon, ou, τό, Rhegium, a city on the coast near the S. W. extremity of Italy, now Rheggio, opposite Messina in Sicily. Acts 28: 13. — Comp. Diod. Sic. 4. 85.

'Pnygma, αἶτος, τό, (φύγνυμι,) a rending, breach, ruin, Luke 6: 49. Sept. for רָבַח An. 6: 11. — Pol. 13. 6. 8. Dem. 294. 21.

'Pnygumi, f. ζω, also pres. φήσσω a poetic and later form, Mark 2: 22. 9: 18; also Sept. 1 K. 11: 31. Hom. Il. 18. 571. comp. Moeris p. 337. Thom. Mag. p. 788. — To rend, to tear, to break. a) of things, to rend, to burst, e. g. leather bottles or skins, c. acc. Mark 2: 22. Luke 5: 37 φήξῃ ὁ νεὸς εἰς τοὺς ἀσμούς. Pass. Matt. 9: 17. Sept.

for רַבִּי Num. 16: 31. Josh. 9: 13. רַבִּי Job 2: 12.—Luc. D. Deor. 17: 1. Diod. Sic. 12: 59. Xen. Cyr. 1: 6: 16.

b) of persons, to read, to tear, to lacerate, e. g. as dogs, Matt. 7: 6. — Also i. q. to tear down, to dash to the ground, as a demon one possessed, Mark 9: 18. Luke 9: 42 ἐξήρξεν αὐτὸν τὸ δαιμόνιον καὶ συνεσπάραξεν. So Sept. for שָׁרַף Is. 13: 16. — Wisd. 4: 19. Artemid. 1: 60 φῆξαι τὸν ἀντίπαλον, of a wrestler.

c) Trop. and absol. to break forth, sc. into rejoicing and praise, Gal. 4: 27 φῆξεν καὶ βόσων α. τ. λ. quoted from Is. 54: 1 where Sept. for נִצַּח. — Usually e. acc. of manner or instrument, as Sept. φῆξας εὐφροσύνης for נִצַּח רִנָּה Is. 49: 13: 52: 9. φῆξας φωνῆν, Lat. rumpere vocem, Hdot. 5: 93. Artemid. 2: 12. Aris- toph. Nub. 960 or 963.

Ῥῆμα, αἶος, τό, (ῥῆμα, see in Ἐλ- πον,) pp. 'that which is spoken,' word.

a) pp. a word, as uttered by the living voice, plur. τὰ ῥήματα, words. Acts 6: 11 ῥήματα βλάσφημα. v. 13: 10: 44: 26: 25. Heb. 12: 19. Sept. for רַבִּי Gen. 27: 34, 42. רַבִּי Pa. 5: 1.—Hdian. 1.6.12. Dem. 1457. 18. Xen. Mem. 2.1.34.

b) collect. word, also plur. words, i. q. saying, speech, discourse. (α) genr. Matt. 12: 36 πᾶν ῥῆμα ἀγγόν, see in Ἀγγός c. 26: 75 καὶ ἐμνήσθη ὁ II. τοῦ ῥήματος τοῦ Ἰησοῦ. Mark 9: 32: 14: 72. Luke 1: 38: 2: 17, 19, 50, 51. 7: 1. 9: 45 bis. 18: 34. 20: 26. 24: 8, 11. John 8: 20. Acts 2: 14. 11: 16. 16: 38. 28: 25. 2 Cor. 12: 4. Rom. 10: 18 quoted from Ps. 19: 5 where Sept. for מְנַחֵם. So Sept. and רַבִּי Job 15: 3. 31: 40.—Palaeph. 50: 1. Dem. 1462. 2. Xen. Cyr. 8: 4: 15. — Hence, in the N. T. usage, often like Heb. רַבִּי, in special senses depending on the adjuncts or context; comp. in Ἐλπον b. E. g. (β) i. q. charge, accusation, Matt. 5: 11. 27: 14. So Matt. 18: 16 et 2 Cor. 13: 1, in allusion to Deut. 19: 15 where Sept. for רַבִּי. Comp. Num. 14: 36. — (γ) i. q. predication, prophecy, e. g. ῥήματα προσημύνα, 2 Pet. 3: 2. Jude 17. So ῥήματα τοῦ Θεοῦ Rev. 17: 17 in text rec.—(δ) promise, e. g. from God, Luke 2: 29. Heb. 6: 5 καλὸν γινώσκοντες Θεοῦ ῥῆμα. So Sept. and רַבִּי 1 K. 8: 20. 12: 16. — (ε)

command, Luke 5: 5. ῥῆμα τοῦ Θεοῦ, word of God, his omnipotent decree, Heb. 11: 3. impl. Heb. 1: 3. Also Matt. 4: 4 et Luke 4: 4 οὐκ ἐστὶ ἄνωγ μὴ ὑ- σται ὁ ἄνθρωπος, ἀλλ' ἐπὶ παντὶ ῥήματι ἐκπορεύμενός διὰ στόματος Θεοῦ, i. e. me- ton. upon every thing which God decrees, quoted from Deut. 8: 3 where Sept. for מְנַחֵם—רַבִּי מְנַחֵם—רַבִּי, spoken in ref- erence to the manna. Sept. for רַבִּי Josh. 1: 13. 1 Sam. 17: 29. comp. Ez. 34: 28. מְנַחֵם Prov. 3: 1.—(ζ) Spoken of a teacher, word, i. e. teaching, precept, doctrine, e. g. τὰ ῥήματα τῆς ζωῆς Acts 5: 20, see in Ζωή c. β. Acts 10: 22 ἀκού- σαι ῥήματα παρὰ σοῦ. 11: 14 ὅς λαλῶσι ῥήματα πρὸς σέ. 13: 42. So ῥῆμα, ῥήμα τῆς πίστεως, ῥῆμα Θεοῦ v. κυρίου, the word, word of faith, word of God, i. e. the doctrines and promises revealed and taught from God, the Gospel as preach- ed, Rom. 10: 8 bis, (comp. Deut. 30: 14 where Sept. for רַבִּי of the Mosaic dis- pensation.) Acts 10: 37 coll. 36. Rom. 10: 17. Eph. 6: 17. 1 Pet. 1: 25 bis; so prob. Eph. 5: 26. Of Jesus, τὰ ῥήματα, John 5: 47 πῶς τοῖς ἑμοῖς ῥήμασι α. τ. λ. 6: 63, 68. 10: 21. 12: 47, 48. 14: 10. 15: 7. τὰ ῥήματα τοῦ Θεοῦ, words or doctrine received from God, John 3: 34. 8: 47. 17: 8.—(η) Luke 3: 2 ἐλθὼν ῥῆ- μα Θεοῦ ἐπὶ Ἰωάννῃ, the word of God, i. q. an oracle, effatum, from God, cor- responding to Heb. יְרֵדָה רַבִּי יְרֵדָה וְיֵדָה, Sept. ῥῆμα, Gen. 15: 1. Jer. 6: 10, comp. 1: 1; oftener Sept. λόγος Jer. 1: 4, 11. Ez. 3: 16. 6: 1.

c) meton. from the Heb. thing spo- ken of, i. e. genr. thing, matter, affair. Luke 2: 15 Ἰδομεν τὸ ῥῆμα τοῦτο τὸ προ- νόε. 1: 65 διαλαλεῖτο πάντα τὰ ῥήματα ταῦτα. Acts 5: 32. So Sept. and רַבִּי Gen. 21: 11. 1 Sam. 4: 17. 12: 16. plur. Gen. 20: 8. 40: 1. Ezra 7: 1.—1 Mac. 5: 37.—So οὐ . . . πᾶν ῥῆμα, the neg. οὐ being joined with the verb, see in Οὐ a. γ, equiv. to nothing at all, nothing whatever. Luke 1: 37 οὐκ ἀδυνατεῖς παρὰ τῷ Θεῷ πᾶν ῥῆμα. Comp. Sept. Gen. 18: 14. Deut. 17: 8.

Ῥησά, ὁ, indec. Rhessa, pr. n. m. Luke 3: 27.

Ῥήσσω, see in Ῥήγνυμι.

Ῥήτωρ, ὁρος, ὁ, (obsolet. ῥῆμα) s

speaker, orator, advocate, Acts 24: 1. — Ael. V. H. 9. 19. Dem. 303. 15. Xen. Mem. 4. 6. 15.

ῥητῶς, adv. (ῥητός said, expressed in words, obsol. ῥίτω,) in *express words, expressly*, 1 Tim. 4: 1. — Sext. Empir. adv. Log. 1. 8 ὁ ῥητορῶν ῥητῶς φησιν. Strabo I. p. 4. B. Pol. 2. 23. 5.

ῥίζα, as, ῥ, a root. a) pp. Matt. 3: 10 et Luke 3: 9 ἡ ἀβύσσος ὑπὸ τὴν ῥίζαν τῶν δένδρων κείται. Mark 11: 20 ἐκ ῥιζῶν from the roots, i. e. wholly. So οὐ ἔχειν ῥίζαν to have no root, q. d. to not take deep root, Matt. 13: 6. Mark 4: 6; trop. of those not rooted and established in faith and doctrine, Matt. 13: 21. Mark 4: 17. Luke 8: 13. Sept. for שֹׁרֶשׁ Ez. 17: 6, 7, 9. ἐκ ῥιζῶν Job 28: 9. 31: 12. — Luc. Amor. 33. Ael. V. H. 2. 14. Xen. Oec. 17. 12, 13. — Trop. *cause*, source of any thing, 1 Tim. 6: 10 ῥίζα τῶν κακῶν. (Ecclus. 1: 6, 20. Wisd. 15: 3.) Also retaining the figure of a root, Rom. 11: 16, 17, 18 bis, where Paul makes Abraham and the Jewish people the root from which the gospel dispensation with its blessings has sprung, into which root and stem the Gentiles are engrafted. Heb. 12: 15 ῥίζα πικρίας, i. e. a wicked person whose example is poisonous, in allusion to Deut. 29: 17 where Sept. for שֹׁרֶשׁ. Comp. in *Πικρία*.

b) *meton.* from the Heb. a *sprout, shoot*, sc. from the root; only trop. *offspring, a descendant*. Rom. 15: 12 ἡ ῥίζα τοῦ Ἰσραὴλ, in allusion to Is. 11: 10 where Sept. and שֹׁרֶשׁ, comp. Is. 11: 1. So Rev. 5: 5. 22: 16. — Ecclus. 47: 22. 1 Macc. 1: 11.

ῥιζόω, ὠ, f. ῥίζω, (ῥίζα,) to root, to let take root; Pass. or Mid. to be or become rooted, to take root, Theophr. Hist. Pl. 2. 5. 6. ib. 8. 5. 4. Later intrans. to take root, Sept. for Po. שֹׁרֶשׁ Is. 40: 24. Jer. 12: 2. In N. T. only Pass. trop. to be rooted, i. q. strengthened with roots, to be firmly fixed, constant. Eph. 3: 18 ἐν ἀγάπῃ ῥιζοῦμενοι. Col. 2: 7. — Hdot. 1. 60. 64. Plut. de Puer. educ. 9 ἀλλ' ὅταν τις ῥιζώσῃ τὴν δύναμιν α. τ. λ. comp. Plut. Demosth. 1. de Profect. in Virt. 10.

ῥιπή, ῥς, f. (ῥίπτω,) a throw, cast, jerk, as of a stone or weapon, Hom. Il. 12. 462. Apoll. Rh. Argon. 4. 851. impetus, gust of wind, Hom. Il. 15. 171. Soph. Antig. 137. Plut. ed. R. X. p. 539. 12. In N. T. a jerk of the eye, i. e. a wink, twinkling, 1 Cor. 15: 52 ἐν ῥιπῇ ὀφθαλμοῦ, i. q. a moment of time, Germ. Augenblick; comp. Luke 4: 5. — Eustath. in Il. ὁ. p. 1024. 24 ἐν βραχυτάτῃ χρόνῳ ῥιπή.

ῥιπίζω, f. ῥίω, (ῥιπίς from ῥίπτω, a fan, blower, e. g. for kindling fire Aristoph. Ach. 888, for ladies Anthol. Gr. I. p. 247. 3. comp. in ῥιπή,) to fan, to blow, e. g. fire, fuel, Aristot. de Admirand. τινὰς λήδους οὐ κελύονται, ... ῥιπιζόμενοι σβέννυνται ταχέως. Anthol. Gr. III. p. 20. 6. to fan a person, Anthol. Gr. III. p. 42. 5. Plut. M. Anton. 26. In N. T. *genr.* to move to and fro, to toss, to agitate, as waves, James 1: 6 κλύδωνι θαλάσσης ... ῥιπιζομένη. — Philo in Weist. N. T. ad loc. si μή πρὸς ἀνέμου ῥιπίζοιτο τὸ ὕδωρ. Dio Chrysost. 33. p. 368. B.

ῥιπτεύω, ὠ, only in pres. and imperf. as a frequentative from ῥίπτω, i. q. to throw or cast repeatedly, Hdot. 4. 186. Pol. 1. 47. 4. Xen. Conv. 2. 8. See Butt. § 112. n. 4. § 114. p. 300. Passow sub voc. In N. T. only Acts 22: 23 ῥιπιτούντων τὰ ἱματία, i. e. prob. throwing up or tossing their outer garments in the air, as also dust, in approbation and furtherance of the uproar. This was customary in theatres and other assemblies, e. g. Luc. de Salt. 83 τόγῃ θεάτρον ἅπαν ... ἐπήδων καὶ ἔβριον καὶ τὰς ἐσθῆτας ἀπερρίπτον. Aristaenet. I. 26 ὁ δὲ δῆμος ἀνίστημι ... καὶ τὸ χεῖρε κυρτὴ καὶ τὴν ἐσθῆτα σοβῆ. Ovid. Amor. 3. 274 'et date jactatis undique signa togis.'

ῥίπτω, f. ψω, to throw or cast, with a sudden motion, to hurl, to jerk, c. acc.

a) pp. et seq. εἰς, Luke 4: 35 ῥίψαν αὐτὸν τὸ δαιμόνιον εἰς μυσόν. 17: 2. ἐν τῷ ναῷ Matt. 27: 5. Seq. ἐκ c. gen. to cast out, Acts 27: 29 ἐκ πηγύμενης ὀλιγοῦς ἀγκύρας τέσσαρας. v. 19, sc. ἐκ τοῦ πλοίου impl. For Acts 22: 23 see in ῥιπτεύω. Sept. for שֹׁרֶשׁ Gen. 37: 19, 23. Ex. 1: 22. Judg. 9: 53. — c. εἰς Ceb. Tab.

10. Xen. An. 3. 3. 1. & Luc. D. Deor. 13. 2. Dem. 798. 25. — In a gentler sense, i. q. *to put or lay down*, as sick persons, c. acc. Matt. 15: 30 ἔβαλαν αὐτοὺς παρὰ τοὺς πόδας τοῦ Ἰ. Comp. Sept. and ܐܪܒܐ 2 K. 2: 16. — Wisd. 11: 14. Dem. 413. 11 οὐκ ἔχειν ὅπου τὰ ἑαυτοῦ ῥίπτει.

b) i. q. *to cast forth, to throw apart, to scatter*, Pass. part. perf. ἐρριμμένος *cast forth, scattered*, Matt. 9: 36. — Diod. Sic. 13. 9 τῶν Συρακουσίων . . . κατὰ τὸν διωγμὸν ἐρριμμένον. Pol. 5. 48. 2. — Others i. q. *to neglect*, comp. Luc. Amor. 33. Necyom. 17.

Ῥοβοάμ, ὁ, indec. *Roboam*, Heb. רְחֹבָם (he enlarges the people) *Rehoboam*, pr. n. of the son and successor of Solomon, from whom the ten tribes revolted, Matt. 1: 7 his. Comp. 1 K. c. 12. Jos. Ant. 8. 8. 1 sq.

Ῥόδη, ἡ, *Rhoda*, pr. n. of a handmaid, Acts 12: 13.

Ῥόδος, οὐ, ἡ, *Rhodes*, a celebrated island, the southeasternmost of the Sporades, lying off the coast of Caria in Asia Minor. Its capital was also called Rhodes, and was remarkable for the famous Colossus. Acts 21: 1.

Ῥοιζηδόν, adv. (φοῖζα, φοῖζος noise, rushing, as of winds and waves, Plut. de aud. Poet. § 3. VI. p. 63. Reisk.) *with great noise*, q. d. with a crash, 2 Pet. 3: 10. — Hesych. φοιζηδόν· σφοδρῶς ἡχητικόν. Hero ap. Musaeum 339 φοιζηδόν προκαίρητος ἀπ' ἡλιβάτου πίστε πυργου.

Ῥομφαία, ας, ἡ, a sword, sabre, pp. a long and broad sword used espec. by the Thracians, and carried on the right shoulder, Plut. Paul. Aemil. 18 πρῶτοι δὲ οἱ Θράκες . . . ὀρθὰς δὲ ῥομφαίας βαρυσιδήρους ἀπὸ τῶν δεξιῶν ὤμων ἐπισείοντες. — In N. T. genr. Rev. 1: 16 ῥομφαία δίστομος ὀξεῖα. 2: 12, 16. 6: 8. 19: 15, 21. Trop. Luke 2: 35 σοῦ δὲ αὐτῆς τὴν ψυχὴν διελεύσεται ῥομφαία, i. e. anguish of soul shall come upon thee. Sept. for ܪܘܦܝܐ Ex. 32: 26. Ez. 5: 1. — Jos. Ant. 6. 12. 4 ἡ ῥομφαία τοῦ Γολιάθου. 7. 12. 1.

Ῥουβήν, ὁ, indec. *Reuben*, Heb. רְעֻבֵן, pr. n. of the eldest son of Jacob, born of Leah, Gen. 29: 32 sq. In N. T. the tribe of Reuben, Rev. 7: 5.

Ῥούθ, ἡ, indec. *Ruth*, Heb. רוּת (beauty or friend), pr. n. of a Moabitess, afterwards the wife of Boaz, Matt. 1: 5.

Ῥούφος, οὐ, ὁ, *Rufus*, pr. n. of a Christian, Mark 15: 21. Rom. 16: 13.

Ῥύμη, ἡ, (obsol. ῥύμ, i. q. ἐρύμ,) *impetus, impulse, onset*, i. q. ὁρμή Jos. Ant. 7. 10. 2. Dion. Hal. Ant. 5. 15. Thuc. 7. 70. Xen. Cyr. 7. 1. 31. — In the later usage and N. T. a *street, lane, alley* of a city, in distinction from ἡ πλατεία q. v. Matt. 6: 2. Luke 14: 21 εἰς τὰς πλατείας καὶ ῥύμας τῆς πόλεως. Acts 9: 11. 12: 10. Sept. for ܪܘܡܐ Is. 15: 3. — Tob. 13: 18 coll. 17. Eccles. 9: 7. Pol. 6. 29. 1. See Lob. ad Phryn. p. 404. Sturz de Dial. Mac. p. 29. Weinstein N. T. 1. p. 319.

Ῥύομαι, f. ῥύσσομαι, depon. Mid. (obsol. ῥύω i. q. ἐρύω,) pp. *to draw or snatch to oneself*; hence genr. *to draw or snatch from danger*, i. q. *to rescue, to deliver*; see Passow sub v. Buttm. § 114. p. 281. Aor. 1 ἐρρύσθη as Pass. Luke 1: 74 al. see Buttm. § 113. n. 6. — E. g. seq. acc. simpl. Matt. 27: 43 ῥυσσάσθω τὴν αὐτόν. 2 Pet. 2: 7. Absol. Rom. 11: 26 ὁ ῥύσσομενος the deliverer, quoted from Is. 59: 20 where Sept. for ܪܝܝܐ. Sept. genr. for ܪܝܝܐ Is. 48: 20. ܪܝܝܐ Ex. 2: 19. Is. 5: 30. — Ael. V. H. 4. 5. Hdtan. 1. 15. 12. — With an adjunct from whence e. g. seq. ἀπὸ c. gen. comp. in Διό 1. 2. d. Matt. 6: 13 ῥύσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ. [Luke 11: 4.] Rom. 15: 31. 1 Thess. 1: 10. 2 Thess. 3: 2. 2 Tim. 4: 18. So Sept. for ܪܝܝܐ 2 Sam. 19: 9. Prov. 11: 4. ܪܝܝܐ Ez. 37: 23. Comp. Matth. § 353. 2, note. p. 665. Seq. ἐν c. gen. comp. Matth. 1. c. Rom. 7: 24 τίς με ῥύσεται ἐκ τοῦ σώματος τ. 1. λ. 2 Cor. 1: 10 ter. Col. 1: 13. 2 Tim. 3: 11. 2 Pet. 2: 9. Pass. Luke 1: 74. 2 Tim. 4: 17. So Sept. for ܪܝܝܐ Gen. 48: 16. ܪܝܝܐ Judg. 8: 34. 2 Sam. 22: 49. — c. ἐκ Jos. Vit. § 15. Diod. Sic. 12. 53. Hdot. 5. 49.

Ῥυπαρεύομαι, depon. Mid. (ῥυπαρός,) *to be filthy*, trop. Rev. 22: 11 in later edit. — Of doubtful authority, see Passow.

Ῥυπαρία, ας, ἡ, (ῥυπαρός,) *filth, filthiness*, trop. in a moral sense, James 1: 21. — Plut. Precept. conjug. § 28. VI. p. 536. 13. Reisk.

Ῥυπαρός, ὁ, ὄν, (ῥύπος,) *filthy, foul*, James 2: 2 πτωχὸς ἐν ῥυπαρῇ ἐσθῆτι. Trop. in a moral sense, Rev. 22: 11 in later edit. Sept. for רִצָּע Zech. 3: 3, 4. — Jos. Ant. 7. 11. 3 ῥυπαρὴν ἐσθῆτα. Ceb. Tab. 10. Ael. V. H. 14. 10. Trop. Act. Thom. § 13 ῥυπαρὰ ἐπιθυμία.

Ῥύπος, ου, ὁ, *filth, filthiness*, 1 Pet. 3: 21 οὐ σαρκὸς ἀπόθαις ῥύπου. Sept. for רִצָּע Job 14: 4. רִצָּע Is. 4: 4. — Luc. Anachar. v. Gymnas. 29. Pol. 32. 7. 8.

Ῥυπῶω, ῶ, f. ῥύωω, (poet. for ῥυπῶω, fr. ῥύπος,) *to be filthy*, in text. rec. Rev. 22: 11 bis ὁ ῥυπῶν, ῥυπωσάτω εἶτι. — Hom. Od. 6. 87. Aristoph. Av. 1271 or 1283. Act. Thom. § 52 ἐσθῆς ῥεγυπωμένη.

Ῥύσις, εως, ἡ, (ῥέω q. v.) *a flowing, flux*, e. g. τοῦ αἵματος Mark 5: 25. Luke 8: 43, 44. Sept. for רִצָּע Lev. 15: 24 sq. — Ael. V. H. 6. 6 τῇ ρ. τοῦ αἵματος. Pol. 2. 16. 6 of a current.

Ῥυτίς, ἰδος, ἡ, (obsol. ῥύω i. q. ῥρύω,) *a wrinkle*, sc. as drawn together, contracted; trop. Eph. 5: 27. — Aristoph. Plut. 1051. Diod. Sic. 4. 51.

Ῥύω, see Ῥύομαι.

Ῥωμαϊκός, ἡ, ὄν, (Ῥώμη,) *Roman*, Luke 23: 38. — Jos. de Vit. § 71. Hdian. 5. 5. 6.

Ῥωμαῖος, ου, ὁ, (Ῥώμη,) *a Roman, a Roman citizen*, Acts 2: 10. 16: 21, 37, 38. 22: 25, 26, 27, 29. 23: 27. Genr. οἱ Ῥωμαῖοι *the Romans* John 11: 48. Acts 25: 16. 28: 17. — Sing. Hdian. 4. 10. 11. Plur. Jos. Vit. § 71. Hdian. 1. 12. 11. Plut. Pomp. 1.

Ῥωμαῖστί, adv. (Ῥώμη,) *in the Roman tongue, in Latin*, John 19: 20. On the signification of adverbs in -ιστί see. Buttm. § 110. 15. c.

Ῥώμη, ης, ἡ, *Rome, the city*, Acts 18: 2. 19: 21. 23: 11. 28: 14, 16. Rom. 1. 7, 15. 2 Tim. 1: 17. — Hdian. 2. 14. 10. Plut. Pomp. 27.

Ῥώννυμι, f. ῥύωω, *to strengthen, to make firm*, Plut. Camill. § 37 ῥύωας τὸ σώμα διαγωνίσασθαι. Pass. Plut. Coriol. § 24 εὐθὺς ἤσθετο ῥωννύμενον αὐτοῦ τὸ σώμα. id. Romul. § 25. More usually perf. Pass. ἔρρωμαι as present, *to be strong, well*, 3 Macc. 3: 13. Luc. Somn. a. Gall. 23. Xen. Oec. 10. 5. Comp. Buttm. § 113. 6. § 114. p. 300. — In N. T. only imperat. ἔρρωσο, as a formula at the end of epistles, like Lat. *vale*, Engl. *farewell*. Acts 23: 30 ἔρρωσο. 15: 29 ἔρρωσθε. — 2 Macc. 11: 21. Xen. Cyr. 4. 5. 33. Artemid. 3. 44 ἰδίον πάσης ἐπιστολῆς τὸ χαῖρε καὶ ἔρρωσο λέγειν.

Σ.

Σαβαχθανί, *sabachthani*, Chald. שַׁבַּחְתָּנִי, *thou hast forsaken me*, from r. שָׁבַח *to leave, to forsake*, 2 pers. Sing. c. Suff. Matt. 27: 46 et Mark 15: 34 quoted from Ps. 22: 2, where Chald. for Heb. שָׁבַחְתָּ id. from r. שָׁבַח.

Σαβαώθ, *Sabaoth*, Heb. שַׁבְּאוֹתָי,

i. e. *hosts, armies*, plur. of שָׁבַח host. Hence κύριος σαβαώθ i. q. Heb. מְלִיכָא שַׁבְּאוֹתָי, *Lord of Hosts*, i. e. of the angelic hosts, comp. 2 Chr. 18: 18. Ps. 103: 21. Luke 2: 13. — In N. T. James 5: 4. Rom. 9: 29 quoted from Is. 1: 9 where Sept. for Heb. שָׁבַח, as also 2: 12. 6: 3. al. The general sense is

Jehovah Omnipotent, and the LXX often translate it by *παντοκράτωρ* q. v. See more in Gesen. Heb. Lex. art. *שַׁבָּת*.

Σαββατισμός, ου, ὁ, (σάββατον, σαββατίζω to keep sabbath Ex. 16: 30,) pp. a *keeping sabbath*, i. e. *rest, a lying by from labour*, in N. T. only of an eternal rest with God, Heb. 4: 9. The Rabbins employ the same figure, see Schoettg. Hor. Heb. ad. h. l.—Plut. de Superst. 3.

Σάββατον, ου, τό, Sabbath, Heb. *שַׁבָּת*, pp. *rest, a lying by from labour*, see Gesen. Heb. Lex. r. *שַׁבָּת*. Plur. *τὰ σάββατα*, often for the Sing. perh. originally an imitation of the Aramaean form *שַׁבְּתָא*, comp. Winer p. 150. Dat. plur. *τοῖς σαββάσι*, Matt. 24: 1, 5. al. Meleag. 83. 4, in Anth. Gr. I. p. 25; as if from a nominat. *σάββατ*, comp. Passow s. voc. Butt. § 56. n. 8. Matth. § 92. 3. Winer p. 60; see below in a. β.

a) pp. *the sabbath*, i. e. the Jewish sabbath, the seventh day of the week, kept originally by a total cessation from all labour, even to the kindling of a fire; but apparently without any public solemnities except an addition to the daily sacrifice in the tabernacle and the changing of the shew-bread; comp. Ex. 29: 8 sq. 31: 13 sq. Lev. 24: 8. Num. 15: 32 sq. 28: 9. Jos. Ant. 13. 1. 3. ib. 13. 8. 4. ib. 14. 4. 2. B. J. 1. 7. 3. The custom of reading the scriptures in the public assemblies and synagogues, appears to have been introduced after the exile; comp. Neh. c. 8. Luke 4: 16 sq. Jahn § 346—349. E. g. (α) Sing. *τὸ σάββατον* as nom. Mark 2: 27 *τὸ σάβ. διὰ τὸν ἄνθρ.* Luke 23: 54. John 5: 9, 10. 9: 14; as accus. Matt. 12: 5 *τὸ σάβ. βεβηλοῦσι*. Mark 2: 27 *οὐχ ὁ ἄνθρ. διὰ τὸ σάββατον*. Luke 23: 56. John 5: 18. 9: 16. Acts 13: 27, 42. 15: 21. 18: 4. *τοῦ σαββάτου* Matt. 12: 8. Mark 2: 28. 6: 2. 16: 1. Luke 6: 5. Acts 1: 12 see in 'Οδός b. β. *ἡμέρα τοῦ σαββάτου* Luke 13: 14, 16. 14: 5. John 19: 31. *τῷ σαββάτῳ* Luke 18: 14, 15. 14: 1, 3. Acts 13: 44. *ἐν σαββάτῳ* Matt. 12: 2. 24: 20. Luke 6: 1, 6, 7. John 5: 18. 7: 22, 23. 8: 19: 31. So genr. Sept. for *שַׁבָּת*

Ex. 31: 13. 2 K. 4: 23. Neh. 10: 31. 13: 15. — Jos. B. J. 2. 17. 10. de Vit. § 32. — (β) Plur. in a plural signif. Acts 17: 2 *ἐνι σάββατα ἡμέρα*. Col. 2: 16. (Sept. Is. 1: 13. Hos. 2: 11.) Elsewhere only in Gen. and Dat. i. q. Sing. e. g. *τῶν σαββάτων*, Matt. 28: 1 *ὅπρ' διὰ σαββάτων* see in 'Οπεί h. *ἡμέρα τῶν σαββάτων* Luke 4: 16. Acts 13: 14. 16: 13. Dat. *τοῖς σαββάσι*, see above, Matt. 12: 1, 5, 10, 11, 12. Mark 1: 21. 3: 2, 4. Luke 6: 9. *ἐν τοῖς σάββασιν* Mark 2: 23, 24. Luke 4: 31. 6: 2. 13: 10. — Jos. Ant. 1. 1. 1. *ἡμέρα τῶν σαβ.* Ex. 35: 3. Deut. 5: 12. 1 Macc. 2: 34. Jos. Ant. 12. 6. 2. *τοῖς σάββασιν* 1 Macc. 2: 38. Jos. Vit. § 54. Ant. 13. 8. 4. B. J. 1. 7. 3; but Sept. *τοῖς σαββάτοις* Num. 28: 10. 2 Chr. 2: 4. 8: 13.

b) meton. i. q. a period of seven days, a *week, se'night*. Sing. Mark 16: 9 *πρώτη σαββάτου*. Luke 18: 12 *δις τοῦ σαβ.* Plur. Matt. 28: 1 *εἰς μίαν σαββάτων*. Mark 16: 2. Luke 24: 1. John 20: 1, 19. Acts 20: 7. 1 Cor. 16: 2. — So Heb. *יְוֹמֵי שַׁבָּת* Sept. *ἡβδομάδας* Lev. 23: 15, comp. Deut. 16: 9.

Σαγήνη, ης, ἡ, (σαγή, σάττα) s *net, drag-net, seine*, used in fishing and drawn to the shore, Matt. 13: 47. Sept. for *סָרִיָּה* Ez. 26: 5, 14. 47: 11. — Artem. 2. 14. Luc. Pinc. 51. Acl. H. A. 11. 12.

Σαδδουκαῖος, ου, ὁ, s *Sadducee*, Plur. οἱ Σαδδουκαῖοι the *Sadducees*, a sect of the Jews, in opposition to the Pharisees and Essenes, Jos. B. J. 2. c. 8. Some derive the name from Heb. *סָדִיק* or *סָדִיקָא*, q. d. *the Just*; the Talmudists refer it to a certain *סָדִיק* *Sadek*, who according to them lived about three centuries before Christ and was the founder of the sect. The Sadducees rejected all traditions and unwritten laws, which the Pharisees prized so highly; and held the Scriptures to be the only source and rule of the Jewish religion. They denied the existence of angels and spirits, as well as an overruling providence; and held that the soul of man dies with the body, rejecting of course the idea of a future state of rewards and punishments. In their lives and morals they were more strict than the Pharisees; and, although their

tenets were not generally acceptable among the common people, yet they were adopted by many of the higher ranks. See espec. Jos. l. c. and also Ant. 13. 5. 9. ib. 13. 10. 6. ib. 18. 1. 4. ib. 20. 9. 1. B. J. 2. 8. 14. Descendants of the Sadducees are apparently the modern Karaites; see Henderson's Bibl. Researches and Travels in Russia, p. 233 sq. 306 sq. Bibl. Repos. IV. p. 662 sq. 671.—Matt. 3: 7. 16: 1, 6, 11, 12. 22: 23, 34. Mark 12: 18. Luke 20: 27. Acts 4: 1. 5: 17. 23: 6, 7, 8.

Σαδούκ, ὁ, indec. *Sadok*, Heb. שָׂדוּק, pr. n. of one of Jesus' ancestors, Matt. 1: 14 bis.

Σαίτω, f. αἰῶ, (kindr. with σάω,) *to wag, to move to and fro*, pp. of dogs and other animals which wag their tails in fondness, Ael. V. H. 13. 41 or 42. Luc. D. Deor. 12. 2. Hom. Od. 10. 217. Trop. *to caress, to flatter*, Luc. Merc. Cond. 20. Aeschyl. Choeph. 194. In N. T. trop. *to move in mind, to disturb*, Pass. 1 Thess. 3: 3 τῷ μηδὲνα σαίνεισθαι ἐν ταῖς θλίψεσι ταύταις.—Diog. Laert. 8. 1. 21 οἱ δὲ σαινόμενοι τοῖς λεγομένοις ἰδέσθων. Eurip. Rhes. 55 σαίνει μ' Ἰωνυχος φρονεῖν.—Others render, *to be seduced*.

Σάκκος, ου, ὁ, Heb. שָׂק, *sack-ing, sack-cloth*, i. e. coarse black cloth commonly made of hair (Rev. 6: 12) and used for straining (Heb. שָׂקִי), for sacks, and for mourning-garments; in the latter case it was worn instead of the ordinary garments, or bound around the loins, or spread under a person on the ground; comp. Jos. Ant. 8. 14. 4. ib. 5. 1. 12. ib. 10. 1. 3. ib. 7. 7. 4. Sept. Gen. 37: 34. 1 K. 20: 32. Is. 58: 5. Joel 1: 8. Jon. 3: 5 sq. Jahn § 135. Such garments were also worn by prophets and ascetics, Is. 20: 2. Zech. 13: 4. comp. 2 K. 1: 8. Matt. 3: 4.—Hence in N. T. genr. Rev. 6: 12 ὁ ἥλιος ἐγένετο μίλας ὡς σάκκος τρίχινος, comp. Is. 50: 3. Ecclus. 25: 17. Of mourning-garments, Matt. 11: 21 ἐν σάκκῳ καὶ σποδῷ. Luke 10: 13. Of a prophet's garment, Rev. 11: 3. So Sept. genr. for שָׂק Il. cc.—Aristoph. Acharn. 745, 822. The correct orthography is everywhere σάκκος, not σάκος,

Lob. ad Phryn. p. 257. comp. Thom. M. p. 789. Moeris p. 354.

Σαλά, ὁ, indec. *Sala*, Heb. שָׁלָא, pr. n. of a son or grandson of Arphaxad, Luke 3: 35. Comp. Gen. 10: 24. 11: 13, and see in Καϊνάν.

Σαλαθιήλ, ὁ, indec. *Salathiel*, Heb. שְׁלֹמִיָּהּ (I asked of God) *Shelathiel*, pr. n. of a son of Jeconiah, Matt. 1: 12 bis. Luke 3: 27. Comp. 1 Chr. 3: 17. Ezra 3: 2.

Σαλαμίς, ἡ, *Salamis*, one of the chief cities of Cyprus, on the S. E. coast of the island, Acts 13: 5. Afterwards called *Constantia*, and still later *Famagusta*.

Σαλείμ, ἡ, indec. *Salim*, pr. n. of a place, John 3: 23. Jerome in Onomast. art. *Salim*: "In octavo quoque lapide à Scythopoli in campo vicus *Salumias* appellatur."

Σαλεύω, f. εἶσω, (σάλος,) *to move to and fro, to shake*, trans. i. e. to put into a state of waving, rocking, vibratory motion.

a) pp. c. acc. Luke 6: 48. Heb. 12: 26 οὐ ἡ φωνὴ τὴν γῆν ἐσάλευσα. Pass. Matt. 11: 7 et Luke 7: 24 κάλεμον ὑπὸ ἀνέμου σαλευόμενον. Matt. 24: 29. Mark 13: 25. Luke 21: 26. Acts 4: 31. 16: 26. Luke 6: 36 μέτρον σισαλευμένον i. e. shaken down. Sept. for שָׁנַן Ps. 18: 18. 1 Chr. 16: 30. Ps. 82: 5.—Ecclus. 16: 19. Test. XII Patr. p. 548. Jos. Ant. 8. 5. 2. Diod. Sic. 12. 47. intrans. Xen. Oec. 8. 17.—Trop. of things ready to fall and perish, Heb. 12: 27 bis τὰ σαλευόμενα *things shaken*, perishable, i. e. the Mosaic dispensation, while τὰ μὴ σαλευόμενα i. q. the Christian dispensation.—Comp. Plut. Dion. 8 τὴν τυραννίδα σαλεύουσιν. Hdtian. 5. 1. 7.

b) metaph. *to move in mind, to agitate, to disturb*, c. acc. Acts 17: 13 τοὺς ὄχλους σαλεύειν, *to excite the people*, to cause a tumult. Pass. 2 Thess. 2: 2. Acts 2: 25 quoted from Ps. 18: 8 where Sept. for שָׁנַן.—1 Macc. 6: 8. Ecclus. 29: 18. 48: 19.

Σαλήμ, ἡ, indec. *Salem*, Heb. שָׁלֵם, the ancient name of Jerusalem, Heb. 7:

1, 2. See in Ἰερουσαλήμ.—Jos. Ant. 1. 10. 2 Σόλυμα.

Σαλμών, ὁ, indec. Salmon, Heb. שִׁמְשֹׁן (clothed), pr. n. of the father of Boaz, Matt. 1: 4, 5. Luke 3: 32. Comp. in Ραχάβ.

Σαλμώνη, ἡς, ἡ, Salmone, pr. n. of a promontory, the eastern extremity of the island of Crete, Acts 27: 7.—Strabo X. p. 727. B.

Σάλος, ου, ὁ, pp. motion to and fro, agitation, tossing, i. e. any waving, rocking, vibratory motion; in N. T. only of the sea, and hence put for the rolling sea, billows, Luke 21: 25. Sept. for ηρι Jonah 1: 15; for εἰς of an earthquake Is. 24: 20.—Luc. Tox. 19. Plut. Thes. 20. Diod. Sic. 20. 74.

Σάλπιγξ, ιγγος, ἡ, a trump, trumpet, 1 Cor. 14: 8. Rev. 1: 10. 4: 1. 8: 2, 6, 13. 9: 14. As announcing the approach or presence of God, Heb. 12: 19, comp. Ex. 19: 13, 16, 19, coll. 1 K. 1: 34, 39; or also the final advent of the Messiah, Matt. 24: 31. 1 Cor. 15: 52 ἐν τῇ ἐσχάτῃ σάλπιγγι. 1 Thess. 4: 16 σ. θιοῦ, see in Θεός α. β. Sept. for שָׁרִיף Ex. 1. c. 1 Sam. 13: 3. שָׁרִיף 2 K. 12: 14.—Jos. Ant. 7. 14. 6. Ael. V. H. 2. 44. Xen. An. 4. 2. 1.

Σαλπίζω, f. λω, (σάλπιγξ) aor. 1 ἑσάλπισα, earlier fut. and aor. σαλπύξω, ἑσάλπιγξα Xen. An. 1. 2. 17; comp. Lob. ad Phr. p. 191. Buttm. p. 300. Winer p. 80.—To trumpet, to sound a trumpet, to sound, intrans. Matt. 6: 2 μὴ σαλπίζετε ἔμπροσθέν σου. Rev. 8: 6, 7, 8, 10, 12, 13. 9: 1, 13. 10: 7. 11: 15. Of angels sounding the trumpet before the Messiah, the subject (ὁ σαλπιστής) being implied, 1 Cor. 15: 52 σαλπίζου γάρ. Comp. Buttm. § 129. 8. Winer p. 207. Sept. for שָׁרִף Num. 10: 3 sq. Is. 27: 13. Joel 2: 1.—Jos. Ant. 7. 11. 6. Ael. V. H. 1. 26. Pol. 12. 4. 4.

Σαλπιστής, οὔ, ὁ, (σαλπίζω) a trumpeter, Rev. 18: 22.—Theophr. Char. 29 or 25. Dion. Hal. Ant. 4. 17. The earlier and better form was σαλπικτής Dem. 284. 26. Xen. An. 4. 3. 29. See Lob. ad Phryn. p. 191.

Σαλώμη, ἡς, ἡ, Salome, pr. n. of

the wife of Zebadee, the mother of the apostles James and John, Mark 15: 40. 16: 1. Comp. Matt. 20: 20 et 27: 56.

Σαμάρεια, ας, ἡ, Samaria, Heb. שִׁרְיָשׁ (watch-height), pr. n. of a celebrated city situated near the middle of Palestine, built by Omri king of Israel on a mountain or hill of the same name. It was the metropolis of the kingdom of Israel or the ten tribes; and after being several times destroyed and restored, it was enlarged and beautified by Herod the Great, and named by him Sebaste in honour of Augustus. It is now an inconsiderable village, still called Sebaste. See 1 K. 16: 24. 2 K. c. 17. Am. 6: 1. Mic. 1: 5 sq. Jos. Ant. 8. 12. 5. ib. 13. 10. 2, 3. ib. 14. 5. 3. ib. 15. 7. 7. ib. 15. 8. 5. Calmet p. 807. Rosenm. Bibl. Geog. II. ii. p. 112 sq.—In. N. T.

a) pp. the city Samaria, Acts 8: 5. Meton. for the inhabitants, Acts 8: 14.

b) in a wider sense, the region of Samaria, the district of which Samaria was the chief city, lying between Judea and Galilee or the plain of Esdraelon; see Jos. B. J. 3. 3. 54. E. g. Luke 17: 11. John 4: 4, 5, 7. Acts 1: 8. 8: 1, 9. 9: 31. 15: 3. So Sept. and שָׁרִיף 2 K. 17: 26. 23: 19.—Jos. Ant. 13. 2. 3.

Σαμαρείτης, ου, ὁ, a Samaritan, an inhabitant of the city or country of Samaria; spoken in N. T. of the descendants of a people, sprung originally from an intermixture of the remnant of the ten tribes with the heathen colonists sent into the country by Shalmaneser, 2 K. 17: 24. Jos. Ant. 9. 14. 1. ib. 10. 4. 7. This mixed people, although they retained the books of Moses, and although priests were sent to teach them the Jewish religion, soon fell away into gross idolatry, and were regarded almost as Gentiles by the Jews even before the exile, 2 K. 17: 26—41. When the Jews after their return from exile, began to rebuild Jerusalem and the temple, the Samaritans also laid claim to a descent from Ephraim and Manasseh, and requested permission to aid the Jews in their work; but this being refused, they turned against them and calumniated them before the Persian kings; Ezra 4: 1 sq. Neh. 4: 1 sq. Jos. Ant. 11. 4.

3 sq. They afterwards erected a temple on Mount Gerizim, in allusion to Deut. 27: 11 sq. and there instituted sacred rites in accordance with the law of Moses, Jos. Ant. 11. 8. 4. From these and other circumstances, the national hatred between the Jews and Samaritans was continually fostered and augmented; the name Samaritan became to the Jews a term of reproach, and intercourse with them was carefully avoided; see John 4: 9. 8: 48. comp. Jos. Ant. 11. 8. 6. ib. 12. 5. 5. ib. 13. 3. 4. The temple on Gerizim was destroyed by Hyrcanus about 125 B. C. but the Samaritans still held the mountain as sacred and the proper place of national worship, John 4: 20, 21. The same is the case with the small remnant of the Samaritans existing at the present day; who still go three times a year from Naplous, the ancient Sychar, to worship on Mount Gerizim; see Miss. Herald 1824. p. 310. Calmet p. 810. The Samaritans like the Jews, expected a Messiah, John 4: 25; and many of them became the disciples of Jesus, comp. John 4: 39 sq. Acts 9: 31. 15: 3.—On the Samaritan Pentateuch and the Samaritans generally, see Gesen. de Pent. Sam. etc. Hal. 1815. Wiener de Vera. Pent. Sam. etc. Lips. 1817. Stuart on Samar. Pent. and Lit. in Bibl. Repos. II. p. 691. Cellarii Collectan. Hist. Samarit. Cizae 1688. De Sacy Correspondence des Samaritaines, in Notices et Extraits des Mss. etc. T. XI. Paris 1829.—In N. T. Matt. 10: 5. Luke 9: 52. 10: 33. 17: 16. John 4: 9, 39, 40. 8: 48. Acts 8: 25.

Σαμαρείτις, ἡ, a Samaritan woman, John 4: 9 bis.

Σαμοθράκη, ἡ, Samothrace, an island in the N. E. part of the Ægean sea, above the Hellespont, with a lofty mountain, Acts 16: 11. It was anciently called *Dardana*, *Leucania*, and also *Samos*; and to distinguish it from the other Samos, the name of Thrace was added, i. e. Σάμος Θράκης, whence contr. Σαμοθράκη. The island was celebrated for the mysteries of Ceres and Proserpine, and was a sacred asylum. Now called *Samandraci*. See Diod. Sic. 3.

55. ib. 5. 47. Plin. H. N. 5. 12. Miss. Herald 1836. p. 246.

Σάμος, οὐ, ἡ, Samos, an island of the Ægean, near the coast of Lydia in Asia Minor. It was celebrated for the worship of Juno, for its valuable pottery, and as the birth-place of Pythagoras. Acts 20: 15. — Diod. Sic. 5. 81. Strabo XIV. p. 944. C.

Σαμουήλ, ὁ, indec. Samuel, Heb. שְׁמוּאֵל (heard of God, or name of God,) pr. n. of the celebrated Hebrew prophet, the son of Elkanah and Hannah, the last of the נָבִיִּים or judges, who anointed Saul and after him David as king; see his history in 1 Sam. 1—25. — Acts 3: 24. 13: 20. Heb. 11: 32.

Σαμψών, ὁ, indec. Sampson, Heb. שִׁמְשׁוֹן (sun-like) pr. n. of a נָבִיִּים or judge of Israel, famous for his strength, Heb. 11: 32. Comp. Judg. c. 1. 13—16.

Σανδάλιον, οὐ, τό, (dim. of σάνδαλον Ael. V. H. 1. 18,) a sandal, i. e. a sole of wood or hide, covering the bottom of the foot, and bound on with thongs, Mark 6: 9. Acts 12: 8. Sept. for שַׁל Josh. 9: 5. Is. 20: 2.—Jos. Ant. 4. 8. 23. Hdot. 2. 91. Luc. Herod. 5 ὁ δὲ τις, μάλα δουλικῶς ἀφαιρῆι τὸ σανδάλιον ἐκ τοῦ ποδός, ὡς κατακλινοιτο ἥδη. Comp. in Ἑπόδημα.

Σάνις, ἡ, a board, plank, e. g. of a ship, Acts 27: 44. Sept. for פִּיב Cant. 8: 9. Ez. 27: 5.—Jos. Ant. 8. 5. 2. Pol. 2. 5. 5.

Σαούλ, ὁ, indec. Saul, Heb. שְׂאוּל (asked, desired), pr. n. a) of the first king of Israel, Acts 13: 21. Comp. 1 Sam. c. 9 sq. — b) the Jewish name of the apostle Paul, which with a Greek ending became Σαῦλος q. γ. Acts 9: 4, 17. 22: 7, 13. 26: 14.

Σαπρός, ὁ, ὄν, (σῆμα,) bad, rotten, putrid.

a) pp. of vegetable or animal substances, as a tree and its fruit, fish, etc. Matt. 7: 17, 18. 12: 33 bis. 13: 48. Luke 6: 43 bis. — Arr. Diss. Epict. 4. 4. 25. Dem. 615. 11.

b) trop. in a moral sense, corrupt, foul, e. g. λόγος Eph. 4: 29.—Arr. Epict. 3. 22. 61 δόγμα. Comp. Lob. ad Phr. p. 377 sq.

Σάπφειρη, ης, ἡ, *Sapphira*, pr. n. of the wife of Ananias, Acts 5: 1.

Σάπφειρος, ου, ἡ, *sapphire*, a precious stone, next in hardness and value to the diamond, mostly of a blue colour in various shades, Rev. 21: 19. Sept. and Heb. סַפִּיר Ex. 24: 10. 28: 18. — Jos. Ant. 3. 7. 5. Ael. V. H. 14. 34. See Rees' Cycl. art. *Gems*.

Σαργάνη, ης, ἡ (comp. Heb. גָּרַן, Aram. גָּרַן, to interweave, to braid,) pp. any thing braided, twisted, interwoven, e. g. a cord Aeschyl. Suppl. 788 or 801. In N. T. a rope-basket, network of cords, 2 Cor. 11: 33; comp. Acts 9: 25 σκυρίς.—Suid. σαργάνη· οἱ μὲν σχολιόν τι, οἱ δὲ πλέγμα τι ἐκ σχοινίου. Athen. III. p. 119. B. IX. p. 407. E.

Σάρδεεις, ων, αἱ, *Sardis*, the metropolis of Lydia in Asia Minor, situated at the foot of Mount Tmolus on the banks of the river Pactolus, celebrated for its wealth and voluptuous debauchery. Rev. 1: 11. 3: 1, 4.—Diod. Sic. 13. 70. Xen. Cyr. 7. 2. 11, 12.

Σάρδιος, ου, ὁ, i. q. σάρδιος q. v. Rev. 4: 3 in text. rec.

Σάρδιος, ου, ὁ, *sardius*, *sardian*, a precious stone of a blood-red or sometimes of a flesh-colour, more commonly known by the name of *carnelian*. Rev. 4: 3 in later edit. 21: 20. Sept. σάρδιον for Heb. אֶרֶז Ex. 28: 17. Ez. 28: 13. See Rees' Cycl. art. *Sardian* and *Gems engraved*.

Σαρδόνυξ, υχος, ἡ, *sardonyx*, a precious stone exhibiting a milk-white variety of the onyx or chalcedony, intermingled with shades or stripes of sardian or carnelian, Rev. 21: 20. — Jos. Ant. 3. 7. 5. Plin. H. N. 37. 12. See Rees' Cycl. art. *Sardonyx* and *Gems engraved*.

Σάρεπτα, ων, τά, *Sarepta*, Heb. צָרְפָּת *Zarephath*, now *Sarfen*, a Phœnician town mid-way between Tyre and Sidon, Luke 4: 26. Comp. 1 K. 17: 9, 10. Obad. 20.—Jos. Ant. 8. 13. 2.

Σαρκικός, ἡ, ὄν, (σάρξ,) found only in the Epistles, and not extant in profane writers; *fleshy*, *carnal*, pertain-

ing to the flesh or body, opp. πνευματικός. Comp. in Σάρξ no. 2.

a) genr. of things, τὰ σαρκικά, i. q. *things corporeal, external, temporal*, Rom. 15: 27. 1 Cor. 9: 11.

b) as implying weakness, frailty, imperfection, e. g. of persons, *carnal, worldly*, 1 Cor. 3: 1 ὡς σαρκῶς, ὡς ἡ πλοῖς ἐν Χριστῷ. v. 3 bis, 4. Of things, *carnal, human*, 2 Cor. 1: 12 οὐκ ἐν σοφίᾳ σαρκῶς. 10: 4 ὅπλα οὐ σαρκῶς, ἀλλὰ δυνατὰ κ. τ. λ. Heb. 7: 16 οὐ κατὰ νόμον ἀτολῆς σαρκῶς, i. e. frail, transient, temporary, opp. κατὰ δύναμιν ζωῆς ἀταλῆτος. — In 1 Cor. 3: 1 et Heb. 7: 16 some read σάρκινος in the same sense.

c) as implying sinfulness, sinful propensity, *carnal*, e. g. of persons, Rom. 7: 14 ἐγὼ δὲ σαρκῶς εἰμι, i. e. under the influence of carnal desires and affections. Of things, 1 Pet. 2: 11 τῶν σαρκῶν ἐπιθυμιῶν *carnal desires*, i. e. having their seat in the carnal nature. Comp. in Σάρξ no. 2. c.

Σάρκινος, η, ὄν, (σάρξ,) *fleshy, corpulent*, Pol. 39. 2. 7. In N. T. *fleshy, of flesh*, and therefore soft, yielding to an impression, opp. ἄσματος, 2 Cor. 3: 3 ἐν πλατὶ καρδίας σαρκῶς. Comp. Sept. καρδία σαρκινή, Heb. רִחַן, Ez. 11: 19. 36: 26. — Plut. adv. Colot. 27 init. — On 1 Cor. 3: 1 et Heb. 7: 16 see in Σαρκικός b.

Σάρξ, σαρκός, ἡ, Ael. σάρξ, (perh. σαίρω, σάω, to strip off,) *flesh*, sc. of a living man or animal, in distinction from that of a dead one, which is σπῆξ.

1. pp. *flesh*, Sing. as one of the constituent parts of the body, Luke 24: 39 πνεῦμα σάρκα καὶ ὄστέα οὐκ ἔχω. 1 Cor. 15: 39 quater. So Sept. for רֶגֶל Gen. 2: 21. 2 K. 5: 10, 14. (Hom. Od. 19. 450. Ael. V. H. 4. 28. ib. 9. 13.) More commonly Plur. αἱ σάρκες, q. d. *fleshy parts*, comp. Passow s. v. Rev. 19: 18 quinq. ἵνα φάγηται σάρκας βασιλέων κ. τ. λ. v. 21; trop. and hyperbol. i. q. *to consume, to destroy*, James 5: 3; *to maltreat* Rev. 17: 16. So Sept. for רֶגֶל Gen. 41: 2, 3. 2 K. 9: 36. — Ael. V. H. 9. 13. Diod. Sic. 3. 16. Plato Phædo 45.

2. meton. *flesh*, i. q. *the body, corpus*, the animal or external nature, as distinguished from the spiritual or inner man,

τὸ πνεῦμα. This usage of σὰρξ is far more frequent in N. T. than in profane writers, prob. in imitation of Heb. רֶשֶׁת.

a) genr. and without any good or evil quality implied. (α) opp. to πνεῦμα expr. 1 Cor. 5: 5 εἰς ὁλεθρον τῆς σαρκός, ἵνα τὸ πνεῦμα σωθῇ κ. τ. λ. 2 Cor. 7: 1. Col. 2: 5. 1 Pet. 4: 6. Comp. Sept. and רֶשֶׁת opp. עֶשֶׂת Is. 10: 18. Job 14: 22. Also σὰρξ καὶ αἷμα as a periphrasis for the whole animal nature or man, Heb. 2: 14. (Eccles. 14: 18.) Simply, John 6: 52, comp. below. 2 Cor. 12: 7 σκόλοψ τῇ σαρκί, prob. external trials. Col. 1: 24. 2: 1 πρόσσπονδόν μου ἐν τῇ σαρκί. v. 23. Heb. 9: 10, 13. 1 Pet. 3: 21. Jude 8, 23. Acts 2: 26, 31 ἡ σὰρξ μου, my body, i. e. I, quoted from Ps. 16: 9 where Sept. for רֶשֶׁת. Metaph. John 6: 51 καὶ ὁ ἄρτος . . . ἡ σὰρξ μου ἐστίν, i. e. Jesus himself is the principle of life and nutrition to the regenerated soul. v. 53, 54, 55, 56. Comp. Matt. 26: 26 et parall. where it is σῶμα. Sept. genr. for רֶשֶׁת Ez. 26: 36. Prov. 14: 30. — Jos. B. J. 6. 1. 5. Arr. Epict. 3. 7. 2 sq. Plut. adv. Colot. 20. T. VI. p. 249. Tauchn. μετὰ τῶν περὶ σάρκα τῆς ψυχῆς δυνάμεων.—Spec. mortal body, in distinction from a future and spiritual existence. 2 Cor. 4: 11 ἡ ζωὴ . . . ἐν τῇ θνητῇ σαρκί ἡμῶν. Gal. 2: 20. Phil. 1: 22, 24. 1 Pet. 4: 2.—(β) Put for that which is merely external or only apparent, in opp. to what is spiritual and real. John 6: 63 τὸ πνεῦμα ἐστι τὸ ζωοποιούν, ἡ σὰρξ οὐκ ὠφελεῖ σὺνδέν. 8: 15. 1 Cor. 1: 26 σοφοὶ κατὰ σάρκα. 2 Cor. 5: 16 bis. Eph. 6: 5 et Col. 3: 22 νυκτοὶς κατὰ σάρκα, i. e. externally, as to outward circumstances. Philem. 16. So of outward affliction, trials, 1 Cor. 7: 28 ἄλλως δὲ τῇ σαρκί ζήσουσιν. 2 Cor. 7: 5. Gal. 4: 13, 14. 1 Pet. 4: 1.—Spec. of circumcision in the flesh, i. e. the external rite. Rom. 2: 28 οὐδὲ ἡ ἐν τῷ φανερό, ἐν σαρκί, περιτομή· ἀλλ' . . . περιτομή καρδίας, ἐν πνεύματι κ. τ. λ. 4: 1 εὐφημῆναι κατὰ σάρκα, i. e. in respect to circumcision. 2 Cor. 11: 18. Eph. 2: 11 περιτομῆς ἐν σαρκί. Gal. 3: 3 νῦν σαρκί ἐπιτελεσθε, i. e. by circumcision, external rites, Judaism, comp. v. 2. Gal. 6: 12, 13. Phil. 3: 3, 4 bis. Col. 2: 13.—(γ) As the medium of external or natural generation and descent,

and of consequent kindred. John 1: 13 οὐδὲ ἐκ θελήματος σαρκός . . . ἐγεννήθησαν. Rom. 9: 8 τὰ τέκνα τῆς σαρκός. Heb. 12: 9. Eph. 5: 29, 30 ἐκ τῆς σαρκός αὐτοῦ καὶ ἐκ τῶν ὀστέων αὐτοῦ, in allusion to Gen. 2: 23. 29: 14, where Sept. and Heb. רֶשֶׁת. Of one's countrymen, Rom. 11: 14. So κατὰ σάρκα according to the flesh, i. e. as to outward kindred, by natural descent, Acts 2: 30. Rom. 9: 3. 1 Cor. 10: 18. Gal. 4: 23, 29. Perh. Rom. 1: 3 et 9: 5, comp. in no. 3. ἐν σαρκί id. Eph. 2: 11 ἔθνη ἐν σαρκί. So Sept. and רֶשֶׁת Gen. 37: 27; comp. Judg. 9: 2. 2 Sam. 5: 1. 19: 13, 14.

b) as implying weakness, frailty, imperfection, both physical and moral; e. g. opp. to τὸ πνεῦμα expr. Matt. 26: 41 et Mark 14: 38 τὸ πνεῦμα πρόθυμον, ἡ δὲ σὰρξ ἀσθενής. Also opp. τὸ πν. ἄγιον, John 3: 6 bis τὸ γερ. ἐκ τῆς σαρκός, σὰρξ ἐστὶ καὶ τὸ γερ. ἐκ τοῦ πν. κ. τ. λ. Simply, Rom. 6: 19 διὰ τὴν ἀσθένειαν τῆς σαρκός ὑμῶν. 2 Cor. 1: 17. 10: 2 ὡς κατὰ σάρκα περιπατοῦντας. v. 3 bis. So σὰρξ καὶ αἷμα flesh and blood, q. d. frail feeble man, 1 Cor. 15: 50. Gal. 1: 16. Eph. 6: 12. Opp. ὁ πατήρ ὁ ἐν οὐρ. Matt. 16: 17. Sept. genr. for רֶשֶׁת Gen. 6: 3. Ps. 78: 39. — Eccles. 28: 5. Plut. adv. Colot. 30. T. VI. p. 264. Tauchn. τῆς κατὰ σάρκα ἡδονῆς. ib. Non posse suav. viv. 3. p. 180, μυχρόν εἶναι τὸ τῆς σαρκός ἡδύ. ib. 14. p. 198.

c) as implying sinfulness, proneness to sin, the carnal nature, the seat of carnal appetites and desires, of sinful passions and affections, whether physical or moral; so in Paul, 2 Pet. 1 John. Comp. Sept. and Heb. רֶשֶׁת Ecc. 2: 3. 5: 5. A similar influence the Greeks ascribed to τὸ σῶμα, see Plato Phaedo 10, 11, 27, 30. Xen. Cyr. 8. 7. 20. comp. Wisd. 9: 15. So as opp. πνεῦμα i. e. the Holy Spirit or his influences, Rom. 8: 1 μὴ κατὰ σάρκα περιπατοῦσιν, ἀλλὰ κατὰ πνεῦμα. v. 4, 5 bis, 6, 9, 13. Gal. 5: 16, 17 bis, 19, 24. 6: 8 bis. Simply, Rom. 7: 5 ὅτε γὰρ ἡμεν ἐν τῇ σαρκί. v. 18, 25. 8: 3 ter, 7, 8, 12 bis. 13: 14. Gal. 5: 13. Eph. 2: 3 bis. Col. 2: 11, 18. 2 Pet. 2: 10, 18. 1 John 2: 16.—Theon. Alex. in Anthol. Gr. III. p. 226 νόον παθίων ἐν τοῖσι πόνοις ἐκδήλας, ἔω σαρκὸς ἔβη κ. τ. λ.

3. meton. *flesh*, i. q. *human nature*, *man*, *homo*, like Heb. **בָּשָׂר**. Matt. 19: 5, 6, *ἔσονται οἱ δύο εἰς σάρκα μίαν* . . . *ἀλλὰ σὰρξ μία*. Mark 10: 8 bis. 1 Cor. 6: 16. Eph. 5: 31. (So Sept. and **בָּשָׂר** Gen. 2: 24.) Jude 7 *σὰρξ ἑτέρα other flesh*, i. e. not their own, committing adultery with other men's wives, or with foreigners. — Also *πᾶσα σὰρξ all flesh, all men*, all mankind, Luke 3: 6. John 17: 2. Acts 2: 17. 1 Pet. 1: 24. *οὐ . . . πᾶσα σὰρξ, no flesh, no man*, where *οὐ* qualifies the intervening verb, see in *Ὁὐ α. γ.* Matt. 24: 22. Mark 13: 20. Rom. 3: 20. Gal. 2: 16. *μὴ . . . πᾶσα σὰρξ* id. 1 Cor. 1: 29. So Sept. and **בָּשָׂר** Gen. 6: 12. Ps. 65: 3. Is. 40: 5, 7. Jer. 25: 31. c. *μὴ* Eccles. 30: 20, 29. — Spec. of the incarnation of Christ, his incarnate human nature. John 1: 14 *ὁ λόγος σὰρξ ἐγένετο*. 1 John 4: 2, 3 *Χρ. ἐν σαρκὶ ἐληλυθότα*. 2 John 7. Rom. 1: 3 *κατὰ σάρκα*. 9: 5. Eph. 2: 15 *ἐν τῇ σαρκὶ αὐτοῦ*. 1 Tim. 3: 16. Heb. 5: 7. 10: 20. 1 Pet. 3: 18. 4: 1. Col. 1: 22 *ἐν τῷ σώματι τῆς σαρκὸς αὐτοῦ*, q. d. in his body incarnate, comp. Buttm. § 123. n. 4. Winer § 34. 2. Comp. Eccles. 23: 16.

Σαρούχ, *ὁ*, *Saruch*, see Σειρούχ.

Σαρόω, *ᾧ*, f. *ᾠσω* (σαίρω), to sweep, to cleanse with a broom, c. acc. Luke 15: 8 *καὶ σαροῖ τὴν οἰκίαν*. Pass. Matt. 12: 44. Luke 11: 25. — Artemid. 2. 33. p. 119. Pamphil. in Geopon. 13. 15. 4. A later form instead of the earlier *σαίρω*, Lob. ad Phr. p. 83. Sturz de Dial. Mac. p. 192.

Σάρρα, *ας*, *ή*, *Sarah*, Heb. **סָרָה** v. **סָרָה** (princess), pr. n. of the wife of Abraham, Rom. 4: 19. 9: 9. Heb. 11: 11. 1 Pet. 3: 6.

Σάρων, *ωνος*, *ὁ*, *Saron*, Heb. **שָׁרֹן** *Sharon*, pr. n. of a level tract of Palestine along the sea-coast between Cesaraea and Joppa, celebrated for its rich fields and pastures, Acts 9: 35. Comp. Is. 33: 9. 65: 10. 1 Chr. 27: 29. See Relandi Palaest. p. 188, 370.

Σατάν, *ὁ*, indec. 2 Cor. 12: 7, elsewhere *Σατανᾶς*, *ᾶ*, *ὁ*, *Satan*, Heb. **שָׂטָן** pp. adversary; in N. T. mostly c. art. *the Adversary*, as the Heb. proper

name for the devil, Gr. *ὁ διάβολος*, the prince of the fallen angels; see fully in *Διάβολος* b, and comp. Buxt. Lex. Chald. 1464, 1495. Matt. 4: 10. 10: 26 bis. Mark 4: 15. Luke 10: 18 comp. in *Δαιμόνιον* b. 22: 3, 31. John 13: 27. Acts 26: 18. al. So Heb. **יְהוָה** Sept. *διάβολος* 1 Chr. 21: 1. Job 1: 6 sq. — Eccles. 21: 27. Test. XII Patr. p. 650, 657 *ἀπὸ τοῦ σατανᾶ καὶ τῶν πνευμάτων αὐτοῦ*. — As present in men tempting them to evil, Matt. 16: 23 et Mark 8: 33 *ἔπαγε ὀπίσω μου, σατανᾶ*, comp. Luke 22: 3. Acts 5: 3. Others here refer it directly to Peter in the sense of *adversary*; as Sept. for **יְהוָה** 1 K. 11: 14, 23, 25. comp. 2 Sam. 19: 23 where Sept. *ἐπίβουλος*. AL.

Σάτον, *ου*, τό, *satum*, 'a measure, Heb. **סֵא** *seah*, Aram. **סֵא** Buxt. Lex. Chald. Rab. 1413, a Hebrew measure for things dry, Matt. 13: 33. Luke 13: 21. According to the Rabbins it was i. q. the third part of an ephah, and according to Jerome on Matt. i. c. was equal to a modius and a half; hence equivalent to nearly 1½ peck English. Comp. in *Μόδιος*. Jahn § 114. — Jos. Ant. 9. 4. 5 pen.

Σαῦλος, *ου*, *ὁ*, *Saul*, i. q. *Saul* with a Greek termination, the Jewish name of Paul. Acts 7: 58. 8: 1, 3. 9: 1, 8, 11, 19, 22, 24, 26. 11: 25, 30. 12: 23. 13: 1, 2, 7, 9.

Σαντιού, *ῆς*, *οῦ*, see in Σαντιού.

Σβέννυμι, f. *σβέσω*, to quench, to extinguish, trans.

a) pp. a light, fire, c. acc. Matt. 12: 20 *ἵνα τυφόμενον οὐ σβέσω*, see in *Ἄνον*. Eph. 6: 16. Heb. 11: 34. Pass. *to be quenched, to go out*, Matt. 25: 8 *αἱ λάμπαις*. Mark 9: 44, 46, 48. Sept. for **שָׁבַע** Is. 42: 3. Lev. 6: 12, 13. **שָׁבַע** Job 21: 17. — Luc. D. Deor. 10. 1. Thuc. 2. 77.

b) trop. i. q. to damp, to hinder, to repress, to prevent any thing from exerting its full influence, c. acc. 1 Thess. 5: 19 *τὸ πνεῦμα μὴ σβέννυτε*. Sept. *σβέννυτε τὴν ἀγάπην* for **שָׁבַע** Cant. 8: 7. — Jos. B. J. 6. 1. 4 *σβ. τὴν χαρὰν*. Ael. V. H. 6. 1 *θυμὸν*. Plut. Lycourg. 20.

Σεαντού, ἡς, οὔ, also contr. **σαν-** τοῦ, ἡς, οὔ, (σὺ, αὐτός,) reflex. pers. pron. 2 pers. sing. genit. of *thyself*, dat. *σαντῷ*, ᾧ, ᾧ, to *thyself*, etc. Gen. John 1: 22. Acts 26: 1. al. Dat. Acts 9: 34. 16: 28. al. Acc. Matt. 4: 6. 8: 4. Luke 10: 27. al. See Buttm. § 74. 3.—Where a special emphasis is to be laid on *αὐτός*, it is written separately, e. g. Luke 2: 35 καὶ σοῦ δι' αὐτῆς. See Matth. § 148. n. 2. Buttm. § 127. 3. AL.

Σεβάζομαι, f. *άσσομαι*, depon. Mid. (σεβας, *άσσομαι*.) to be shy of doing any thing, to *be* timid, to *fear*, Hom. Il. 6. 167, 417. In N. T. to *stand in awe* of any one, i. q. to *reverence*, to *venerate*, to *worship*, Rom. 1: 25 ἐσεβάσθησαν καὶ ἐλάτρευσαν τῇ κτίσει.—Hesych. ἐσεβάσθησαν· σεβάσμασι προσεκίνησαν.

Σέβασμα, τος, τό (σεβάζομαι,) an object of worship, any thing venerated and worshipped, e. g. a god, numen, Acts 17: 23. 2 Thess. 2: 4. — Wisd. 14: 20. Bel and Drag. 27. Dion. Hal. Ant. 1. 30. ib. 5. 1.

Σεβαστός, ῆ, ὄν, (σεβάζομαι,) pp. venerated, august, Lat. *augustus*, Hesych. σεβαστός· προσκυνητός, τιμητός. In N. T. as an honorary title, and then pr. n. ὁ Σεβαστός, Lat. *Augustus*.

a) pp. a title first assumed by Caesar Octavianus, and retained by his successors as a personal appellation; comp. Adam's Rom. Ant. p. 169. Spoken of Nero, Acts 25: 21, 25. — Philo Leg. ad Cai. p. 1012. D. Hdian. 2. 10. 19.

b) adj. *Augustan*, pertaining to Augustus, as σπειρή Σεβαστή the *Augustan cohort*, Acts 27: 1. Several of the Roman legions also bore this honorary title, comp. Claudian. de Bell. Gild. 422. Ptolem. 2. 3 λεγὼν δευτέρα Σεβαστή. 4. 3, 9. comp. Tacit. Ann. 14. 15. — Others suppose it to be a Samaritan cohort, so called from Σεβαστή, *Sebaste*, the name given by Herod the Great to Samaria in honour of Augustus. Josephus mentions troops called Σεβαστηνοί, prob. from Sebaste or Samaria, Ant. 20. 6. 1. ib. 20. 8. 7. B. J. 2. 4. 3. ib. 2. 12. 5.

Σέβας, Pind. Olym. 14. 17. Xen.

Mem. 4. 5. 19; more usually *σεβόμεαι* depon. Pass. defect. to be shy, timid, to shame oneself, Hom. Il. 4. 242. In N. T. only depon. to reverence, to venerate, to worship God, c. acc. Matt. 15: 9 et Mark 7: 7 μάτην δι' ἐσεβονταί με, quoted from Is. 29: 13 where Sept. for אֵלֶיךָ. Acts 18: 13. 19: 27. Sept. for אֵלֶיךָ Josh. 4: 24. Job 1: 9. — Jos. Ant. 9. 10. 1. Diod. Sic. 1. 35. Xen. Ag. 3. 2. — Spec. part. σεβόμενος, η, ον, absol. or seq. τὸν θεόν, i. e. *worshipping God, religious, devout*, spoken of proselytes to Judaism from the heathen, in distinction from the Jews, Acts 13: 43, 50. 16: 14. 17: 4, 17. 18: 7. AL.

Σειρά, ᾶς, ῆ, (ἐκρω necto,) a cord, band, Hdot. 7. 85; in N. T. a chain, 2 Pet. 2: 4, comp. in Ζόφος.—Jos. Ant. 3. 7. 5. Luc. D. Deor. 21. 1. id. Hermot. 3.

Σεισμός, οὔ, ὁ, (σειώ,) motion, a shaking, concussion, e. g.

a) genr. ἐν τῇ θαλάσσῃ, i. q. a tempest, tornado, Matt. 8: 24. So Sept. for עֲרֵבָה, עֲרֵבָה, Jer. 23: 19. Neh. 1: 3.

b) spec. ἡ ἐκείνη, Matt. 24: 7 ἔσονται σεισμοὶ κατὰ τόπους. 27: 54. 28: 2. Mark 13: 8. Luke 21: 11. Acts 16: 26. Rev. 6: 12. 8: 5. 11: 13 bis, 19. 16: 18 bis. So Sept. for עֲרֵבָה Is. 29: 6. Am. 1: 1. Zech. 14: 5.—Jos. Ant. 5. 5. 3 pen. Ael. V. H. 4. 17. Xen. H. G. 3. 2. 24.

Σείω, f. *σειώω*, to move to and fro, to shake, with the idea of shock, concussion, trans.

a) pp. Rev. 6: 13 σικῆ... ἐπὶ μεγ. ἀνέμου σεισμένη. Of earthquakes, Matt. 27: 51 ἡ γῆ ἐσεισθη. Act. c. acc. Heb. 12: 26 *σειώω* οὐ μόνον τὴν γῆν, ἀλλὰ καὶ τὸν οὐρανόν, in allusion to Hagg. 2: 6 et Joel 3: 16 where Sept. for עֲרֵבָה.—Luc. Bacch. 2. Pausan. 3. 5. 8. Xen. H. G. 4. 7. 4.

b) trop. to move in mind, to agitate, to put in commotion and perturbation. Matt. 21: 10 ἐσεισθη ἡ πόλις. 28: 4. Sept. for עֲרֵבָה Is. 14: 16. Ez. 31: 16.—Pind. Pyth. 4. 484 πόλις. Heliodor. X. p. 484. Antiph. 146. 22.

Σεκοῦνδος, ου, ὁ, Lat. *Secundus*, pr. n. of a Christian, Acts 20: 4.

Σελεύκεια, ας, ῆ, Seleucia, a city

of Syria, situated west of Antioch on the sea-coast near the mouth of the Orontes; called sometimes *Seleucia Pieria*, from the neighbouring Mount Pierus, and also *Seleucia ad mare*, in order to distinguish it from several other cities of the same name in Syria and the vicinity, all so called from Seleucus Nicator. Acts 13: 4. — 1 Macc. 11: 8. Jos. Ant. 18. 9. 8. Pol. 5. 59. 1.

Σελήνη, ἡς, ἡ, (σίλας light, brightness,) the moon, Matt. 24: 29. Mark 13: 24. Luke 21: 25. Acts 2: 20. 1 Cor. 15: 41. Rev. 6: 12. 8: 12. 12: 1. 21: 23. Sept. for סֶלֶנָה Gen. 37: 8. Jer. 31: 37. Joel 2: 31. — Hidian. 5. 6. 11. Xen. Mem. 4. 3. 4.

Σεληνιάζομαι, f. άσσομαι, (σλήνη) to be moon-struck, lunatic, in Greek usage i. q. to be epileptic, to be afflicted with epilepsy, the symptoms of which were supposed to become more aggravated with the increasing moon; comp. Luc. Tox. 24 where a certain woman *διέγειτο δὲ καὶ καταπίπτειν πρὸς τὴν σελήνην αὐξανομένην*. This disease in N. T. and elsewhere is ascribed to the influence of unclean spirits, demons, see in *Δαιμόνιον*, *Δαιμονίζομαι*. See also Luc. Philops. 16. Act. Thom. § 12. Isidor. Orig. 4. 7 "cadens aeger spasmodum patitur. Hos etiam vulgus lunaticos vocat, quod per hunc cursum comitetur eos insania daemonum." — Matt. 4: 24. 17: 15 ὅτι σεληνιάζονται καὶ παύως πάσχει, comp. v. 18 et Mark 9: 17 et Luke 9: 39, where it is referred to a *δαιμόνιον*, *πνεῦμα*. — Act. Thom. § 12. Manetho 4. 81, 216.

Σεμεῖ, ὁ, indec. Semei, Heb. שֵׁמַי, Semei, pr. n. m. Luke 3: 26.

Σεμίδαλις, εως, ἡ, *fine flour*, Rev. 18: 13. Sept. oft for סֶמֶד Ex. 29: 2, 40. Lev. 2: 1. — Ecclus. 38: 11. Jos. Ant. 3. 9. 4. ib. 8. 2. 4. Poll. Onom. I. 247.

Σεμνός, ἡ, ὄν, (σίβομαι,) venerable, reverend, Lat. *venerandus*, 2 Macc. 8: 15. Xen. Cyr. 7. 5. 37. In N. T. of things, honourable, reputable, Phil. 4: 8; of persons, grave, dignified, 1 Tim. 3: 8, 11. Tit. 2: 2. — Luc. D. Mort. 12. 3. Hidian. 1. 2. 6 *σεμνὴ ἦθε καὶ βίη σέ-*

φρον. Diog. Laert. 2. 24 *ἐνείκερς δὲ ἦν καὶ σεμνός* sc. Socrates.

Σεμνότης, ητος, ἡ, (σεμνός,) venerableness, sanctity, 2 Macc. 3: 12. Jos. B. J. 6. 5. 1. In N. T. *gravity, dignity, probity*, 1 Tim. 2: 2 *ἐν πάσῃ εὐσεβείᾳ καὶ σεμνότητι*. 3: 4. Tit. 2: 7. — Jos. Vit. § 49. Ael. V. H. 2. 13 *σεμνότης βίου*. Xen. Cyr. 8. 3. 1.

Σέργιος, ου, ὁ, *Sergius*, i. e. *Sergius Paulus*, a Roman proconsul in command at Cyprus, converted under the preaching of Paul and Barnabas, Acts 13: 7. See in *Ἀνδριάντος*.

Σερούχ, ὁ, indec. *Seruch*, Heb. סְרוּחַ *Serug*, pr. n. of the father of Nabor, Luke 3: 35. Comp. Gen. 11: 20. In text rec. *Σεφοίχ*.

Σήθ, ὁ, indec. *Seth*, Heb. שֵׁת (replacing,) pr. n. of the third son of Adam, Luke 3: 38.

Σήμ, ὁ, indec. *Sem*, Heb. שֵׁם (name, renown) *Shem*, pr. n. of the eldest son of Noah, Luke 3: 36. Comp. Gen. 5: 32. 10: 1 sq.

Σημαῖνον, f. *ανῶ*, (σημα sign, signal,) aor. 1 *σήμανα* Acts 11: 28. al. instead of the more Attic *ἐσημανα*, as also Esth. 2: 22. Judg. 7: 21. Xen. H. G. 2. 1. 28. Comp. Butt. § 101. n. 2. Lob. ad Phr. p. 24. Winer p. 81. — *To give a sign or signal*, i. e. public, Sept. for שִׁמָּה Num. 10: 9. Jos. Ant. 7. 11. 6. Xen. An. 5. 2. 12. In N. T. *to signify*, i. e. *to make known, to declare*, seq. orat. indir. John 12: 33 *σημαῖνον, ποιῶ θανάτῳ ἡμῶν ἀποθνήσκουσιν*, 18: 32. 21: 19. seq. acc. et inf. Acts 11: 28. c. acc. simpl. Acts 25: 27 *τὰς κατ' αὐτοῦ αἰτίας σημαῖναι*. absol. Rev. 1: 1. Sept. for שִׁמָּה Esth. 2: 22. — Jos. Ant. 4. 6. 3. Pol. 2. 27. 3. Xen. Cyr. 2. 4. 4.

Σημεῖον, ου, τό, (i. q. σημα,) a sign, signal, Hidian. 4. 11. 8. *an ensign, standard*, Sept. for סֵמָּה Is. 11: 12. Hidian. 8. 5. 22. Xen. Cyr. 7. 1. 4. *sign* of something past, a memorial, monument, Sept. for סֵמָּה Josh. 4: 6. Jos. B. J. 1. 10. 3. In N. T. a sign, mark, token, e. g. a) pp. a sign, by which any thing is designated, distinguished, known. Matt.

26: 48 ἔδωκεν αὐτοῖς σημεῖον α. τ. λ. Rom. 4: 11 *σημ.* ἔλαβε περιτομῆς, i. e. circumcision as τὸ σημεῖον τῆς διαθήκης, comp. Gen. 9: 12, 13. 17: 11, where Sept. and ἦν. — Thuc. 6. 31. ib. 4. 111 bis. — Spec. a sign by which the character and truth of any person or thing is known, a token, proof. Luke 2: 12 τοῦτο ὑμῖν τὸ σημεῖον. 2 Cor. 12: 12 τὰ σημεῖα τοῦ ἀποστόλου. 2 Thess. 3: 17 ὁ ἐστὶν *σημ.* ἐν πάσῃ ἐπιστολῇ. So Sept. and ἦν 1 Sam. 14: 10. 2 K. 19: 29. 20: 8.—Jos. B. J. 1. 9. 5. Aeschin. 67. 42. Pol. 3. 30. 2. Xen. Conv. 8. 34.

b) a sign by which the divine power and majesty is made known, i. e. a supernatural event or act, a token, wonder, miracle, by which the power and presence of God is manifested, either directly or through the agency of those whom he sends. (α) As wrought of God, 1 Cor. 14: 22 ὥστε αἱ γλώσσαι εἰς σημεῖον εἰσὶν, οὐ τοῖς πιστευουσιν, ἀλλὰ τοῖς ἀπίστοις, i. e. a token to the unbelieving of God's presence and power, comp. v. 25; or perhaps a sign of the divine displeasure, comp. v. 21. So τὸ σημεῖον Ἰωνᾶ the sign of Jonah, i. e. which God wrought in the case of Jonah, Matt. 12: 39, comp. v. 40. Matt. 16: 4. Luke 11: 29. Meton. of persons sent from God, whose character and acts are a manifestation of the divine power, Luke 11: 30 καθὼς ἐγένετο Ἰωνᾶς σημεῖον τοῖς Νινευίταις. 2: 34 οὗτος κείται . . . εἰς σημεῖον ἀντιλεγόμενον. Also of signs, wonders, miracles which God is said to do through any one, ποιεῖν διὰ τινος, joined with τέρατα, e. g. Acts 2: 22, 43. 4: 30. 5: 12. 14: 3. 15: 12.—So σημεῖα καὶ τέρατα Ael. V. H. 12. 57. Pol. 3. 112. 8.—Spec. as fore-showing future events, a sign of future things, a portent, presage. Matt. 16: 3 σημεῖα τῶν καιρῶν, i. e. the miraculous events and deeds which foreshow the coming of the Messiah in his kingdom; comp. Eccles. 33 [36]: 6, 8. Matt. 24: 3 τί τὸ σημεῖον τῆς σῆς παρουσίας; v. 30. Mark 13: 4. Luke 21: 7, 11 σημεῖα ἀπ' οὐρανοῦ μεγάλα. v. 25. Acts 2: 19. Rev. 12: 1, 3. 15: 1. Sept. and ἦν Deut. 13: 1, 2.—Jos. B. J. proem. § 11. Ael. V. H. 1. 29. Plut. Timol. 8. — (β) Of signs, wonders, miracles, wrought by Jesus

and his apostles in proof and furtherance of their divine mission. Matt. 12: 38 δίδωμεν ἀπὸ σοῦ σημεῖον ἰδεῖν. v. 39 bis. 16: 1, 4 bis. Mark 8: 11 σημεῖον ἀπὸ τοῦ οὐρανοῦ. v. 12 bis. 16: 17, 20. Luke 11: 16, 29 bis. 23: 8. In John only in this sense, c. 2: 11, 18, 23. 3: 2. 4: 54. 6: 2, 14, 26, 30. 7: 31. 9: 16. 10: 41. 11: 47. 12: 18, 37. 20: 30. Acts 4: 16, 22. 8: 6. 1 Cor. 1: 22. Joined with τέρατα, δυνάμεις, John 4: 48. Acts 6: 8. 7: 36. 8: 13. Rom. 15: 19. 2 Cor. 12: 12. Heb. 2: 4. Sept. and ἦν Ex. 4: 8 sq. 17, 28, 30. — (γ) Spoken analogically of signs, wonders, wrought by false prophets claiming to act by divine authority, Rev. 13: 13, 14. 16: 14. 19: 20. c. τέρατα Matt. 24: 24. Mark 13: 22. 2 Thess. 2: 9.

Σημειῶσα, ᾧ, f. ᾠσα, (σημεῖον, σημα-) to sign, to mark, to note with marks, Pol. 3. 39. 8. In N. T. only Mid. to mark for oneself, to note, c. acc. 2 Thess. 3: 14 τοῦτον σημειοῦσθε, note that man, q. d. set a mark upon him as one to be shunned.—Pol. 22. 11. 12. ib. 1. 47. 1. Others in 2 Thess. l. c. to signify, to point out, sc. to me, connecting διὰ τῆς ἐπιστολῆς with it. See Winer p. 93.—Philo de Jos. p. 560. A.

Σήμερον, adv. Att. τήμερον, (ἡμ. τῇ ἡμέρᾳ,) to-day, this day.

a) pp. Matt. 6: 11 δὸς ἡμῖν σήμερον. v. 30. 16: 3. 21: 28. 27: 19. Mark 14: 30. Luke 2: 11. 5: 26. 12: 28. 19: 5, 9. 22: 34. 23: 43. 24: 21. Acts 27: 33. Heb. 13: 8. James 4: 13. Luke 13: 32, 33 σήμερον καὶ αὔριον, see in Αὔριον. Sept. for ἡμέρη Gen. 4: 13. 40: 7. Ex. 16: 25.—Hdian. 7. 5. 11. Luc. Paras. 8.—With the art. as adj. ἡ σήμερον sc. ἡμέρα, i. q. this very day, Acts 19: 40. See Buttm. § 125. 6, 7.

b) i. q. at this time, now, Luke 4: 21 σήμερον πληθύνεται ἡ γραφὴ αὐτῇ. Acts 4: 9. 13: 33. 22: 3. 24: 21. 26: 2, 29. Heb. 1: 5. 3: 7, 13, 15. 4: 7 bis. 5: 5. 2 Cor. 3: 15 ἕως σήμερον. So Sept. and ἡμέρη Deut. 1: 39. 1 Sam. 12: 17.—With the art. as adj. ἡ σήμερον sc. ἡμέρα, Buttm. l. c. Acts 20: 26 ἐν τῇ σήμερον ἡμέρᾳ. So ἕως τῆς σήμερον 2 Cor. 3: 14, μέχρι τῆς σήμερον Matt. 11: 23. 28: 15, and ἕως τῆς σήμερον Mat. 27: 8.

Rom. 11: 8, *until this day*, i. e. *until the present time, until now*.

Σήπω, f. *πω*, to cause to rot, to corrupt, to destroy, Sept. for שָׁחַב Job 40: 12. Dion. Hal. 11. 37. Usually and in N. T. Pass. *σήνομαι*, 2 perf. *σίσηπα*, intrans. to rot, to be corrupted, i. q. to perish; James 5: 2 ὁ πλοῦτος ὑμῶν σίσηπε, i. e. your hoarded stores. See Butt. § 97. 5. n. 5. § 113. n. 3. Sept. for שָׁחַב Niph. Ps. 38: 6.—Jos. B. J. 6. 2. 9. Ael. V. H. 12. 40. Xen. Oec. 19. 11.

Σηρακίος, ἡ, ὄν, (σηρ silk-worm,) *silken, of silk*, Jos. B. J. 7. 5. 4 ἐσθήςουσι σηρακίως. In N. T. neut. τὸ σηρακίον subst. *silk, silken stuff*, Rev. 18: 12.

Σῆς, σητός, ὁ (Heb. שָׂחָה) a moth, cloth-worm, Matt. 6: 19, 20. Luke 12: 33. Sept. for שָׂחָה Ia. 51: 8. שָׂחָה Ia. 50: 9.—Theophr. H. Pl. 1. 16 τοῖτο καὶ πρὸς τοὺς σῆτας ἐν τοῖς ἱματίοις ἀγαθόν.

Σητόβρωτος, ου, ὁ, ἡ, adj. (σης, βιβρώμενος) *moth-eaten*, James 5: 2 ἱμάτια ὑμῶν σητόβρωτα. So Sept. for שָׂחָה Job 13: 28.

Σθενώω, ᾧ, f. ῶω, (σθένος strength,) to strengthen, to confirm, absol. 1 Pet. 5: 10 σθενώσου, or as in text. rec. Opt. σθενώσαι, comp. Winer p. 273.—Hezych. σθενώω· δυναίωμι, δυναμώωμι. A late form, not found elsewhere; comp. H. Planck in Bibl. Repos. I. p. 678.

Σιαγών, ὄνος, ἡ, pp. the jaw-bone, jaw, Sept. for שִׁיחַ Judg. 15: 15 sq. Xen. Eq. 1. 8. In N. T. genr. the cheek, Matt. 5: 30. Luke 6: 29. So Sept. and שִׁיחַ 1 K. 22: 24. Lam. 3: 29. Cant. 5: 14.

Σιγάω, ᾧ, f. ῶω, (σιγή to hist,) to be silent, still, to keep silence.

a) genr. intrans. Luke 9: 36 αὐτοὶ ἐσιγήσαν. 20: 26. Acts 12: 17. 15: 12, 13. 1 Cor. 14: 28, 30, 34. Sept. for שִׁיחַ Ex. 14: 14. שִׁיחַ Ecc. 3: 7. —Dem. 291. 20. Xen. Mem. 3. 5. 6.

b) trans. to keep in silence, to keep secret, Pass. Rom. 16: 25 μυστηρίου χρονοῦς αἰώνιος σσιγημένον.—Eurip. Med. 60 or 81 σίγα λόγον. Comp. Hdian. 4. 5. 13.

Σιγή, ἡς, ἡ, (σιγάω) *silence*, Acts

21: 40 πολλὰς σιγῆς. Rev. 8: 1.—Wind. 18: 14. Xen. Cyr. 7. 1. 25 πολλὰ σιγῆ.

Σιδήρεος, ἑα, εον, contr. *σιδηροῦς, ᾧ, οὖν*, (σιδηρος,) *iron, of iron*. Acts 12: 10 πύλην τὴν σιδηρεάν. Rev. 2: 27. 9: 9. 12: 5. 19: 15. Sept. for שִׁיחַ Lev. 26: 19. Deut. 3: 11.—Dem. 778. 20. Xen. Cyr. 6. 1. 30.

Σιδήρος, ου, ὁ, ἡ, *iron*, Rev. 18: 12. Sept. for שִׁיחַ Gen. 4: 21. 1 K. 6: 7.—Dem. 645. 16. Xen. Cyr. 3. 1. 23.

Σιδων, ὠνος, ἡ, *Sidon*, Heb. שִׁדּוֹן *Zidon*, a celebrated commercial city of Phenicia, situated on the sea coast northward of Tyre, and now called *Saïde*; every where coupled with Tyre except twice, Acts 27: 3. Luke 4: 26 σὺς Σάριπτα τῆς Σιδωνός, i. e. the country or territory of Sidon. So Matt. 11: 21 ἐν Τύρῳ καὶ Σιδῶνι. v. 22. 15: 21. Mark 3: 8. 7: 24, 31. Luke 6: 17. 10: 13, 14.—The name שִׁדּוֹן signifies *fishing, fishery*, and such is the etymology given by Justin 18. 8; comp. Gesen. Lex. a. voc. But Josephus derives it from Sidon the eldest son of Canaan, Gen. 10: 15. Jos. Ant. 1. 6. 2. Sidon is a very ancient city, Gen. 10: 19. 44: 13; and was assigned by Joshua to the tribe of Asher, but never subdued by them, Judg. 1: 31. 10: 12. Jos. Ant. 5. 4. 1 ἐκ προγομένων ἐλευθέρη. It afterwards surrendered to Salmanassar king of Assyria; and was destroyed by Artaxerxes Ochus king of Persia about 340 B. C. Jos. Ant. 9. 14. 12. Diod. Sic. 16. 41 sq. It was again rebuilt, and not long after was taken by Alexander the Great, before the siege of Tyre, Jos. Ant. 11. 8. 3. After his death it was subject alternately to the kings of Syria and of Egypt, and then to the Romans. At present the population of Saïde is estimated at from 8000 to 10000, mostly Mohammedans. See Rosem. Bibl. Geogr. II. i. p. 20 sq.

Σιδωνίος, ἱα, ον, *Sidonian*, and οἱ Σιδωνιοὶ the Sidonians, citizens of Sidon, Acts 12: 20. In Mss. Luke 4: 26 Σάριπτα τῆς Σιδωνίας sc. χώρας.—Jos. Ant. 17. 12. 1.

Σικάριος, ου, ὁ, Lat. *sicarius*,

(from *sica* dagger,) pp. a dagger-man, assassin, robber, Acts 21: 38. Comp. Jos. Ant. 20. 8. 6. B. J. 2. 13. 5.—Bands of robbers of this name and character were common in Judea under the procurators; Jos. B. J. 2. 13. 3 *εἶδος ληστῶν οἱ καλούμενοι σικάριοι . . . ταῖς ἐσθήσιν ὑποκρύπτοντες μικρὰ ξιφίδια*. Ant. 20. 8. 5. Comp. Jos. B. J. 7. c. 8—11.

Σίκερα, τό, Heb. שִׁכְרָא, indec. (genit. σίκερος Euseb. Praep. Evang. 6. 10.) *sikera*, i. e. strong drink, any intoxicating liquor, whether wine Num. 28: 7, or more usually as prepared from grain, fruit, honey, dates, etc. Luke 1: 15 *ὄνον καὶ σίκερα οὐ μὴ πίη*. So Sept. and שִׁכְרָא Lev. 10: 9. Deut. 29: 6. Judg. 13: 4, 7, 14. — Hieron. ad Nepot. Opp. ed. Martian. IV. p. 364, "*Sikera* Hebraeo sermone omnis potio, quae inebriare potest, sive illa quae frumento conficitur, sive pomorum succo; aut cum favi decoquantur in dulcem et barbaram potionem; aut palmarum fructus exprimuntur in liquorem, coccisque frugibus aqua pinguior coloratur." Plin. H. N. 14. 19, "Fierent vina et a pomis, primumque e palmis quarum Palaestina feracissima fuit, quo Parthi et Indi utuntur, et Oriens totus." The Egyptians prepared a similar drink from barley, Hdot. 2. 77. Diod. Sic. 1. 20, 31.

Σίλας, see in Σιλουανός.

Σιλουανός, οὗ, ὁ, *Silvanus*, also contr. **Σίλας**, ᾧ, ὁ, *Silas*, pr. n. of a distinguished Christian teacher, the companion of Paul in his journeys in Asia Minor and Greece. The former name is found only in the Epistles; the latter only in Acts; e. g. Σιλουανός, 2 Cor. 1: 19. 1 Thess. 1: 1. 2 Thess. 1: 1. 1 Pet. 5: 12. **Σίλας**, Acts 15: 22, 27, 32, 34, 40. 16: 19, 25, 29. 17: 4, 10, 14, 15. 18: 5.

Σιλωάμ, ὁ v. τό, indec. *Siloam*, Heb. שִׁילּוֹחַ (sent, a sending sc. of water,) *Shiloah*, *Siloah*, pr. n. of a fountain in the valley by Jerusalem, John 9: 7, 11 *κολυμβήθρα τοῦ Σιλ.* Luke 13: 4 ὁ πύργος ἐν τῷ Σιλ. see in Πύργος. So Sept. for Heb. שִׁילּוֹחַ Is. 8: 6. Josephus usually ἡ Σιλωάμ, once τοῦ Σιλωάμ B. J. 6. 7. 2, and once τοῦ Σιλωά ib. 2. 16. 2.—

Ancient tradition and the testimony of all travellers unite in placing the fountain of Siloam on the south-eastern part of Jerusalem, near the foot of Mount Zion, having Moriah on the north. Here, at the present day, a fountain issues from the rock, at first twenty feet or more below the surface of the ground, into a reservoir, to which there is a descent by two flights of steps; from this place it makes its way several rods under the mountain, and then appears again as a beautiful rill winding its way down into the valley towards the south-east. The water is soft, of a sweetish taste and pleasant; according well with the description of Josephus, *γλυκύτα καὶ πολλὴ πηγὴ*, B. J. 5. 4. 1. See *Miss. Herald* 1824. p. 66. Calmet p. 854, 565. — Several modern critics, as Gesenius, Tholuck, and others, assign the location of Siloam to the south-western side of Mount Zion, in the valley which runs northward from the upper part of the Valley of Hinnom; comp. *Miss. Herald* 1824. p. 40. This opinion is founded chiefly on two passages of Josephus, which may indeed be so understood, but not necessarily; and no traveller makes mention of any fountain on this side of the city. Jos. B. J. 5. 4. 2. ib. 5. 12. 2. comp. B. J. 6. 7. 2. ib. 6. 8. 5. See Gesen. Lex. art. שִׁילּוֹחַ. Comment. on Is. 7: 3. Tholuck Beytr. z. Erkl. des N. T. p. 123 sq. comp. Rolandi Palaestina p. 858. Contra, Rosenm. Bibl. Geogr. II. ii. p. 250. J. Olshausen zur Topogr. des alten Jerus. p. 4 sq. 46 sq.

Σιμικίνδιον, ου, τό, Lat. *semicinctium*, i. e. an apron, prob. of linen, worn by artisans, etc. Acts 19: 12. Comp. Wetst. N. T. ad loc.

Σίμων, ὠνος, ὁ, *Simon*, Heb. שִׁמְעוֹן (a hearing) *Simeon*, pr. n. of several persons.

1. *Simon Peter*, the apostle, see in Πέτρος, Matt. 13: 55. 17: 25. Luke 4: 38. 22: 31. al. Elsewhere he is also called Σίμων ὁ λεγόμενος v. ἐπικαλούμενος Πέτρος, Matt. 4: 18. 10: 2. Acts 10: 18. 11: 13. Σίμων ὄνομα Πέτρος Mark 3: 16, comp. Luke 6: 14. Σίμων Πέτρος Matt. 16: 16. Luke 5: 8. John 1: 41.

6: 6. 12: 6, 9. al. *Σίμων ὁ υἱὸς Ἰωάννη*
John 1: 43. *Σίμων Βαπ-τιστα* Matt. 16:
17. *Σίμων Ἰωάννη* John 21: 15, 16, 17.

2. *Simon Zelotes* Luke 6: 15. Acts 1:
13, or *ὁ Κανανίτης* Matt. 10: 4. Mark
3: 18, also an apostle; see in *Ζηλωτής*
and *Κανανίτης*.

3. *Simon*, brother of the apostles
James the Less, and Jude, and a kins-
man of Jesus, Matt. 13: 55. Mark 6: 3.
See in *Ἰάκωβος* no. 2. Perhaps the
same with *Simon Zelotes* above.

4. *Simon*, the father of Judas Iscariot,
John 6: 71. 12: 4. 13: 2, 26.

5. *Simon* a Pharisee, who invited
Jesus to his house, Luke 7: 40, 43, 44.

6. *Simon ὁ λεπρός*, i. e. formerly a
leper, Matt. 26: 6. Mark 14: 3.

7. *Simon the Cyrenian*, *Κυρηνάιος*,
who was compelled to aid in bearing
the cross of Jesus, Matt. 27: 32. Mark
15: 21. Luke 23: 26.

8. *Simon ὁ μαγιστῶν*, a sorcerer in
Samaria, Acts 8: 9, 13, 18, 24.

9. *Simon ὁ δερματῆς*, a tanner at Joppa,
Acts 9: 43. 10: 6, 17, 32. AL.

Σινᾶ, τό, indec. *Sinai*, Heb. סִּינַי, Sept. τὸ Σινά Judg. 5: 5. Ex. 19: 1, 2, pr. n. of a mountain or rather cluster of mountains in the Arabian peninsula between the two gulfs of the Red Sea, celebrated as the place where the Mo-
saic law was given. The particular mountain or summit which probably bore the name of *Sinai*, is now called *Djebel Mousa*, Mount of Moses. At its foot is a convent of Catholic monks situated in a narrow valley. Directly behind the convent, towards the south-
west, the mountain rises with a steep ascent; and after three quarters of an hour there is a small plain or lower summit, still called *Djebel Oreb*, or Ho-
reb, Heb. הֹרֵב; where the law is also said to have been given, Deut. 1: 6. 4: 10, 15. 5: 2. al. comp. Ex. 19: 11, 23. 24: 16. From hence a still steeper ascent of half an hour leads to the peak of the mountain. On the W. S. W. of *Djebel Mousa* lies Mount St. Catharine, still higher, and separated from the former by a narrow valley. See Burckhardt's *Travels in Syria* etc. 4to. p. 565 sq. Rüppell's *Reisen in Nubien* u. dem

petr. Arabien, 1839. Also fully in *Bibl. Repon.* II. p. 765 sq. Calmet p. 412 sq. — Acts 7: 30, 38. Gal. 4: 24, 25.

Σίναντι, εὖος, τό, *mustard, sinapis orientalis*, a plant often growing in the fertile soil of Palestine to a very considerable size, Matt. 13: 31. Mark 4: 31. Luke 13: 19. See Buxt. Lex. Chald. Rabb. 823. The expression *σίναντι σινάπῳ*, a grain of mustard, is a proverbial phrase, i. q. the least, the smallest particle, Matt. 17: 20. Luke 17: 6. So Rabb. שִׁנְאָה בְּחֶרֶב, Buxt. l. c. 822. — *σίναντι* Archipp. Comm. Athen. IX. 68. p. 498. *σινάπῳ* Nicet. Annal. XVII. 5. p. 337. Other late forms are *σίναντι* Artemid. V. 5. p. 401. *σίναντι* Diocles. Athen. II. 78. p. 264. The early and Attic form was *σιναν*; see Lob. ad Phryn. p. 288.

Σινδών, ὄνος, ἡ, *sindon*, i. e. *fine linen, muslin*, from India, Hdot. 1. 200. ib. 2. 95; or of cotton, *σινδών βυσσίνη*, Hdot. 2. 86. ib. 7. 181; also *genr. linen cloth*, used as a signal, Pol. 2. 66. 10. *Pasow* derives it from *Σινδός* i. q. *Ἰνδός*; some, as Etym. M. from the city *Σιδών*; others from Heb. שִׁדְדָה a linen under-garment, Fischer Prolus. de Vit. Lexx. p. 75; while Pollux regards it as of Egyptian origin, Onom. 7. 172. Comp. Kuinoel ad Matt. 27: 59. — In N. T. *linen cloth, a linen garment*, prob. of a square or oblong form, worn by the Orientals at night instead of the usual garments, Mark 14: 51 *νεανίσκος . . . περιβεβλημένος σινδόνα ἐπὶ γυμνοῦ*. v. 52. Used also for wrapping around dead bodies, Matt. 27: 59. Mark 15: 46 bis. Luke 23: 53. Sept. for שִׁדְדָה Judg. 14: 12, 13. Prov. 31: 24. — Galen. μὴ γυμνὸς κομίζεσθαι, ἀλλὰ περιβεβλημένος σινδόνα. Hdot. 2. 95 ἢ μὴ ἐν ἡματι ἐνελιγόμενος εὐδῇ ἢ σινδόνι.

Σινιάζω, f. *άσσω*, (*σίνιον* a sieve, riddle,) to sift, to shake, as grain in a sieve or riddle. Trop. c. acc. of pers. impl. Luke 22: 31 ὁ Σατανᾶς ἐξηγήσατο ὑμᾶς, τοῦ σινιάσαι ὡς τὸν σίτον, i. e. to agitate and prove by trials and afflictions. — Hesych. σινιάσαι· σάσαι, ποσειδεύσαι. Not found in profane writers; comp. *Pasow* art. *σίνιον*.

Σιτευτός, ἡ, ὄν, (σιτεύω, σίτος, *fed*, sc. with grain, *fed*, Luke 15: 23 τὸν μόσχον τὸν σιτευτόν. v. 27, 30. So Sept. for מִרְבֵּק לֶחֶם Jer. 46: 21. אֲבִים 1 K. 5: 3 [4: 23]. — Pol. 39. 2. 7. Xen. An. 5. 4. 32.

Σιτών, ου, τό, (σίτος, *grain, corn*, provision of grain, Acts 7: 12 in Mss. for plur. σῖτα.—plur. τὰ σῖτα Jos. Ant. 15. 9. 1. Pol. 8. 37. 1.

Σιτιστός, ἡ, ὄν, (σιτίζω, σίτος, *fed*, sc. with grain, *fed*; subst. τὰ σιτιστά *fallings* Matt. 22: 4. — Jos. Ant. 8. 2. 4. Athen. XIV. p. 656. c. The form σιτευτός was more Attic, Thom. Mag. p. 794.

Σιτομέτριον, ου, τό, (σίτος, μετρίω, *grain measured out*, i. q. *an allowance, portion, ration*, Luke 12: 42. — Greg. Naz. Orat. 2. 29. Basil. Ep. 393, 404. A word of the later Greek, Lob. ad Phr. p. 383. So σιτομετρία Diod. Sic. 2. 41.

Σίτος, ου, ὁ, plur. τὰ σῖτα, *wheat*, and genr. for *grain, corn*. Matt. 3: 12 συνείτω τὸν σίτον αὐτοῦ. 13: 25, 29, 30. Mark 4: 28. Luke 3: 17. 16: 7. 22: 31, comp. in Σινώζω. John 12: 24. Acts 7: 12 see in Σῖτον. 27: 38. 1 Cor. 15: 37. Rev. 6: 6. 18: 13. Sept. for שֶׁבֶר Gen. 41: 49. 42: 3. כֶּבֶד Gen. 27: 28, 37. Is. 38: 17.—Ael. V. H. 6. 12. Pol. 5. 1. 11. Xen. Oec. 17. 12, 13. Anab. 2. 4. 27.

Σίχαρ, see Συχάρ.

Σιών, ὁ v. τό, indec. *Sion*, Heb. צִיּוֹן (sunny) *Zion*, the southernmost and highest of the hills on which Jerusalem was built, containing the citadel, the palace, and the upper city, ἡ ἀνω πόλις v. ἀγορά Jos. B. J. 5. 4. 1. See in Ἱερουσαλήμ.—In N. T. by synecd. for the whole of Jerusalem, as the holy city, the seat of the worship of the true God, where his presence is said to dwell, e. g. ἐπὶ τὸ ὄρος Σιών Rev. 14: 1. ἐν Σιών Rom. 9: 23. 1 Pet. 2: 6. ἐκ Σιών Rom. 11: 26. θρυγῆται Σιών Matt. 21: 5. John 12: 15, see in Θρυγῆται c. Of the spiritual or celestial Sion, Heb. 12: 22; see in Ἱερουσαλήμ c. β.

Σιωπάω, ᾧ, f. ἡσυχία, (σιωπή *silence*, stillness,) *to be silent, still*, intrans.

a) pp. persons, *to keep silence*, *to hold one's peace*, Matt. 20: 31. 26: 63 ὁ δὲ ἤρ- σους ἐσιώπα. Mark 3: 4. 9: 34. 10: 48. 14: 61. Luke 18: 39. 19: 40. Acts 18: 9. Of one unable to speak, dumb, Luke 1: 20. Sept. for דָּמָם Job 29: 21. שָׁרִיף Is. 36: 21. פֶּה חָרִיף Is. 42: 14.—Luc. D. Deor. 21. 2. Dem. 1126. 27. Xen. An. 1. 3. 2.

b) trop. of a sea or lake, *to be still, calm, hushed*, Mark 4: 39 σιῶπα, παρῆμ- σο.—Comp. Anth. Gr. I. p. 169. 1 σσι- γῆται δὲ θάλασσα. Theocr. Id. 2. 38. So *silent mare*, Valer. Flacc. 8. 452.

Σκανδαλλίζω, f. ἴσω, (σκάνδαλον,) *to cause to stumble and fall*, Pass. *to stumble and fall*, not found in profane writers, nor in Sept. Trop. in respect to external circumstances, q. d. *to cause to fall, to bring to ruin*, Aquil. for לָפַץ, לָפַץ, Prov. 4: 12. Is. 8: 15. 40: 30. Ps. 64: 9; also Eccles. 9: 5. 23: 8. 35: 15.—In N. T. trop. in a moral sense, *to be a stumbling-block to any one, to cause to stumble at or in any thing*, i. e. *to give or cause offence to any one*, trans.

a) genr. i. q. *to offend, to vex*, pp. *to scandalize*, c. acc. of pers. Matt. 17: 27 ἵνα δὲ μὴ σκανδαλισμὸν αὐτοῦς. John 6: 61. 1 Cor. 8: 13 bis. Pass. Matt. 15: 12. Rom. 14: 21. 2 Cor. 11: 29.—So Pass. σκανδαλιζέσθαι ἐν τινί *to be offended in or at any one, to take offence at his character, words, conduct*, so as to desert and reject him. Matt. 11: 6 μακάριός ἐστιν, ὃς ἐὰν μὴ σκανδαλισθῇ ἐν ἑμῶι. 13: 57. 26: 31, 33 bis. Mark 6: 3. 14: 27, 29. Luke 7: 23.

b) causat. *to cause to offend, to lead astray, to lead into sin*, i. e. *to be a stumbling block, or the occasion of one's sinning*; c. acc. of pers. Matt. 5: 29 εἰ δὲ ὁ ὀφθ. σου σκανδαλλίζει σε. v. 30. 18: 6 ὃς δ' ἂν σκανδαλίῃ ἑνα τῶν μικρῶν τούτων. v. 8, 9. Mark 9: 42, 43, 45, 47. Luke 17: 2.—Psalt. Salom. 16: 7 γυναί- πος πονηρᾶς σκανδαλίζουσης ἀφρονα.—Hence Pass. *to be made to offend, to be led astray or into sin*, i. q. *to fall away from the truth, from the Gospel*, etc. Matt. 13: 21. 24: 10. Mark 4: 17. John 16: 1.

Σκάνδαλον, ου, τό, a later form for σκανδαλίθρον, (σκάζω or σκαμβός,)

pp. *trap-stick*, a crooked stick on which the bait is fastened, which the animal strikes against and so springs the trap, Pollux On. 7. 114 *μύγρας, ὡν τὸ ἰσάμενόν τε καὶ σχαζόμενον πατάλιον*· τὸ δὲ τῇ σπαρίτῃ προσηρημένον σκανδάληθρον καλεῖται. ib. 10. 156. Comp. Wetst. N. T. 1. p. 302. Hesych. *σκανδαλοθρίστας, καὶ σκάνδαλον τὸ ἐν ταῖς μύγραις*. By synecd. a *trap, gin, snare*, Sept. for שָׁרִיחַ trop. Josh. 23: 13. 1 Sam. 18: 21. Hence genr. 'any thing which one strikes or stumbles against,' a *stumbling-block, impediment*, as Sept. for לִיְשָׁרָה Lev. 19: 14 ἀπέναντι τυφλοῦ οὐ προσθήσεις σκάνδαλον, comp. Judith 5: 1. In N. T. *stumbling-block, offence*, only trop. in a moral sense.

a) genr. as a cause of stumbling, falling, ruin, morally and spiritually. E. g. of Christ, as ἡ πέτρα σκανδάλου *rock of stumbling*, Rom. 9: 33. 1 Pet. 2: 7; see in Πίστρα b. Αἶθος b. Also Rom. 11: 9 γενηθήτω ἡ τράπεζα αὐτῶν . . . εἰς σκάνδαλον, quoted from Ps. 69: 23 where Sept. for שָׁרִיחַ, comp. above. Sept. for לִיְשָׁרָה Ps. 119: 165. — Eccles. 27: 23. 1 Macc. 5: 4.

b) as a cause of offence and indignation, i. q. *offence, a scandal*. Matt. 16: 23 σκάνδαλόν μου εἰ. 1 Cor. 1: 23. Gal. 5: 11.—Judith 12: 2.

c) as a cause or occasion of sinning or of falling away from the truth, Matt. 18: 7 ter. Luke 17: 1 ἀνευδεκτόν ἐστι μὴ ἁλθῆναι τὰ σκάνδαλα. Rom. 14: 13. 16: 17. Rev. 2: 14. 1 John 2: 10 καὶ σκάνδαλον ἐν αὐτῷ οὐκ ἐστίν, i. e. there is in himself nothing to lead him into sin; comp. v. 11. Meton. of persons, Matt. 13: 41. Sept. for שָׁרִיחַ Judg. 2: 3. Ps. 106: 36.—Wisd. 14: 11.

Σκάπτω, f. ψα, to dig, intrans. Luke 6: 48 ὃς ἔσκαψεν καὶ ἐβάθυνεν, see in Βαθύνω. 13: 8. 16: 3 σκάπτειν οὐκ ἔσχαται. Sept. Ia. 5: 6, Heb. חָדַד. — Aristoph. Av. 1432 σκαπτὴν γὰρ οὐκ ἐπιστάμεαι. Hdtan. 4. 7. 6. Xen. Oec. 16. 14.

Σκάφη, ης, ἡ, (σκάπτω,) pp. 'any thing dug out,' e. g. a *channel, trench*, Hdot. 4. 73. a *bowl*, Bel and Drag. 33. a *bath* Arr. Epict. 3. 22. 71. In N. T. a *ship, boat*, Acts 27: 16, 30, 32.—Dion.

Hal. Ant. 3. 44. Pol. 1. 23. 7. Plot. Mor. II. p. 17. Tauchn.

Σκέλος, εος, ουσ, τό, plur. τὰ σκέλη, the leg, from the hip to the foot, John 19: 31, 32, 33. Sept. for עֲצָמָה Lev. 11: 21. Am. 3: 12. — Aristot. H. An. 1. 15. Pol. 1. 80. 13. Xen. An. 4. 2. 20.

Σκέπασμα, ατος, τό, (σκαπῆν, σκαπῶν, to cover,) covering, i. e. *clothing, raiment*, 1 Tim. 6: 8.—Jos. B. J. 2. 8. 5 ζωσάμενοι σκαπάσμασι λινοῖς. Philo Qu. det. ina. pot. p. 159. A. Aristot. Polit. 7. 17.

Σκευᾶς, ᾶ, ὁ, Seeva, pr. n. of a Jew who had been a chief priest, Acts 19: 14. See in Ἀρχιερεῖς b.

Σκευή, ῆς, ἡ, (σκευός,) apparatus, equipment, e. g. for war, Diod. Sic. 11. 71; *apparel, equipage, trappings*, Hdtan. 6. 4. 11. Xen. An. 4. 7. 27. In N. T. of a ship, *apparatus, furniture, implements*; Acts 27: 19 τῶν σκευῶν τοῦ πλοίου ἐρόψαμεν. — Diod. Sic. 14. 79. Of household furniture, moveables, Pol. 2. 6. 6.

Σκευός, εος, ουσ, τό, (kindr. with κρύω, to hide, to cover,) a *vessel, utensil, implement*.

a) genr. of furniture etc. (a) pp. of a hollow vessel for containing things, Luke 8: 16 οὐδεὶς δι' λύχνου ἄφωσεν, ἀλλ' αὐτὸν σκευεῖ. John 19: 29. Acts 10: 11, 16. 11: 5. So Sept. and חֶבֶל 2 K. 4: 3, 4, 6. (Ael. V. H. 12. 8. Hdtan. 4. 7. 8.) Of a *potter's vessel*, Rom. 9: 21. Rev. 2: 27. Sept. and חֶבֶל Lev. 6: 28. 14: 50.—Of any vessel or implement, Mark 11: 16 οἶκός ἡμῶν ἵνα τις διεργῇ σκευὸς διὰ τοῦ ἱεροῦ. 2 Tim. 2: 20. Heb. 9: 21 τὰ σκεύη τῆς λειτουργίας. Rev. 18: 12 bis. Sept. and חֶבֶל 1 Chr. 9: 28. Num. 1: 50. Ex. 3: 22. (Diod. Sic. 17. 66. Xen. Mem. 1. 7. 5.) Plur. τὰ σκεύη, household stuff, goods, furniture, Matt. 12: 29. Mark 3: 27. Luke 17: 31 τὰ σκεύη αὐτοῦ ἐν τῇ οἰκίᾳ. Sept. Gen. 31: 37. Neh. 13: 8.—Palaeoph. 38. 3. Hdtan. 2. 1. 2. Xen. Oec. 8. 12.—(β) Trop. of the human body as formed of clay, and therefore frail and feeble; 2 Cor. 4: 7 ἔχομεν τὸν θησαυρὸν τοῦτον ἐν σκευῶν

σκεύος. So of persons in a moral respect, Rom. 9: 22, 23, *σκεύη ὀργῆς, σκεύη ἔλεους*, i. e. those on whom the divine wrath or mercy is to be exercised; in allusion to the vessels of the potter in v. 21. Comp. in an active sense, Sept. *σκεύη ὀργῆς*, Heb. כְּלֵי חַמַּד, i. e. instruments of wrath, Jer. 50: 25. Genr. 2 Tim. 2: 21.—(γ) In the later Hebrew usage כְּלֵי, Gr. *σκεύος*, is put for a wife, as the vessel of her husband; see Schoettg. Hor. Heb. p. 827. Wetst. N. T. II. p. 302. So 1 Pet. 3: 7 *ὡς ἀσθενέστερον σκεῦος τῷ γυναικί, the female vessel as the weaker*. 1 Thess. 4: 4 *τὸ ἑαυτοῦ σκεύος κτᾶσθαι*, see in *Κτάσθαι*; comp. 1 Cor. 7: 2.—Oecumen. *τῶν τὸ ἑαυτοῦ σκεύος τὴν ἐπιμέλειαν ἡμετέρουσαν*.

b) in respect to use, an implement, instrument. (α) pp. and spec. the mast of a ship, as the chief instrument of sailing, Acts 27: 17 *χαλάσαντες τὸ σκεῦος*, the sails having probably been furled before, comp. v. 15. Ancient ships had usually but one mast, which was raised or lowered at pleasure; see Adam's Rom. Ant. p. 403. comp. Hom. Il. 1. 434.—So τὰ σκεῦα of the implements and tackle of a ship, Poll. On. 10. 13. Xen. Oec. 8. 11, 12.—(β) Trop. of a person as the instrument of any one, Acts 9: 15 *σκεῦος ἐλογίζης*, i. e. a chosen vessel, instrument. Comp. Sept. and כְּלֵי Jer. 50: 25.—Pol. 13. 5. 7 *Δαμουλῆς . . . ὑπηγεταὶ ἢ σκεῦος εὐφύας*.

Σκηνή, ἡς, ἡ, (kindr. with *σκεῦος, σκία*), a booth, hut, tabernacle, tent, pp. any covered or shaded place, Heb. מִדְּבָר.

a) pp. as built of green boughs and the like, a booth, Matt. 17: 4 *ποιήσωμεν ὧδε τῶν σκηνῶν*. Mark 9: 5. Luke 9: 33. So Sept. for מִדְּבָר Gen. 33: 17. Is. 1: 8. Jon. 4: 5.—Dein. 284. 24. Xen. Cyr. 2. 1. 25.—Also of skins etc. a tent, Heb. 11: 9 *ἐν σκηναῖς κατοικήσας*. So Sept. and מִדְּבָר Lev. 23: 43. 2 Sam. 11: 11. for מִדְּבָר Gen. 4: 19. 18: 1 sq.—Ael. V. H. 9. 3. Hlian. 2. 11. 3. Xen. An. 3. 3. 1.—Once diminutively of a small house in ruins, Engl. *hut*, Acts 15: 16 *ἀνοικοδομήσω τὴν σκηνὴν Δαβὶδ τὴν πεπτωκυῖαν*, quoted from Amos 9: 11 where Sept. and מִדְּבָר, metaph. for the family

or royal line of David, fallen into weakness and decay.—Genr. for *abode, dwelling*, Luke 16: 9 *εἰς τὰς αἰωνίους σκηνάς*. Rev. 13: 6 *τὴν σκηνὴν αὐτοῦ* sc. τοῦ θείου, i. e. heaven. So Sept. and מִדְּבָר Job 36: 29. Ps. 18: 12.

b) spec. the tabernacle, the sacred tent of the Hebrews, in which the ark was kept, the seat of the Jewish worship before the building of the temple. The ark however was separated from the tabernacle long before this period, and was kept in Jerusalem, while the tabernacle itself remained in Gibeon; 2 Chr. 1: 3, 4, 13, comp. 2 Sam. 6: 17. 1 Chr. 15: 1.—(α) pp. and genr. Heb. 8: 5. 9: 1 in Mss. 9: 21. 13: 10. Acts 7: 44 *ἡ σκ. τοῦ μαρτυρίου*, see in *Μαρτύριον* b. Sept. for מִדְּבָר Ex. 29: 4, 10. 33: 7. מִדְּבָר Num. 1: 50 sq.—By synecd. spoken of the outer sanctuary of the tabernacle, Heb. 9: 2, 6, 8; also of the inner sanctuary, the holy of holies, Heb. 9: 3.—(β) Symbolically of the spiritual or celestial tabernacle, from which the material one is said to have been copied, Heb. 8: 2. 9: 11. Comp. 8: 5. 9: 23, 24. Also poetically for the temple in the heavenly Jerusalem, Rev. 15: 5 *ὁ ναὸς τῆς σκηνῆς τοῦ μαρτυρίου*. 21: 3.

c) Acts 7: 43 *ἡ σκηνὴ τοῦ Μολόχ, the tabernacle of Moloch*, quoted from Amos 5: 26 where Sept. for Heb. מִדְּבָר, i. e. a tabernacle which the idolatrous Israelites constructed in the desert in honour of Moloch, like that in honour of Jehovah; prob. of a small size so as to elude the notice of Moses. Comp. the *σκηνὴ ἱερά* of the Carthaginians Diod. Sic. 20. 65. Petron. 29 *“praeterea grande armarium in angulo vidi, in cuius aedicula erant lares argentei positi.”*

Σκηνοπηγία, ας, ἡ, (σκηνή, πηγνυμι), pp. a booth-pitching, tent-pitching, i. e. the festival of booths or of tabernacles, the third great annual festival of the Jews, in which all the males were required to appear before God at the tabernacle or temple; the other two being the Passover and Pentecost; Deut. 16: 16. al. John 7: 2 *ἡ ἑορτὴ τῶν Τριῶν, σκηνοπηγία*.—So ἡ σκηνοπηγία

γία 2 Macc. 1: 9, 18. Heb. מִתְּכָנִים וְנִי, Sept. *ισπη της σκηνοποιίας* Deut. 16: 18. 31: 10. Zech. 14: 16, 18, 19. So Esdr. 5: 51. 1 Macc. 10: 21. Jos. Ant. 4. 8. 12. Sept. *ισπη των σκηναων* Lev. 23: 24. Deut. 16: 13.—This festival was so called from the booths of green boughs and leaves, in which the people dwelt during its continuance, on the roofs of the houses and in the courts and streets. It began on the 15th day of the seventh month Tisri, which commenced with the new moon of October, and was celebrated for eight days; partly as a memorial of the 40 years' wandering in the desert, where the Israelites dwelt in booths, Lev. 23: 42, 43; and partly as a season of thanksgiving for the ingathering of the harvest, hence called *חַג הַסֻּכֹּת* festival of in-gathering, Ex. 23: 16. 34: 22. It was a season of rejoicing and feasting; particular sacrifices were offered; and portions of the law read in public; Deut. 31: 10 sq. Neh. 8: 18. Jos. Ant. 4. 8. 12. To these the later Jews added a libation of water brought from the fountain Siloam, mixed with wine, and poured upon the altar. Comp. genr. Lev. 23: 34 sq. 39 sq. Neh. 8: 14. 2 Macc. 10: 6 sq. Jos. Ant. 3. 10. 4. ib. 4. 8. 12. ib. 8. 4. 1. Jahn § 366.—The first and eighth days were *Sabbaths* to the Lord, with holy convocations, Lev. 23: 35, 36, 39. Num. 29: 12, 35; and the eighth especially is called the last great day of the festival, John 7: 37, comp. Neh. 8: 18.

Σκηνοποιός, οὗ, ὁ, (σκηνή, ποιῶ), a tent-maker, spoken of Paul, Acts 18: 3. See in Παῦλος.—Comp. *σκηνοποιῶμαι* Diod. Sic. 3. 27. Hdian. 7. 2. 8.

Σκήνος, εὖς, οὖς, τό, (i. q. σκηνή), pp. a booth, tent, tabernacle, Anthol. Gr. II. p. 162. Hesych. *σκήνος*· οἰκητήριον. Usually and in N. T. trop. for the body, as the frail and temporary abode of the soul; 2 Cor. 5: 1 ἡ ἐπιγυῖς οἰκία τοῦ σκήνου i. e. this earthly house, this tabernacle, the genit. being equivalent to an apposition, as in Hebrew, Gesen. Lehrs. p. 677. 2 Cor. 5: 4 οἱ ὄντες ἐν τῷ σκήνῳ.—Wisd. 9: 15 τὸ γεῶδες σκήνος. Aeschin. Dial. Socr. 3. 5. Max. Tyr. Diaa. 38. p. 396. Plat. Axioch.

T. VIII. p. 197. Tausch. So Plut. γῆινον σκήνος, teste Clem. Alex. Stromat. V. p. 563.

Σκηνών, ὦ, f. ὦσα, (σκήνος,) to tent, to pitch tent, Sept. for *לָחַץ* Gen. 13: 12. Jos. Vit. § 47. Hdian. 6. 8. 17. In N. T. to dwell as in tents, to tabernacle, intrans. seq. ἐν ἡμῖν John 1: 14. ἐν c. dat. of place, Rev. 12: 12. 13: 6. μετὰ c. gen. Rev. 21: 3. ἐπὶ c. acc. Rev. 7: 15. Sept. c. ἐν for *בְּ* חֶבְרֹן Judg. 8: 11.—Xen. An. 5. 5. 11 σκηνοῦν ἐν ταῖς οἰκίαις.

Σκηνομα, τοσ, τό, (σκήνος,) a booth or tent pitched, a tabernacle, pp. Xen. An. 2. 2. 17; in N. T. for God, q. d. dwelling, temple, Acts 7: 46. So Sept. and *מִשְׁכָּן* Pa. 132: 5. 46: 4. *לֵב* 1 K. 2: 28. 8: 4.—Trop. of the body, as the frail tenement of the soul, 2 Pet. 1: 13, 14. Comp. in *Σκῆνος*.

Σκιά, ᾰς, ἡ, shadow, shade. a) pp. Mark 4: 32 ὑπὸ τὴν σκῆαν αὐτοῦ. Acts 5: 15. Sept. for *לֵב* Ez. 17: 23. Judg. 9: 36.—Ael. V. H. 2. 14. Xen. Cyr. 8. 8. 17.—In the sense of darkness, gloom, as *σκιά θανάτου* death-shade, i. e. thickest darkness; see in *θάνατος* d. Matt. 4: 16. Luke 1: 79. Comp. *umbra mortis* Ovid Met. 5. 191.

b) metaph. a shadow, i. e. a shadowing forth, adumbration, in distinction from τὸ σῶμα the body or reality, and ὁ εἰκὼν the full and perfect image; so of the Jewish rites and dispensation as prefiguring things future and more perfect. Col. 2: 17 ἃ ἐστὶ σκῆα τῶν μελλόντων, τὸ δὲ σῶμα τοῦ Χριστοῦ. Heb. 8: 5. 10: 1 σκῆαν γὰρ ἔχον ὁ νόμος... οὐκ αὐτὴν τὴν εἰκόνα τῶν πραγμάτων.—Philostr. Vit. Soph. 1. 20. 1 ὅτι σκῆα καὶ ὀνειδέατα αἱ ἡδοναὶ πᾶσαι. Comp. Cic. Off. 3. 17 "nos veri juris solidam et expressam effigiem nullam tenemus; umbra et imaginibus utimur."

Σκεριάω, ὦ, f. ἴσω, to leap, to spring, intrans. espec. of animals, Sept. Mal. 4: 2. Wisd. 17: 19. Luc. D. Maria. 15. 2. In N. T. to leap for joy, to exult, Luke 6: 23 χαίρετε καὶ σκεριέσθε. Of the foetus in the womb, Luke 1: 41, 44; comp. Sept. Gen. 25: 22.—Arimoph. Plut. 761 σκεριέσθαι καὶ χαρῆσθαι. Plut.

ed. R. VI. p. 46 σμετάσω νότης. Hdlan. 4. 11. 5.

Σκληροκαρδία, ας, ἡ, (σκληρός, καρδία,) *hardness of heart, obstinacy, perverseness*, Matt. 19: 8. Mark 10: 5. 16: 14. Sept. for כָּבֵד לֵבָבָא Deut. 10: 16. Jer. 4: 4. — Ecclus. 16: 10. Not found in profane writers.

Σκληρός, ὁ, ὄν, (σκληρύναι, σκῆλλω,) pp. *dried up*, i. q. *dry, hard, stiff*; so of the voice or sounds, *hoarse, harsh*, σκληρός Jos. Ant. 4. 3. 3. σκληροί ib. 2. 16. 3. Hdot. 8. 12; or of things, *hard*, not soft, τὰ σκληρὰ καὶ τὰ μαλακὰ Xen. Mem. 3. 10. 1. — Hence in N. T. *hard*, i. e.

a) of winds, *fiere, violent*, James 3: 4 ὑπὸ σκληρῶν ἀνέμων. Comp. in Engl. 'a *hard* wind, a *stiff* wind.' — Sept. Prov. 27: 16 βορέας σκληρός ἀνέμος. Ael. V. H. 9. 14 σκληροί ἀνέμοι. Arr. Alex. M. 1. 26. 3.

b) of things spoken, *hard*, i. q. *harsh, offensive*; as λόγος John 6: 60, comp. v. 61. Jude 15 περὶ πάντων τῶν σκληρῶν ὧν ἐλάλησαν κατ' αὐτοῦ, q. d. *hard speeches*. So Sept. for תִּצִּיב Gen. 42: 7, 30. 1 K. 12: 13. — Eurip. Fragm. 75 πότιρα θύεις σοι μαλθακά ψευδῆ λόγῳ ἢ σκληρὸ ἀληθῆ. — Of things done, *hard*, i. e. *difficult, grievous*; Acts 9: 5 et 26: 14 σκληρόν σοι πρὸς κέντρα λακτίζειν. So Sept. for תִּצִּיב Ex. 1: 14. 6: 9. Deut. 26: 6. — Pol. 4. 21. 1. Xen. Mem. 2. 1. 20.

c) of persons, i. q. *harsh, stern, severe*. Matt. 25: 24 ὅτι σκληρός εἰ ἀνδρῶπος. So Sept. for תִּצִּיב 1 Sam. 25: 3. Is. 48: 4. — Luc. Somn. 6. Aristot. Eth. 4. 8 ἀγριοὶ καὶ σκληροὶ δοκοῦσιν εἶναι. Athen. II. p. 55. E.

Σκληρότης, ητος, ἡ, (σκληρός,) *dryness, hardness, της γῆς* Jos. Ant. 3. 1. 1. *hardiness of the body*, Plut. ed. R. VI. p. 497. 11. In N. T. trop. σκληρότης της καρδίας, *hardness of heart, obstinacy, perverseness*, Rom. 2: 5. Sept. for תִּצִּיב Deut. 9: 27.

Σκληροτράχηλος, ὁ, ἡ, adj. (σκληρός, τραχύς,) *hard-necked, stiff-necked*, i. e. *obstinate, perverse*, Acts 7: 51. Sept. for תִּצִּיב Ex. 33: 3, 5. Deut. 9: 6, 13. — Bar. 2: 22. Ecclus. 16: 12.

Σκληρύνω, f. vna, (σκληρός,) pp. *to make dry and hard*; trop. *to make hard, heavy, grievous*, Sept. for תִּצִּיב 2 Chr. 10: 4. Judg. 4: 24; of words 2 Sam. 19: 43. — In N. T. of persons in a moral sense, *to harden*, i. e. *to make obstinate, perverse*, c. acc. Rom. 9: 18 ὃν δι' ὁλοῦ, σκληρύνει, comp. v. 17 et Ex. 7: 3. Pass. Acts 19: 9. Heb. 3: 13. Seq. τὰς καρδίας Heb. 3: 8, 15 et 4: 7, quoted from Ps. 95: 8 where Sept. for תִּצִּיב; also for תִּצִּיב Ex. 9: 13. 10: 20. — Ecclus. 30: 12 μήποτε σκληρυνθῆς ἀπειθήσῃ σοι. — Others in Rom. 9: 18, *to deal hardly with*, comp. Job 38: 16.

Σκολιός, ὁ, ὄν, (σκῆλλω,) *crooked, bent*, pp. from dryness, e. g. ξύλον σκολιόν Wisd. 13: 13. σκολιός Hdot. 2. 86. In N. T.

a) pp. of a way, or parts of it, Luke 3: 5 καὶ ἵσται τὰ σκολιά εἰς εὐθεΐαν, quoted from Is. 40: 4 where Sept. for כָּבֵד. Sept. also for תִּצִּיב Prov. 2: 15. תִּצִּיב Is. 42: 16. — Jos. Ant. 3. 6. 2. Heliodor. 1. 6 σκολιὰς γὰρ τινὰς ἀτραπούς.

b) trop. *crooked*, i. e. *perverse, wicked*, as γενιά σκολιά Acts 2: 40. Phil. 2: 15. So Sept. γεν. σκολ. for תִּצִּיב Ps. 78: 8. תִּצִּיב Prov. 32: 5. — Wisd. 1: 3. — Of masters, i. q. *perverse, unjust, peevish*, opp. ἐπικλής, 1 Pet. 2: 18. Comp. Sept. for תִּצִּיב Prov. 16: 28.

Σκόλος, οπος, ὁ, pp. 'any thing pointed, sharp,' e. g. a *stake, palisade*, Xen. An. 5. 2. 5. *point of a hook* Luc. Merc. cond. 3. a *thorn, prickle*, Sept. for תִּצִּיב Hos. 2: 6. Luc. Ver. Hist. 2. 30 διὰ τινος ἀκανθώδους καὶ σκολόπων μυστῆς ἀτραποῦ. Ael. H. An. 10. 13. — In N. T. 2 Cor. 12: 7 σκόλος τῇ σαρκί, a *thorn in the flesh*, i. e. something which excites severe and constant pain, prob. some bodily infirmity, ἀσθένεια, comp. v. 10. — Artemid. III. 33 ἀκανθαὶ καὶ σκόλοις ὀδύνας σημαίνουσι διὰ τὸ ὀξύ.

Σκοπέω, ὦ, f. ἴστα, (σκοπός,) *to look, to watch, to reconnoitre*, absol. Luc. D. Deor. 20. 5. Xen. An. 5. 1. 9. In N. T. *to look at or upon, to behold, to regard*, c. acc. 2 Cor. 4: 18 μὴ σκοποῦντων ἡμῶν τὰ βλέποντα. Phil. 2: 4. — Seq. acc. of pers. i. q. *to mark, to note*, Rom. 16: 17. Phil. 3: 17. — 2 Macc.

4:5. Dem. 1488. 2. Xen. Cyr. 2. 2. 18. — With a negat. σκοπῶν μὴ, pp. to look to it lest, to take heed lest, Luke 11: 35. Gal. 6: 1. — Xen. Mag. Eq. 7. 15.

Σκοπός, οὐ, ὁ, (σκοπτομαι,) pp. 'an object set up in the distance, at which one looks and aims;' e. g. a mark, goal, Phil. 3: 14 κατὰ σκοπὸν διώκει. Sept. for מַקְדָּוֶה Job. 16: 13. Lam. 3: 12. — Jos. Ant. 6. 11. 8. Hdian. G. 7. 18. Xen. Cyr. 1. 6. 29.

Σκορπίζω, f. *σκο*, to scatter, to disperse, trans. A later word for the earlier σκεδάννυμι, Phryn. et Lob. p. 218. H. Planck in Bibl. Repos. I. p. 680. Passow sub voc.

a) pp. c. acc. John 10: 12 ὁ λύκος . . . σκορπίζει τὰ πρόβατα. 16: 32. Sept. for פָּרֵץ 2 Sam. 22: 15. Ps. 18: 15. — 1 Mac. 6: 54. Jos. Ant. 6. 6. 3. Ael. V. H. 13. 46. Plut. Timol. 4. — In the proverbial expression, Matt. 12: 30 et Luke 11: 23 ὁ μὴ συνάγων μετ' ἐμοῦ, σκορπίζει, he that gathereth not with me, scattereth, i. e. wastes, acts against me.

b) i. q. to scatter one's gifts, to distribute largely, to be liberal, bountiful, absol. 2 Cor. 9: 9 quoted from Ps. 112: 9 where Sept. for נָתַן.

Σκορπίος, ου, ὁ, a scorpion, Linn. *scorpio* After, a large insect, sometimes several inches long, shaped somewhat like a small lobster, and furnished with a sting at the extremity of its tail. Scorpions are found only in hot countries; where they lurk in decayed buildings and among the stones of old walls. The sting is venomous, producing inflammation and swelling; but is rarely fatal unless through neglect. See Rees' Cyclop. art. *Scorpio*. Luke 10: 19. 11: 12. Rev. 9: 3, 5, 10. Sept. for כְּרָקָה Deut. 8: 15. 1 K. 12: 11, 14. — Ecclesi. 26: 7. Jos. Ant. 8. 8. 2. Ael. H. An. 6. 20. ib. 10. 23.

Σκοτεινός, ἡ, ὄν, (σκότος,) dark, without light; Matt. 6: 23 ὅλον τὸ σῶμά σου σκοτεινὸν ἔσται. Luke 11: 34, 36. Sept. for חָשֵׁךְ Job 10: 21. 15: 23. חָשֵׁךְ Ps. 88: 7. — Ceb. Tab. 10. Xen. Mem. 3. 10. 1.

Σκοτία, ας, ἡ, (σκότος,) darkness,

absence of light; used espec. by late writers for σκότος. Moeris p. 354 σκώτης οὐδενίφως, Ἀρτινός· σκοτία, Ἑλληνικός, comp. Thom. Mag. p. 800.

a) pp. John 6: 17 σκοτία ἤδη ἐγγίνοι, i. q. it was now dark. 12: 35 ὁ περιπατῶν ἐν τῇ σκοτίᾳ. 20: 1. Sept. for חָשֵׁךְ Job 28: 3. — Eurip. Phoeniss. 346. — So ἐν τῇ σκοτίᾳ in darkness, i. e. in a dark place, in private, Matt. 10: 27. Luke 12: 3.

b) trop. of moral darkness, the absence of spiritual light and truth, ignorance, blindness, including the idea of sinfulness and consequent calamity. John 8: 12. 12: 35 ἵνα μὴ σκοτία ὑμῶς καταλάβῃ. v. 46. 1 John 1: 5. 2: 8, 9, 11 ter. Comp. חָשֵׁךְ Job 37: 19. — Meton. of persons in moral darkness, John 1: 5 bis.

Σκοτίζω, f. *σκο*, (σκότος,) to darken, to deprive of light; in N. T. only Pass. to be darkened.

a) pp. Matt. 24: 29 ὁ ἥλιος σκοτισθήσεται. Mark 13: 24. Luke 23: 45. Rev. 8: 12. 9: 2. Sept. for חָשֵׁךְ Job 3: 9. Ecc. 12: 2. — Plut. ed. R. X. p. 608. 4. Pol. 12. 15. 10.

b) trop. of moral darkness, ignorance, comp. in Σκοτία b. Eph. 4: 18 ὁ σκοτισμένοι τῇ διανοίᾳ. Rom. 1: 21. 11: 10 σκοτισθήτωσαν οἱ ὀφθαλμοὶ αὐτῶν, quoted from Ps. 69: 24 where Sept. for חָשֵׁךְ. — Test. XII Patr. p. 524 σκοτίζων τὸν νοῦν ἀπὸ τῆς ἀληθείας. p. 577. Comp. Dion. Hal. de Thucyd. 33 ἡ σκοτίζουσα τὴν διάνοιαν ὀχλήσις.

I. Σκότος, ου, ὁ, darkness, Heb. 12: 18 γνόφῃ καὶ σκότῃ. Comp. Sept. Deut. 4: 11. — Eurip. Hec. 1. Phoeniss. 368. Dem. 315. 22. Plut. ed. R. VII. p. 185. 7 et pen. Xen. Cyr. 8. 7. 23. The masc. ὁ σκότος was more frequent in Attic usage than the neut. τὸ σκότος, Passow s. voc. Porson ad Eur. Hec. 825.

II. Σκότος, εος, ους, τὴ darkness, the absence of light; see above in no. I. fin.

a) pp. (α) genr. Matt. 27: 45 σκότος ἐγένετο ὅρα ὅλην τὴν γῆν. Mark 15: 33. Luke 23: 44. Acts 2: 20 εἰς σκότος. 1 Cor. 4: 5 καὶ κρυπτοὶ τὰ σκότα; the hid-

den things of darkness, i. e. done in darkness, secret things. Of the darkness of the blind, Acts 13: 11. Sept. for ὕπνι Gen. 1: 2, 4, 5. al.—Ael. V. H. 3. 18 ὑπὸ σκότους. Dem. 411. 25. Xen. Cyr. 4. 2. 26 σκότους γεωμίνου.—(β) i. q. a dark place, place where darkness reigns. Matt. 8: 12. 22: 13. 25: 30 ἐκβάλλειν εἰς τὸ σκότος τὸ ἐξώτερον into uttermost darkness, i. e. into the farthest dark prison, as the image of the place of punishment in Hades; comp. in ἔξωτερος. So 2 Pet. 2: 17 et Jude 13 ὥστος τοῦ σκότους εἰς αἰῶνα, i. e. intensa. thick gloom of darkness forever, thick and eternal darkness; spoken also of Hades. See in Ἄιδης b. — So οὐκός σκότους of Joseph's prison Test. XII Patr. p. 710; comp. Lib. Henoch. p. 191. Of Sheol, Sept. Job 10: 22 γῆ σκότους. Tob. 4: 10. 14: 10. Of the place of punishment in Hades, Wisd. 17: 21. Psalt. Salom. 14: 6. Genr. Xen. An. 2. 5. 7 εἰς πόρον ἂν σκότος ἀποδραῖν.

b) trop. of moral darkness, the absence of spiritual light and truth, ignorance, blindness, including the idea of sinfulness and consequent calamity, i. q. Σκοτία b. — (α) genr. Matt. 4: 16 ὁ λαὸς ὁ καθήμενος ἐν σκότει, ἰδε φῶς μέγα, quoted from Is. 9: 1 where Sept. for ὕπνι. Luke 1: 79, comp. Sept. and ὕπνι Ps. 107: 10. Matt. 6: 23 bis. Luke 11: 35. John 3: 19 ἡγάπησαν μᾶλλον τὸ σκότος ἢ τὸ φῶς. Acts 26: 18. Rom. 2: 19, comp. v. 17, 20. Rom. 13: 12 et Eph. 5: 11 ἔργα τοῦ σκότους works of darkness, wicked deeds. 2 Cor. 4: 6 ὁ θεὸς ὁ εἰπὼν ἐκ σκότους φῶς λάμψαι, in allusion to Gen. 1: 3. 2 Cor. 6: 14. 1 Thess. 5: 4, 5. 1 Pet. 2: 9. 1 John 1: 6. Sept. and ὕπνι Mich. 7: 8.—Act. Thom. § 28. § 34. — (β) Abstr. for concr. of persons in a state of moral darkness, wicked men, under the influence of Satan; e. g. ἡ ἐξουσία τοῦ σκότους, Luke 22: 53; perh. for Satan himself Col. 1: 13. Also Eph. 5: 8 ἡμεῖς γὰρ ποτε σκότος. 6: 12.

Σκοτιῶ, ὦ, f. ὠσα, (σκότος,) to darken, to cover with darkness; Pass. Rev. 16: 10 καὶ ἐγένετο ἡ βασιλεία αὐτοῦ τοῦ θανάτου, i. e. emblematic of distress, calamity, destruction. Sept.

pp. for ὕπνι Ps. 105: 28. — Ecclus. 26: 17. Of vertigo Pol. 10. 13. 8. Plut. ed. R. VII. p. 908. 8.

Σκύβαλον, ου, τό, (Suid. κυσὶ-βαλον τὸ ὄν, τὸ τοῖς κυσὶ βαλλόμενον,) dregs, refuse, excrement, q. d. what is thrown to the dogs as worthless; spoken of the refuse of grain, chaff, Philo de Carit. p. 712. A; of the refuse of a table, slaughtered animals, etc. offal, Anthol. Gr. II. p. 180. Philo de Ab. et Cain. fin. μηδὲν ἔω τροφῆς σκυβάων καὶ δέματος. Of excrement, dung, Jos. B. J. 5. 13. 7. Artemidor. 1. 69. Plut. de Is. et Osir. 4. Trop. filth of mind, Ecclus. 27: 4.—In N. T. once Phil. 3: 8 τὰ πάντα . . . ἡγοῦμαι σκύβαλα εἶναι, i. e. as dregs, refuse, things worthless.

Σκύθης, ου, ἡ, a Scythian, Col. 3: 11. The name Scythian in ancient geography is applied sometimes to a people, and sometimes to all the nomadic tribes, which had their seat on the north of the Black Sea and Caspian, stretching indefinitely eastward into the unknown regions of Asia; having much the same latitude as the modern names Mongols and Tartars, and like them synonymous with barbarian, βάρβαρος. See Rosenm. Bibl. Geogr. I. i. p. 272. — 2 Macc. 4: 47. Jos. c. Ap. 2: 37 Σκῦθαι δὲ φόνους χαίροντες ἀνθρώποι, καὶ βραχὺ τῶν θηρίων διαφέροντες. Luc. Tox. 5 sq.

Σκυθρωπός, ου, ὁ, ἡ, adj. (σκυ-δρός grim, stern, fr. σκίζομαι, ὥψ,) pp. grim-visaged, i. e. of a stern, gloomy, sad countenance; either affected Matt. 6: 16; or real Luke 24: 17. Sept. for σκ Gen. 40: 7. — Ecclus. 25: 23. Luc. D. Deor. 14. 1. Xen. Mem. 2. 7. 12.

Σκύλλω, f. ὑλῶ, pp. to strip off the skin, to flay, to lacerate, whence τὸ σκύλον, and trop. Aeschyl. Pers. 577. In N. T. trop. to harass, to trouble, to weary, c. acc. Mark 5: 35 et Luke 8: 49 μὴ σκύλλῃς τὸν διδάσκαλον. Mid. Luke 7: 6 μὴ σκύλλου. Pass. part. Matt. 9: 36 ὅτι ἦσαν ἐσχυλμένοι.—Hdian. 4. 12. 8. ib. 7. 3. 9.

Σκῦλον, ου, τό, (σκύλλα,) pp. skin, hide, as stripped off, Hesych. σκῦλον, δέμα, κύνιον. Comp. σκυλόδερος Dem.

781. 18. Usually and in N. T. *sped, booty*, as stripped from an enemy, Luke 11: 22. Sept. for חָפֶז Zech. 14: 1. Ia. 53: 12. — Hdian. 8. 4. 28. Thuc. 6. 71.

Σκωληχόβρωτος, ου, ὁ, ἡ, adj. (σκήλη, βιβρώσκω,) *worm-eaten, devoured of worms*, spoken of φθουλαις the disease of Herod Agrippa, Acts 12: 23. Comp. Jos. Ant. 19. 8. 2, coll. 2 Macc. 9: 9. Wetstein N. T. II. p. 535 sq. Elmer. Oba. Sacr. I. p. 417.—Theophr. H. Pl. 3. 12. Caus. Pl. 5. 9. 1.

Σκιάληξ, ηκος, ὁ, a worm, sc. as feeding on dead bodies. Mark 9: 44, 46, 48 ὅπου ὁ σκιάληξ αὐτῶν οὐ τελειεῖ καὶ τὸ πῦρ οὐ σβέννυται, in allusion to Ia. 66: 24, the language of the prophet being applied to the place of punishment of the wicked; comp. in Γέννα fin. The same image is found Judith 16: 17. Ecclus. 7: 17. Sept. for חֲרָבָה Ia. 1. c. Deut. 28: 39. Jon. 4: 8.—2 Macc. 9: 9. Luc. Asin. 25. Hom. Il. 13. 654.

Σμαράγδινος, η, ου, (σμάραγδος,) *of smaragdus, of emerald*, Rev. 4: 3 ὁμοία δράσει σμαραγδίνῳ sc. λίθῳ.—So σμαράγδιος Palaeph. 31. 7.

Σμάραγδος, ου, ὁ, *smaragdus*, a name under which the ancients appear to have comprehended all gems of a fine green colour, including the *emerald*. Rev. 21: 19. Sept. for סַמְרָגְדִּין Ex. 28: 17. סַמְרָגְדִּין 28: 9. 35: 25. — Ecclus. 35: 6. Plut. M. Anton. 75. See Rees' Cyclop. art. *Emerald and Gems*.

I. Σμύρνα, ης, ἡ, *myrrh*, Heb. מִיָּרְיָה, a substance distilling in tears spontaneously or by incisions from a small thorny tree growing in Arabia, and especially in Abyssinia; these tears soon harden into a bitter aromatic gum, which was highly prized by the ancients, and used in incense and perfumes; comp. Dioscor. I. 77, et ibi Sprengel. Plin. H. N. 12. 15 sq. Rees' Cyclop. art. *Myrrh*. — Matt. 2: 11 λίβανον καὶ σμύρναν. John 19: 39. Sept. for מִיָּרְיָה Ps. 45: 9. Cant. 3: 6. 5: 5. — Diod. Sic. 2. 49. Theophr. H. Pl. 9. 3, 4. Hdot. 2. 40.

II. Σμύρνα, ης, ἡ, *Smyrna*, an Ionian city situated at the head of a deep

gulf on the western coast of Asia Minor, still known as a commercial place, though greatly fallen from its ancient wealth and power. It was anciently frequented by great numbers of Jews. Rev. 1: 11. 2: 8 in later edit. — Strabo XIV. p. 956. Hdot. 1. 16.

Σμυρναῖος, α, ου, *Smyranean*, of Smyrna; οἱ Σμυρναῖοι the *Smyrneans*, Rev. 2: 8 in text. rec. — Hdot. 1. 143.

Σμυρνίζω, εἰσω, (σμύρνα,) *to myrrh, to mingle with myrrh*; Pass. Mark 15: 23 ἰδίδουν αὐτὰ καὶ ἐν σμυρνίζομένῳ οἶνον, i. e. wine mingled with myrrh and bitter herbs; see fully in Ὁσος. — Hesych. σμυρνίζομένῳ · χρίσματα ἔχον σμύρνης.

Σόδομα, ων, τὰ, *Sodom*, Heb. סְדוֹמָה (burning), pr. n. of one of the four cities of the vale of Siddim destroyed in the time of Abraham and covered by the Dead Sea; comp. Gen. 18: 17 sq. c. 19. — Matt. 10: 15. 11: 23, 24. Mark 6: 11. Luke 10: 12. 17: 29. Rom. 9: 29. 2 Pet. 2: 6. Jude 7. Rev. 11: 8.

Σολομών, also in text. rec. Σολομών Luke 12: 27. Acts 7: 47; Gen. 30: 23 in later edit. and Jos. Ant. 8. 1. 1, 2. al. also ὄντος in text. rec. see Winer p. 63; Heb. שְׁלֹמֹה (pacific); Solomon, pr. n. of the son and successor of David, celebrated for his wisdom, wealth, and splendour, Matt. 1: 6, 7. & 20. 12: 42 bis. Luke 11: 31 bis. 12: 27. John 10: 23. Acts 3: 11. 5: 12. 7: 47.—Comp. 1 K. c. 1 sq. 1 Chr. c. 28, 29. 2 Chr. c. 1 sq.

Σορός, οὔ, ὁ, (prob. σαρός,) *a coffer, coffin*, urn, any receptacle for a dead body, Luc. D. Mort. 6. 4. Aeschin. 20. 34. ib. 21. 29. Sept. for סָרֹס a *mummy-chest* Gen. 50: 26. — In N. T. an *open coffin, bier*, on which the dead were carried to burial, Luke 7: 14. Comp. סָרֹס Sept. κλίνη 2 Sam. 2: 31. Jahn § 205. Adam's Rom. Ant. p. 475

Σός, σή, σόν, pron. poss. Buttm. § 72. 4; *thy, thine*; tuus, a, um; spoken of what belongs to any one, or is in any way connected with him; e. g. by possession, acquisition, Matt. 7: 8 ἐν τῇ σῇ ἐκδομῇ. v. 22. 12: 27 ἐν τῇ σῇ ἀγαθῇ.

Luke 15: 31. Acts 5: 4. 1 Cor. 9: 11. το σόν, τὰ σά, *thine, thine own*, i. e. what is thine; Matt. 20: 14. 23: 25. Luke 6: 30. So of society, companionship, Luke 5: 33 of δι σοὶ πατριᾷ Mark 2: 18. John 17: 6, 9, 10 bis. 18: 35. of σοὶ thy kindred, thy friends, Mark 5: 19. Of origin, as proceeding from any one, Matt. 24: 3 τῆς σῆς παρουσίας. Luke 22: 42 τὸ σὺν σοι. Σίληνα. John 4: 42. 17: 17 ὁ λόγος ὁ σοῦ. Acts 24: 3, 4. 1 Cor. 14: 16. Philem. 14. — Hdian. 9. 1. 18. Xen. Cyr. 2. 1. 2.

Σουδάριον, ον, τό, Lat. *sudarium*, pp. a *sweat-cloth*, genr. a *handkerchief*, napkin, Luke 19: 20. John 11: 44. 20: 7. Acts 19: 12.—Pollux On. 7. 71. Rabb. סוּדָרִיּוֹן Buxt. Lex. Chald. 1442.

Σουσάννα, ης, ἡ, Susanna, Heb. שׁוּשַׁנָּה (Shy), pr. n. of a Hebrew woman, Luke 8: 3.

Σοφία, ας, ἡ, (σοφός), *wisdom*, pp. *skill, tact, expertness* in any art; e. g. ἡ σοφία τοῦ τέκτονος Hom. Il. 15. 412; espec. in the fine arts, as music, poetry, painting, Pind. Ol. 9. 16. Xen. Mem. 1. 4. 2, 3. An. 1. 2. 8 λέγεται Ἀπόλλων ἐκδοῦσαι Μαρσύῳ, κυνέουσι ἐκδοῦσά οἱ περὶ σοφίας. Lys. 196. 11. Comp. Heb. חָכְמָה Sept. σοφία Ex. 28: 3. 36: 1, 2. — In N. T. *wisdom*, i. e.

a) *skill* in the affairs of life, *practical wisdom, wise management*, as shown in forming the best plans and selecting the best means, including the idea of judgment and sound good sense. Acts 6: 3 ἀνδρες ἐκτὰ πληρεῖς πν. ἁγ. καὶ σοφίας. 7: 10. Col. 1: 28. 3: 16. 4: 5 coll. 6. Luke 21: 15 στόμα καὶ σοφίαν q. d. wise utterance. Sept. for חָכְמָה 1 K. 2: 6.—Hdian. 1. 5. 23. Plut. Thea. 3. Xen. Mem. 3. 9. 4, 5.

b) in a higher sense, *wisdom*, i. q. *deep knowledge, natural and moral, insight, learning, science*; implying cultivation of mind and an enlightened understanding. Jos. de Macc. 2 σοφία δὴ τούτων ἐστὶν γνῶσις θεῶν καὶ ἀνθρωπίνων πραγμάτων καὶ τῶν τούτων αἰτιῶν. Cic. de Off. 1. 43 "sapientia, quam σοφίαν Graeci vocant, . . . rerum est divinarum et humanarum scientia." — (α) genr. Matt. 12: 43 et Luke 11: 31 τῇ

σοφίᾳ Σολομῶντος, comp. 1 K. 4: 32. Gesen. Heb. Lex. art. חָכְמָה. Acts 7: 22 πόση σοφία Αἰγυπτίων. (Jos. Ant. 2. 13. 3.) Implying learned research, λόγον μὲν ἔχοντα σοφίας Col. 2: 23; also a knowledge of hidden things, of enigmatic and symbolic language, Rev. 13: 18. 17: 9. Sept. for חָכְמָה Job 11: 6. Prov. 1: 2. Dan. 1: 17. — Hdot. 4. 77. Ael. V. H. 2. 31. Xen. Mem. 4. 6. 7.— (β) Spec. of the *learning and philosophy* current among the Greeks and Romans in the apostolic age, which stood in contrast with the simplicity of the Gospel, and tended to draw away the minds of men from divine truth; hence called by Paul σαρκική 2 Cor. 1: 12. ἡ σοφία τοῦ κόσμου 1 Cor. 1: 20. 3: 19. τῶν ἀνθρώπων 2: 5. τῶν σοφῶν 1: 19. So 1 Cor. 2: 4, 13 λόγοι τῆς ἀνθρωπίνης σοφίας. 1: 21 ὁ κόσμος διὰ τῆς σοφίας. v. 22. So 1 Cor. 1: 17 οὐκ ἐν σοφίᾳ λόγον ναὶ in *wisdom of words*, i. e. not with mere philosophy and rhetoric. 1 Cor. 2: 1. — Hdot. 1. 60. Ael. V. H. 14. 23. Xen. Conv. 3. 4. (γ) In respect to divine things, *wisdom, . . . knowledge, insight, deep understanding*, represented every where as a divine gift, and including the idea of practical application; thus distinguished from ἡ γνῶσις or theoretical knowledge; comp. Neander in Bibl. Repos. IV. p. 250. Matt. 13: 54 πόθεν τοῦτο ἡ σοφία αὐτῇ; Mark 6: 2. Acts 6: 10. Eph. 1: 8 ἐν πάσῃ σοφίᾳ καὶ φανέρωσι. v. 17. Col. 1: 9. 2 Pet. 3: 15. 1 Cor. 12: 8 ὃ μὲν διδοται λόγος σοφίας, ἕλλη δὲ λόγος γνῶσεως. Spec. of insight imparted from God in respect to the divine counsels, 1 Cor. 2: 6 bis, σοφίαν λαλοῦμεν . . . σοφίαν οὐ τοῦ αἰῶνος τούτου. v. 7. Meton. of the author and source of this wisdom, 1 Cor. 1: 30.—As conjoined with *purity* of heart and life, James 1: 5. 3: 13, 15, 17 ἡ δὲ ἀρεθὴν σοφία πρῶτον μὲν ἀγνή ἐστιν κ. τ. λ. Luke 2: 40, 52.

c) ἡ σοφία τοῦ θεοῦ, the *divine wisdom*, including the ideas of infinite skill; insight, knowledge, purity. Rom. 11: 33 ὁ βάθος πλούτου καὶ σοφίας καὶ γνώσεως θεοῦ. 1 Cor. 1: 21, 24 coll. 22; Eph. 3: 10. Col. 2: 3. Rev. 5: 12. 7: 12. — Of the divine wisdom as, revealed and manifested in Christ and his Gos-

pol. Matt. 11: 19 et Luke 7: 35 καὶ ἐδιδάκη ἡ σοφία ἀπὸ τῶν τέκνων αὐτῆς, comp. in Διδάσκω b. So Luke 11: 49 ἡ σοφία τοῦ θεοῦ αἴτει, i. e. the divine wisdom as manifested in me, Christ; comp. Matt. 23: 34 where it is ἐγώ. Others here take it in the Jewish sense of a divine nature, i. q. ὁ λόγος, comp. in Λόγος III.

Σοφίζω, f. ἴσω, (σοφός,) to make wise, i. e. skilful, expert; Pass. to be skilful, expert, e. g. τῆς ναυτιλίας Hes. *Ecly.* 647 or 652, comp. 658 or 662. — In N. T.

a) Act. to make wise, to enlighten, sc. in respect to divine things, c. acc. of pers. 2 Tim. 3: 15 τὰ ἱ. γράμματα ... τὰ δυνάμει σε σοφίσαι εἰς σωτηρίαν. So Sept. for עֲלֵם Ps. 19: 8. 105: 22. — Theoph. ad Autol. 2. p. 82 οἱ προφῆται ὑπο τοῦ θεοῦ σοφισθέντες. Plut. ed. R. V. p. 601. 4.

b) Mid. σοφίζομαι as Depon. c. acc. of thing, to make wisely, to devise skilfully, artfully, Hdot. 2. 66 πρὸς ταῦτα σοφίζονται τάδε. ib. 8. 27. In N. T. Part. perf. as passive, σοφισμένοι μύθοι skilfully devised fables, 2 Pet. 1: 16. Comp. Butt. § 113. n. 6. — In profane writers also c. acc. of pers. i. q. to deceive, to delude, Jos. B. J. 4. 2. 3. Dem. 567. 19.

Σοφός, ἡ, ὄν, wise, i. e.

a) skilful, expert, 1 Cor. 3: 10 σοφός ἀρχιτέκτων. Sept. for עֲלֵם Ia. 3: 3. 2 Chr. 2: 7. — Luc. D. Deor. 20. 1. Aeschin. Dial. Soer. 1. 1.

b) skilled in the affairs of life, discreet, judicious, practically wise; comp. in Σοφία a. 1 Cor. 6: 5 σοφός, ὅς δυνήσεται διακρίνειν κ. τ. λ. So Sept. and עֲלֵם Deut. 1: 13. 2 Sam. 13: 3. Is. 19: 11. — Hdot. 7. 130. Xen. Cyr. 1. 1. 1. An. 1. 10. 2.

c) skilled in learning, i. e. learned, intelligent, enlightened, in respect to things human and divine; comp. in Σοφία b. — (α) genr. as to human things, Matt. 11: 25 et Luke 10: 21 ἀπὸ σοφῶν καὶ συνεσῶν. Matt. 23: 34. Rom. 1: 14 σοφοὺς τε καὶ ἀνοήτους. 16: 19. 1 Cor. 1: 25. Sept. for עֲלֵם Prov. 1: 6. Ecc. 2: 14, 16. — Palaeph. 53. 6. Hdian. 1. 2. 7. Xen. Mem. 1. 8. 11. — (β) Spec. as to the

philosophy current among the Greeks and Romans; see in Σοφία b. β. Rom. 1: 22 φάσαντες εἶναι σοφοὺς ἐμαυτῶν. 1 Cor. 1: 19, 20, 26, 27. 3: 18 βίαι, 19, 20. — Xen. Mem. 1. 6. 14. ib. 3. 9. 5. — (γ) In respect to divine things, wise, enlightened, as conjoined with purity of heart and life; comp. in Σοφία b. γ. Eph. 5: 15. James 3: 13, comp. v. 17.

c) spoken of God, wise, as being infinite in skill, insight, knowledge, purity. Rom. 16: 27 μόνῳ σοφῷ θεῷ. 1 Tim. 1: 17. Jude 25. — Comp. Ecclus. 1: 1.

Σπανία, ας, ἡ, Spain, Lat. Hispania, pr. n. of the Spanish peninsula, including modern Spain and Portugal, as constituting a province of the Roman empire. It was the native country of Quintilian, Lucan, Martial, and other Latin writers; and many Jews appear to have settled there. Rom. 15: 24, 28.

Σπαράσσω v. ττω, f. ἴω, to tear, to rend, to lacerate, Plut. ed. R. VI. p. 292. Diod. Sic. 5. 30. In N. T. i. q. to convulse, to throw into spasms, like epilepsy, spoken of the effects of demoniacal possessions, c. acc. Mark 1: 26. 9: 20, 26. Luke 9: 39. — Plut. de Gen. Soer. 22. ed. R. VIII. p. 339. Max. Tyr. Diss. 23.

Σπαργανώ, ὤ, f. ὠσω, (σπάργανον swathing-band, fr. σπάργω,) to swathe, to wrap in swaddling-clothes, trans. Luke 2: 7, 12. Sept. pass. for Pu. עֲלֵם Ez. 16: 4. — Aristot. H. An. 7. 4. Plut. Quaest. Rom. 5.

Σπαταλάω, ὤ, f. ἴσω, (σπατάλη luxury in eating and drinking, fr. σπατάω,) to live in luxury, voluptuously, intrans. 1 Tim. 5: 6. James 5: 5. — Ecclus. 21: 15. Hesych. σπαταλᾷ τρυφᾷ. So κατασπαταλάω, Sept. Prov. 29: 21. Anthol. Gr. II. p. 22. The earlier Greeks used σπάδω, Alberti Obs. Philol. p. 398.

Σπᾶω, ὤ, f. ἴσω, to draw, i. e. to pull, Xen. Eq. 7. 1; to draw in the air, to breathe, Wind. 7: 3. In N. T. to draw out, e. g. a sword; Mid. σπασάμενοι τὴν μάχαιραν drawing his sword, Mark 14: 17. Act. 14: 27. Sept. for עֲלֵם Num.

22: 31. Judg. 9: 54. — Plut. C. Mar. 14. Xen. Cyr. 7. 3. 15.

Σπείρα, ας, ἡ, also Ion. gen. ἡς, Acts 10: 1. al. Arr. Tact. p. 73. Buttun. § 34. n. IV. 1; pp. any thing wound, wreathed, spiral, a coil, Lat. *spira*, Anth. Gr. IV. p. 176. Jos. Ant. 8. 3. 6; a cord, rope, Luc. Tox. 19. Diod. Sic. 3. 36. — In N. T. a band, troop, company.

a) spoken of Roman foot-soldiers, prob. a cohort, of which there were ten in every legion, each containing three maniples or six centuries, but varying in the number of men at different times and according to circumstances, from perhaps 300 to 1000 or more; comp. Adam's Rom. Ant. p. 367. So Matt. 27: 27. Mark 15: 16. Acts 10: 1. 21: 31. 27: 1 see in Σεβαστός b. — So Jos. B. J. 3. 4. 2 where of eighteen σπείραι five are said to contain each 1000 men, and the others 600. ib. 3. 2. 1. Ant. 19. 2. 3. Plut. Marcell. c. 25, 26. Perh. a legion Jos. B. J. 2. 11. 1. — In Polybius ἡ σπείρα is every where a maniple, manipulus, the third part of a cohort; e. g. Pol. 11. 23. 1 τρεῖς σπείρας· τοῦτο δὲ καλεῖται τὸ σύνταγμα τῶν πεζῶν παρὰ Ῥωμαίοις κοόρτις. comp. 4. 24. 5.

b) spoken of a band from the guards of the temple, John 18: 3, 12. These were Levites, who performed the menial offices of the temple and kept watch by night, Ps. 134: 1. 2 K. 12: 9. 25: 18; espec. 1 Chr. 9: 17, 27 sq. They were under the command of officers called στρατηγοί, see in Στρατηγός b; or also χιλιάρχους Esdr. 1: 9, comp. Sept. 2 Chr. 35: 8, 9. Jos. B. J. 6. 5. 3 δραμόντες δὲ οἱ τοῦ ἱεροῦ φύλακες ἡγγεῖλαν πρὸ στρατηγῶ. — Some understand here a band of Roman soldiers; but these would rather have led Jesus directly to their own officers, and not to the chief priests; and besides, this was not a band of regularly armed troops; comp. Matt. 26: 55. Luke 22: 52. — genr. Judith 14: 11. 2 Macc. 8: 23.

Σπείρω, f. σπειρά, to sow, to scatter seed.

a) pp. absol. Matt. 6: 26 τὰ πετεινὰ . . . οὐ σπείρουσιν. 13: 3, 4. Mark 4: 3, 4. Luke 8: 5 bis. 12: 24. Part. ὁ σπείρων the sower Matt. 13: 3, 18. Mark 4: 3, 14.

Luke 8: 5. 2 Cor. 9: 10. Seq. acc. of the seed sown, Matt. 13: 24 σπείροντι καλὸν σπέρμα. v. 25, 27, 31, 37, 39. 1 Cor. 15: 36, 37 bis. Pass. trop. of a single seed or grain, Mark 4: 31, 32 κόκκον σινάπεως . . . ὅταν σπαρῇ. So by analogy, of the body as committed to the earth, 1 Cor. 15: 42, 43 bis, 44. With prepositions of place, e. g. εἰς c. acc. Matt. 13: 22. Mark 4: 18. ἐν c. dat. Matt. 13: 31. ἐπὶ c. gen. Mark 4: 31. ἐπὶ c. acc. Matt. 13: 20, 23. παρὰ c. acc. v. 19 παρὰ τὴν ὁδόν. Sept. genr. for שָׁרַף Ecc. 11: 4. Gen. 26: 12. c. acc. Ecc. 4: 6. Jer. 12: 13. c. ἐν Ex. 23: 16. c. ἐπὶ Hos. 2: 23. — Hdot. 3. 100. Ael. V. H. 3. 18. Xen. Mem. 2. 1. 13. c. acc. of seed Hdot. 4. 17. Xen. Osc. 17. 5. Elsewhere also c. acc. of the field, Sept. Ex. 23: 10. Xen. Cyr. 8. 3. 38. — Hence in proverbial expressions; Matt. 25: 24, 26, et Luke 19: 21, 22, Θερῶν ὅπου οὐκ ἔσπειρας κ. τ. λ. John 4: 37 ἄλλος ἐστὶν ὁ σπείρων κ. τ. λ. 2 Cor. 9: 6 bis ὁ σπείρων φειδομένως κ. τ. λ. Gal. 6: 7 ὁ γὰρ ἂν σπείρῃ ἄνθρωπος κ. τ. λ. for all which see in Θερῶ a. Also trop. 1 Cor. 9: 11 τὰ πνευματικὰ σπείρων, i. q. to disseminate, to impart. Gal. 6: 8 bis ὁ σπείρων εἰς τὴν σάρκα . . . ὁ σπ. εἰς τὸ πνεῦμα, i. q. whoever liveth to the flesh, or to the Spirit. See in Θερῶ b. — Comp. Prov. 22: 8. Aristot. Rhet. 3. 3. 18 σὺ δὲ ταῦτα αἰσχροῦς μὲν ἔσπειρας, κακῶς δὲ ἐθέρῃσας. Cic. de Or. 2. 65 "ut sementem feceris, ita metes."

b) trop. of a teacher, to sow the word of life, to disseminate instruction, John 4: 36. Mark 4: 14 τὸν λόγον σπείρει. Pass. 4: 15 bis, ὅπου σπείρεται ὁ λόγος, κ. τ. λ. v. 16, 20. Matt. 13: 19 τὸ ἐσπαρμένον ἐν τῇ καρδίᾳ. James 3: 18.

Σπεκουλάτωρ, ορος, ὁ, Lat. *speculator* v. *spiculator*, (from 'spicula,') Engl. a pike-man, halberdier, a kind of soldiers forming the body-guard of kings and princes, who also according to Oriental custom acted as executioners, Mark 6: 27. — Senec. de Benef. 3. 25. de Ira 1. 16 "centurio supplicio praepositus condere gladium speculatorem jubet." Jul. Firmic. 8. 26. Sueton. Claud. 35. Tac. Ann. 2. 12. 2. Comp. Wetst. N. T. I. p. 580. Rabb.

שִׁפְפָה, see Buxt. Lex. Chald. 1538. Heb. שִׁפְפָה see Gesen. Lex. s. v. Greek σαρφάρας Hdm. 1. 4. 10.

Σπένδω, f. σπείσω, to pour out, to make a libation, Sept. for שִׁפְּ Gen. 35: 14. Hdm. 4. 8. 12. Xen. Cyr. 7. 1. 1. In N. T. trop. Mid. σπένδομαι to pour out oneself, i. e. one's blood, to offer up one's strength and life, 2 Tim. 4: 6. ἐν τῷ upon or for any thing, Phil. 2: 17.—Comp. Liv. 21. 29 libare vires.

Σπέρμα, ατος, τό, (σπείρα) seed, as sown, scattered, whether of grain, plants, trees.

a) pp. Matt. 13: 24 σπείραν καλὸν σπέρμα. v. 27, 29, 37, 38. Mark 4: 31. 1 Cor. 15: 38. 2 Cor. 9: 10. Sept. for שִׁפְּ Gen. 1: 11. 47: 23.—Ael. V. H. 9. 25. Xen. Oec. 17. 10.—Metaph. 1 John 3: 9 σπέρμα αὐτοῦ sc. τοῦ Θεοῦ i. e. a seed from God, a germ of the divine life, the inner man as renewed by the Spirit of God.

b) trop. of the semen virile, Heb. 11: 11, see fully in Καταβολή. So Sept. and שִׁפְּ Lev. 15: 16 sq. 18: 21.—M. Antonin. 4. 36. Arr. Epict. 1. 13. 3.—Hence metaphor. seed, i. q. children, offspring, pp. Matt. 22: 24, 25 μὴ ἔχον σπέρμα. Mark 12: 19, 20, 21, 22. Luke 20: 28. So Sept. and שִׁפְּ 1 Sam. 1: 11. 2: 22. Genr. i. q. posterity, Luke 1: 55 τῷ Ἀβραάμ καὶ τῷ σπέρματι αὐτοῦ. John 7: 42. 8: 33, 37. Acts 3: 25. 7: 5, 6. 13: 23. Rom. 1: 3. 4: 13, 18. 9: 7 bis. 11: 1. 2 Cor. 11: 22. Gal. 3: 16 ter, 19. 2 Tim. 2: 8. Heb. 2: 16. 11: 18. Rev. 12: 17. Trop. also Christians from the Gentiles are called the seed of Abraham as having the same faith; Rom. 4: 16 τῷ σπέρματι, οὐ τῷ ἐκ τοῦ νόμου μόνον, ἀλλὰ καὶ τῷ ἐκ πίστεως Ἀβραάμ. 9: 8. Gal. 3: 29. Sept. and שִׁפְּ Gen. 2: 15. 13: 16. 15: 5.—Joa. Ant. 8. 7. 6. Soph. Elect. 1508. Thuc. 5. 16. This usage in N. T. comes rather from the Hebrew; comp. Winer p. 30.

c) by impl. i. q. a remnant, a few survivors, like seed kept over from a former year; Rom. 9: 29 εἰ μὴ κίριος σαρφάρεσ ἔγκατελειπεν ἡμῖν σπέρμα, quoted from Is. 1: 9 where Sept. for שִׁפְּ. Joa. Ant. 11. 5. 2. Plato Tim. p. 1044

ἐξ ὧν πάντα ἡ φύσις ἐκείνη τῶν ὀρνέων, περιλυφθέντος πότι σπείρατος βραχίος.

Σπερμαλόγος, ου, ὁ, ἡ, (σπείρα, λίγω) seed-gathering, seed-picking, as birds, ὀρνέων σπερμαλόγων Plut. Demetr. 28. Subst. a seed-picker, as a name for crows and rooks, Aristoph. Av. 233, 579 or 582. Artemid. 2. 20. In N. T. put for a trifler, babbler, chatterer, who picks up and retails trifling things, Acts 17: 18.—Athen. 8. p. 344. C. Dem. 269. 19. σπερμαλόγος Philostr. Vit. Apoll. 5. 20. Comp. Wetstein N. T. II. p. 564.

Σπένδω, f. σπύω, trans. to urge on, to hasten, Hom. Il. 13. 236. Hdot. 1. 32, 206. Ofsener and in N. T. intrans. to urge oneself on, to hasten, to make haste, having respect simply to time, and thus differing from σπουδαῖν q. v. So Acts 22: 18. c. inf. Acts 20: 16 ἵκνῃσθε γὰρ . . . γινώσθαι εἰς Ἱερουσαλὴμ.—Joa. Ant. 7. 9. 7. Hdm. 6. 8. 15. Xen. H. G. 3. 1. 17.—By Hebraism Part. σπύσας is put with a verb of motion adverbially, i. q. hastily, quickly, e. g. Luke 2: 16 ἡλθον σπύσαντες. 19: 5, 6. So Sept. and שִׁפְּ Gen. 45: 2. Ex. 34: 8. Josh. 8: 19. See Gesen. Lex. שִׁפְּ Pl. no. 1 b.—With an accus. i. q. to hasten after any thing, to await with eager desire. 2 Pet. 3: 12 προσδοκῶντας καὶ σπύσαντας τὴν παρουσίαν x. t. l. For the accus. see Matth. § 423. p. 779. Sept. c. acc. for שִׁפְּ Is. 16: 5.—Pind. Isth. 4. 23 σπύδων ἀρετάν. Dion. Hal. Ant. 1. 81. Thuc. 6. 39, 79.

Σπήλαιον, ου, τό, (σπός) a cave, cavern, den, Lat. spelunca, Matt. 21: 13. Mark 11: 17. Luke 19: 46. John 11: 28. Heb. 11: 36. Rev. 6: 15. Sept. for שִׁפְּ Gen. 19: 30. Josh. 10: 16, 17.—Joa. Ant. 14. 15. 5. Luc. D. Door. 4. 1. Ael. V. H. 12. 39.

Σπείας, ἄδος, ἡ, a rock by or in the sea, a cliff, breaker, on which vessels are shipwrecked, Jos. B. J. 3. 9. 3. Pol. 1. 37. 2. Dioc. Sic. 3. 44.—In N. T. trop. of false teachers who cause others to make shipwreck of their faith, Jude 12. Comp. 1 Tim. 1: 19.

Σπείλος, ου, ὁ, ἡ, a spot, stain, trop.

in a moral sense, Eph. 5: 37. 2 Pet. 2: 13. — pp. Jos. Ant. 13. 11. 3. Luc. Amor. 15. Plut. ed. R. VIII. p. 618. A late word used for the Attic *σπύλον*, Lob. ad Phr. p. 28.

Σπύλον, ὦ, f. ὦσα, (σπίλος,) *to spot, to stain, to defile*, c. acc. James 3: 6 γλώσσα ἡ σπιλοῦσα ὅλον τὸ σῶμα. Pass. Jude 23. — Wisd. 15: 4. Dion. Hal. 9. 6. Luc. Amor. 15. A late word, Lob. ad Phr. p. 28.

Σπλαγχνίζομαι, f. *ισθίζομαι*, (σπλάγχνον) depon. Pass. *to feel the bowels yearn, to have compassion, to pity*, absol. Matt. 20: 34 *σπλαγνισθεὶς δι' ὁ* Ἰησοῦς. Mark 1: 41. Luke 10: 33. 15: 20. Seq. *ἐπὶ* c. dat. Matt. 14: 14. Luke 7: 13. *ἐν* c. acc. Matt. (14: 14.) 15: 32. Mark 6: 34. 8: 2. 9: 22. *κατὰ* c. gen. Matt. 9: 36. Seq. gen. simpl. like Lat. *miserat*, Matt. 18: 27 *σπλαγνισθεὶς . . . τοῦ* δεύλου *ἐκείνου*. — Symm. Deut. 13: 8. Gr. Anon. 1 Sam. 13: 21. *ἐπισπλαγχνίζομαι* Sept. Prov. 17: 5. Elsewhere only in later books, Test. XII Patr. p. 640, 641, 642. c. *εἰς* p. 642 bis. c. *ἐπὶ* pass. p. 636, 641. Act. Thom. § 38. — Act. *σπλαγχνίζω* occurs once in the sense of *σπλαγχνέω*, *to eat the inwards of victims sacrificed*, 2 Macc. 6: 8.

Σπλάγχνον, ου, τό, *an intestine, bowel*, Eurip. Med. 220. Soph. Aj. 995: Plut. adv. Colot. 33 *σιδηροῦν σπλάγχνον*. X. p. 632. Reisk. Usually and in N. T. only Plur. τὰ σπλάγχνα, *the inwards, bowels, viscera*; in profane writers chiefly spoken of the upper viscera of victims, as the heart, lungs, liver, which were eaten during or after the sacrifice, Hom. Od. 3. 9, 461. Plut. Marcell. 5. Nidian. 5. 5. 20. — In N. T. of persons, *genr. the inwards, bowels*.

a) pp. Acts 1: 18 *ἐτεχύθη πάντα τὰ σπλάγχνα αὐτοῦ*, comp. in *Ἀπάγχω*. — 2 Macc. 9: 5. For the womb Pind. Ol. 6. 73.

b) trop. *the inward parts*, as in Engl. the breast, the heart, as the seat of the emotions and passions, e. g. anger, Aristoph. Ran. 844 or 868 *πρὸς ὀργὴν σπλάγχνα θραύειν*. ib. 1006. Soph. Aj. 995; in N. T. of the gentler emotions, as *compassion, tender affection*, like Heb.

עֲרֻרְךָ; put for *the mind, the soul, the inner man*. E. g. (a) *genr.* 2 Cor. 6: 12 *στενοχωρεῖσθαι ἐν τοῖς σπλάγχνοις ἡμῶν*, parall. with *ἡ καρδία* in v. 11. Philom. 7 τὰ σπλ. τῶν ἀγίων ἀνακαταπαύεται διὰ σοῦ. v. 20. 1 John 3: 17. So Sept. and עֲרֻרְךָ Prov. 12: 10. comp. עֲרֻרְךָ Gen. 43: 30. 1 K. 3: 26. — Eccus. 30: 7. Plut. de Virt. et Vit. 2. ed. R. VI. p. 381. Test. XII Patr. p. 533, 641. — (β) *Meton.* for *inward affection, compassion, pity, love*. 2 Cor. 7: 15 καὶ τὰ σπλάγχνα αὐτοῦ περισσεύουσιν εἰς ἡμᾶς ὅσῳ. Phil. 1: 8 ὡς ἐπιπεθῶ πάντα ἡμᾶς ἐν σπλάγχνοις Ἰ. Χρ. i. e. in my ardent love to Christ. 2: 1. Intensive, Luke 1: 78 διὰ τὰ σπλ. ἡμῶν θεοῦ. Col. 3: 12 σπλ. οἰκτιρμοῦ. Comp. Gesen. Lebrg. p. 671. 3. Stuart § 456. So *genr.* עֲרֻרְךָ Sept. זֶעֶקַשׁ Deut. 13: 18. Is. 47: 6. — Test. XII Patr. 641, 643 ἔχουν σπλάγχνα ἡλίου. — (γ) Put for the *object of affection*, e. g. Philom. 12 τὰ ἡμᾶ σπλάγχνα, *my bowels*, as in Engl. *my heart*, spoken of a person and implying strong affection; here parall. with τὸ ἑμὸν τέκνον in v. 10. — Philostr. Vit. Soph. 2. 3 οὐκ ἐπαπεθύσασμαι τοῖς ἐμοῦ σπλάγχνοις. Artemid. 1. 46 οἱ παῖδες σπλάγχνα λίσσονται, ὡς καὶ ἐντόσθια. Philo de Jos. II. p. 45. 30.

Σπόγγος, ου, ὁ, *a sponge*, Matt. 27: 48. Mark 15: 36. John 19: 29. — Hom. Od. 1. 111. Plut. ed. R. VI. p. 374. 10. Luc. Ver. Hist. 1. 41.

Σποδός, οῦ, ὁ, *ashes*, Heb. 9: 13 σποδὸς θαμβέως. Matt. 11: 21 et Luke 10: 13 ἐν σάκκῳ καὶ σποδῷ . . . μετενήσαν. To lie down in ashes, or to cast ashes or dust on the head, was a rite of oriental mourning; comp. Sept. and רָחַץ Eccl. 4: 1, 3. Is. 58: 5. Jer. 6: 26. Jon. 3: 6. Also 1 Macc. 3: 47. 4: 39. Jos. Ant. 7. 9. 2. See Wetst. N. T. I. 384 sq. Jahn § 211. — *genr.* Eccus. 10: 9. Hom. Od. 9. 375. Luc. D. Mort. 20. 4.

Σπορά, ᾧς, ἡ, (σπέρμα,) *a sowing, seed-time*, Sept. for שָׂרַץ 2 K. 19: 29. *green sprout, grain as growing*, 1 Macc. 10: 30. Jos. Ant. 2. 14. 4. In N. T. i. q. σπέρμα, *seed, semen virile*, (pp. Justin. Mart. Apol. 2. p. 93,) trop. for *generation, birth*. 1 Pet. 1: 23 ἀναγεννημένοι εἰν ἐκ σπορᾶς φθαρτῆς. — Act. Thom.

§ 81 *καὶς σποράς καὶ καὶς γένους ἐπάρχας*. Justin. Mart. Apol. 1. p. 51. Comp. Soph. Antig. 1154.

Σπόριμος, ου, ὁ, ἡ, adj. (σπείρω,) *sown, for sowing*, e. g. σπείρωμα Gen. 1: 29. Lev. 11: 37. ἡ γῆ i. e. land fit for sowing, Diod. Sic. 1. 36. Xen. H. G. 3. 2. 10. In N. T. neut. plur. τὰ σπόριμα, *sown fields, fields of grain*, Matt. 12: 1. Mark 2: 23. Luke 6: 1.

Σπόρος, ου, ὁ, (σπείρω,) a sowing, seed-time, Sept. for σπῆρμα Ex. 34: 21. Xen. Oec. 7. 20. *green sprout, grain as growing*, Ecclesi. 40: 22.—In N. T. i. q. σπέρμα, *seed*, Mark 4: 26 βάλῃ τὸν σπόρον ἐπὶ τῆς γῆς. v. 27. Luke 8: 5, 11. trop. 2 Cor. 9: 10. Sept. for σπῆρμα Deut. 11: 10.

Σπουδάζω, f. άσσω, 2 Pet. 1: 15, (σπουδή,) earlier fut. σπουδάσομαι Buttm. § 113. n. 7; *to speed, to make haste*, intrans. pp. as manifested in diligence, earnestness, zeal; comp. in Σπύδω.

a) genr. c. infin. 2 Tim. 4: 9 σπουδάσον ἀθροῖν πρὸς με ταχέως. v. 21. Tit. 3: 12. Sept. for σπῆρμα Job 31: 5.—Judith 13: 12.

b) i. q. *to give diligence, to be in earnest, to be forward*, c. inf. Gal. 2: 10 ὁ καὶ ἐσπούδασα αὐτὸ τοῦτο ποιῆσαι. Eph. 4: 3. 1 Thess. 2: 17. 2 Tim. 2: 15. Heb. 4: 11. 2 Pet. 1: 10, 15. 3: 14.—Sept. Isa. 21: 3. Diod. Sic. 1. 58. Xen. Apol. 22.

Σπουδαῖος, α, ον, (σπουδή,) speedy, hasty, i. q. *earnest, diligent, forward*. 2 Cor. 8: 17, 22 bis, σπουδαῖον ὄντα, νυνὶ δὲ πολὺ σπουδαιότερον. Neut. comparat. σπουδαιότερον as adv. *earnestly, diligently*, 2 Tim. 1: 17.—Diod. Sic. 1. 51. Xen. Mem. 4. 2. 2.

Σπουδαίως, adv. (σπουδαῖος,) speedily, i. e. earnestly, diligently, eagerly, Luke 7: 4 παρεκάλουν αὐτὸν σπουδαίως. Tit. 3: 13. Comparat. σπουδαιότερος, *the more speedily*, Phil. 2: 28. See Buttm. § 115. 5.—Ael. V. H. 2. 2. Xen. Cyr. 1. 3. 9.

Σπουδῇ, ἧς, ἡ, speed, haste, as manifested in earnestness, diligence, zeal.

a) genr. c. g. μετὰ σπουδῆς *with haste*, i. e. hastily, eagerly, Mark 6: 25. Luke 1: 39. So Sept. for σπῆρμα Ex. 12: 11.

—Wisd. 19: 2. Hdian. 3. 4. 1. Xen. Cyr. 2. 4. 6.

b) i. q. *diligence, earnest effort, forwardness*. Rom. 12: 8 προσιτάμιμος ἐν σπουδῇ. v. 11. 2 Cor. 7: 11. 8: 7, 8. 2 Pet. 1: 5. Jude 3 πᾶσιν σπουδῇν ποιούμενος. So in behalf of any one, a. g. ὑπὲρ τινος 2 Cor. 7: 12. 8: 16. c. πρὸς final Heb. 6: 11.—Jos. Ant. 20. 9. 2. Xen. Conv. 1. 6. πρὸς τινα Jos. Ant. 12. 3. 3. περὶ τι Hdian. 1. 13. 15. Diod. Sic. 1. 81.

Σπυρίς, ἶδος, ἡ, (σπείρω,) a basket, for storing grain, provisions, etc. Matt. 15: 37. 16: 10. Mark 8: 8, 20. Acts 9: 25.—Arr. Epict. 4. 10. 21 σπυρίδι διενύσαι. Alciphro. 3. 56. Hdot. 5. 16. Comp. Weist. N. T. I. p. 426.

Στάδιος, ου, ὁ, (στάω, ἵστημι,) also τὸ στάδιον in profane writers; a *stadium*, pp. 'the standard' sc. measure.

a) pp. as a measure of distance containing 600 Greek feet, or 625 Roman feet, equivalent to about 604½ feet or 201½ yards English; the proportion of the Greek foot to the English being nearly as 1007 to 1000, and that of the Roman foot nearly as 970 to 1000, or about 11.6 English inches. The Roman mile, μίλιον, contained eight stadia; and ten stadia are equivalent to the modern geographical mile of 60 to the degree. See Passow s. v. Rees' Cyclop. art. *Measures*. Adam's Rom. Ant. p. 503. So Luke 24: 13. John 6: 19. 11: 18. Rev. 14: 20. 21: 16.—So ὁ στάδιος Jos. B. J. 7. 6. 6. Pol. 2. 14. 9. Xen. Cyr. 7. 1. 5. τὸ στάδιον Pol. 3. 17. 2. Hdot. 2. 149. Xen. Mem. 1. 4. 17.

b) prob. τὸ στάδιον, a *stadium, circus*, in which public games were exhibited; so called because the Olympic course was a stadium in length. 1 Cor. 9: 24 οἱ ἐν σταδίῳ τρέχοντες. Comp. Potter's Gr. Ant. 1. p. 39. Adam's Rom. Ant. p. 340, 567.—Jos. B. J. 2. 9. 3 ἐν σταδίῳ. Pind. Ol. 13. 42 σταδίου δρόμος. Also τὸ στάδιον Ael. V. H. 13. 43. Pol. 18. 29. 4. Xen. H. G. 1. 2. 1.

Στάμιμος, ου, ὁ v. ἡ, (ἵστημι,) an earthen jar, jug, e. g. for keeping wine, στάμινοι οἶνον Dem. 933. 25. Aristoph. Plut. 545. In N. T. a *pot, vase*, in

which the manna was laid up in the ark. Heb. 9: 4 *στάμιος χρυσῆ*. See Ex. 16: 33, where Sept. for *תִּשְׁמַר*.—Moeris p. 44 ἀμφοῖα τὸν διωτὸν στάμιον, Ἀττικῶς στάμιον, Ἑλληνικῶς. Comp. Lob. ad Phr. p. 400.

Στάσις, εως, ἡ (*ἵστημι*) Act. a *selling up, erection*, as of a statue, Dion. Hal. Ant. 5. 35. Usually and in N. T. Pass. a *standing*, i. e.

a) the act of standing, as *στάσιν ἔχων* to have a standing, i. q. to stand, Heb. 9: 8 *ἐν τῇ πρώτῃ σκηνῇ ἐχούσης στάσιν*.—Dion. Hal. Ant. 6. 95 *μέχρις ἂν οὐρανός τε καὶ γῆ τὴν αὐτὴν στάσιν ἔχωσι*. Comp. Pol. 5. 5. 3.

b) i. q. an *upstand, uproar*. (α) pp. of a popular commotion, *sedition, insurrection*. Mark 15: 7 *οἵτινες ἐν τῇ στάσει φόνον πεποιήμεσαν*. Luke 23: 19, 25. Acts 19: 40. 24: 5.—Jos. Vit. § 17. Hdian. 3. 2. 13. Xen. Mem. 1. 2. 63.—(β) In a more private sense, *dissension, contention, controversy*, with the idea of violence, Acts 15: 2 *γενομένης οὖν στάσεως καὶ ζητήσεως*. 23: 7, 10. Sept. for *רָבָרָב* Prov. 17: 14.—Pol. 6. 44. 6. Xen. Mem. 4. 4. 11.

Στάτηρ, ἥρος, ὁ (*ἵστημι* to weigh,) pp. weight; also *stater*, an Attic silver coin, Matt. 17: 27. It was equal to four Attic silver drachmae, or about 66⅔ cents; but was prob. current among the Jews as equivalent to the shekel or 56 cents; see in *Δραχμή* and *Ἀργύριον* c. Boeckh Staatsh. der Ath. I. p. 16.—Aquil. et Symm. for *לֶקֶט* Ex. 38: 24. Num. 3: 47. Josh. 7: 21. Ael. V. H. 12. 1. Xen. H. G. 5. 2. 21.—There was also a *στατήρ* of gold, Jos. Ant. 7. 14. 10. Dinarch. 101. 31.

Σταυρός, οὔ, ὁ, a *pointed stake, pale, palisade*, Hom. II. 24. 453. Jos. B. J. 3. 7. 19. Thuc. 7. 25. Xen. An. 7. 4. 14. Later and in N. T. a *cross*, i. e. a stake with a cross-piece, on which malefactors were nailed for execution, or crucified. This mode of punishment was known to the Persians, Ezra 6: 11. Esth. 7: 10. Hdot. 6. 30. ib. 7. 194; and also to the Carthaginians, Pol. 1. 86. 4; but was most common among the Romans for slaves and crim-

inals; and by them was introduced among the later Jews, Jos. B. J. 2. 14. 9. ib. 5. 11. 1. Persons about to be crucified were first scourged, and then made to bear their own cross to the place of execution; comp. Jos. II. cc. Artemid. 2. 56 *ὁ μὲλλον αὐτῷ [σταυρῷ] προσηλοῦσθαι, πρότερον αὐτὸν βαστάζει*. A label or title was usually placed on the breast or over the criminal. Comp. Adam's Rom. Ant. p. 274. Jahn § 261 sq.—Spoken

a) pp. Matt. 27: 32 *τούτον ἡγγάραν, ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ*, i. e. Jesus being faint under the weight of his cross, Sknon was compelled to aid him in bearing it. 27: 40, 42. Mark 15: 21, 30, 32. Luke 23: 26. John 19: 17, 19, 25, 31. Phil. 2: 8. Col. 1: 20. 2: 14.—Philo in Flacc. II. p. 527, 36. C. Luc. de Mort. Pergr. 45. Diod. Sic. 2. 18.—Trop. in the phrases *αἶψιν, βαστάζειν, λαμβάνειν τὸν σταυρὸν*, to take up or bear one's cross, i. e. to undergo suffering, trial, punishment; to expose oneself to contumely and death; so c. *αἶψιν* Matt. 16: 24. Mark 8: 34. 10: 21. Luke 9: 23. *βαστάζειν* Luke 14: 27. *λαμβάνειν* Matt. 10: 38.

b) meton. *the cross* for its punishment, *crucifixion*, spoken only of the death of Christ upon the cross, Eph. 2: 16. Heb. 12: 2 *ἐπιμένειν σταυρὸν*. So *ὁ σταυρὸς τοῦ Χρ.* 1 Cor. 1: 17. Gal. 6: 12, 14. Phil. 3: 18. *ὁ λόγος τοῦ σταυροῦ* 1 Cor. 1: 18. absol. Gal. 5: 11.

Σταυρώω, ὦ, f. ὠσω, (*σταυρός*), to stake, to drive stakes, pales, palisades, Thuc. 7. 25. Later and in N. T. to crucify, to nail to the cross, c. acc. expr. or impl. Matt. 20: 19 *μαστιγῶσαι καὶ σταυρῶσαι*. 23: 34. 26: 2. 27: 22 sq. Mark 15: 13 sq. Acts 2: 36. al. Sept. for *תָּהַךְ* Esth. 7: 10.—Jos. Ant. 17. 10. 10. Luc. Prometh. 1. Pol. 1. 86. 4.—Trop. i. q. *θανάτω*, Gal. 5: 24 *σταυροῦν τὴν σάρκα*, to crucify the flesh, i. e. to vanquish, mortify, destroy the power of the carnal nature. 6: 14 *ἐμοὶ κόσμος ἐσταύρωται, καὶ γὰρ τῷ κόσμῳ*, i. q. the world is dead to me and I to the world, I have renounced the world and the world me. AL.

Σταφυλή, ῆς, ἡ, a *grape, cluster*

of grapes, Matt. 7: 16 *μήτις σπυρίονον ἀπὸ ἀμπελῶν στεφανίζῃ*. Luke 6: 44. Rev. 14: 18. Sept. for ספיר Gen. 40: 11. Is. 5: 2.—Diod. Sic. 4. 5. Xen. Oec. 19. 19.

I. *Στάχυς, vos, ὁ*, an ear of grain, Matt. 12: 1 *μίλλω τοὺς στάχυας*. Mark 4: 23. 4: 28 bis. Luke 6: 1. Sept. for ספיר Gen. 41: 6, 7. Ruth 2: 1.—Eurip. Hec. 593 or 597. Anth. Gr. I. p. 2. Luc. Saturn. 7.

II. *Στάχυς, vos, ὁ*, *Stachys*, pp. n. of a Christian, Rom. 16: 9.

Στέγη, ης, ἡ (στέγω,) a covering, roof, Matt. 8: 8. Luke 7: 6. Mark 2: 4 *ἀπεστέγασαν τὴν στέγην*, comp. in *Ἀποστολῶν*. John 3: 34. Sept. for ספיר Gen. 8: 13.—Esdr. 6: 4. Ael. V. H. 9. 18. Xen. Cyr. 6. 1. 14.

Στέγω, f. ἑ, to cover, trans. Luc. Tim. 18. Thuc. 4. 34. In N. T. to cover over in silence, i. e.

a) *geur. i. q. to conceal, not to make known*, e. acc. 1 Cor. 13: 7 *ἀγνώμη . . . πάντα στέγει*, i. e. hides the faults of others. So some; but Pauline usage would refer it rather to b.—Ecclus. 8: 17 *λόγον στέγει*. Pol. 4. 8. 2. Thuc. 6. 72.

b) *i. q. to hold out as to any thing, to forbear, to bear with, to endure*, e. acc. 1 Cor. 9: 12. 13: 7. absol. 1 Thess. 3: 1, 5.—Diod. Sic. 11. 32 *τὴν βίαν*. Pol. 3. 53. 2.

Στείρος, α, ον (στεῦρος, στεῦρος) firm, solid, fr. *ἰσχυμ*,) sterile, barren, spoken only of females, Luke 1: 7, 36. 23: 29. Gal. 4: 27. Sept. for ספיר Gen. 11: 30. Judg. 13: 2, 3.—Luc. D. Mort. 28. 2 bis. Dion. Hal. Ant. 2. 25 fin. *βοῦς στείρα* Hom. Od. 10. 523. ib. 11. 30.

Στέλλω, f. στείω, pp. Germ. *stellen*, i. q. *to set, to place, to make stand in order*, e. g. soldiers in battle-array, Hom. Il. 4. 294; trop. *to put in order, to prepare, to fit out*, as *τινὰ ἐς μάχην* Hom. Il. 12. 325. *ῥῆα* Od. 2. 287. *σπατίω* Hdt. 3. 141; also *to fit or furnish with garments etc.* i. q. *to deck, to clothe*, Hdt. 3. 14; and so Pass. Luc. D. Mort. 3. 2. Xen. An. 3. 2. 7. Hence, from the idea of motion into a place, comes the usual Greek signif. *to send, to dispatch*, implying a previous sitting

out, and thus differing from *πέμπω*, e. g. Jos. Ant. 4. 6. 4. Thuc. 3. 86. Pass. or Mid. *to be sent, to go, to take a journey*, Jos. Ant. 1. 19. 1. Hdt. 3. 53. Xen. An. 5. 1. 5. Further, from the idea of motion back to a former place, comes the signif. *to put or send back, to draw in, to contract*, e. g. *ἵστια στέλλω* *to send in or draw in the sails*, i. q. *to furl*, Hom. Od. 3. 11; also of astringent medicines, Alex. Aphrod. *τὰ στέλλαντα τὴν κοίλιν*. Trop. *to repress, to diminish, to assuage*, Sept. for ספיר of the waters Gen. 8: 1. Jos. Ant. 5. 8. 3 *λύπην στέλλειν*. ib. 9. 10. 2 *ὁ χειμὼν ἐστέλλει*. Philo de Vit. Mos. III. p. 668. E, *τὴν φροσύνην οὐκ οὐκ στέλλειν καὶ καθάπτειν*. Of persons, *to repress, to restrain*, e. *ἀπὸ* from any thing, Philo de Spec. Legg. p. 772 E, *ἀπὸ τῶν ὑψηλῶν καὶ ἐπερόχων ἀντισπῶσα καὶ στέλλουσα*. Mid. absol. Plut. ed. R. VII. p. 953. 6 *αἱ κατὰ ψυχὴν χειμῶνες, στέλλουσαι τῶν ἀνδράων οὐκ ἐλάττω*.—Hence

In N. T. Mid. or Pass. trop. of persons contracting or repressing themselves from fear, surprise, etc. i. q. *to shrink from, to withdraw from, to avoid*, e. acc. 2 Cor. 8: 20 *στέλλομεν τοῦτο*. Seq. *ἀπὸ*, 2 Thess. 3: 6 *στέλλομαι ὑμῶς ἀπὸ παντὸς ἀδελφοῦ κ. τ. λ.*—Pol. 8. 22. 4 *τὴν ἐκ τῆς συγκρίσεως κατεβίβωσεν στέλλομαι*. Seq. *ἀπὸ*, Sept. Mal. 2: 5 *ἀπὸ προσώπου ἐνόματός μου στέλλομαι εὐ- τάν*, for Heb. ספיר ספיר. Hesych. *στέλλομαι*: *φασίται*.

Στέμμα, ατος, τό (στέφανος) a fillet, garland, wreath. Acts 14: 13 *τεῖνες καὶ στέμματα*, i. e. victims adorned with fillets and garlands, as was customary in heathen sacrifices; comp. Potter Gr. Ant. I. p. 225 sq. Adam's Rom. Ant. p. 323.—Hom. Il. 1. 28. Luc. Alex. 27. Pol. 16. 33. 5.

Στεναγμός, οῦ, ὁ (στενάω,) a groaning, sighing, e. g. of the oppressed, Acts 7: 34, quoted from Ex. 2: 24 where Sept. for ספיר, as also Ex. 6: 5. ספיר Judg. 2: 18. Also of prayers to God not expressed in articulate words, Rom. 8: 26. Sept. for ספיר Ps. 38: 10.—Eurip. Phoen. 1634. Luc. Jup. Trag. 2. Aeschin. Dial. Soc. 3. 3.

Στενάζω, ἰ. ἑσ. (στένα, στενός,) *to groan, to sigh*, intrans. e. g. of persons in distress, affliction, Rom. 8: 28 καὶ ἡμεῖς αὐτοὶ ἐν ταυτοῖς στενάζομεν. 2 Cor. 5: 2, 4. Heb. 13: 17; or from impatience, ill humour, i. q. *to murmur*, κατ' ἀλλήλων James 5: 9. Also of those who offer silent prayer, Mark 7: 34 ἀναβλήσας . . . ἰσθναῖς. Sept. genr. for מְנַחֵם Is. 24: 7. Lam. 1: 22.—Wisd. 6. 3. Plūt. ed. R. IX. p. 97. 8 οὐ στενάζατος. Dem. 835. 12.

Στενός, ἡ, ὄν, *strait, narrow*, e. g. ἡ πυλὴ ἡ στενὴ Matt. 7: 13, 14. Luke 13: 24. Comp. 2 Esdr. 7: 6 sq. Sept. for נָר Is. 49: 20.—Ceb. Tab. 10. Hdian. 3. 3. 2. Xen. Mem. 3. 5. 25.

Στενοχωρέω, ᾧ, ἰ. ἑσ. (στενοχωρός, from στενός, χώρα,) *to crowd into a narrow space, to straiten as to room*, Sept. Josh. 17: 15. Lue. Nigr. 13. Pass. Hdian. 7. 9. 18. Diod. Sic. 20. 29. In N. T. Pass. trop. *to be straitened, distressed*, not able to turn oneself, 2 Cor. 4: 8. 6: 12 bis, opp. πλατύνω in v. 11.—Arr. Epict. 1. 25. 28 ταυτοῦς θλίβομεν καὶ στενοχωροῦμεν κ. τ. λ.

Στενοχωρία, ας, ἡ, (στενοχωρέω,) *straitness of place, want of room*, Diod. Sic. 18. 42. Thuc. 4. 26. In N. T. trop. *straits, distress, anguish*, as ἡ θλίψις καὶ στενοχ. Rom. 2: 9. 8: 35. 2 Cor. 6: 4. ἐν ἀνάγκῃς . . . ἐν στενοχωρίαις 12: 10. Sept. for נַרְצָא Is. 8: 22.—Ecclus. 10: 26. Arr. Epict. 1. 25. 26. Pol. 1. 67. 1.

Στερεός, ὁ, ὄν, (στερέος, kindr. with ἰσχυρός,) *stable, firm, solid*, e. g. as opp. to a liquid, στερεὰ τροφή *solid food*, antith. τὸ γάλα milk, Heb. 5: 12, 14.—Arr. Epict. 2. 18. 39 οὐ θίλεις ἤδη ὡς τὰ παῖδια ἀπαγαλακτισθῆναι καὶ ἄπεισθαι τροφῆς στερεωτέρας. Diod. Sic. 2. 4. γῆ Jos. Ant. 7. 2. 1. μέγας Hom. Od. 19. 494.—Trop. *firm, strong, immovable*, 2 Tim. 2: 19 θιμίλιος τοῦ θεοῦ. 1 Pet. 5: 9 στερεοὶ τῇ πίστει. Sept. for עֲצִיב Ps. 35: 12. Jer. 31: 11.—Ael. V. H. 5. 8. Dion. Hal. Ant. 8. 40.

Στερεώω, ᾧ, ἰ. ἑσ. (στερεός,) *to make stable, firm, strong, to strengthen*, trans. Acts 3: 7, 16 τοῦτον . . . ἰσχυρώσατο ἐν ὄνομα αὐτοῦ. Sept. for עֲצִיב Ps. 32

6. נָר Is. 44: 24.—Diod. Sic. 1. 7. Xen. Cyr. 8. 8. 8.—Trop. *to confirm, to establish*, sc. in faith, τῇ πίστει Acts 16: 5.—Sept. 1 Sam. 2: 1. Prov. 20: 18.

Στερέωμα, ατος, τό, (στερεώω,) *any thing firm, solid; the firmament*, Sept. for עֲצִיב Gen. 1: 6 sq. Ez. 1: 22 sq. *firm support*, Esdr. 8: 81. In N. T. *stability, firmness, steadfastness*, e. g. τῆς πίστεως Col. 2: 5.—1 Macc. 9: 14.

Στεφανός, ᾧ, ὁ, *Stephanas*, pr. n. of a Christian at Corinth, 1 Cor. 1: 16. 16: 15, 17.

I. **Στέφανος**, ου, ὁ, (στέφαν,) *a circlet, chaplet, crown, encircling the head*.

a) as the emblem of royal dignity, Rev. 6: 2. 12: 1 στέφανος ἁγίων δαδευα. 14: 14 στέφ. χρυσοῦν. Ascribed to saints in heaven, elsewhere called *kings*, Rev. 4: 4, 10. 9: 7. Comp. in Βασιλεῦς b. Of the crown of thorns set upon Christ in derision, as king of the Jews, Matt. 27: 29. Mark 15: 17. John 19: 2, 5. Sept. for נִרְצָא 2 Sam. 12: 30. Esth. 8: 15.—2 Macc. 14: 4. Ael. V. H. 11. 4. Hdian. 5. 3. 12.

b) as the prize conferred on victors in the public games and elsewhere, *a chaplet, wreath*. 1 Cor. 9: 25 φθαρτὸν στέφ. λάβωσιν.—Judith 15: 13. Jos. B. J. 7. 1. 3. Ceb. Tab. 21. Xen. H. G. L. 7. 36.—Hence trop. as an emblem of the rewards of a future life, i. q. *prize, reward*. 2 Tim. 4: 8 ὁ τῆς δικαιοσύνης στέφανος. James 1: 12 στέφ. τῆς ζωῆς. 1 Pet. 5: 4. Rev. 2: 10. 3: 11. Comp. Sept. for נִרְצָא Jer. 13: 18. Lam. 5: 16.—So i. q. *reward*, Diod. Sic. 13. 15.

c) trop. i. q. *ornament, honour, glory*, that in which one may glory. Phil. 4: 1 ἀδελφοί μου . . . χάρις καὶ στέφανος μου. 1 Thess. 2: 19. So Sept. and נִרְצָא Prov. 12: 4. 16: 31. 17: 6.—Philostr. Vit. Soph. 1. 21. 2. Lys. 154. 17 στέφ. τῆς πατρίδος εἶναι τὰς ταυτῶν ψυχάς.

II. **Στέφανος**, ου, ὁ, *Stephen*, pr. n. of one of the seven primitive deacons, the first Christian martyr. Acts 6: 5, 8, 9. 7: 59. 8: 2. 11: 19. 22: 20.

Στεφανώω, ᾧ, ἰ. ἑσ. (στέφανος,) *to crown*, trans. e. g. a victor in the pub-

lie games etc. 2 Tim. 2: 5. Sept. for עָרַב Cant. 3: 11. — Judith 15: 13. Ceb. Tab. 21. Xen. Ag. 2: 11. — Trop. i. q. to adorn, to decorate. Heb. 2: 7, 9, δόξη καὶ τιμὴ ἐστεφανώσας αὐτόν, in allusion to Ps. 8: 6 where Sept. for עָרַב. — Jos. B. J. 4. 4. 4 στεφ. τὰς πύλας. Diod. Sic. 20. 84.

Στήθος, εὖς, οὖς, τό, (ἵστημι, στήναι,) the breast, Plur. τὰ στήθη. Luke 18: 13 ἔντρον εἰς τὸ στήθος. 23: 48. John 13: 25. 21: 20. Rev. 15: 6. Sept. for Chald. דָּן Dan. 2: 32. בָּבֶל Ex. 28: 23, 26. — Luc. D. Deor. 19. 1. Hdian. 4. 4. 7. Thuc. 2. 49. Of animals Xen. Ven. 4. 1.

Στήκω, a late form found only in the present, corrupted from ἵστημι I stand, Perf. of ἵστημι. Buttm. § 107. II. 2, marg. — To stand, intrans. Mark 11: 25 ὅταν στήκῃτε πιστεύοντες. Elsewhere only trop. i. q. to stand firm in faith and duty, to be constant, to persevere; c. dat. commodi, Rom. 14: 4 τῷ ἰδίῳ κυρίῳ στήκει ἢ πίπτει to his own master he standeth or falleth, i. e. it is for his own master, not for you, to judge whether he is faithful or unfaithful. Seq. dat. of thing, Gal. 5: 1 τῇ ἐλευθερίᾳ. Seq. ἐν c. dat. 1 Cor. 16: 13 στήκετε ἐν τῇ πίστει. Phil. 1: 27. 4: 1 ἐν κυρίῳ, i. e. in the faith and profession of Christ. 1 Thess. 3: 8. absol. 2 Thess. 2: 15. — Sept. for עָרַב Ex. 14: 13 in Cod. Alex. et Compl.

Στηριγμός, οὗ, ὅ, (στηρίζω,) a setting fast, fixedness, a standing still, e. g. of the stars Diod. Sic. 1. 81. genr. Plut. ed. R. VI. p. 284. 11. In N. T. trop. fixedness, steadfastness in mind and faith, 2 Pet. 3: 17.

Στηρίζω, f. ἵζω, (ἵστημι,) to set fast, steadfast, to fix firmly, trans.

a) pp. Pass. perf. Luke 16: 26 χάσμα μέγα ἐστήρικται, i. e. is set fast, stands fixed. — Sept. מְלִמָּאֵי עֲסִיבִימִינָה for עָרַב Gen. 28: 12. — Eccclus. 3: 8. Luc. D. Marin. 10. 1 τὴν νῆσον. Hesiod. Theog. 498 λίθον. Hom. Il. 11. 28. Intrans. Plut. Marcell. 15. — From the Heb. Luke 9: 51 τὸ πρόσωπον αὐτοῦ ἐστήρικε τοῦ πορεύεσθαι κ. τ. λ. comp. in Εὐρώπῃον α.

b) trop. to make steadfast in mind, to confirm, to strengthen. Luke 22: 32 στήριξον τοὺς ἀδελφοὺς σου. Rom. 1: 11. 16: 25. 1 Thess. 3: 2, 13. 2 Thess. 3: 3. James 5: 8. 2 Pet. 1: 12. Rev. 3: 2. 1 Thess. 2: 17 et 1 Pet. 5: 10 στηρίξαι Opt. in text. rec. where later edit. fut. στηρίξαι. Comp. Winer p. 273. So Sept. for עָרַב Ps. 51: 14. 112: 8. — Eccclus. 6: 40. 22: 17.

Στίγμα, αἰός, τό, (στέλλω to stick, to prick, also to brand, Hdot. 7. 35. Plut. Peric. 26,) stigma, i. e. a mark, brand, as pricked or burnt in upon the body, in allusion to the marks with which slaves and sometimes prisoners were branded; trop. Gal. 6: 17 τὰ στίγματα τοῦ κυρίου Ἰησοῦ ἐν τῷ σώματι μου βαστάζω. Comp. 2 Cor. 4: 10 et 11: 23 sq. also Rev. 14: 9. See Wetst. N. T. II. p. 237. Adam's Rom. Ant. p. 37. Potter's Gr. Ant. I. p. 64 sq. — pp. Luc. Pisc. 46 ἐπὶ τοῦ μετώπου στίγματα. Ael. V. H. 2. 9. Plut. Peric. 26. Diod. Sic. 14. 30.

Στιγμή, ῆς, ἡ, (στέλλω,) a prick, point, Diog. Laert. 7. 135 στιγμή δ' ἐστὶ γραμμῆς πείρας, ἥτις ἐστὶ σημεῖον ἐλάττωσιν. Trop. for the minutest particle, Dem. 552. 7. In N. T. trop. point of time, i. q. a moment, instant, Luke 4: 5 ἐν στιγμή χρόνου. Sept. for עֲרַב Ia. 29: 5. — 2 Macc. 9: 11. Plut. de Puer. educ. 17 στιγμή χρόνου πᾶς ὁ βίος ἐστὶ Anth. Gr. I. p. 172. Comp. Wetst. N. T. I. p. 679.

Στίλβω, f. ψω, to shine, to be bright, to glitter, intrans. Mark 9: 3 ἱμάτια στίλβοντα. Sept. for עָרַב Ezra 8: 26. עָרַב Nah. 3: 3. — 1 Macc. 6: 39. Pol. 11. 9. 4. Plato Phaedo 59.

Στοιά, ᾶς, ἡ, (ἵστημι,) pp. a pillar, column, comp. περίστωρ i. q. περίστυλον; in ordinary usage a portico, porch, piazza, surrounded and supported by columns, e. g. ἡ στοὰ Σολομώντος John 5: 2. 10: 23. Acts 3: 11. 5: 12. Comp. in Ἱερὸν d. This is called by Josephus τὸ ἔργον Σολομώντος, prob. in reference only to its foundations; it was repaired by Agrippa the younger, to whom the emperor Claudius committed the charge of the temple; Jos. Ant. 20. 9. 7.

comp. B. J. 5. 5. 1. ib. 6. 5. 1. — genr. Dem. 776. 20. Xen. Oec. 7. 1.

Στοιβάς, ἄδος, ἦ, found only in N. T. prob. a corrupted form for **στιβας, ἄδος, ἦ**, from **στίβω**, Lat. *stipo*, to tread, Aor. 2 **ἔστιβον**; which latter form is read in several Mss. Comp. Fritzschke IV Evang. Vol. II. p. 474. Pp. 'any thing trodden,' and hence 'any thing strewn to lie upon,' a couch of tender boughs, leaves, grass, etc. Aristoph. Plut. 541 **στιβάδα σκολίων**. Pol. 5. 48. 4. Diod. Sic. 17. 85. Xen. Cyr. 5. 2. 15. — In N. T. meton. a green bough, branch, Mark 11: 8 **στοιβάδας ἔκοπτον ἐκ τῶν δένδρων**, i. q. in Matt. 21: 8 **ἔκοπτον κλάδους**. Comp. Wetst. N. T. 1. p. 609.

Στοιχεῖον, ου, τό, (dim. of **στοῖχος** a row, series, fr. **στήχω** to go up by steps,) pp. a little step, a pin, peg, standing upright, e. g. the gnomon of a dial, meton. Aristoph. Eccles. 648 or 652. Trop. an element, e. g. elementary sound, a letter, Pol. 10. 45. 7. Luc. Jud. Voc. 12. — In N. T. plur. τὰ **στοιχεῖα**, elements, e. g.

a) genr. the elements of nature, the component parts of the physical world. 2 Pet. 3: 10, 12 **στοιχεῖα καυσόμενα**. Comp. Minuc. Felix 34. 2 "Stoicis . . . et Epicuræis de elementorum conflagratione et mundi ruina eadem ipsa sententia est." Senec. de Consol. ad Marc. 26. — Wisd. 19: 17. Jos. Ant. 3. 7. 7. Luc. Parasit. 11. Hdian. 3. 1. 12.

b) spoken of elementary instruction, the elements, the rudiments, e. g. of Christian instruction, Heb. 5: 12 τὰ **στοιχεῖα τῆς ἀρχῆς** i. e. the first rudiments, principles; comp. Buttm. § 123. n. 4. Winer § 34. 2. — Plut. de Puer. educ. 16 **στοιχεῖα τῆς ἀρετῆς**. — Spoken of philosophy, and espec. of the Jewish religion in contrast with Christianity, i. q. the mere rudiments, Gal. 4: 3, 9. Col. 2: 8, 20.

Στοιχέω, ᾧ, ἰ. ἦσω, (στοῖχος a row,) to stand or go in order, to advance in rows, ranks, Xen. Cyr. 6. 3. 34. Mag. Eq. 5. 7. In N. T. trop. to walk orderly, seq. dat. of rule, i. q. to live according to any rule or duty, to follow;

Gal. 6: 16 ὅσοι τῷ **κάνονι** **τοῦτο** **στοιχῇ** **σουσι**. 5: 25. Phil. 3: 16. Rom. 4: 12 absol. Acts 21: 24. — Sext. Empir. 1. 10. 283 **στοιχεῖν τῇ συνηθείᾳ**. Pol. 28. 5. 6 **στοιχεῖν τῇ τῆς συγκαλήτου προόδῳ**.

Στολή, ῆς, ἦ, (στέλλω q. v.) pp. 'a fitting out,' i. e. apparatus, implements, Ael. V. H. 3. 43. *armature, arms, harness*, ib. 3. 24. Xen. Cyr. 3. 3. 42. *apparel, attire, dress*, Ael. V. H. 13. 1 med. 14. 7. — In N. T. i. q. Lat. *stola*, a robe, *vestment*, i. e. a long flowing robe reaching to the feet, worn by kings Sept. Jon. 3: 6. Ael. V. H. 7. 1; by priests Sept. Ex. 28: 2 sq. Jos. Ant. 3. 7. 1. Hdian. 5. 5. 5; and in N. T. generally by persons of rank and distinction, Mark 12: 38. 16: 5. Luke 15: 22. 20: 46. Rev. 6: 11. 7: 9, 13, 14 bis. Sept. for **ἵματιον** Ex. 28: 2 sq. 2 Chr. 18: 9. **ἵματιον** 1 Chr. 15: 27. — Ceb. Tab. 18. Diod. Sic. 2. 6. Xen. Cyr. 1. 4. 26.

Στόμα, αἰος, τό, the mouth, of men and animals.

a) pp. e. g. of animals, Matt. 17: 27. 2 Tim. 4: 17, comp. in *ἄνω*. Heb. 11: 33 comp. Judg. 14: 8. James 3: 3. Rev. 9: 17 sq. 12: 15. al. So Sept. and **ἵματιον** Gen. 8: 11. Ps. 22: 22. — Palaeph. 52. 2. Xen. Eq. 6. 9. — Of persons, as the organ of breathing, blowing, 2 Thesa. 2: 8 τῷ **πνεύματι** **τοῦ στόματος** **αὐτοῦ** sc. **τοῦ θεοῦ**, comp. Ps. 33: 6. Rev. 1: 16. 2: 16. 11: 5. So Sept. and **ἵματιον** 2 K. 4: 34. As receiving food and drink, Matt. 15: 11, 17. John 19: 29. Acts 11: 8. Rev. 10: 9, 10. So Sept. and **ἵματιον** Neh. 9: 20. (Pol. 12. 9. 4. Xen. Mem. 3. 14. 5.) Chiefly as the instrument of speech, Matt. 12: 34 τὸ **στόμα** **λαλεῖ**. Acts 23: 2. Rom. 3: 14, 19. 10: 8 sq. Col. 3: 8. James 3: 10. al. Sept. and **ἵματιον** Ex. 4: 15. Is. 1: 20. (Luc. Calumn. 8. Xen. Mem. 3. 6. 9.) So the mouth as speaking, or perh. meton. for words, sayings, discourse, Matt. 15: 8, comp. Is. 29: 13. Matt. 18: 16 et 2 Cor. 13: 1 **ἐπὶ στόματος** **δύο μαρτύρων**, quoted from Deut. 19: 5 where Sept. for **ἵματιον**. Luke 11: 54. 19: 22 **ἐκ τοῦ στόματος** **σου** **κρινῶ** **σε**. 21: 15 **δώσω ὑμῖν στόμα** **καὶ σοφίαν** q. d. wise utterance. Comp. **ἵματιον** Sept. **λόγος** 1 Sam. 15: 24. — Soph. Oed. Tyr. 427, 699 or 701. — In phrases borrowed

mostly from the Hebrews:—(1) *ἀνοίγειν τὸ στόμα* to open one's mouth, to speak, and so trop. of the earth as rent in chasms Rev. 12: 16; see fully in *Ἀνοίγω*. (2) *τὸ ἐκπορεύεσθαι ἐκ τοῦ στόματος*, i. e. words uttered, sayings, discourse, Matt. 15: 11, 18; comp. Sept. Num. 30: 3. 32: 24. So *τὸ ἐκπορ. διὰ τοῦ στόματος* sc. τοῦ θεοῦ, word, precept, Matt. 4: 4, in allusion to Dent. 8: 3 where Sept. for *מִפִּי*. (3) *λαλεῖν v. εἰπεῖν διὰ στόματος* τινος, to speak through the mouth of any one, to speak by his intervention, as God by a prophet, messenger, Luke 1: 70 καὶ ὡς ἐλάλησεν διὰ στόματος τῶν ἁγίων προφητῶν. Acts 1: 16. 3: 18, 21. 4: 25. 15: 7. So Sept. and Heb. *מִפִּי* 2 Chr. 36: 21, 22. (4) *στόμα πρὸς στόμα λαλεῖν*, to speak mouth to mouth, orally, without the need of writing, 2 John 12. 3 John 14. Sept. for *מִפִּי*—*לִפְנֵי* Num. 12: 8. comp. Jer. 32: 4. — Jos. Ant. 10. 8. 2 *λαλεῖν κατὰ στόμα*.

b) trop. i. q. edge, point, as of a weapon; the figure being taken from the mouth as armed with teeth and biting, or as being in beasts the front or foremost part; also of the front of an army, Xen. H. G. 4. 3. 4. An. 3. 4. 42. In N. T. of a sword, *στόμα μαχαίρας* Luke 21: 24. Heb. 11: 34. So Sept. for Heb. *פִּי* Gen. 34: 16. Judg. 20: 37, 38. — Ecolus. 28: 18. Philostr. Heroic. 19. 4 *στόμα τῆς αἰχμῆς*. Soph. Aj. 651. Hom. Il. 15. 389. AL.

Στόμαχος, ου, ὁ, (*στόμα*), pp. a mouth, opening, hence, the throat, gullet, Hom. Il. 3. 292. ih. 19. 286. In N. T. the stomach, 1 Tim. 5: 23. — Luc. Chronosol. 17. Hdian. 1. 17. 23.

Στρατεία, ας, ἡ, (*στρατεῖα*), military service, warfare, Hdian. 4. 9. 9. Xen. Cyr. 8. 8. 6. a military expedition, campaign, Pol. 2. 22. 2, 6. Xen. H. G. 7. 4. 19. In N. T. metaph. of the apostolic office, as connected with hardships, dangers, trials, a warfare; 2 Cor. 10: 4 *τὰ ὅπλα τῆς στρατείας ἡμῶν οὐ σαρκικά*. 1 Tim. 1: 18, see in *Στρατεῖα* h. a. — Jos. de Macc. § 9 *ἱερὰν καὶ εὐγενῆ στρατίαν*.

Στρατεύμα, ατος, τό, (*στρατεῖα*),

a military expedition, campaign, i. q. *στρατιά*, Hdian. 3. 49. In N. T. meton. an army, forces, troops, host, genr. Matt. 22: 7. Rev. 9: 16. 19: 14, 19 bin. — 1 Macc. 9: 34. Hdian. 2. 12. 1. Xen. An. 1. 2. 18. — By synecdoch. a band or detachment of troops, e. g. the garrison in the fortress Antonia, Acts 23: 10, 27; also of Herod's body-guard Luke 23: 11. — Hdian. 4. 6. 11, spoken of a part of the praetorian cohort.

Στρατεύω, εἰ σῖν, (*στρατός* camp, army,) to serve in war, to be a soldier, Xen. Cyr. 4. 4. 11. to wage war, to make an expedition, campaign, Pol. 2. 2. 7. Diod. Sic. 1. 68. Xen. An. 2. 1. 14. — Often and in N. T. only Mid. depon. *στρατεύομαι*, to serve in war, to war, to be a soldier, warrior, intrans.

a) pp. 1 Cor. 9: 7 *τίς στρατεύεται ἰδίῳ ὀφθαλμοῖς ποτὶ*; 2 Tim. 2: 4. Part. ὁ *στρατεύμενος* a soldier Luke 3: 14. — Arr. Epict. 2. 14. 17. Hdian. 8. 7. 20. Xen. Mem. 1. 6. 9.

b) trop. to war, spoken (α) of the apostolic office as connected with hardships, trials, dangers, 2 Cor. 10: 3. c. acc. of kindred noun, 1 Tim. 1: 18 *ἵνα στρατεύῃ τὴν καλὴν στρατίαν*, comp. Butt. § 131. 3. — Jos. de Macc. § 9 *ἱερὰν καὶ εὐγενῆ στρατίαν στρατεύουσθαι ὑπὲρ τῆς εὐσεβείας*. — (β) Spoken of desires and lusts which war against right principles and moral precepts, James 4: 1. 1 Pet. 2: 11.

Στρατηγός, οὔ, ὁ, (*στρατός*, ἄρα), pp. leader of an army, commander, general, Jon. B. J. 3. 8. 8. Hdian. 7. 63. Diod. Sic. 2. 21, 22. Xen. Mem. 3. 1. 3 sq. Ag. 3. 5. So of the ten Athenian commanders chosen annually, with whom the *πολεμέχρος* was joined, Hdian. 6. 109. Ael. V. H. 3. 17. Potter's Gr. Ant. II. p. 53. Afterwards only one or two were sent abroad with the army, as circumstances required, and the others had charge of military affairs at home, i. q. war-minister, Dem. 233. 13 ὁ ἐκ τῶν ὅλων στρατηγός καὶ ὁ ἐκ τῆς δεξιότητος. ih. 232. 16. ih. 400. 26. Ael. V. H. 8. 8. In other Greek cities i. q. chief-magistrate, prefect, Diod. Sic. li. 56 *Φάλακρος ὁ θεμίων στρατηγός*. ih. 14. 90. Luc. Tac. 17 *ἱκανὸν δὲ στρατηγόν*.

καὶ παρῶν sc. τῶν Ἑβραίων, comp. § 19. — Spoken of Roman officers, i. q. *consul*, ἵπτατος, Pol. 1. 7. 12. ib. 1. 52. 5. Officer of the Roman *praetor*, Diod. Sic. T. VI. p. 222 Tauchn. τῶν παρὰ πόλιν [Ρώμην] στρατηγῶν Plut. Cat. Min. 44, comp. 39. Arr. Epict. 2. 1. 28. Gruter Inscript. p. 503 στρατηγὸς παρὰ πόλιν καὶ ἐντὶ ἑσέων i. e. *praetor urbanus et peregrinus*. Comp. Adam's Rom. Ant. p. 119 sq. In Roman colonies and municipal towns, the chief magistrates were usually two in number, called *duumviri*, (occasionally four or six, *quatuorviri*, *sevir*, Minut. in Cic. ad Div. 13. 76. Gruter Inscript. p. 416. 8. p. 565. 3.) who also were sometimes styled *praetors*, i. q. Greek στρατηγοί. Cic. de Leg. Agrar. II. 34 "cum ceteris coloniis *duumviri* appellantur, hi se *praetores* appellari volebant." Adam's Rom. Ant. p. 74.—Hence in N. T.

a) of the *duumviri*, *praetors*, magistrates of Philippi, where was a Roman colony, Acts 16: 20, 22, 35, 36, 38. — Sept. for מִשְׁפָּטִים i. e. magistrates of the Jewish people under Ezra and Nehemiah, Ezra 9: 2. Neh. 2: 16. 4: 14. 13: 11.

b) στρατηγὸς τοῦ ἱεροῦ, a *captain*, *governor*, *prefect of the temple*, spoken genr. of the chief officers of the priests and Levites who kept guard in and around the temple; one of whom perhaps held the chief command; see in *Παῖδες* h, comp. Jer. 20: 1. E. g. fully, Luke 22: 52 στρατηγὸς τοῦ ἱεροῦ. Acts 4: 1 ὁ στρ. τοῦ ἱεροῦ. 5: 24. absol. Luke 22: 4. Acts 5: 26.—Jos. B. J. 6. 5. 3 δρᾶματα δὲ οἱ τοῦ ἱεροῦ φύλακες ἡγγαζον τῷ στρατηγῷ. Ant. 20. 6. 2. B. J. 2. 17. 2 ὁ στρατηγὸν. Called also by other names, e. g. Sept. ὁ ἡγούμενος οἴκου Θεοῦ for Heb. מְשִׁפְּטֵי הַבַּיִת 1 Chr. 9: 11. 2 Chr. 31: 13. Jer. 20: 1. ἐπιστάτης τοῦ ἱεροῦ Esdr. 1: 8. ἱεροστάτης 7: 2. χιλλαρχει 1: 9, comp. 2 Chr. 35: 8, 9.

Στρατιά, ἄς, ἡ, (στρατός,) an *army*, *host*, Sept. for מִצְבָּא 2 Sam. 3: 23. 1 K. 11: 15. Hdian. 6. 5. 16. Xen. Cyr. 1. 4. 17. In N. T. only by Hebr. στρατιά οὐράνιος v. τοῦ οὐρανοῦ, i. q. מַלְאָכֵי הַשָּׁמַיִם, *host of heaven*, viz.

a) i. q. *angels*, the *angelic host*, Luke

2: 13. So Sept. for שָׁמַיִם 1 K. 22: 19, comp. 2 Chr. 18: 18. Ps. 148: 2. 103: 21.

b) i. q. the *sun*, *moon*, *stars*, the whole *host of the firmament*, Acts 7: 42. So Sept. and שָׁמַיִם 2 Chr. 33: 3, 5. Jer. 19: 13. Zech. 1: 5.

Στρατιώτης, ου, ὁ, (στρατιά,) a *soldier*, *warrior*, spoken of common soldiers, Matt. 8: 9. Mark 15: 16. Luke 7: 8. John 19: 23 sq. Acts 12: 4. al.—2 Macc. 14: 39. Hdian. 2. 7. 10. Xen. An. 7. 1. 3.—Trop. of a Christian teacher, 1 Tim. 2: 3 ὡς καλὸς στρατιώτης Ἰ. Χρ. See in *Στρατιά*. AL.

Στρατολόγος, ὢ, ὁ ὅσος, (στρατολόγος, from στρατός, λέγω,) to *collect an army*, to *levy*, to *enlist*; Part. ὁ στρατολόγος one who holds a *levy*, i. q. commander, general, 2 Tim. 2: 4.—Plut. C. Mar. 9. Diod. Sic. 18. 12. Trop. to *enlist*, i. q. to *incite*, Jos. B. J. 1. 27. 6. ib. 5. 9. 4 bis.

Στρατοπεδάρχης, ου, ὁ, (στρατόπεδον, ἄρχω,) *prefect of the camp*, an officer to whose charge Paul was committed at Rome, Acts 28: 16. Many understand here the *praefectus praetorie* (comp. Phil. 1: 13) or commander of the emperor's body-guards, as having the general charge of all prisoners sent to Rome; but this is perhaps too broad an inference from the single known instance, where the younger Agrippa was once imprisoned by this officer at the express command of the emperor Tiberius; comp. Jos. Ant. 18. 6. 6, coll. 10. Krebs Obs. in loc. See Adam's Rom. Ant. p. 149, 563. — genr. Luc. Quom. Hist. conser. 22. Spoken of the *centurio primipili* or standard-bearer of a legion, Dion. Hal. Ant. 10. 36 bis, comp. ib. 9. 10. Adam's R. Ant. p. 370.

Στρατόπεδον, ου, τό, (στρατός, πῆδον,) pp. 'camping-ground of an army,' i. e. a *camp*, *encampment*, Jos. Ant. 7. 9. 6. Cebet. Tab. 1. Xen. Cyr. 3. 2. 27. In N. T. μετοα. an *army encampment*, *host*, Luke 21: 20. Sept. for מַחֲנֵה Jer. 34: 1.—2 Macc. 8: 12. Hdian. 7. 8. 8. Thuc. 4. 94. Xen. H. G. 1. 1. 21.

Στραβλόω, ὢ, f. ὥσω, (στραβλή, a windlass, winch, instrum. of torture, fr.

στρεφίλος, στρέφω) *to roll or wind on a windlass*, Hdot. 7. 36. *to wrench, to turn awry*, Hdot. 3. 129; espec. *hy torture*, 3 Macc. 4: 14. Ael. V. H. 7. 18. Pol. 2. 59. 1. — In N. T. trop. *to wrest, to pervert*, e. g. the sense of a writing, trans. 2 Pet. 3: 16. Comp. Sept. Pass. for הִפְּתִיחַ to show oneself perverse, 2 Sam. 22: 27.

Στρέφω, f. ψα, pp. i. q. τρέπω, the first and third consonants of the root being strengthened by the sibilant and aspirate; *to turn, to turn about*, trans. Mid. στρέφωμαι and Aor. 2 pass. ἐστρέφην as Mid. *to turn oneself, to turn about*, intrans. comp. Buttm. § 136. 2.

a) pp. Act. c. acc. et dat. of pers. *to-wards whom*, Matt. 5: 39 στρέφον αὐτῷ καὶ τὴν ἄλλην, comp. Winer § 31. 2. p. 174. Mid. Part. absol. στραφείς, στραφέντες, Matt. 7: 6. 16: 23 ὁ δὲ στραφείς εἶπε τῷ Πιλάτῳ. Luke 9: 55. 14: 25. 22: 61. John 1: 38. 20: 16. c. dat. τινὶ Luke 7: 9. πρὸς τινα Luke 7: 44. 10: 23. 23: 28. Also Mid. c. eis τινα, Acts 13: 46 στρεφόμεθα εἰς τὰ ἔθνη *we turn* [and go] *to the Gentiles*. Seq. eis c. acc. of place, Acts 7: 39 ἐστράφησαν ταῖς καρδίαις αὐτῶν εἰς Αἴγυπτον, *in their hearts they turned back to Egypt*. John 20: 14 ἐστράφη εἰς τὰ ὀπίσω. Sept. Act. for הִפְּתִיחַ Jer. 48: 39. Mid. c. eis τὰ ὀπίσω for הִפְּתִיחַ Ps. 114: 3, 5.—Act. Ael. V. H. 14. 15. Epict. Ench. 38. Xen. Lac. 11. 9. Mid. Pol. 1. 40. 13. Xen. An. 3. 5. 1. c. πρὸς τινα Luc. Alex. 8. εἰς τὰ δεξιὰ Xen. Eq. 7. 12.

b) trop. trans. *to turn into any thing*, i. q. *to convert, to change*, e. g. Act. c. eis, Rev. 11: 6 τὰ ὕδατα εἰς αἶμα. So Sept. for הִפְּתִיחַ Ps. 114: 8. Jer. 31: 13. Ex. 7: 15. — Mid. of persons, *to turn in mind, to be converted, changed, to become as it were another man*. Matt. 18: 3 εἰ μὴ στραφήτε καὶ γένησθε ὡς παῖδες. Comp. Sept. στραφήση εἰς ἄνδρα ἄλλον, Heb. הִפְּתִיחַ , 1 Sam. 10: 6. — Once Act. στρέφω intrans. or c. εαυτὸν impl. *to turn oneself, to turn, to change one's mind and conduct*; see Buttm. § 130. n. 2. Winer § 39. 1. Acts 7: 42 ἐστρεψε ὁ θῶς. Comp. Sept. Is. 63: 10. — pp. Xen. H. G. 4. 3. 5.

Στραωνία, ὦ, f. ἄνω, (στρήνος q.

v.) pp. 'to live strenuously, rudely,' as in Engl. 'to live hard,' i. e. *to revel, to run riot, to live luxuriously*, intrans. Rev. 18: 7, 9.—Hesych. στρηνιώντες· πανλευμένοι [read *πληρησμένοι*], *ἄλλοι δὲ καὶ τὸ διὰ πλοῦτον ἐβόλουν καὶ βασιλεῖς φέβον*. Sophil. ap. Athen. 3. p. 100. A. Antiphanes ib. p. 127. D. Lycophr. ib. 10. p. 430. B. Found only in late writers for the earlier *τραυαίω*, Phryn. et Lob. p. 381. Sturz de Dial. Mac. p. 195. Wetst. N. T. II. p. 342.

Στρήνος, εὖς, οὖς, τό, (στρήνις Lat. *strenuus*, vehement, rude, Apoll. Rh. 2. 323,) pp. *rudeness, insolence, pride*, and hence *revel, riot, luxury*. Rev. 18: 3 ἐκ τῆς δυνάμεως τοῦ στρήνου αὐτῆς ἐπλούτησαν, i. e. *from the abundance, vastness of her luxury and proud voluptuousness*.—Anthol. Gr. III. p. 128. no. 64. Sept. for הִפְּתִיחַ pride, arrogance, 2 K. 19: 28. A word of the later Greek, Sturz de Dial. Mac. p. 195. comp. Lob. ad Phr. p. 381.

Στρουθίον, ου, τό, (dimin. fr. στρουθός,) any small bird, espec. a *sparrow*, Matt. 10: 29, 31. Luke 12: 6, 7. Sept. for הִפְּתִיחַ Ps. 11: 1. Lam. 3: 51. —Tob. 2: 10. Hierocl. Facet. 10. Athen. 14. p. 654. B.

Στραωνία v. -ώννυμι, f. στρέσω, (Metath. for *στορέννυμι*, Buttm. § 114. p. 301. § 110. 11,) *to strow, to spread*, trans. Matt. 21: 8 bis, ἐστρεψαν θαντῶν τὰ ἱμάτια ἐν τῇ ὁδῷ κ. τ. λ. Mark 11: 8 bis. For this custom comp. 2 K. 9: 13. Jos. Ant. 9. 6. 2 ἑαυτοὺς ἐστρέψοντες αὐτῷ τὸ ἱμάτιον. Sept. for הִפְּתִיחַ Esth. 4: 3. Is. 14: 11.—Dion. Hal. Ant. 9. 26. Luc. Amor. 12.—Spec. of a bed, couch, Acts 9: 34 ἐστρέψονσαντὶ σ. κλῆβαντον, κλῆβον, comp. v. 33. Comp. Sept. Job 17: 13. Ez. 28: 7. (Theocr. Id. 21. 7. Artemid. II. 57 or 62 *στραωνίουσα κλῆβας*.) Pass. of a supper-chamber spread with couches, triclinia, around the table, i. q. *furnished, prepared*, comp. in *Ἀνάμνησις* no. 2. Calmet art. *Eating*. Mark 14: 15 et Luke 22: 12 ἀνάγειν μετὰ ἐστρεφμένων. — Sept. Ez. 23: 41. Athen. 4. p. 138. C. Xen. Cyr. 8. 2. 6 ὁ αὐτὸς κλῆβον στρέφοντι, ἐπάειψαν νοσημί. So *triclinium stratum* Macrobi. Sat. 2. 9.

Συγγητός, ἡ, όν, (*syngētos* to hate,) *hateful, detestable*, Tit. 3: 3. — Philo de Decal. p. 202. 20. Heliodor. 5. 29. Aeschyl. Prom. 592 or 596.

Συγγνώζω, ἡ, όν, (*syngnōzō* to be or become austere, gloomy, sad, intrans. e. g. of the countenance, Mark 10: 22 ὁ δὲ συγγνώσας ἐπὶ τῷ λόγῳ ἀπῆλθε λυπούμενος. — Nicet. in Andron. Comnen. II. 2. p. 207 κατηφιάντες οὖν οἱ ἄνθρωποι καὶ συγγνώζοντες ἰβίσκον. — Trop. of the sky, to lower, intrans. Matt. 16: 3 πρῶτον γὰρ συγγνώζων ὁ οὐρανός. — Wisd. 17: 5 νῦν συγγνή, and so συγγνώτης Pol. 4. 21. 1.

Στύλος, ον, ό, (kindr. with στήλη) *a column, pillar*, Rev. 10: 1 ὡς στύλοι πυρός. So Sept. for תַּיָּמָר Ex. 13: 21, 22. 14: 24. — Pol. 1. 22. 4. — Trop. of any firm support; e. g. persons of authority and influence in the church, Gal. 2: 9 οἱ δοκούντες. στύλοι εἶναι πρὸς τῇ ἐκκλησίᾳ. Rev. 3: 12. Of a doctrine on which the Christian religion specially rests, 1 Tim. 3: 15. — Ecclus. 36: 24. Eurip. Iph. Aul. 57 στύλοι γὰρ οἴκων εἰσι παῖδες ἄρσενες.

Στωϊκός, ἡ, όν, *Stoic*, and οἱ Στωϊκοὶ *the Stoics*, a sect of philosophers founded by Zeno, and so called from the στοά, portico, where he taught. See the works of Epictetus, Arrian, M. Antoninus, his followers. Acts 17: 18.

Σὺ, gen. σοῦ, thou, pers. pron. of the second person; plur. ὑμεῖς, ye; see Buttm. § 72. 3. The oblique cases of the Sing. are all enclitic, except after prepositions, Buttm. ib. n. 2, 3.

a) Nom. σύ, plur. ὑμεῖς, usually omitted except where a certain emphasis is required; Buttm. § 129. 7. Winer § 122. 6. In N. T. inserted: (α) With emphasis, e. g. before a vocative Matt. 2: 6. Luke 1: 76. 2 Tim. 2: 1; or in distribution James 2: 3; with an adjunct between it and the verb John 4: 9. Also in interrogations, Matt. 27: 11. Luke 24: 18. John 8: 53. Mark 8: 29; and so at the end of a clause John 1: 21. 8: 48; in answers Matt. 26: 25. Mark 15: 2. In anathemas Matt. 3: 14. Luke 9: 60.

John 3: 2. Luke 11: 48. 22: 26. 1 Cor. 3: 23; so καὶ σύ, καὶ ὑμεῖς, Luke 10: 37, 22: 58. Matt. 7: 12. Genr. Matt. 16: 16. Mark 1: 11. Luke 3: 22. Once ὑμεῖς absol. 1 John 2: 27. — Xen. Conv. 8. 4 σὺ δὲ μόνος. — (β) Without special emphasis, σύ John 21: 15, 16, 17. Luke 4: 7. John 4: 10. ὑμεῖς Matt. 28: 5. Comp. Winer l. c. — Xen. l. c. ὡς σὺ γὰρ ὁρᾷς.

b) Gen. σοῦ, ὑμῶν, are often used instead of the corresponding possessive σῆς, ὑμέτερος, Buttm. § 127. 7. Comp. Winer § 22. n. 1. p. 135. E. g. σοῦ Matt. 1: 22. 4: 6. Mark 1: 2, saep. ὑμῶν Matt. 5: 10. Mark 2: 8. Rom. 6: 12, saep. — Genr. σοῦ Matt. 2: 6. 3: 14. 5: 29, saep. ὑμῶν Matt. 5: 12. Luke 11: 5, saep. For Luke 2: 35 καὶ σοῦ δὲ αὐτῆς, see in Σαυτοῦ.

d) Dat. σοί, ὑμῖν, genr. Matt. 4: 9. Mark 5: 9. Luke 1: 19. Matt. 7: 7. Luke 10: 13. 2 Cor. 5: 12, saep. Dat. commodi Matt. 21: 5. 2 Cor. 5: 13; incomm. 2 Cor. 12: 20. Rev. 2: 16. al. For the phrase τί ἐμοὶ καὶ σοί, see in Ἐγώ. AL.

Συγγένεια, ας, ἡ, (*syngēneia*, pp kin, kindred, relationship, Jos. Ant. 13. 4. 1. Pol. 8. 35. 9. Xen. H. G. 2. 4. 21. In N. T. meton. kindred, i. e. kinsmen, relatives, family. Luke 1: 61 οἰδὶς ὅτι ἐν τῇ συγγενείᾳ σου. Acts 7: 3, 14. Sept. for תַּיָּמָר Ex. 12: 21. Josh. 6: 23. — Jos. Ant. 3. 3. 1. Pol. 15. 30. 7. Dem. 796. 17.

Συγγενής, έος, οὗς, ό, ἡ, adj. (*syngēnēs, γένος, γίνομαι*) kin, kindred, related; subst. *a kinsman, relative*, one of the same family. Mark 6: 4 οὐκ ἔστι προσφύτης ἄτιμος, εἰ μὴ . . . ἐν τοῖς συγγενέσι. Luke 1: 36 Ἐλισάβετ ἡ συγγενής σου. v. 58. 2: 44. 14: 12. 21: 16. John 18: 26. Acts 10: 24. Sept. for תַּיָּמָר Lev. 18: 14. תַּיָּמָר Lev. 25: 45. Josh. 21: 27. — Tob. 6: 10. Hdian. 4. 14, 14. Xen. H. G. 1. 7. 8. — In a wider sense, i. q. *one of the same nation, a fellow-countryman*, spoken by Paul of the Jews as being all descended from a common ancestor. Rom. 9: 3 τῶν συγγενῶν μου κατὰ σάρκα. 16: 7, 11, 21. — Comp. Xen. An. 7. 2. 31. Sturz Lex. Xenophont. a. v.

Συγγνώμη, ης, ἡ, (*syngnōmē* to

know and think with, to accord, to concede,) *concession, permission, leave*. 1 Cor. 7: 6 τοῦτο δὲ λέγω κατὰ συγγνώμην, οὐ κατὰ ἐπιταγὴν, *this I say by way of concession* [sc. to the weakness of the flesh], and not of command. — Ecclus. 3: 13. Dem. 121. 9. Thuc. 5. 88. Xen. Ath. 2. 30.

Συγκαθήμεαι, (σύν, κάθημαι,) *to sit down with, to sit with*, c. μετά Mark 14: 54. c. dat. depending on σύν in compos. Acts 26: 30; see Winer § 56. 2, 4 fin. Butt. § 47. n. 11, 12. Matth. § 405. Sept. for עִתְּ Ex. 23: 33. Ps. 101: 7.—Absol. Luc. Pseudol. 20. Xen. An. 5. 7. 21.

Συγκαθίζω, f. ἰσω, (σύν, καθίζω,) *trans. to cause to sit down with, to seat with; intrans. to sit down with, to sit with*.

a) *trans. seq. in c. dat. of place*, Eph. 2: 6 καὶ συνηγχε καὶ συνεκάθισεν ἡμᾶς πρὸ Χριστοῦ v. 5) *in τοῖς ἐπουρανίοις*.

b) *intrans. of several, to sit down together*, Luke 22: 55. Sept. for עִתְּ Ex. 18: 13. Jer. 16: 6.—Esdr. 9: 6, 16. Xen. H. G. 5. 2. 35.

Συγκακοπαθῆω, ὤ, f. ἦσω, (σύν, κακοπαθῶ q. v.) *to suffer evil with any one, to endure affliction with*, c. dat. of thing in respect to which or for which, Winer § 31. 1, 3. Butt. § 133. n. 2. 2 Tim. 1: 8 συγκακοπάθησον [ἐμοὶ] πρὸ εὐαγγελίου.

Συγκακουχέω, ὤ, f. ἦσω, (κακουχέω q. v.) *only in Pass. to be maltreated or afflicted with any one, to suffer affliction with*, c. dat. of pers. Heb. 11: 25 συγκακουχᾶσθαι τῷ λαῷ τοῦ Θεοῦ. Comp. in Συγκαθήμεαι.

Συγκαλέω, ὤ, f. ἰσω, (σύν, καλέω,) *to call together, to convoke*, *trans.* Mark 15: 16 συγκαλοῦσιν ὅλην τὴν σπᾶραν. Acts 5: 21. Mid. pp. *to call together to oneself*, Luke 9: 1 συγκαλεσάμενος ταῖς δώδεκα. 23: 13. Acts 10: 24. 28: 17. In Luke 15: 6, 9, the Act. and Mid. alternate in the same context; see Winer § 89. 6. comp. Matth. § 496. 7. Sept. for אָרַב, Act. Ex. 7: 11. Josh. 9: 23. Mid. Zech. 3: 10. — Act. Jos. Ant. 7. 14. 7. Hdtan. 1. 4. 1. Xen. Cyr. 4. 1. 1.

Mid. Αἰτίωνος I. 5 συνεκάλετο τοὺς φίλους.

Συγκαλύπτω, f. ψα, (σύν, ἰντα καλύπτω,) *to cover together, to cover wholly*, ἰντα pp. Sept. for עֲרַךְ 1 K. 21: 4. Sept. Judg. 4: 18, 19. Jos. Ant. 9. 10. 2. Xen. Cyr. 8. 7. 28. In N. T. trop. i. q. *to hide wholly, to conceal*, Luke 12: 2 οὐδὲν συγκαλυμμένον ἐστίν.—Ecclus. 26: 8. Plut. Alex. M. 31. Eurip. Phoen. 886 or 889.

Συγκάμπτω, f. ψα, (σύν, ἰντα κάμπτω,) *to bend together*, e. g. τὸν ῥέτον τιος *to bow down wholly* Rom. 11: 10, i. e. trop. *to oppress, to afflict*, quoted from Sept. Ps. 69: 24, where it departs from the Hebrew.—Sept. for עֲרַךְ 2 K. 4: 35. Xen. Eq. 12. 5.

Συγκαταβαίνω, f. βῆσμαι, (καταβαίνω q. v.) *to go down with any one, sc. from a higher to a lower place*, as from Jerusalem to Caesarea, *intrans.* Acts 25: 5 συγκαταβάντας. Sept. for עֲרַךְ Ps. 49: 18. — Wisd. 10: 14. Pol. 1. 39. 12. Diod. Sic. 11. 18. Found only in the later usage, instead of the earlier συνεκδέσθαι, Phryn. et Lob. p. 398.

Συγκατάθεσις, εως, ἡ (συνκατέτιθημι q. v.) *assent, accord, agreement*, 2 Cor. 6: 16.—Pol. 4. 17. 8. Dion. Hal. Ant. 8. 79. Plut. M. Antonin. 51.

Συγκατατίθεμαι, as Mid. (κατατίθημι,) *to put or lay down with another, to deposit with*, Isaicus 59. 25 γραμματίον. — Usually and in N. T. only c. acc. μῆφον implied, *to deposit one's vote with others in the urn, to give one's vote with others*, i. e. trop. *to assent to, to accord with, to agree with or to*, c. dat. Luke 23: 51.—Hist. Sus. 20. Jos. Ant. 20. 1. 2 συγκατέμην τῇ γνώμῃ ταύτῃ. Pol. 3. 98. 11. Plato Gorg. p. 501. c.

Συγκαταψηφίζω, f. ἰσω, (σύν, καταψηφίζω pp. *to reckon or count down*), *to count down with*, i. q. *to reckon or number with others*, Pass. Acts 1: 26 συγκαταψηφισθὲ μετὰ τῶν ἑδῶκα ἀποστόλων. Etymologically it might also here signify *to be allotted or voted with the apostles*. Comp. in ἔφηρος, ἔφηζω.—Not found in this sense in classic

writers, with whom Mid. καταψηφίζομαι is i. q. 'to give one's vote against, to condemn,' Dem. 790. 15. Xen. H. G. 1. 7. 38.

Συγκεράννυμι, f. ράσω, (κεράννυμι q. v.) to mix together, to intermingle with, 2 Macc. 15: 39 οἶνος ὕδατι συγκερασθεῖς. Anthol. Gr. I. p. 15. 2. In N. T. trop. to join together, to temper, i. q. to mix together so that one part qualifies another, c. acc. 1 Cor. 12: 24 ὁ θεὸς συναπλάσσει τὸ σῶμα. Pass. c. dupl. dat. Heb. 4: 2 ὁ λόγος . . . μὴ συγκαταμίχῃ τῇ πλίσσει τοῖς ἀκούσασιν, comp. in Συγκαθίσταται. Butt. § 133. n. 2.—Menand. ap. Stob. Serm. 42. p. 302, τὴν τοῦ λόγου μὴ δύναμιν ἥθει χρηστῶ συγκαταμίχῃ ἔχει. Plut. Non poss. suav. viv. 20. ed. R. X. p. 529. Thuc. 6. 18. c. dat. pers. Xen. Cyr. 1. 4. 1.

Συγκινέω, ᾧ, f. ἴσω, (κινέω,) trans. to move with; Mid. intrans. to move oneself with, to move together with others, Plut. de Adulat. et Amic. 7. ed. R. VI. p. 190. 10. Epict. Ench. 33. 10. Trop. to move in mind with any one, to incite, to rouse, sc. to like exertion, to sympathy, etc. Plut. Galb. 1. Pol. 2. 59. 8. ib. 15. 17. 1.—In N. T. spec. of a popular commotion, to move together, to stir up at the same time, trans. Acts 6: 12 τὸν λαὸν καὶ τοὺς πρεσβυτέρους κ. τ. λ. Comp. Κινέω.

Συγκλείω, f. εἰσω, (κλείω,) to shut up together, to enclose together, trans. Luke 5: 6 συνέκλεισαν πλῆθος ἰχθύων πολὺ. Sept. for רָגַב Ex. 14: 3. — 1 Macc. 5: 5. Pol. 1. 17. 8. Hdian. 7. 10. 6. — Trop. to include together, i. q. to make subject, to deliver over alike, c. eis Rom. 11: 32 συνέκλεισε γὰρ ὁ θεὸς τοὺς πάντας εἰς ἀπειθυῖαν. c. ὑπὸ Gal. 3: 22, 23. Comp. Sept. for רָגַב רָגַבִּי Ps. 31: 9. Josh. 20: 5. ה' י' Ps. 78: 50. —Dion. Hal. Ant. 9. 41. Diod. Sic. 19. 19 εἰς τοιαύτην δ' ἀμνηστῖαν συγκλείουσι Ἀντίγονος.

Συγκληρονόμος, ου, ὁ, (κληρονομός,) pp. a co-heir, joint-heir, i. q. a joint-possessor, copartner, Rom. 8: 17 συγκλ. τοῦ Χριστοῦ. Eph. 3: 6. Heb. 11: 9. 1 Pet. 3: 7.

Συγκοινωνέω, ᾧ, f. ἴσω, (κοινωνέω,) to be partaker with others, to share with others in any thing, c. dat. Eph. 5: 11. Phil. 4: 14. Rev. 18: 4. — c. gen. Dem. 1299. 20 συγκοινωνεῖν τῆς δόξης.

Συγκοινωνός, οὔ, ὁ, ἡ, (κοινωνός,) a joint-partaker, copartner, seq. gen. Rom. 11: 17 συγκ. τῆς ἐλπίδος κ. τ. λ. 1 Cor. 9: 23. Phil. 1: 7. c. ἐν Rev. 1: 9.

Συγκομίζω, f. ἴσω, (κομίζω q. v.) pp. to take up and bear together, to bring together, to collect, e. g. fruits Sept. Job 5: 26. Xen. Mem. 2. 8. 3; children Xen. Ag. 1. 21; dead bodies on a field of battle for burning, Plut. Agesil. 19. Thuc. 6. 71. In N. T. of several persons, to bear away together sc. a corpse for burial, to bury together, trans. Acts 8: 2 συνεκόμισαν δὲ τὸν Στέφανον ἄνδρες εὐλαβεῖς. — Soph. Aj. 1048 or 1067. Phavor. συγκομίζων ἀντὶ τοῦ θάπτειν, ἀπὸ τῶν συναγομένων καρπῶν εἰς τὰς ἀποθήκας.

Συγκρίνω, f. ἴνω, (κρίνω q. v.) pp. 'to separate distinct things and then bring them together into one;' hence to join together, to combine, to compose; opp. διακρίνω 'to separate between, to decompose,' Plut. Consol. ad Apoll. 15. ed. R. VI. p. 418, καλῶς δ' Ἐπίχαρμος συνεκρίθη, φησὶ, καὶ διακρίθη, καὶ ἀπῆλθε ὅθεν ἦλθε πάλιν, γὰρ μὴ εἰς γέν, πνεῦμα δ' ἄνω. Luc. Pseudosoph. 5. Plat. Phaedo 15. In later usage and N. T. to place together and judge of, i. e. to compare, to estimate by comparison, constr. c. acc. et dat. Comp. Lob. ad Phryn. p. 278.

a) genr. 2 Cor. 10: 12 his συγκρίνας ἑαυτοὺς τοῖς . . . συγκρίνοντες ἑαυτοὺς ἑαυτοῖς.—Jos. Ant. 5. 1. 21. Luc. Parasit. 51. Pol. 6. 47. 9. c. πρὸς Diod. Sic. 2. 5. Mid. 1 Macc. 10: 71 συγκριθῶμεν ἑαυτοῖς. Jos. Ant. 13. 4. 3.

b) by impl. i. q. to explain, to interpret, sc. by comparison of one thing with another. 1 Cor. 2: 13 πνευματικοῖς πνευματικὰ συγκρίνοντες. So Sept. for רָגַב Gen. 40: 8, 16, 22. 41: 12, 15. רָגַב Dan. 5: 12.—Others in 1 Cor. 1 c. take dat. πνευματικοῖς as masculine.

Συγκρίπτω, f. ψω, (κρίπτω,) to discern

or bow together, as persons putting their heads together, Hdot. 3. 82. Luc. Bis accus. 4; of things inclining toward each other, Xen. An. 3. 4. 19. In N. T. to be bowed together, comp. Engl. to be bent double, intrans. Luke 13: 11 ἦν συγκυπτουσα καὶ μὴ δυναμένη ἀνακύψαι.—Sept. Job 9: 27. Eccelus. 12: 11. 19: 26. Themist. Orat. 7 ad Valent. p. 90 αὐτὸ συγκυρῶς, αὐτὸ συνεφής, ἐφεκόμενος τὰς ὁφρὺς, sc. Procopius.

Συγκυρία, ας, ἡ, (συγκυρίω to happen together, e. g. events Hdot. 8. 87. Pol. 5. 18. 6; persons Pol. 18. 33. 3.) 'a happening together,' i. e. coincidence, accident, chance, Luke 10: 31 κατὰ συγκυρίαν.—So συγκύρησις Pol. 9. 12. 6. συγκύρημα Pol. 4. 86. 2. Plut. ed. R. X. p. 713. 6.

Συγχαίρω, αor. 2 συνεχάρην, (χαίρω q. v.) to rejoice with any one, to sympathize in another's joy, c. dat. depending on σύν in compos. Winer § 56. 2, 4 fin. Buttm. § 147. n. 11, 12. Matth. § 405. Phil. 2: 17 συγχαίρω πάνσιν ὑμῖν. v. 18. Luke 1: 58. 15: 6, 9.—Sept. Gen. 21. 6. Plut. Parall. 16 bis, ed. R. VII. p. 231, 232 χαρῶνται δι' πάντων, μόνῃ ἢ ἀδελφῇ οὐ συνεχάρη Ἰσραὴλ. Xen. Hi. 11. 12.—Or in Luke 11. cc. it can be i. q. to congratulate, as 3 Macc. 1: 8. Dem. 194. 23. Pol. 29. 7. 4.—Trop. of things, 1 Cor. 12: 36 τὰ μὲν. 13: 6 οὐ χαίρει [ἡ ἀγάπη] ἐπὶ τῇ ἀδικίᾳ, συγχαίρει δὲ τῇ ἀληθείᾳ, i. e. truth, uprightness, causes its followers to rejoice, and ἡ ἀγάπη rejoices with them.

Συγχέω, (χέω,) also συγχύνω a later form disapproved by the grammarians, see in Ἐχέω; impf. συνέχον and συνέχοντο, Pass. perf. συνέχηναι, aor. 1 p. συνεχύθη, see fully in Ἐχέω. Buttm. § 114. p. 307.—Pp. to pour together, Lat. confundo; hence trop. i. q. to confound, to confuse, trans.

a) of an assembly, multitude, i. q. to throw into confusion, to excite, to put in uproar, c. acc. Acts 21: 27 συνέχον πάντας τὸν ὄχλον. Pass. 19: 32 ἡ ἐκκλησία συγκαμύνη. 21: 31.—Jos. B. J. 6. 2. 6. Pol. 1. 40. 13. Luc. Bis accus. 17 καὶ συγχύν ἡμῶν ἐπιπράτο τὴν ξυνοσίαν, ἐπισταφύζας τῇ βεβ. comp. D. Deor. 25. 1.

b) of the mind, to confound, to perplex, e. g. a person in disputation, c. acc. Acts 9: 22. Of persons in amazement, consternation, Acts 2: 6 συνήλθον τὸ πλῆθος, καὶ συνεχύθη.—1 Macc. 4: 27. Arr. Epict. 3. 22. 25. Diod. Sic. 4. 62 συνεχύθη τὴν ψυχὴν.

Συγχεράομαι, ὦμαι, f. ἴσομαι, depou. Mid. (χεράομαι q. v.) to use with another, to have in common use, Pol. 3. 14. 5. ib. 6. 3. 10. In N. T. to have usage, dealings, intercourse with any one, c. dat. John 4: 9 οὐ γὰρ συγχεράομαι Ἰουδαίοις Σαμαρείταις.—Arr. Peripl. mar. Eryth. p. 159 συνεχέρωντο δὲ αὐτῇ [τῇ νήσῳ] καὶ ἀπὸ Μούζας τινός, i. e. some from Muza have commerce with the island. Comp. χεράομαι Xen. Hi. 5. 2. Mem. 4. 8. 11.

Συγχύνω, see Συγχία.

Σύγχυσσις, εως, ἡ, (συγχίω q. v.) confusion, tumult, uproar, Acts 19: 29. Comp. Sept. for סִיחָה 1 Sam. 14: 20.—Pol. 14. 5. 8. Plut. Pyrrh. 25.

Συζάω, ὦ, f. ἴσω, (σύν, ζάω,) to live with any one, i. e. not to die, c. dat. expr. or impl. see in Συγχαίρω. 2 Cor. 7: 3 ἐν ταῖς καρδίαις ἡμῶν ἔστι τις τὸ συναποθαρῆν καὶ συζῆν sc. ὑμῖν. Trop. of eternal life with Christ, Rom. 6: 8. 2 Tim. 2: 11.—Aristot. Eth. 8. 6. Athen. 6. p. 249. B. Dem. 363. 4 οἷς συζῆν τὸν λοιπὸν βίον ἀνάγκη.

Συζεύγνυμι, f. εἴζω, aor. 1 συνέζευξα, (ζεύγνυμι,) to yoke together, pp. animals, Sept. for צָבַח Ez. 1: 11. Xen. Cyr. 2. 2. 26. In N. T. trop. to join together, to unite, trans. e. g. husband and wife, Matt. 19: 6. Mark 10: 9.—Jos. Ant. 1. 19. 10. Hdtian. 3. 10. 4. Xen. Oec. 7. 30.

Συζητέω, ὦ, f. ἴσω, (σύν, ζήτω,) to seek any thing with another, as Hercules with Iphitus for his cattle, Apollod. Bibl. 2. 6. In N. T. trop. to seek together, i. e. to inquire of one another, to question with, e. g.

a) spoken of several, absol. Mark 9: 10 συζητοῦντες, τί ἐστι τὸ ἐν νεφελῶν ἀναστήναι. Seq. πρὸς αὐτοὺς Mark 1: 27. Luke 22: 23.

b) genr. i. q. to question, to reason, to

dispute with any one, absol. Mark 12: 28 ἀκούσας αὐτῶν συζητούντων. Luke 24: 15. c. dat. Acts 6: 9. c. πρὸς, Acts 9: 29 συνεζήτει πρὸς τοὺς Ἑλληνιστάς. With the idea of cavi, captiousness, c. dat. Mark 8: 11. 9: 14. c. πρὸς Mark 9: 16.

Συζητήσεις, εως, ἡ, (συζητία,) question, reasoning, disputation, Acts 15: 2, 7. 28: 29. — Philo de Opif. Mund. p. 11. D. Allegor. 2. p. 85. B.

Συζητητής, ὧ, ὁ, (συζητή,) a questioner, reasoner, disputant, a sophist, 1 Cor. 1: 20. — Rabb. יִשְׁתָּדֵּן, also שְׁדָּרָה תַּרְגָּ house of disputation, i. e. a school, academy, Buxtf. Lex. Chald. Rabb. 583 sq. Fuller Misc. Sac. 3. 7.

Σύζυγος, ου, ὁ, ἡ, adj. (συνεύγνυμι) yoked-together, subst. a yoke-fellow, trop. of a spouse, 3 Macc. 4: 8. Test. XII. Patr. p. 526. In N. T. trop. a fellow-labourer, colleague, Phil. 4: 3. — Aristoph. Plut. § 45 εἰν δὲ σύζυγον λάβειναι. Eurip. Iph. Taur. 251.

Συζωοποιέω, ὧ, f. ἦσω, (ζωοποιέω q. v.) to make alive with any one, to quicken with, e. g. trop. into spiritual life with Christ as risen from the dead; c. dat. τῷ Χρ. Eph. 2: 5. With σύν repeated Col. 2: 13, comp. Winer § 56. 2, 4 fin.

Συκάμινος, ου, ἡ, a sycamine-tree, Heb. plur. סִימִינִים, called also the sycamore, σινώμορος, see fully in Συκομορέα. Luke 17: 6. Sept. for שׁ 1 K. 10: 27. 1 Chr. 27: 28. Is. 9: 9. — Dioscor. I. 182, 184 σινώμορον, ἔνιοι δὲ καὶ τοῦτο σινάμινον λέγουσι. Theophr. H. Pl. 4. 2. Jos. Ant. 8. 7. 4. Diod. Sic. 1. 34.

Συκέα, contr. Συκῆ, gen. ἐας, ἥς, ἡ, (σῦκον,) a fig-tree, Matt. 21: 19 bis, 20, 21. 24: 32. Mark 11: 13, 20, 21. 13: 28. Luke 13: 6, 7. 21: 29. John 1: 49, 51. James 3: 12. Rev. 6: 13. Sept. for סִימִינִים Judg. 9: 10, 11. Prov. 27: 18. — Ael. V. H. 3. 38. Xen. Oec. 19. 12.

Συκομορέα, ας, ἡ, (σῦκον, μορέα, μόρον,) i. q. ἡ σινώμορος, a sycamore-tree, pp. 'the fig-mulberry,' Luke 19: 4. This tree is frequent in Egypt and the level parts of Palestine, resembling the

mulberry-tree in its leaves, with fruit similar in appearance to the fig, but indigestible. It is more frequently called the sycamine tree, ἡ σινάμινος q. v. See Dioscor. I. 182, 184. Theophr. H. Pl. 4. 2. Athen. 2. p. 51. B. Warnekros Hist. Nat. Sycomori, in Eichhorn's Repert. für morgenl. Literat. St. 11, 12. — Hesych. σικομορέα· σινάμινον. Other forms in Mss. are σικομορέα, σικομοραία, σικομοραία.

Σῦκον, ου, τό, a fig, Matt. 7: 16. Mark 11: 13. Luke 6: 44. James 3: 12. Sept. for סִימִינִים 2 K. 20: 7. Neh. 13: 15. — Ael. V. H. 3: 36. Dem. 314. 12. Xen. Cyr. 6. 2. 22.

Συκοφαντέω, ὧ, f. ἦσω, (συκοφάντης, from σῦκον, φαίνω,) pp. to be a sycofante, i. e. a fig-informer, one who watched and informed against persons who exported figs from Athens contrary to law; see Suid. s. voc. Potter's Gr. Ant. I. p. 121 sq. Hence genr. to inform against, to accuse falsely, to calumniate, c. acc. Jos. Ant. 10. 7. 3. Ael. V. H. 2. 13. Hdian. 2. 14. 7. Xen. Mem. 2. 9. 5. — In N. T. by impl. i. q. to extort by false accusations, to defraud, absol. Luke 3: 14. τινός τι 19: 8. So Sept. for שָׁחַב Job 35: 9. Ps. 119: 122. Prov. 22: 16. Comp. Xen. H. G. 2. 3. 22.

Συλαγωγέω, ὧ, f. ἦσω, (σύλος prey, ἄγω,) to lead off as prey, to carry off as booty, e. g. captives Heliodor. X. p. 512. Aristaen. II. Ep. 22. In N. T. trop. of false teachers, Col. 2: 8.

Συλάω, ὧ, f. ἦσω, to spoil, to plunder, to rob, trans. by hyperb. 2 Cor. 11: 8 ἅλλας ἐκκλησίας ἐσύλησα λαβεῖν ὀψώνιον. — Jos. B. J. 1. 1. 1. Hdian. 7. 7. 7. Xen. Hi. 4. 11. Comp. Passow s. v.

Συλλαλέω, ὧ, f. ἦσω, (σύν, λαλέω,) to speak or talk with, to confer with, c. dat. Mark 9: 4. Luke 9: 30. 22: 4; comp. in Συγγαίρω. Seq. μετὰ τινος Matt. 17: 3. Acts 25: 12. c. πρὸς ἀλλήλους Luke 4: 36. Sept. c. dat. for שָׁחַב Ex. 34: 35. — c. dat. Pol. 1. 43. 1. ib. 4. 22. 8. πρὸς ἀλλήλους Dion. Hal. Ant. 10. 12. absol. Plut. ed. R. VIII. p. 360. 5.

Συλλαμβάνω, f. λήγωμαι, (λαμβάνω,) to take together, pp. to enclose in

the hands, Lat. *comprehendere*, trop. i. q. Engl. *to comprehend, to comprise*, Hdot. 3. 82 ἐνὶ ἐπιὶ πάντα συλλαβὸν εἰπεῖν. ib. 7. 16. 3. *to take or bring together, to collect*, e. g. scattered troops Hdot. 5. 46. Also *to take with oneself*, Xen. Cyr. 3. 3. 1 ἀπῆει συλλαβὸν τὸ ἕτερον στρατεύμα. In N. T.

1. Lat. *comprehendere*, as spoken of persons, *to take or seize altogether*, all around, stronger than λαμβάνω, from the idea of *clasping together* or grasping with the hands, i. e. seizing and holding fast with the hands clutched together; comp. σύν intens. in σύν note.

a) pp. as of persons taken by authority or force, *to seize, to apprehend, to arrest*, c. acc. τὸν Ἰησοῦν John 18: 12. Acts 1: 16. Matt. 26: 55. Mark 14: 48. Luke 22: 54. Acts 12: 3 τὸν Πέτρον. 23: 27. Mid. id. Acts 26: 21. Sept. for יִשְׁרָאֵל Judg. 7: 25. וְשָׁרָא Josh. 8: 23. 1 K. 20: 18.—Ael. V. H. 5. 18. Hdtan. 7. 7. 14. Xen. An. 1. 1. 3.—So in hunting or fishing, *to take, to catch*, ἄγχαν Luke 5: 9; comp. v. 5 where it is λαμβάνω.—Eurip. Orest. 1340 οὐχὶ συλλήψωδ' ἄγχαν. Ael. H. An. 1. 2.

b) trop. of females, *to conceive*, absol. Luke 1: 24. c. acc. υἱόν v. 36. ἐν γαστρὶ v. 31. ἐν τῇ κοιλίᾳ 2: 21. Sept. for יָרָה Gen. 4: 1, 16. 19: 36. saep.—Test. XII Patr. p. 544. Hippocr. Aphor. 5. 46 ἐν γαστρὶ. Galen de Sem. 1 συλλαμβάνειν τὸ σπέρμα.—Metaph. of irregular desire as exciting to sin, James 1: 15. Comp. Sept. and יָרָה Ps. 7: 15.—Justin. Mart. de Resurr. p. 327 Εἶτα τὸν λόγον ἀπὸ τοῦ ὁφείας συλλαβοῦσα παρακοήν καὶ θύνατον ἔτεκε.

2. *to take hold with* another, i. q. *to help, to aid*, usually and in N. T. Mid. c. dat. Luke 5: 7 ἐλθόντας συλλαβεῖσθαι αὐτοῖς. Phil. 4: 3.—Sept. Gen. 30: 7. Hdot. 3. 49. Ael. V. H. 2. 4. Xen. Ag. 2. 31. Act. Hdot. 6. 125. Xen. Mem. 2. 3. 18. Comp. Pausan. no. 3.

Συλλέγω, f. ἔω, (λέγω q. v.) pp. *to lay together*, i. e. *to gather, to collect*, trans. e. g. fruits and grain, Matt. 7: 16 ἀπὸ ἀκανθῶν σταφυλὴν, ἀπὸ τριβύλων σῖτα. Luke 6: 44 ἐξ ἀκανθῶν σῖτα. Matt. 13: 28, 29, 30, 40 Ἰζάνια. Genr. εἰ ὡς τί Matt. 13: 48. εἰ ἔτι νῦν v. 41.

Sept. for עָרַב Lev. 19: 9, 10. Ruth 2: 3, 7 sq. 15 sq.—Hdot. 1. 68. Luc. Tim. 23. Xen. An. 2. 4. 11 χόρτον. 4. 8. 11 φρύγανα ὡς ἐπὶ πῦρ.

Συλλογιζομαι, f. ἵσται, depon. Mid. (λογίζομαι) *to reason or reckon together, to consider, to deliberate*, absol. Luke 20: 5 συναλοῦσαντο πρὸς ἑαυτούς. Comp. Matt. 21: 25 et Mark 11: 31. Sept. for part. יָבַח Is. 43: 18.—Pol. 1. 44. 1. ib. 1. 63. 8. Plut. Brut. 36. 'To reckon together,' i. q. *to compute*, c. acc. Diod. Sic. 1. 5. Dem. 355 ult.

Συλλυπέω, ὦ, f. ἴσται, (λυπέω,) *to grieve or afflict with* another, Pass. *to be grieved or afflicted with* a person, c. dat. Diod. Sic. 4. 11. Theophr. Char. 1. 1.—In N. T. Pass. *to be grieved withal*, i. e. at the same time or along with some other emotion; Mark 3: 5 περιβλεπόμενος αὐτούς μετ' ὀργῆς, συλλυπούμενος ἐπὶ τῇ παρώτρει τῆς καρδίας αὐτῶν.

Συμβαίνω, f. βήσομαι, aor. 2 συνέβην, (βαίνω,) *to go with the feet close together*, Xen. Eq. 1. 14. In N. T. of things, events, *to come together* sc. in time, *to happen together*, to fall out, to come to pass; seq. dat. of pers. *to whom*, Mark 10: 32 τὰ μάλιστα συμβαίνειν αὐτοῖς. Acts 3: 10. 20: 19. 1 Cor. 10: 11. 1 Pet. 4: 12. 2 Pet. 2: 22. Part. absol. τὲ συμβεβηκότα, events, Luke 24: 14. Sept. for יָרָה Gen. 42: 4, 29. Esth. 6: 13.—1 Macc. 5: 25. Xen. Mem. 3. 5. 17. Part. absol. 1 Macc. 4: 26. Diod. Sic. 1. 22.—Impers. c. infin. of the principal verb, the infinitive clause being strictly the subject; Acts 21: 35 συνήθη βαστάζεσθαι αὐτόν, i. q. he was borne. Comp. Winer § 45. 2. p. 266.—2 Macc. 3: 2. Luc. D. Deor. 20. 8. Pol. 1. 22. 3. Diod. Sic. 1. 50.

Συμβαλλω, f. βαίω, (βαίλω,) *to throw, send, strike together*, trans. e. g. of streams flowing together, τὸ ὅμαρ συμβάλλον Hom. Il. 4. 453. Hdot. 4. 50; of warriors, τὰς ἀσπίδας Xen. Ag. 2. 12. Of persons, *to send or bring together*, e. g. in strife, Lat. *committere*, Hom. Il. 3. 70. Xen. Conv. 4. 9.—In N. T.

a) of things, *to throw or put together*, pp. c. acc. λόγους or the like implied, like Lat. *conferre* i. q. 'conferre sermo-

pes, Engl. to confer, intrans. (a) genr. i. q. to discourse with, to dispute with, c. dat. Acts 17: 18 *τινὲς δὲ τῶν φιλοσόφων συνίβαλλον αὐτῷ*.—Jos. Ant. 1. 12. 3 *συμβалоῦσα πομῖσι*. Jambl. Vit. Pyth. c. 2 *τοῖς ἐν Μίμφει καὶ Διοσπόλει μάλιστα συμβαλεῖν ἱερεῦσι*. Fully written *συμβ. λόγους τινί* Eurip. Iph. Aul. 830 or 836. Xen. Mem. 2. 2. 21. — (β) i. q. to consult together, Acts 4: 15 *συνίβαλον πρὸς ἀλλήλους* sc. *βουλευματα*. — Fully Eurip. Phoen. 700 or 755 *συμβ. βουλευματα*.—(γ) Luke 2: 19 *συμβάλλειν ἐν τῇ καρδίᾳ* sc. *ταῦτα*, i. e. to confer with oneself, to ponder in mind.—Comp. Philostr. Vit. Apoll. 4. 43 *ἐμβαλεῖν τὸ εἰσφαινον*. Arr. Exp. Alex. 2. 3. 9 *τὸ μαντικόν*. Plut. ed. R. VI. p. 8. 6. Hdt. 4. 15, 45. See Passow no. 4. — (δ) Mid. pp. 'to throw together of one's own with others,' i. q. to confer benefit, to contribute, to help, c. dat. Acts 18: 27 *συνβάλετε πολὺ τοῖς πεπιστευμένοις*. — Wind. 5: 8. Philostr. Vit. Soph. 1. 9. 1. Diod. Sic. 1. 2. Xen. H. G. 7. 1. 35.

b) of persons, intrans. or c. *ἑαυτὸν* impl. Buttm. § 130. n. 2. Winer 39. 1; pp. to throw oneself together with another, i. q. to encounter, to meet with, c. dat. (a) in a hostile sense, *εἰς πόλεμον* Luke 14: 31.—2 Macc. 8: 23. Jos. Ant. 6. 5. 3 *συμβάλων εἰς μάχην*. Pol. 10. 37. 4. Xen. H. G. 4. 2. 22.—(β) Genr. i. q. to meet with, Acts 20: 14 *συνίβαλεν ἡμῖν εἰς τὴν ἄσπον*.—Jos. Ant. 2. 7. 5. Xen. Cyr. 6. 2. 41.

Συμβασιλεύω, f. *εὔσω*, (βασιλεύω,) to reign with any one, c. dat. comp. in *Εὐγαθῆμαι*, pp. Luc. D. Deor. 16. 2. Pol. 30. 2. 4.—In N. T. only trop. comp. in *Βασιλεύω* h. 1 Cor. 4: 8. 2 Tim. 2: 12.

Συμβιβάζω, f. *άσω*, (βιβάζω,) to make come together, to bring together, e. g.

a) i. q. to join or knit together, to unite, trop. of Christians as parts of Christ's spiritual body the church, Pass. Eph. 4: 16 *ἐξ οὗ πᾶν τὸ σῶμα... συμβιβάζομενον*. Col. 2: 19. *ἐν ἀγάπῃ* Col. 2: 2.—genr. Dio Cass. 37. p. 62. Thuc. 2. 29.

b) i. q. to put together in mind, and hence praegn. to gather, to infer, to conclude, c. *ὅτι* Acts 16: 10; also to prove, to demonstrate, c. *ὅτι*, Acts 9: 22 *συμβιβάζων ὅτι οὗτός ἐστιν ὁ Χριστός*.—

c. *ὡς* Aristot. Rhet. ad Alex. 36. c. *παρὶ* Plat. Rep. VI. See Wetstein N. T. II. p. 109.—From the Heb. c. acc. of pers. i. q. to teach, to instruct. 1 Cor. 2: 16 *ὅς συμβιβάσει αὐτὸν* sc. *τὸν κύριον*, in allusion to Is. 40: 13 where Sept. for *יְהוָה*. So also Ex. 18: 16. Deut. 4: 9. *יְהוָה* Is. 40: 14. *יְהוָה* Ex. 4: 12. Lev. 10: 11.

Συμβουλευώ, f. *εὔσω*, (βουλεύω) to counsel with any one, i. e. to give him counsel, to advise, c. dat. John 18: 14 *Καϊάφας ὁ συμβουλευὼν τοῖς Ἰουδαίοις*. Rev. 3: 18. Sept. for *יְהוָה* Ex. 18: 19. Jer. 38: 15.—Jos. c. Apion. 1. 34. Luc. Abdic. 5. Xen. Mem. 1. 3. 13 bis.—Mid. spoken of several, to counsel or consult together, e. g. for evil, i. q. to plot, seq. *ἔνα*, Matt. 26: 4 *συμβουλευσάμετο, ἵνα τὸν Ἰησοῦν κρατήσωσι λόγῳ*. John 11: 53. c. inf. Acts 9: 23. So Sept. for *יְהוָה* 1 K. 12: 8. 2 Chr. 20: 22.—Eccles. 8: 17. 1 Macc. 9: 59. Jos. Ant. 7. 4. 2 init. Pol. 2. 46. 2.

Συμβούλιον, ου, τό, (σύμβουλος.)

1. counsel, consultation, e. g. *λαμβάνειν v. ποιεῖν συμβούλιον*, to take counsel, to make or hold a consultation, c. *λαμβάνειν* Matt. 12: 14. 22: 15. 27: 1, 7. 28: 12. c. *ποιεῖν* Mark 3: 6. 15: 1.—comp. *συμβουλίᾳ* Sept. 1 K. 1: 12. Tob. 4: 24. Xen. Mem. 1. 3. 4.

2. a council, meton. counsellors, Acts 25: 12. Here spoken of persons who sat in public trials with the governor of a province; called also *consiliarii* Suet. Tiber. 33; *assessores* Lamprid. Vit. Alex. Sev. c. 46; *παράδροι* Dio Cass. p. 505. E. Comp. Jos. B. J. 2. 16. 1. Adam's Rom. Ant. p. 162.—Genr. Theodot. for *יְהוָה* Prov. 15: 22. Diod. Sic. 13. 12. Plut. ed. R. VII. p. 759. 9.

Σύμβουλος, ου, ὁ, (σύν, βουλή,) a counsellor, pp. one joined in counsel, Rom. 11: 34, in allusion to Is. 40: 13 where Sept. for *יְהוָה*. Sept. also for *יְהוָה* 2 Sam. 15: 12. 1 Chr. 27: 32, 33.—Jos. c. Ap. 2. 15. Hdian. 1. 8. 1. Xen. Conv. 8. 39.

Συμεών, ὁ, indec. Simeon, Heb. *יְהוָה* (a hearing), pr. n. i. q. *Σίμων*.

1. The second son of Jacob, born of Leah; also of the tribe descended

from him, Rev. 7: 7. Comp. Gen. 29: 33. Jos. Ant. 1. 19. 8.

2. One of the ancestors of Jesus, Luke 3: 30.

3. A pious Jew, who took the infant Jesus in his arms and blessed him in the temple, Luke 2: 25, 34. He is supposed by many to be the same with Shammai, Σαμίας, mentioned by Josephus along with Pollio, Ant. 15. 1. 1, et 10. 4; and also the same mentioned in the Talmud as the father of Gamaliel; see in Γαμαλιήλ. Wetst. N. T. I. p. 665. Jahn § 106.

4. i. q. Simon Peter, elsewhere Σίμων q. v. Acts 15: 14. 2 Pet. 1: 1.

5. A Christian teacher at Antioch, surnamed Níger, Acts 13: 1.

Συμμαθητής, οὔ, ὁ, (μαθητής,) a fellow-disciple, John 11: 16. — Poll. On. 6. 159 Πλάτων δὲ συμμαθητὴς εἶπε. See Wetst. N. T. I. p. 915. On this species of compounds as disapproved by the Atticists, see Phryn. ed. Lob. p. 471.

Συμμαρτυρέω, ὦ, f. ἴσω, (μαρτυρέω,) to witness with, to bear witness with another, to testify with, i. e. at the same time and to the same effect, c. dat. see in Συγκάθημαι. Rom. 8: 16 τὸ πνεῦμα συμμαρτυρεῖ τῷ πνεύματι ἡμῶν, ὅτι κ. τ. λ. 9: 1. absol. 2: 15. Rev. 22: 18 in text. rec. where the better reading is μαρτυρέω.—Plut. de Adulat. et Amic. 23. ed. R. VI. p. 236. Xen. H. G. 7. 1. 35.

Συμμερίζω, f. ἴσω, (μερίζω,) to divide with another; in N. T. Mid. to divide with so as to receive part to oneself, to share with, to partake with, c. dat. 1 Cor. 9: 13.

Συμμέτοχος, ου, ὁ, ἡ, adj. (μέτοχος q. v.) partaking with, subst. a joint-partaker, Eph. 3: 6. 5: 7.—Justin. Mart. Apol. 1. p. 51 συμμετοχος τῶν παθῶν. So συμμετέχω 2 Macc. 5: 20. Xen. An. 7. 8. 17.

Συμμιμητής, οὔ, ὁ, (μιμητής,) a co-imitator, joint-follower, Phil. 3: 17. On this kind of compounds, see Phryn. et Lob. p. 471.

Συμμορφίζω, f. ἴσω, (σύμμορφος,) to make of like form with, to conform,

Pass. c. dat. trop. Phil. 3: 10 in Mss. for συμμορφῶν id. q. v.

Σύμμορφος, ου, ὁ, ἡ, adj. (μορφή,) having like form with, conformed, like, c. dat. comp. in Συγγαίρω. Phil. 3: 21 τὸ σῶμα . . . σύμμορφον τῷ σώματι τῆς δόξης αὐτοῦ. Seq. gen. Rom. 8: 29 προόρισε συμμόρφους τῆς εἰκόνος τοῦ ἰησοῦ αὐτοῦ. For the gen. after words compounded with σύν in classic writers, see Matth. § 379 fin.

Συμμορφῶ, ὦ, f. ὦσω, (σύμμορφος,) to make of like form with another, to conform, Pass. c. dat. trop. Phil. 3: 10.

Συμπαθεῶ, ὦ, f. ἴσω, (συμπαθής,) to sympathize, i. e. to feel with another, to be affected in like manner, c. dat. see in Συγγαίρω. Heb. 4: 15 συμπαθεῖσαι ταῖς ἀσθενείαις ἡμῶν. Praegn. i. q. to have compassion on any one, to afford sympathizing aid, Heb. 10: 34.—Symm. for τῆς Joh. 2: 11. Test. XII Patr. p. 536. Plut. Timol. 19. Isocr. p. 64. B.

Συμπαθής, ἐός, οὗς, ὁ, ἡ, adj. (σύν, πάθος, πάσχω,) sympathizing, feeling with another, like-affected; 1 Pet. 3: 8 συμπαθεῖς, i. e. the same in feeling, mutually compassionate.—Jos. Ant. 19. 7. 3. Plut. de Adulat. et Amic. 9. ed. R. VI. p. 196. 10. Pol. 15. 9. 3.

Συμπαραγίνομαι, (παραγίνομαι q. v.) to come with any one, to be present with, Engl. to stand by any one, as a friend and advocate, c. dat. see in Συγκάθημαι. 2 Tim. 4: 16 ἐν τῇ πρώτῃ μου ἀπολογίᾳ οὐδεὶς μοι συμπαραγένητο. Sept. for יְהוָה Ps. 63: 9. — Of a multitude, to come together, to convene, Luke 22: 48.—Thuc. 2. 82.

Συμπαρακαλέω, ὦ, f. ἴσω, (παρακαλέω q. v.) to call for or invite with, at the same time, Xen. Cyr. 8. 1. 38. to invoke with others, ib. 3. 2. 21. to exhort with another, e. g. an army, Pol. 5. 83. 3. In N. T. Pass. i. q. to be consoled, comforted with others, i. e. to receive solace and encouragement in the society of others. Rom. 1: 12 συμπαρακληθῆναι ἐν ὑμῖν. Comp. Παρακαλέω d.

Συμπαραλαμβάνω, αορ. 2 — ἄλβον, (παραλαμβάνω q. v.) to take along,

with oneself, as a companion on a journey, c. acc. Acts 12: 25. 15: 37, 38. Gal. 2: 1. — Sept. Job 1: 4. Ael. V. H. 8. 7. Hdian. 2. 2. 2.

Συμπαράμενω, f. μενῶ, (παράμενω,) pp. to remain near with any one, to continue with, sc. in life, c. dat. Phil. 1: 25. Comp. in Συγκάθημαι. — Sept. Ps. 72: 5 συμπαράμενῃ τῷ ἄλλῳ.

Συμπάρεμι, (πάρεμι q. v.) to be present with any one, c. dat. Acts 25: 24. Comp. in Συγκάθημαι. — Jos. Ant. 10. 11. 3. Pol. 9. 25. 6. Xen. H. G. 4. 6. 1.

Συμπάσχω, f. πείσομαι, (πάσχω,) to be affected with or as another, to sympathize with, to suffer with, absol. 1 Cor. 12: 26 εἰ πάσχει ἐν μέλος, συμπάσχει πάντα τὰ μέλη. So Rom. 8: 17, i. q. to endure like sufferings. — Pol. 15. 19. 4. Diod. Sic. 4. 11.

Συμπέμπω, f. ψω, (πέμπω,) to send with any one, c. dat. 2 Cor. 8: 22; comp. in Συγκάθημαι. Seq. μετά c. gen. ib. 8: 18. Comp. Winer § 56. 4 fin. — c. dat. Plut. Artax. 24. Xen. Cyr. 3. 1. 31. c. μετά Xen. H. G. 1. 4. 21.

Συμπεριλαμβάνω, (περιλαμβάνω to embrace,) pp. to take around with something else, i. e. to embrace with, to comprehend, to include, Dem. 235. 16. Diod. Sic. 14. 7. — In N. T. to embrace withal, at the same time, Acts 20: 10.

Συμπίνω, aor. 2 συνέπιον, (πίνω,) to drink with any one, c. dat. as in Συγκάθημαι, trop. Acts 10: 41 οἵτινες συνεφάγομεν καὶ συνεπίομεν αὐτῷ, comp. in Ἐσθίω c. δ. Sept. for ἐξ ἡμέρας Esth. 7: 1. — Dem. 1352. 27. Xen. Cyr. 5. 2. 28.

Συμπέπτω, aor. 2 συνέπεσον, (πίπτω,) to fall together, as a house, to fall in ruins, absol. Luke 6: 49 in Mass. for ἔπεσε. — Dem. 899. 3. Xen. An. 5. 2. 24.

Συμπαληρόω, ᾧ, f. ᾠσω, (σύν-ι-πληρόω,) to fill up altogether, to fill wholly, completely.

a) pp. of a vessel filled by the waves so as to drench the persons in it, Pass. Luke 8: 23.—Of ships as filled out with a crew, Pol. 1. 36. 9. Xen. H. G. 4. 8. 7.

b) of time, Pass. to be fulfilled, com-

pleted, to have fully come; comp. Πληρόω d. α. Luke 9: 51. Acts 2: 1.—Hdian. 7. 4. 2.

Συμπνίγω, f. ξω, (σύν-πνίγω,) to choke together, to throttle, and so to suffocate, trop. to overpower, c. acc. Matt. 13: 22 ἡ ἀπάτη τοῦ πλούτου συμπνίγει τὸν λόγον. Mark 4: 7, 19. Luke 8: 14.—Hyperb. to suffocate by crowding, to crowd, to press upon, Luke 8: 42 οἱ ὄχλοι συνέπνιγον αὐτόν. Comp. Mark 5: 24 συνέθλιβον αὐτόν.

Συμπολίτης, ου, ὁ, (πολίτης,) a fellow-citizen, trop. of Gentile Christians as admitted to the privileges of the gospel along with the Jews, Eph. 2: 19. — Jos. Ant. 19. 2. 2. Ael. V. H. 3. 44. This form of compounds is disapproved by the grammarians; see Phryn. ed. Lob. p. 172, 471.

Συμπορεύομαι, f. εύσομαι, depon. Pass. (πορεύομαι,) to go with any one, to accompany, c. dat. Luke 7: 11. 14: 25. 24: 15. Sept. c. μετά for Heb. עִם הֵלֵךְ Gen. 13: 5. 14: 24. עִם הֵלֵךְ Gen. 18: 16. — Tob. 5: 8. Xen. An. 1. 3. 5. — Of a multitude, to come together, to assemble, c. πρὸς αὐτόν Mark 10: 1. So Sept. for עִם Job 1: 4.—Pol. 5. 75. 1. ib. 15. 6. 1.

Συμπόσσω, ου, τό, (συνπίνω,) a drinking together, Lat. *compotatio*, Sept. for עִם ΠΙΝָה Esth. 7: 7. Xen. Cyr. 8. 4. 13. a banquet, feast, 1 Macc. 16: 16. Jos. Ant. 7. 14. 6. Xen. Conv. 9. 7. Meton. a banqueting-hall, Luc. D. Deor. 24. 1. Xen. Cyr. 8. 8. 10. — In N. T. meton. a banqueting-party, table-party; Mark 6: 39 ἀνακλίνας πάντας συμπόσια συμπόσια, i. e. adverbially and distributively, by table-parties; comp. Gees. Lehrs. § 173. b. Stuart Heb. Gr. § 438. Comp. in Κλισία and espec. Πρωσία.

Συμπρεσβύτερος, ου, ὁ, a fellow-presbyter, elder, 1 Pet. 5: 1. See in Πρεσβύτερος b. γ.

Συμφαιγεῖν, see in Συνεσθίω.

Συμφέρω, aor. 1 συνέφερα, (φέρω,) to bear or bring together.

a) pp. i. q. to collect, c. acc. Acts 19: 19 συνεφέροντες τὰς βιβλους.—Jos. Ant. 3. 8. 3. Xen. An. 6. 5. 6.

b) intrana. to bring together for any one, i. q. to contribute, to conduce; hence to be well, profitable, expedient, c. dat. expr. or impl. 2 Cor. 8: 10 τοῦτο γὰρ ὑμῖν συμφέρι. Seq. dat. c. inf. as subj. 2 Cor. 12: 1; c. inf. simpl. Matt. 19: 10. John 18: 14. Seq. dat. c. ἵνα, Matt. 5: 29, 30. 18: 6. John 11: 50. 16: 7. Abso. 1 Cor. 6: 12 οὐ πάντα συμφέρι. 10: 23. Comp. Buttm. § 129. 10. Winer § 45. 2. p. 266.—τινί Sept. Prov. 19: 10. Luc. D. Mort. 14. 5. Xen. Cyr. 3. 2. 30. τινί c. inf. Sept. Esth. 3: 8. Xen. Oec. 13. 2.—Hence Part. neut. τὸ συμφέρον, good, profit, advantage, 1 Cor. 7: 35. 10: 33. 12: 7. Heb. 12: 10. Plur. τὰ συμφέροντα things profitable Acts 20: 20. — 2 Macc. 4: 5. Dem. 209. 7. Plur. Baruch 4: 3. Xen. Conv. 4. 59.

Σύμφημι, (φήμι,) to speak with, i. e. in the same manner, i. q. to say yea, to assent to, c. dat. Rom. 7: 16 σύμφημι τῷ νόμῳ. — Dem. 668. 14. Xen. An. 5. 8. 9. Hesych. σύμφημι· συναίνῃ, συναμολογῶ.

Σύμφωρος, ου, ὁ, ἡ, adj. (συμφέρι,) profitable, Neut. τὸ σύμφωρον as subst. profit, once in Mss. for τὸ σύμφερον, 1 Cor. 7: 35.—Xen. H. G. 6. 3. 14.

Συμφυλέτης, ου, ὁ, (φυλέτης, φυλή,) pp. 'one of the same tribe or fraternity,' Lat. contribulus, Isocr. p. 263. A. Aristoph. Av. 368. In N. T. genr. a fellow-citizen, fellow-countryman, 1 Thess. 2: 14.—Hesych. συμφυλετῶν· ὁμοσθῶν. Disapproved of by the grammarians; comp. in Συμπελότης.

Σύμφωντος, ου, ὁ, ἡ, adj. (συμφών,) brought forth or grown together, Sept. Zech. 11: 2. Etymol. Mag. σύμφωντος· ὁ συγγενής. Trop. inborn, innate, 3 Macc. 2: 22. Jos. Ant. 6. 3. 3. Plut. Pyrrh. 7. Lys. 118. 31. In N. T. grown together so. into one, trop. conjoined, united, one with. Rom. 6: 5 σύμφωντοι γεγονάμεν τῷ ὁμοιώματι τοῦ θανάτου αὐτοῦ, i. e. one with Christ in the likeness of his death, comp. v. 4, 8. — So pp. συμπεφυκώς grown together, as man and horse in the Centaurs, Luc. D. Mort. 16. 4. Xen. Cyr. 4. 3. 18.

Σύμφυω, f. ἴσω, (φύω q. v.) to

bring forth together, to let spring up or grow together; in N. T. only Pass. aor. 2 συνεφύην, to spring up or grow together, Luke 8: 7 συμφυῖσαι αἱ ἄκανθαι. This is a later form instead of Act. aor. 2 συνέφυν intrans. see in Φύω. — Philo de Vit. Mos. II. p. 174. 12 ἡ ψαμμός καὶ ἡ σποράς αὐτῆς οὐσία συμφυῖσα ἡρώδη. So συνέφυν, συμπίφικα, Theophr. H. Pl. 9. 2. Ael. V. H. 3. 1 κιστός . . . συμπίφικα τοῖς δένδροις. Pass. id. trop. Plut. Camill. 27.

Συμφωνέω, ὦ, f. ἴσω, (σύμφωνος,) to sound together, i. e. to be in unison, accord, pp. of musical instruments; in N. T. trop. to accord with, to agree with, intrana. c. dat. expr. or impl. see in Συγγαίρω.

a) genr. of what is suitable, congruous, Luke 5: 36 τῇ καλειῇ εὐ συμφωνεῖ ἐπίβλημα.—Aristot. Polit. 7. 15 ταῦτα δὲ πρὸς ἄλληλα συμφωνεῖν.

b) of coincidence, concurrence, Acts 15: 15 τοῦτο συμφωνοῦσιν οἱ λόγοι τῶν προφητῶν. — Jos. Ant. 10. 7. 2. Diod. Sic. 1. 2.

c) of a compact, to agree together, to make an agreement, seq. κατὰ c. gen. Matt. 18: 19. Pass. c. dat. Acts 5: 9 τί οὕτως συνεφωνήθη ὑμῶν, how that it is agreed upon by you.—Sept. 2 K. 12: 8. c. κατὰ Pol. 2. 15. 5. c. inf. Diod. Sic. 12. 80. πρὸς τινα Xen. H. G. 1. 3. 8.—Seq. dat. of pers. et genit. of price, Matt. 20: 12 οὐχὶ ὀφειλοῦν συνεφωνῆσάς μοι; Buttm. § 132. 6. 2. Seq. μετά τινας et ἐκ c. gen. of price, Matt. 20: 2; see in Ἔκ no. 3. f. —Act. Thom. § 2 συνεφωνήσας μετ' αὐτοῦ τριῶν λιτρῶν ἀργυρίου.

Συμφωνήσας, εως, ἡ, (συμφωνία,) unison, accord. 2 Cor. 6: 15 τίς δὲ συμφωνήσας Χριστῷ πρὸς Βαβυλῶν.—So συμφωνία Jos. c. Ap. 2. 16 pen. Hdian. 3. 13. 8.

Συμφωνία, ας, ἡ, (συμφωνία,) symphony, i. e. concert of instruments, music, Luke 15: 25. — Sept. Dan. 3. 5. 10. Pol. 26. 10. 5.

Σύμφωνος, ου, ὁ, ἡ, adj. (σύν, φωνή,) symphonious, in unison, pp. of sounds, musical instruments, Luc. Harmonid. 1. Plut. Conjug. Praec. 11. ed. R. VI. p. 527. 4. In N. T. trop. conse-

nam, accordant, and *Neut. τὸ σύμφωνον* subst. *accord, agreement*, 1 Cor. 7: 5 *ἐκ συμφώνου*.—Pol. 6. 36. 5. genr. Di-
od. 6. 11. Epict. Ench. 49. 3.

Συμψηφίζω, f. *ίσω*, (ψηφίζω q. v.)
to reckon together, to compute, e. g. τὰς
τιμὰς Acts 19: 19.—Aristoph. Lysist. 142.

Σύμψυχος, ου, ὁ, ἡ, adj. (σύν, ψυχή),
of one mind with others, like-minded,
Phil. 2: 2. Comp. Tittm. Syn. N. T.
p. 67.

Σύν, prep. governing only the Da-
tive, *with*, implying a nearer and closer
connexion and conjunction than *μετά*,
much as in Engl. *with* differs from *mid*,
amid, *among*. See Passow s. v. Matth.
§ 577. Winer § 52. p. 334. Tittm. Syn.
N. T. p. 176.

a) pp. of society, companionship, con-
sort, where one is said to *be, do, suffer*
with any one, in connexion and com-
pany with him; comp. in *Μετά* I. 2. a.
So after verbs of sitting, standing, *being*,
remaining, *with* any one, as *ἀνάκειμαι*
John 12: 2 in later edit. *γίνομαι* Luke
2: 13. *διατρέβω* Acts 14: 28. *ἵστημι*
intrans. Acts 2: 14. 4: 14. *ἐπίστημι*
intr. Luke 20: 1. Acts 23: 27. *καθίζω*
Acts 8: 31. *μίνω* Luke 1: 56. 24: 29.
Acts 28: 16. Spec. *εἶναι σύν τινι*, to be
with any one, i. e. present with, in com-
pany with, Luke 24: 44. Phil. 1: 23.
Col. 2: 5. 1 Thess. 4: 17 *σύν κυρίῳ*. 2
Pet. 1: 18. c. *εἶναι* impl. Luke 8: 1.
Acts 21: 29. Phil. 4: 21. Or as accom-
panying, following, Luke 7: 12. Acts
13: 7. 27: 2; as a follower, disciple,
Luke 8: 38. 22: 56. Acts 4: 13; as a
partisan, to be on one's side, Acts 14: 4
bis. (Xen. An. 1. 8. 26. H. G. 3. 1. 18
fin.) So *οἱ σύν τινι ὄντες*, those *with*
any one, his companions, attendants,
followers; fully Mark 2: 26. Acts 22: 9.
Often c. part. ὄν, ὄντες impl. Luke 5:
9. 8: 45 in later edit. 9: 32. 24: 10, 24,
33. Rom. 16: 14, 15. Gal. 1: 2. 2: 3;
spoken of colleagues, Acts 5: 17, 21.
19: 38.—Hdian. 5. 4. 11. Plut. Mor. II.
p. 40. Tauchn. Xen. Cyr. 7. 1. 15.
Anab. 2. 2. 1.—After verbs of *going*
with any one; e. g. *ἔρχομαι* and its
compounds, Luke 24: 1. John 21: 3.
Acts 11: 12. 2 Cor. 9: 4. *ἀπέρχομαι*

Acts 5: 26. *εισέρχομαι* Acts 3: 8. 23:
23. *ἐξέρχομαι* Acts 10: 23. 14: 20. 16:
3. John 18: 1. *συνέρχομαι* Acts 21: 16.
Also *πορεύομαι* Luke 7: 6. Acts 10: 20.
23: 32. 26: 13. 1 Cor. 16: 4. *εἰσίναι*
Acts 21: 18. *ἐκπλέω* 18: 18. *παραγίνο-*
μαι 24: 24. *συνάγομαι* 4: 27.—Hdian. 2.
14. 1. Xen. Cyr. 3. 3. 13. H. G. 3. 1.
18 init.—Genr. with *neuter* and *passive*
verbs, like Engl. *with*, where the verb
refers to its subject as in company *with*
others. Matt. 26: 35 *κἂν δὲ με σύν σοὶ*
ἀποθανεῖν. 27: 38 *τότε σταυροῦνται σύν*
αὐτῷ δύο ἄστυ. Mark 9: 4 *ἀφ' ὧν αὐ-*
τοῖς Ἠλίας σύν Μωϋσῇ. Luke 2: 5 *ἀπο-*
γράψασθαι σύν Μαριάμ κ. τ. λ. 22: 14. 23:
32. Acts 1: 14 bis. v. 17 in text. rec. v.
22 *μάρτυρα γενέσθαι σύν ἡμῖν*. Acts 3: 4.
4: 27. 14: 5 *ὡς δὲ ἐγένετο ὁρμή των... Ἰου-*
δαίων σύν τοῖς ἄρχουσιν. 8: 20. 15: 22
ἔδοξε τοῖς ἀποστόλοις... σύν ὅλῃ τῇ ἐκ-
κλησίᾳ. 17: 34. 18: 8. 20: 36. 21: 24, 26.
1 Cor. 1: 2. 11: 32. 2 Cor. 1: 1. Eph.
3: 18. 4: 31. Phil. 1: 1. 2: 22. Col. 3: 3.
4. 1 Thess. 4: 17 *ἅμα σύν αὐτοῖς ἄρπα-*
γησόμεθα. 5: 10. —Xen. Cyr. 5. 4. 30.
An. 1. 9. 2.—Also with *transitive* verbs,
like Engl. *with*, where the verb refers
either to its subject or object as in com-
pany *with* others; e. g. to the subject,
Mark 4: 10 *ἠρώτησαν αὐτὸν οἱ περὶ*
αὐτὸν, σύν τοῖς δώδεκα. Luke 5: 19.
19: 23. 23: 11, 35. Acts 5: 1. 10: 2. 14:
13. 21: 5. 1 Cor. 16: 19. To the ob-
ject, Matt. 25: 27 *ἐκομισάμην ἂν τὸ ἐμὸν*
σύν τόκῳ. Mark 8: 34. 15: 27 *καὶ σύν αὐτῷ*
σταυροῦσι δύο ληστές. Acts 15: 22
πέμψαι. v. 25, 23: 15. 1 Cor. 10: 13. 2
Cor. 1: 21. 4: 14. Gal. 5: 24. Col. 3: 9.
4: 9. 1 Thess. 4: 14.—obj. Palaeoph. 31.
10. Xen. Cyr. 1. 4. 7.

b) trop. of connexion, consort, as
arising from *likeness* of doing or suffer-
ing, from a common lot or event, *with*,
i. q. in *like manner with, like*, Rom. 6: 8
εἰ δὲ ἀπαθάνομεν σύν Χριστῷ. 8: 32. 2
Cor. 13: 4. Gal. 3: 9. *ἐνλογοῦνται σύν*
τῷ πιστῷ Ἀβραάμ, i. e. *with* and *like*
Abraham, by the same acts and in the
same manner. Col. 2: 13, 20.—So *ἐν*,
Sept. *μετά* Ps. 106. 6, Ecc. 2: 16.

c) of connexion arising from posses-
sion, the being furnished or entrusted
with any thing. 1 Cor. 15: 10 *ἡ χάρις*
τοῦ Θεοῦ ἡ σύν ἐμοί, i. q. *ἡ δοθέντά*

μοι in Rom. 12: 3, 6. 2 Cor. 8: 19 *ἐπιμύσαντες τὸν ἀδελφόν . . . σὺν τῇ χάριτι ταύτῃ*, i. e. who is entrusted with this gift. (Psalt. Sal. 7: 4 ἀποστείλης θάνατον σὺν ἐντίολῃ.) James 1: 11 ἀνέτιλε γὰρ ὁ ἥλιος σὺν τῇ καύσῳ. — Hom. Od. 24. 183. Xen. Conv. 2. 22. Cyr. 1. 2. 4.

d) implying a joint-working, co-operation, and thus spoken of a means, instrument, *with, through, by virtue of*. 1 Cor. 5: 4 σὺν τῇ δυνάμει τοῦ κυρίου Ἰ. Χρ. — Xen. Cyr. 8. 7. 13. Conv. 5. 13.

e) implying addition, accession, like Engl. *with*, i. q. *besides, over and above*, Luke 24: 21 ἀλλὰ γὰρ σὺν πᾶσι τοῖς τριτην ταύτην ἡμέραν ἔχει σήμερον, *with, i. e. besides all this*. Comp. Heb. חַיְתָּ-עַז Sept. *σὺν τοῖς* Neh. 5: 18. — 3 Macc. 1: 22.

NOTE. In composition σὺν implies: 1. society, companionship, consort, *with, together*, Lat. *con-*; also *therewith, withal*; e. g. *συνάγω, συνεθλῶ, συγκαθήμεαι*. 2. completeness of an action, *altogether, round about, on every side, wholly, and thus intensive*; e. g. *συμπληρώω, συγκαλύπτω*. — Comp. Passow no. 3. Viger. p. 642 marg.

Συνάγω, f. ξω, (ἄγω,) *to lead or bring together, to gather together, to collect, trans.*

a) genr. of persons or things, c. acc. Matt. 22: 10 *συνήγαγον πάντας ὅσους εὗρον*. Luke 15: 13 *συναγαγὼν ἅπαντα*. John 6: 12 τὰ κλάσματα. Rev. 13: 10 *αἰχμαλώτων συνάγει*, i. q. *to bring together captives, to lead captive*. C. acc. impl. Matt. 13: 47 *σαγήνη . . . ἐκ παντὸς γένους συναγαγοῖσα*. Matt. 25: 24, 26. John 6: 13, coll. 12. Sept. for ἡδὴ Ex. 23: 10. Num. 19: 9, 10. — Ael. V. H. 4. 14. Diocl. Sic. 3. 56. Xen. Mem. 4. 2. 8. An. 3. 4. 31. — Elsewhere with adjuncts, e. g. *εἰς* c. acc. of place, Matt. 3: 12 *συνάξει τὸν οἶτον αὐτοῦ εἰς τὴν ἀποθήκην*. G. 26. 13: 30. Luke 3: 17. τὰ τέκνα εἰς ἓν i. e. into one family, church, John 11: 52. (Heraclit. c. 19 τοὺς σποράδην οἰκοῦντας εἰς ἓν συναγεῖν. Dion. Hal. Ant. 2. 45.) c. *εἰς* final, John 4: 36. *ἐκεῖ, ποῦ*, Luke 12: 17, 18. *μετὰ τινος* Matt. 12: 30. Luke 11: 23.

b) of persons, an assembly, multi-

tude, i. q. *to assemble, to convene, to convoke*. (a) Act. c. acc. Matt. 2: 4 *συναγαγὼν πάντας τοὺς ἀρχιερεῖς* x. τ. λ. John 11: 47. Acts 14: 27. 15: 30. Also c. *ἐπὶ τινα against any one* Matt. 27: 27. Seq. *εἰς τὸν τόπον* Rev. 16: 16. *εἰς πόλεμον* Rev. 16: 14. 20: 8. Sept. genr. for ἡδὴ Ex. 3: 16. 1 Sam. 5: 11. — Hdian. 4. 3. 11. Ael. V. H. 3. 19. Xen. An. 1. 3. 9. an army Palaeph. 8. 4. Xen. Ag. 1. 25. — (β) Pass. or Mid. *to be gathered together, to be assembled, to come together*, Matt. 22: 41 *συνηγμένον δὲ τῶν Φαρισαίων*. Rev. 17. Mark 2: 2. Luke 22: 66. Acts 13: 44. 15: 6. 20: 7. 1 Cor. 5: 4. Rev. 19: 19. Sept. for ἡδὴ; Deut. 33: 5. Neh. 8: 3. (Plut. Mor. II. p. 31. Tauchn.) With adjuncts of place, etc. *ἐμπροσθέν τινος* Matt. 25: 32. *ἐπὶ τὸ αὐτό*, comp. in *Αὐτός* III. a. β. Matt. 22: 34. Acts 4: 26. *ἐπὶ τινα* to any one Mark 5: 21; also *against any one* Acts 4: 27. (Sept. Gen. 34: 30.) *εἰς* c. acc. of place, Matt. 26: 3. Acts 4: 5; *εἰς* final Matt. 18: 20. Rev. 19: 17. *ἐν* c. dat. of place, Acts 4: 27, 31. 11: 26. *μετὰ τινος* Matt. 28: 12. *πρὸς τινα* to any one, Matt. 13: 2. 27: 62. Mark 4: 1. 6: 30. 7: 1. *ἐκεῖ, ὅπου, οὐ*, Matt. 18: 20. 28: 57. John 18: 2. 20: 19. Acts 20: 8. — Spoken also of eagles, c. *ἐκεῖ* Matt. 24: 28. Luke 17: 37.

c) from the Heb. pp. *to lead or take with oneself*, into one's house, i. q. *to receive to one's hospitality and protection*, like Heb. *לָקַח*. Matt. 25: 35 *ξένος ἦμιν, καὶ συνηγαγέτις με*. v. 38, 43. So Sept. for *לָקַח* Deut. 22: 2. Josh. 2: 18. Judg. 19: 15, 18.

Συναγωγή, ἥς, ἡ, (συνάγω) *a collecting, gathering*, as of fruits, Pol. 1. 17. 9; of people, tribes, Psalt. Salom. 17: 48, 50. Pol. 4. 7. 6. *a mass, multitude*, as collected, e. g. *λίθον* Sept. Job 8: 17. *ἔδατος* Is. 37: 25; or of persons, as the congregation of Israel, Sept. Ex. 12: 3, 19. Lev. 4: 13. Eccus. 24: 25. 1 Macc. 14: 28; or an army, Ex. 32: 22, 23. 38: 4, 15. Hence in N. T. *an assembly, congregation, synagogue*; spoken a) of a Christian assembly or church, James 2: 2. Also prob. of false Judaizing teachers, who are called *συναγῇ Σαταῶ*, *Satan's assembly* or *syna-*

gogue, Rev. 2: 9. 3: 9. So Sept. *συναγωγή ποιηνομένων* for Heb. *תַּהֲרַח* Ps. 22: 7; comp. Eccles. 16: 7. 21: 10.

b) of a Jewish assembly, *synagogue*, held in the synagogues, for prayer, reading the scriptures, and with certain judicial powers; comp. in c, below. Luke 8: 41. 12: 11. 21: 12 *παραδιδόντες [ὑμᾶς] εἰς συναγωγὰς καὶ φυλακὰς*. Acts 9: 2 *ἐπιστολὰς πρὸς τὰς συναγωγὰς*. 13: 43. 22: 19. 26: 11.—Hist. of Sus. 41, 60, coll. v. 4, 28.

c) meton. of a Jewish place of worship, *a synagogue*, later Heb. *תַּהֲרַח* *house of assembly*, comp. Buxt. Lex. Chakl. Rab. 1055. Synagogues appear to have been first introduced during the Babylonish exile, when the people were deprived of their usual rites of worship, and were accustomed to assemble on the sabbath to hear portions of the law read and expounded. After the return from exile the same custom was continued in Palestine; comp. Neh. 8: 1 sq. Originally synagogues would seem not to have differed from the later *proseuchae*, see in *Προσευχή* b; being erected without the cities in the fields, and usually near streams or on the sea-shore for the convenience of ablution. Afterwards they were built in the more elevated parts of every city, and in the larger cities there were several, in proportion to the population. In Jerusalem, according to the Rabbins, were not less than 480 or 494. Assemblies were held in these at first only on the sabbath and festival days; but subsequently also on the second and fifth days of the week, i. e. Mondays and Thursdays. The exercises consisted chiefly in prayers and the public reading of the O. Test. which was expounded from the Hebrew into the vernacular tongue, with suitable exhortation; comp. Luke 4: 16 sq. Acts 13: 14 sq. The whole was closed by a short prayer and benediction, to which the assembly responded *Amen*, Neh. 8: 6. Comp. generally, Vitringa de Synagoga Vet. Lightfoot Hor. Heb. ad Matt. 4: 23. Wetst. N. T. I. p. 278. Jahn §§ 344, 345, 372, 397, 398.—Matt. 4: 23. 6: 2, 5. 9: 35. 10: 17. 12: 9. 13: 54. 23: 6, 34. Mark 1: 21, 23, 29, 39. 3: 1. 6: 2. 12: 39. 13: 9.

Luke 4: 15, 16, 20, 28, 33, 38, 44. 6: 6. 7: 5. 11: 43. 13: 10. 20: 46. John 6: 59. 18: 20. Acts 9: 20. 13: 14. 14: 1. 15: 21. 17: 17. 18: 4, 7, 19, 26. 19: 8. 24: 12. *συναγωγή τῶν Ἰουδαίων* Acts 13: 5, 42. 17: 1, 10. σ. τῶν Λιβερτινῶν Acts 6: 9, see in *Λιβερτινός*. — Jos. Ant. 19. 6. 3. B. J. 2. 14. 4, 5. ib. 7. 3. 3.

Συναγωνίζομαι, f. *ισομαι*, depon. Mid. (*ἀγωνίζομαι*) *to combat with*, in company with, e. g. in the gymnasia, Ael. V. H. 12. 43; genr. Jos. Ant. 5. 3. 3. Xen. Cyr. 4. 5. 49. In N. T. *to exert oneself with another; to strive earnestly along with*, i. q. *to help, to aid*, c. dat. see in *Συγκάθημαι*. Rom. 15: 30 *συναγωνισασθαι μοι ἐν ταῖς προσευχαῖς*. — Jos. Ant. 12. 2. 2. Dion. Hal. Ant. 7. 16. Diod. Sic. 1. 21.

Συναθλέω, ὤ, f. ἴσω, (ἀθλίω q. v.) *to contend along with any one, on his side*; only trop. *to exert oneself with, to strive with or together*, i. q. *to help, to aid*, c. dat. as in *Συγκάθημαι*. Phil. 4: 3 ἐν τῷ εὐαγγελίῳ *συνήθλησόν μοι*. So *together*, mutually, c. dat. *commodi*, τῇ πίστει Phil. 1: 27.

Συναθροίζω, f. *οἶσω*, (ἀθροίζω, ἀθρός,) *to gather together in a heap*, e. g. things, Jos. Ant. 10. 4. 3. In N. T. of persons, *to make throng together, to gather together, to assemble*, c. acc. Acts 19: 25 *τεχνίταις . . . οὓς συναθροίσας*. Pass. Luke 24: 33. Acts 12: 12. Sept. for *תַּהֲרַח*; Num. 20: 2. *תַּהֲרַח* 2 Sam. 2: 25, 30. 1 K. 18: 19.—Jos. B. J. 4. 11. 4. Pol. 3. 50. 3. Xen. An. 7. 2. 8.

Συναίρω, f. *αἶρω*, (αἶρω,) *to take up together*, Plut. Lysand. 15. Sympos. 3. 10. 3. *to help, to aid*, as if in taking up and bearing a burden, c. dat. Jos. Ant. 17. 4. 2 *συνήρην αὐταῖς*. Dem. 1449. 14. Thuc. 4. 10.—In N. T. only *συναίρειν λόγον μετὰ τινος*, *to take up an account with any one*, sc. for adjustment, i. q. *to reckon together*, Matt. 18: 23, 24. 25: 19. — Etym. Magn. *συναίρωσθαι* συναρμόσασθαι, συγκατάθεσθαι.

Συναϊχμάλωτος, ου, ὁ, (αἰχμάλωτος,) *a fellow-prisoner*, Rom. 16: 7. Col. 4: 10. Philen. 23.

Συνακολουθέω, ᾧ, f. ἴσω, (ἀκολουθέω q. v.) to go together with any one, to follow with, to accompany, c. dat. Mark 5:37. Luke 23:49. — 2 Macc. 2:4. Plut. Demetr. 36. Xen. Cyr. 8. 7. 5.

Συναλιζώ, f. ἴσω, (ἀλλίζω, ἀλής, i. q. ἀθρόος,) to gather together in a heap, e. g. things, Jos. Ant. 8. 4. 1 τὰ σκεύη πάντα συναλλίσας. In N. T. of persons, to make throng together, to assemble, Pass. Acts 1:4 συναλιζόμενος παρήγγυλιν αὐτοῖς.—Jos. B. J. 3. 9. 4. Luc. de Luct. 7. Xen. Cyr. 7. 3. 48. Act. Hdot. 1. 176. Xen. Cyr. 1. 4. 14.

Συναναβαίνω, aor. 2 συνέβην, (ἀναβαίνω q. v.) to go up with any one, sc. from a lower to a higher part of a country, c. dat. Mark 15:41. Acts 13:31. Sept. for ἦν Ex. 12:38. c. μετά Gen. 50:9. Ex. 33:3.—Esd. 8:27. Ael. V. H. 3. 17. Xen. Mem. 1. 3. 18.

Συνανάκειμαι, f. ἴσομαι, (ἀνάκειμαι q. v.) to recline with any one, sc. at table, i. q. to eat with, to dine or sup with, see in Ἀνάκειμαι no. 2; seq. dat. as in Συγκάθημαι. Matt. 9:10 συνανάκειντο τῷ Ἰησοῦ. Mark 2:15. Luke 14:10. John 12:2. Part. absol. οἱ συνανακείμενοι, guests, Matt. 14:9. Mark 6:22, 26. Luke 7:49. 14:15. — 3 Mace. 5:39.

Συναναμίγνυμι, f. ξω, (μίγνυμι,) pp. to mix up together; Pass. or Mid. συναναμίγνυμαι, to mingle together with, to have intercourse or keep company with, c. dat. 1 Cor. 5:9 μὴ συναμιγνυσθαι πόρνοις. v. 11. 2 Thess. 3:14. Sept. for ἦν Hos. 7:8.—So συμμιγνυμι, Dem. 885. 8 συμμιξαι ποτηροῖς ἀνδρώποιν. Xen. Mem. 1. 2. 20.

Συναναπαύω, f. αἴσω, (ἀναπαύω,) only Mid. to refresh oneself or be refreshed with any one, in his company, c. dat. Rom. 15:32. Comp. Ἀναπαύω a.

Συναντῶ, f. ἴσω, (ἀντῶ, ἀντή,) to meet with any one, to come together with, to encounter.

a) pp. c. dat. Luke 9:37 συνήνεσαν αὐτῷ ὄχλος πολὺς. 22:10. Acts 10:25. Heb. 7:1, 10. Sept. for ἦν Num. 23:16. 23:17. 23:17. 23:17.

1.—1 Macc. 5:23. Hdtan. 1. 17. 8. Xen. An. 7. 2. 5.

b) trop. of things, events, to happen to any one, to befall, c. dat. Acts 26:22. So Sept. and ἦν Ecc. 2:14. 9:11.

Συνάντησις, εως, ἡ, (συναντία,) a meeting with, encounter, in N. T. only in the phrase εἰς συνάντησιν, used for the infin. συναντῆν, to meet with, c. dat. Matt. 8:34. So Sept. for ἦν 23:17. 23:17. Gen. 14:17. Ex. 18:7. — gear. Diod. Hal. Ant. 4. 66.

Συναντιλαμβάνω, f. λήφομαι, (ἀντιλαμβάνω q. v.) only Mid. συναντιλαμβάνομαι, to take hold in turn with any one, i. q. to help, to aid, c. dat. Luke 16:40. Rom. 8:26. Sept. for ἦν Ps. 88:22. 88:22. Ex. 18:22.—Jos. Ant. 4. 8. 4. Diod. Sic. 14. 8.

Συναπάγω, f. ξω, (ἀπάγω q. v.) to lead off or away with any one, c. dat. of pers. Sept. for ἦν Ex. 14:6. Achill. Tat. 7. p. 419. Xen. Cyr. 8. 3. 23. comp. Weiss. N. T. II. p. 81. In N. T. only Pass. trop. to be led or carried away with any thing; mostly in a bad sense, i. q. to be led astray, c. dat. Gal. 2:13 ὥστε καὶ Βαρνάβας συναπήχθη αὐτῷ τῇ ὑποκρισίν. 2 Pet. 3:17. — Also in a good sense, Rom. 12:16 μὴ τὰ ὑψηλὰ φρονοῦντες, ἀλλὰ τοῖς ταπεινοῖς συναπογόμενοι, not minding high things, but led away by lowly things, i. e. cultivating humility. Others take ταπεινοῖς masc. i. q. 'being conformed to the lowly,' but contrary to the antithesis with τὰ ὑψηλά.

Συναποθνήσκω, aor. 2 συνεθάνατον, (ἀποθνήσκω q. v.) to die with any one, c. dat. as in Συγκάθημαι. Mark 14:31 εἰάν με δεῖ συναποθάνειν σοι. 2 Cor. 7:3. Trop. of dying with Christ, i. e. spiritually, in the likeness of his death, 2 Tim. 2:11; comp. Σύν b. — Ecclus. 19:10. Diod. Sic. 17. 28. Xen. Cyr. 8. 7. 22.

Συναπόλλυμι, f. οἰώω, (ἀπόλλυμι,) to destroy with or together, c. acc. et dat. Sept. for ἦν Gen. 18:23. impl. Plut. Vit. Phoc. 2. Dem. 917. 14. In N. T. Mid. or Pass. to be destroyed with any one, to perish with others, c. dat. as in

Συγκάθημαι. Heb. 11:31 *ῥαββὶ . . . οὐ συναπώλει τοὺς ἀπειθήσας*.—Sept. for *תִּשָּׁב*; Gen. 19:15.—Ecclesi. 8:15. Anth. Gr. III. p. 145. Hdot. 7. 221.

Συναποστέλλω, f. *αἶω*, (*ἀποστέλλω*), to send off or away with any one, s. acc. et c. dat. impl. 2 Cor. 12:18. Sept. for *תִּשָּׁב* Ex. 33:2, 22.—Ezdr. 5:2. Dem. 53. 5. Xen. Cyr. 3. 3. 4.

Συναρμολογέω, *ῶ*, f. *ήσω*, (*ἀρμολογέω*, from *ἀρμός* joint, *λόγος*), to joint together, to fit or frame together, to join together parts fitted to each other, Pass. Eph. 2:21 *πᾶσα οἰκοδομὴ συναρμολογουμένη*. 4:16.

Συναρπάζω, f. *άσω*, (*σύν* intens. *ἀρπάζω*), Lat. *corripere*, to seize or grasp altogether, i. e. to seize or catch with the notion of haste and great violence; stronger than *ἀρπάζω*, from the idea of grasping all around; comp. in *Συλλαμβάνω* no. 1, and *Σύν* note. Of persons, e. g. a multitude or mob seizing individuals, c. acc. Acts 6:12. 19:29; of a demon seizing violently one possessed Luke 8:29. Sept. for *תִּשָּׁב* Prov. 6:25.—Philo de Plant. N. p. 219. E, *ὅλον τὸν νοῦν ὑπὸ θείας κατὰ τῆς συναρπασθεῖς οἰστροῦ*. Luc. D. Deor. 8 fin. *καὶ ἤδη συναρπάσσω αὐτὴν* sc. Minerva. Pol. 5. 41. 9. Hdian. 7. 1. 20.—Of things, as a ship caught by a tempest, Pass. Acts 27:15.—So *ἀναρπάξασθαι ὑπ' ἀνέμου* Thuc. 6. 104.

Συναυλίζομαι, f. *ισομαι*, depon. Mid. (*αὐλίζομαι* q. v.) to pass the night with any one, to lodge or remain with, Acts 1:4 in Mes. for *συναυλίζομενος*.—Sept. Prov. 22:24, Heb. מִיָּב.

Συναυξάνω, f. *ήσω*, (*αὐξάνω* q. v.) to augment withal, at the same time, 2 Macc. 3:4. Pol. 10. 35. 5. In N. T. Mid. *συναυξάνομαι*, intrans. to grow together, in company, Matt. 13:30.—Dem. 107. 27. Hdian. 1. 12. 8. Xen. Mem. 4. 3. 6.

Συνδέσμος, ου, ὅ, (*συνδία*), pp. 'what binds together,' a band, bond, copula.

a) pp. Col. 2:19 *διὰ τῶν ὁφίων καὶ συνδέσμων*. Trop. Eph. 4:3. Col. 3:

14 *συνδ. τῆς ταπεινότητος*, i. q. *συνδ. ταπεινότητος*, Butt. § 123. n. 4. Winer § 34. 2. Sept. for Ch. *תִּשָּׁב* Dan. 5:6, 13.—Anth. Gr. III. p. 30. 2. Plut. Vit. Num. 6 *συνδ. εὐνοίας καὶ φιλίας*. Thuc. 2. 75. b) meton. 'what is bound together,' a bundle, trop. an aggregate, mass. Acts 8:23 *εἰς . . . σύνδεσμον ἀδελφῶν ὁρώ σε ὄντα*. Comp. in *ἔξ* no. 3. a.—pp. Hdian. 4. 12. 11 *πάντα τὸν σύνδεσμον τῶν ἐπιστολῶν*.

Συνδέω, f. *δήσω*, (*δέω* q. v.) to bind together, Sept. Judg. 15:4. Plut. Marcell. 14. Xen. Cyr. 4. 2. 32. In N. T. of persons, to bind together with, Pass. to be bound or in bonds with any one, c. dat. impl. Heb. 13:3 *ὡς συνδεδεμένοι*, i. e. as fellow-prisoners.—Jos. Ant. 2. 5. 3 *συνδεδεμένος τῷ οἰνογῶν*. Luc. D. Deor. 17. 2. Xen. H. G. 2. 4. 8.

Συνδοξάζω, f. *άσω*, (*δοξάζω*), to glorify with any one, i. e. to exalt in dignity and glory with or as another, Rom. 8:17.

Σύνδουλος, ου, ὅ, (*δοῦλος*), a fellow-slave, fellow-servant. The Atticists prefer *ὁμόδουλος*, Thom. Mag. p. 649 *ὁμόδουλος Ἀττικῶν, οὐ σύνδουλος*. Poll. On. III. 82. Comp. Lob. ad Phr. p. 471.

a) pp. of involuntary service, Matt. 24:49 *τίπτει τοὺς συνδούλους αὐτοῦ*.—Eurip. Med. 64. Aristoph. Pac. 745. Hdot. 2. 184.

b) of voluntary service, spoken of the followers and ministers of Christ, as fellow-servants together of Christ, Rev. 6:11. 19:10. 22:9; espec. of teachers, a colleague, Col. 1:7. 4:7. Comp. *δοῦλος* b.—Also of the attendants of a king, the officers of an oriental court, Matt. 18:28, 29, 31, 33; comp. v. 23. See in *δοῦλος* c. So Sept. for *תִּשָּׁב* colleagues Ezra 4:7, 9. 5:3, 6.

Συνδρομή, ῆς, ἡ, (*συντρέχω*, *συνίδραμον*), a running together, concourse, Acts 21:30.—Judith 10:18. Pol. 1. 67. 2. Diod. Sic. 13. 87.

Συνεγείρω, f. *εγῶ*, (*ἐγείρω*), to wake or raise up together with any one, sc. from the dead, as Christians spiritually in the likeness of Christ's resurrection, c. dat. Eph. 2:6 *καὶ συνήγαγε* sc.

ἡμῖς σὺν τῷ Χριστῷ as inv. 5. Col. 2: 12. 3: 1. — pp. to raise or lift up, Joa. de Macc. 3 τὰ πεπτασμένα. Phocylid. 132 or 134 κτήνος ἐχθροῖο. trop. Plut. Consol. ad Apoll. 30 τὰς λύπας καὶ τοὺς θρήνουσιν συνεγείρουσιν.

Συνέδριον, ου, τό, (σύνεδρος, ἔδρα,) pp. 'a sitting together,' i. e. an assembly, consessus, Sept. for סנהדרין Ps. 28: 4. Joa. Ant. 17. 3. 1 συνέδριον ποιεῖται τῶν φέλων. Pol. 2. 39. 1. a council, senate, Joa. B. J. 6. 4. 3. Plut. Pyrrh. 19. Hdian. 4. 3. 21. Xen. H. G. 7. 1. 39. In N. T. spoken only of Jewish councils, viz.

a) the Sanhedrim, Talm. סנהדרין, the supreme council of the Jewish nation, composed of 70 members besides the high-priest, in imitation of the 70 elders appointed by Moses, Num. 11: 16 sq. comp. Joa. Ant. 9. 1. 1. The members were selected from the ἀρχιερεῖς, i. e. former high-priests and the chief-priests or heads of the 24 courses; πρεσβύτεροι, elders; and γραμματεῖς, scribes or lawyers. The high-priest for the time being was ex officio president, מושבא princeps; and a vice-president, called סגן מושבא, sat at his right hand. The Sanhedrim had cognizance of all important causes, both civil and ecclesiastical; and appear to have met ordinarily in a hall not far from the temple, called by Josephus βουλὴ, βουλευτήριον, B. J. 5. 4. 2. ib. 6. 6. 3; though on extraordinary occasions they were sometimes convened in the high-priest's palace, Matt. 26: 3, 57. Under the Romans the right of capital punishment was taken away, John 18: 31; though they might aid in carrying a sentence into execution, John 19: 6, 16. See Buxt. Lex. Chald. 514, 1513. Lightf. Hor. Heb. ad Matt. 2: 4. 23: 2. Jahn § 244. — Genr. Matt. 5: 22 ἐνοχος ἔσται τῷ συνέδριῳ. 26: 59. Mark 14: 55. 15: 1. John 11: 47. Acts 5: 21, 27, 34, 41. 22: 30. 23: 1, 15, 20, 28. 24: 20. Meton. as including the place of meeting, the Sanhedrim as sitting in its hall, Luke 22: 66 ἀνίστασθαι αὐτὸν εἰς τὸ συνέδριον ἑαυτῶν. Acts 4: 15. 6: 12, 15. 23: 6. — Joa. Ant. 14. 9. 4. ib. 20. 9. 1. de Vit. § 12. Including the idea of place,

genr. Hdian. 2. 3. 5. Xen. H. G. 2. 4. 23.

b) a council, tribunal, i. e. the smaller tribunals in the cities of Palestine, subordinate to the Sanhedrim, i. q. κρίσις. Matt. 10: 17. Mark 13: 9. See fully in κρίσις b. γ.

Συνείδησις, εως, ἡ, (σύνειδα, συνιδέναι,) pp. 'a knowing with oneself,' consciousness; and hence conscience, that faculty of the soul which distinguishes between right and wrong, and prompts to choose the former and avoid the latter. John 8: 9 ὑπὸ τῆς συνειδήσεως ἐλεγχόμενοι. Rom. 2: 15 συμμαρτυροῦσιν αὐτῶν τῆς συνειδήσεως. 9: 1. 13: 5. 1 Cor. 10: 25, 27, 28, 29 his. 2 Cor. 1: 12. 1 Tim. 4: 2. Tit. 1: 15. Heb. 9: 9, 14. 10: 2, 22. So συνείδησις ἀγαθὴ a good conscience, i. q. consciousness of right, rectitude, Acts 23: 1. 1 Tim. 1: 5, 19. 1 Pet. 3: 16, 21. καλὴ Heb. 13: 18. καθαρὰ 1 Tim. 3: 9. 2 Tim. 1: 3. ἀπρόσκοπος Acts 24: 16. συνείδησις ἀσθενὴς οὖσα v. ἀσθενούσα, i. e. weak and hesitating in judging and deciding, 1 Cor. 8: 7, 10, 12. Also 1 Pet. 2: 19 συνείδησις τοῦ Θεοῦ a conscience toward God, i. e. conformed to his will. 1 Cor. 8: 7 συνείδησις τοῦ εἰδώλου a conscience toward the idol, i. e. a conscience over which the idol has sway, as if something real. — Wisd. 17: 11. Test. XII Patr. ἡ συνείδησις μου συνίχει με περὶ τῆς ἀμαρτίας. Epict. Fragg. 97. Luc. Amor. 49. Diod. Sic. 4. 65. συν. ἀγαθὴ Hdian. 6. 3. 9. — Meton. judgment of the conscience, 2 Cor. 4: 2 συνιστῶντες ἑαυτοὺς πρὸς πᾶσαν συνείδησιν ἀνθρώπων, i. e. to the judgment of every man's conscience. 5: 11.

Συνείδω, absol. in the present, see in εἶδω.

I. Aor. 2 συνείδω, part. συνιδών, only trop. to see or perceive with oneself, sc. by the senses, to be aware, absol. Acts 12: 12. 14: 6 συνιδόντες κατέφυγον. — 2 Macc. 4: 41. Joa. B. J. 4. 5. 4. Pol. 1. 23. 3. Dem. 1351. 6. Plut. Solon. 25. συνείδω ib. Pyrrh. 2.

II. Perf. 2 σύνειδα, part. συνιδώς, to know with any one, to be conscious of or privy to any thing, absol. Acts 5: 2 συνειδυίας καὶ τῆς γυναῖκος αὐτοῦ. Seq. dat. ἑαυτοῦ, to know with oneself, to be

conscious of, 1 Cor. 4: 4 οὐδὲν γὰρ ἔμεινεν ἡ συννοία. — c. ἰαντέ Sept. Job 27: 6. Jos. Ant. 3. 9. 3. Hdian. 7. 1. 3. Xen. Mem. 2. 9. 6.

I. *Σύνειμι*, f. ἴσομαι, (εἰμῖ,) to be with, to be present with, c. dat. as in *Συγκάθημαι*. Luke 9: 18. Acts 22: 11. — 2 Macc. 9: 4. Ael. V. H. 12. 52. Xen. Mem. 1. 1. 10.

II. *Σύνειμι*, part. *συνιών*, (εἰμι,) to go or come together, to convene, absol. Luke 8: 4. — Hdian. 2. 9. 7. Xen. Cyr. 5. 4. 19.

Συνεισέρχομαι, aor. 2 -ἦλθον, (εἰσέρχομαι,) to go or come in with any one, to enter with, c. dat. as in *Συγκάθημαι*. John 18: 15 συνεισήλθε τῷ Ἰησοῦ. Spoken of a vessel, to embark with, c. dat. John 6: 22. Sept. for κῆρ Esth. 2: 13. — Act. Thom. § 12. Xen. An. 4. 5. 10.

Συνέκδημος, ου, ὁ, ἡ, adj. (ἐκδημος,) pp. *absent together from one's people*; Subst. *a fellow-traveller*, Acts 19: 29. 2 Cor. 8: 19. — Jos. de Vit. § 14. Palaeph. 46. 4. Plut. de Virtut. et Vit. 2. ed. R. VI. p. 381 ult.

Συνεκλεκτός, ἡ, ὁ, ὄν, (ἐκλεκτός q. v.) *chosen with others, fellow-elect, like-beloved*, 1 Pet. 5: 13. — Others here take it as pr. n. fem. *Syneclecte*, and understand it of the wife of Peter, Neand. Gesch. d. apost. Zeitalters II. p. 463.

Συνελαύνω, f. ἄσω, (ἐλαύνω,) to drive together, sc. into one place, e. g. wild beasts, Xen. Cyr. 1. 4. 14; persons, 2 Macc. 4: 26. Jos. B. J. 4. 9. 11. Pol. 28. 5. 6. In N. T. trop. to *impel or persuade together*, c. acc. Acts 7: 26 συνέλασαν αὐτοὺς εἰς εἰρήνην. — Ael. V. H. 4. 15.

Συνεπιμαρτυρέω, ὦ, f. ἴσω, (ἐπιμαρτυρέω,) to bear further witness with any one, to attest with, c. dat. of manner, Heb. 2: 4, coll. v. 3. — Sext. Empir. adv. Log. 2. 324 συνεπιμαρτυροῦσαν τῷ λόγῳ. Pol. 26. 9. 4.

Συνεπιτίθημι, f. θήσω, (ἐπιτίθημι,) to put or lay upon together, at the same time, Sept. Num. 12: 11. Plut. Sympos. 8. 7 fin. In N. T. Mid. to set

upon or assail with any one, at the same time, absol. Acts 24: 9 συνεπέθεντο in later edit. comp. v. 2. Text. rec. συνέθεντο. Comp. in Ἐπιτίθημι b. — Sept. Deut. 32: 27. Pol. 1. 31. 2. Xen. Cyr. 4. 2. 3.

Συνέπομαι, depon. Mid. (ἐπω, ἔπομαι,) to follow with, to accompany, c. dat. Acts 20: 4. — 2 Macc. 15: 2. Apollod. Bibl. 3. 12. Xen. Conv. 1. 2.

Συνεργέω, ὦ, f. ἴσω, (συνεργός,) to work together with any one, to coöperate, absol. i. q. to be a co-worker, fellow-labourer, 1 Cor. 16: 16. 2 Cor. 6: 1. (Seq. dat. pers. Esdr. 7: 2. Plut. de Sanit. tuend. fin. τῇ ψυχῇ συνεργεῖ τοῦ σώματος καὶ συγκάμνει.) Hence genr. i. q. to help, to aid, c. dat. expr. or impl. Mark 16: 20. James 2: 22 ἡ πίστις συνεργεῖ τοῖς ἔργοις αὐτοῦ. — 1 Macc. 12: 1. Jos. B. J. 6. 1. 5. Diod. Sic. 4. 77. Xen. Mem. 2. 3. 18. — Of things, to work together for any thing, to coöperate, to contribute, sc. to any result, seq. dat. commodi, et eis c. acc. Rom. 8: 28 τοῖς ἀγαπῶσιν τὸν θεὸν πάντα συνεργεῖ εἰς ἀγαθόν. — Pol. 11. 9. 1. Diod. Sic. 4. 76. c. πρὸς Plut. Romul. 21.

Συνεργός, οὔ, ὁ, ἡ, adj. (ἔργον,) pp. *working with, coöperating, aiding*, Diod. Sic. 13. 70. Pol. 1. 81. 10. Subst. *a co-worker, fellow-labourer, helper*, genr. 2 Macc. 8: 7. Jos. Ant. 7. 14. 4. Pol. 1. 7. 8. Xen. Mem. 2. 3. 3. — In N. T. spoken only of a co-worker, helper, in the Christian work, i. e. of Christian teachers, c. gen. of pers. συνεργοὶ τοῦ θεοῦ 1 Cor. 3: 9; συνεργοὶ μου sc. Παύλου, Rom. 16: 3, 9, 21. Phil. 2: 25. 4: 3. 1 Thess. 3: 2. Philem. 1, 24. c. gen. of object, 2 Cor. 1: 24 συνεργοὶ τῆς χαρᾶς ὑμῶν co-workers of your joy, i. e. labouring together for your happiness. Seq. dat. commodi, 3 John 8 συνεργοὶ τῇ ἀληθείᾳ. Seq. eis c. acc. for or in behalf of, 2 Cor. 8: 23 εἰς ὑμᾶς συνεργός. Col. 4: 11.

Συνέρχομαι, aor. 2 συνῆλθον, (ἔρχομαι,) to go or come with any one, to come together.

a) c. dat. of pers. to go or come with, i. q. to accompany, see in *Συγκάθημαι*. Luke 23: 55 αἰτίνες ἦσαν συνελθυσθῆναι

αὐτῶ ἐκ τῆς Γαλιλαίας. John 11: 38 coll. 31. Acts 9: 39. 10: 23, 45. 11: 12. 15: 38. Also to *company* or *be conversant with*, Acts 1: 21. Once seq. *σύν τινι* Acts 21: 16; comp. Winer § 56 fin. Sept. for מִיָּב Job 22: 4. — Wisd. 7: 2 comp. Thuc. 1. 10.

b) genr. and usually, *to come together, to convene, to assemble*, absol. Mark 3: 20 *συνέχεται πάλιν ὄχλος*. Luke 5: 15. Acts 1: 6. 2: 6. 10: 27. 16: 13. 19: 32. 21: 22. 28: 17. 1 Cor. 14: 26. c. dat. of pers. *with* or *to whom*, Mark 14: 53. c. adv. of place, John 18: 20 *ἐκεῖ*. Acts 25: 17. *εἰς* c. acc. of place, Acts 5: 16; as marking result, 1 Cor. 11: 17, 34; final, v. 33. *ἐν* c. dat. 1 Cor. 11: 18. *ἐπὶ τὸ αὐτό* 1 Cor. 11: 20. 14: 23. *πρὸς τινα* Mark 6: 33. Sept. for מִיָּב Ez. 33: 30. יְהוָה Jer. 3: 18. c. *εἰς* for יְהוָה Zech. 8: 21. מִיָּב 2 Chr. 30: 13. *πρὸς τινα* Ex. 32: 3. — Hdian. 4. 11. 6. Xen. Mem. 1. 2. 42. *τῷ* Pol. 1. 78. 4. *σύν τινι* Luc. Asin. 45. *ἐς τὸ αὐτό* Luc. Alex. 8.

c) spoken of conjugal intercourse, Matt. 1: 18. 1 Cor. 7: 5. — c. dat. Jos. Ant. 7. 8. 1. ib. 7. 9. 5. Diod. Sic. 3. 58. Xen. Mem. 2. 2. 4. — In Matt. 1. c. perh. i. q. *to come together* in one house, *to live together*, as Xen. Oec. 10. 4.

Συνεσθίω, aor. 2 *συνέπαγον*, (*ἐσθίω* q. v.) *to eat with* any one, i. e. genr. to have intercourse with, to associate with, c. dat. as in *Συνκάνημαι*. E. g. *συνεσθ.* Luke 15: 2. 1 Cor. 5: 11. c. *μετὰ τινος* Gal. 2: 12, comp. Winer § 56 fin. *συνέπαγ.* Acts 11: 3. 10: 41 *ἐτῆρες συνεπάγοντες καὶ συνεπινοῦντες αὐτῷ*, comp. in *ἑσθίω* c. δ. Sept. *συνεσθ.* for מִיָּב Gen. 43: 32. absol. Ps. 101: 5. *συνέπ.* for מִיָּב Ex. 18: 12. — *συνεσθ.* Plut. de occult. Viv. init. *συνέπ.* Luc. Parasit. 59.

Σύνεσις, *εως*, ἥ, (*σύνιμι* q. v.) *a sending together, conjunction* of streams, *σύνεσις δύο ποταμῶν* Hom. Od. 10. 515. In N. T. 'a putting together in mind,' i. q. *discernment, understanding, intelligence*, Luke 2: 47 *ἐξίστατο διὰ πάντας . . . ἐπὶ τῇ συνίσει αὐτοῦ*. 1 Cor. 1: 19. Eph. 3: 4. Col. 1: 9. 2: 2. 2 Tim. 2: 7. Sept. for מִיָּב Deut. 4: 6. Is. 29: 14. מִיָּב Ex. 31: 3. Prov. 2: 2. מִיָּב Job 12: 2. — Luc. Alex. 22. Diod. Sic. 1. 1.

Dem. 1804. 4. Xen. Cyr. 4. 5. 32. — Meton. as a faculty of the mind, *understanding, intellect*, put for *the mind itself*; Mark 12: 33 *τὸ ἀγαπᾶν αὐτὸν [θεόν] ἐστὶν ὅλης τῆς καρδίας καὶ ἐξ ὅλης τῆς συνείσεως*. — Eccles. 47: 23. Test. XII Patr. p. 538. Ael. V. H. 12. 1. Plut. Vit. Thea. 6.

ΣΥΝΕΙΟΣ, ἥ, ὄν, (*σύνιμι* q. v.) pp. 'putting together in mind,' i. e. *discerning, intelligent, sagacious*. Matt. 11: 25 *ἀπάρρητας ταῦτα ἀπὸ σοφῶν καὶ συνεισῶν*. Luke 10: 21. Acts 13: 7. 1 Cor. 1: 19. Sept. for מִיָּב 1 Chr. 15: 22. מִיָּב Prov. 28: 7. Ecc. 9: 11. מִיָּב Gen. 41: 33. Is. 19: 11. — Jos. c. Ap. 2. 16. Luc. D. Deor. 26 fin. Plut. de Adulat. et Amic. 12. ed R. VI. p. 206. 14.

Συνευδοκέω, ὦ, f. ἴστω, (*εὐδοκίω* q. v.) *to think well of with others, to take pleasure with others* in anything; hence i. q. *to approve, to assent to*, c. dat. of pers. pp. as in *Συγχαίρω* q. v. Rom. 1: 32 *συνευδοκοῦσι τοῖς πράσσουσιν*. Elsewhere c. dat. of thing in or as to which, Luke 11: 48 *συνευδοκοῦσι τοῖς ἔργοις τῶν πατέρων*. Acts 8: 1. 22: 30. — 1 Macc. 1: 57. 2 Macc. 11: 24. absol. Demad. 180. 32. Diod. Sic. 4. 24. — Seq. infin. i. q. *to be like willing, like pleased to do* any thing, 1 Cor. 7: 12, 13 *καὶ αὐτοὶ συνευδοκεῖ οἰκῆν μετ' αὐτῆς*, i. e. if both are mutually pleased.

Συνευωχέω, ὦ, f. ἴστω, (*εὐωχέω* to let be well fed, to feast, from εὖ, ἔρω, ὄχη) *to feast several together*; Mid. or Pass. *to feast with* any one, *to revel with*, c. dat. as in *Συνκάνημαι*. 2 Pet. 2: 13 *συνευωχούμενος ὑμῖν*. impl. Jude 12. — Jos. Ant. 4. 8. 7. Luc. Philopat. 4.

Συνεπίστημι, (*ἐπίστημι*) in N. T. only aor. 2 *συνενίστην* intrans. *to stand upon together, to assail together*; c. *κατά*, Acts 16: 22 *συνενίστην ὁ ὄχλος κατ' αὐτῶν*, i. e. made an assault together against them. — Sept. Num. 16: 3 *συνενίστησαν* in some Codd. Comp. Thuc. 2. 75.

Συνέχω, f. ἔω, (*ἔχω*) *to hold together, to press together*, i. q. *to hold fast, to shut up*, trans.

a) pp. as τὰ ὦτα *to stop one's ears* Acts 7: 57. Sept. τὸ στόμα, for γῆρ Is. 52: 15. Of a city besieged, Luke

19: 43 *συνέχουσιν* σε [ἱεροσόλυμα] πάντο-
θεν. So Sept. and 712 1 Sam. 23: 8.
(2 Macc. 9: 2.) Of a crowd, to *press*
upon any one Luke 8: 45; of persons
having a prisoner in custody, to *hold*
fast, Luke 22: 63. — Hdian. 2. 13. 8.
Luc. Tox. 39.

b) trop. to *constrain*, i. q. to *compel*,
to *press on*, c. acc. 2 Cor. 5: 14 ἡ γὰρ
ἀγάπη τοῦ Χρ. *συνέχει* ἡμᾶς, sc. so to act.
Pass. Acts 18: 5 *συνέχεται* τῷ πνεύματι ὁ
Παῦλος in text. rec. see below. — Pass.
συνέχομαι, to be in *constraint*, i. q. to be
straitened, *distressed*, *perplexed*, absol.
Luke 12: 50 πῶς *συνέχομαι* ἕως οὗ τελε-
σθῇ. Phil. 1: 23. (Comp. Jos. Ant. 5.
11. 3. τῇ πολυμῇ Palaeph. 39. 5. τῷ
λεμῷ Pol. 3. 62. 4.) Also i. q. to be *seized*,
affected, *afflicted*, sc. with fear, disease,
etc. c. dat. Luke 8: 37 φόβῳ μεγάλῳ
συνέχοντο. Matt. 4: 24 νόσοις . . . *συνε-*
χουμένους. Luke 4: 38. Acts 28: 8. — Sept.
Job 3: 24. 31: 23. Plut. ed. R. X. p. 788.
1 φόβῳ. Diod. Sic. 3. 33 νόσοις. — Pass.
spoken also of a person *held fast*, *press-*
ed, occupied with a work or the like;
Acts 18: 5 *συνέχεται* τῷ λόγῳ ὁ Παῦλος
in later edit. comp. above, i. e. Paul now
gave himself wholly to preaching the
word; comp. v. 3. — Wisd. 17: 20 ἐργοῖς.
Hdian. 1. 17. 22 ἡδοναῖς.

Συνήδουμαι, depon. Pass. (ἡδουμαι)
to *joy* or *rejoice* with any one, c. dat.
Ael. V. H. 9. 21. Hdian. 8. 6. 2. Xen.
Cyr. 4. 1. 7. In N. T. c. dat. of thing,
to *delight* in any thing with others;
Rom. 7: 22 *συνήδουμαι* γὰρ τῷ νόμῳ, i. e.
I too *delight* in the law, I am one of
those who *delight* in it, etc. Others, to
delight in *altogether*, wholly.

Συνήδουσα, as, ἡ, (συνήδης dwell-
ing together, wonted together, accus-
tomed, from σύν, ἡθος q. v.) a *dwelling*
or *living together*, Ael. H. An. 16. 36.
Dem. 1467. 19. a *being wonted together*,
familiarity, Jos. de Macc. 13 fin. Pol. 1.
43. 4. Diod. Sic. 14. 12. In N. T. a
wont, *usage*, *custom*, John 18: 39. 1 Cor.
11: 16. — Jos. Ant. 10. 4. 5 ἡ πάτριος
συνήθεια. Arr. Epict. 1. 27. 20. Xen.
Venat. 12. 4.

Συνήλικιότης, ου, ὁ, (ἡλικιότης,
ἡλικία q. v.) one of *like age*, an *equal* in

age, Gal. 1: 14. — Aleiphr. Ep. 1. 12.
Dion. Hal. Ant. 10. 49. Diod. Sic. 1. 53.
On this species of compounds, disap-
proved of by the Atticists, see Thom.
Mag. p. 207 sq. Lob. ad Phr. p. 172, 471.

Συνθάπτω, f. ψα, (θάπτω,) to *bury*
with any one; in N. T. trop. with Christ,
in the likeness of his burial, c. dat. as
in *Συνθάπταμαι*. Pass. Rom. 6: 4. Col.
2: 12 *συνταφέντες* αὐτῷ ἐν τῷ βαπτισματι.
— pp. Hdol. 5. 5 ἡ γυνὴ *συνθάπτεται* τῷ
ἀνδρὶ. Plut. M. Anton. 85. Thuc. 1. 8.

Συνθλάω, f. άσω, (θλάω to crush,)
to *crush together*, to *dash in pieces*, Pass.
Matt. 21: 44 et Luke 20: 18 ὁ πῶν ἐπὶ
τὸν λίθον τοῦτον, *συνθλασθήσεται*.
Sept. for 374 Ps. 107: 16. Is. 45: 2.
γῆς Ps. 58: 7. — Plut. Artax. 19. Diod.
Sic. 2. 57.

Συνθλίβω, f. ψα, (θλίβω,) to *press*
together, to *press closely*, on all sides, as
a crowd upon a person, c. acc. Mark 5:
24, 31. — Eccles. 34 [31]: 14. Plut.
Sympos. 6. 6 fin.

Συνθρύπτω, f. ψα, (θρύπτω to
break,) to *break together*, to *crush* into
pieces; trop. τὴν καρδίαν τινός to *crush*
the heart, i. q. to *dishearten*, to take away
one's fortitude, Acts 21: 13. — So οἱ ἀπο-
τεθρυνμένοι τὰς ψυχὰς Plat. Repub. VI.
p. 495. E.

Συνιέω, see in *Συνήμι*.

Συνήμι, f. συνήσω, aor. 1 *συνήκα*,
aor. 2 *συνήν*, (ἔημι to send, Butt. § 108.
I,) also Pres. *συνιέω*, whence 3 plur.
συνιούσι Matt. 13: 13. 2 Cor. 10: 12,
part. *συνίων* Matt. 13: 23. Rom. 3: 11.
comp. Butt. § 106. n. 5. Matth. § 210.
1 sq. Winer § 14. 3. n. — Pp. to *send*
or *bring together*, e. g. foes in battle,
Hom. Il. 1. 8. ib. 7. 210. Trop. to *bring*
or *put together* in mind; hence i. q. to
discern, to *perceive*, to be *aware of*, e. g.
a sound, voice, Hom. Il. 2. 182 ὅπα θεᾶς.
ib. 2. 26. Hea. Theog. 831. — In N. T.
genr. to *understand*, to *comprehend*, absol.
Matt. 13: 13 ἀκούοντες οὐκ ἀκούουσιν,
οὐδὲ συνιούσι, v. 14 καὶ οὐ μὴ συνήτε.
v. 15, 19, 23. 15: 10. Mark 4: 12. 6: 52,
see in Ἐπί II. 3. b. β. 7: 14. 8: 17,
21. Luke 8: 10. Acts 7: 25 οἱ δὲ οὐ
συνήκαν. 28: 26, 27. Rom. 15: 21. 2 Cor.

10: 12 εὐ συννοῦσι, i. e. are not men of understanding, not wise. Seq. acc. Matt. 13: 51 συνήματι ταῦτα πάντα; Luke 2: 50 τὸ φῆμα. 18: 34. 24: 45. Eph. 5: 17. Seq. ὅτι, Matt. 16: 12. 17: 13. Acts 7: 25. Sept. for רַבִּי Is. 6: 9, 10. 2 Chr. 34: 12. c. acc. Prov. 2: 5, 9. c. ὅτι Is. 43: 10. — Jos. Ant. 7. 8. 4. c. acc. Ceb. Tab. 3. Xen. Apol. 10. c. ὅτι Hdian. 4. 15. 15. — From the Heb. to understand, to be wise, sc. in respect to duty towards God, i. q. to be upright, righteous, godly; Rom. 3: 11 οὐκ ἔστιν ὁ συνιών, quoted from Ps. 14: 2 where Sept. for יִשְׁכַּחֲדָה; also Ps. 2: 10. Dan. 11: 35. 12: 3.

Συνιστάω, -άνω, see in συνίστημι.

Συνίστημι, f. συστήσω, (ἵστημι) also Pres. συνιστάω 2 Cor. 4: 2. 6: 4. 10: 18; συνιστάνω 2 Cor. 3: 1. 5: 12. 10: 12; see in ἵστημι and Ἀποκαθίστημι. Found in both the transitive and intransitive significations, to make stand with, and to stand with; see in ἵστημι.

I. Trans. in the present, imperf. and aor. 1, Act. to make stand with, together, to place together, Pol. 3. 43. 11. Hdian. 4. 15. 12. In N. T. to place with or before any one.

a) pp. of persons, to introduce, to present to one's acquaintance and favourable notice, and hence i. q. to commend, to represent as worthy, c. acc. et dat. Rom. 16: 1 συνίστημι δὲ ὑμῖν Φοίβην. 2 Cor. 5: 12. c. acc. et πρὸς τινα 2 Cor. 4: 2. c. acc. simpl. 2 Cor. 3: 1 ἑαυτοὺς συνιστάνειν. 10: 12, 18 bia. Pass. 2 Cor. 12: 11. — 1 Macc. 12: 43. Ceb. Tab. 11. Pol. 31. 20. 9. Xen. Oec. 3. 14. c. acc. simpl. Jos. Ant. 6. 13. 1. Xen. Cyr. 7. 3. 12.

b) trop. i. q. to set forth with or before any one, to declare, to shew, to make known and conspicuous, c. acc. simpl. Rom. 3: 5 εἰ δὲ ἡ ἀδικία ἡμῶν θεοῦ δικαιοσύνην συνίστησι. 5: 8. 2 Cor. 6: 4 συνιστάντες ἑαυτοὺς ὡς θεοῦ διάκονοι. c. dupl. acc. Gal. 2: 18 παραβάτην ἑμαυτὸν συνίστημι. c. acc. et inf. 2 Cor. 7: 11. Sept. for רַבִּי Job 28: 23. — Jos. Ant. 7. 2. 1 συνίστων ἑαυτοὺς ὡς εὐνοῦς. c. dupl. acc. Philo Quis rer. div. Haer. p. 517 συνίστησιν αὐτὸν προφήτην. Diod. Sic. 13. 91. c. inf. ib. 14. 45.

II. Intrans. in the perf. and aor. 2, Act. to stand with, together, etc.

a) pp. of pers. c. dat. as in Συγκάθημαι. Luke 9: 32 δύο ἄνδρες τοὺς συνωτάτας αὐτῷ. Sept. for תַּרְנֶנּוּ 1 Sam. 17: 26. — Pol. 4. 1. 6. Luc. Necyom. 15. Xen. Cyr. 2. 1. 29.

b) trop. from the transitive signif. to place together ec. parts into a whole, i. e. to constitute, to create, to bring into existence, Diog. Laert. Carnead. 4. 64 ἡ συστήσασα φύσις καὶ διαλύου. Plato Timaeus p. 30. E, τίνοι τῶν ζώων αὐτὸν [τὸν κόσμον] εἰς ὁμοιότητα ὁ ξυνιστᾷς ξυνέστησα. p. 41. D [ὁ θεός] ξυστήσας δὲ τὸ πᾶν. Hence in N. T. intrans. to be constituted, created, to exist, Col. 1: 17 πάντα ἐν αὐτῷ συνέστηκα. 2 Pet. 3: 5 γῆ ἐξ ὕδατος . . . συνιστάσθαι τῷ τοῦ θεοῦ λόγῳ. — Philo de Plant. Noë p. 215 ἐκ γῆς ἀπάσης καὶ παντὸς ὕδατος καὶ αἵρος καὶ πυρὸς . . . συνίστη ὅδε ὁ κόσμος. Max. Tyr. Diss. 25. p. 253, τῷ Διὶ νεύματι γῆ συνέστη κ. τ. λ. Aristot. de Mundo c. 5 init. Comp. Xen. Mem. 3. 6. 14.

Συνοδεύω, f. εὐσω, (ὁδεύω q. v.) to be on the way with any one, to travel or journey with, c. dat. as in Συγκάθημαι, Acts 9: 7. — Wisd. 6: 23. Hdian. 4. 7. 11. Plut. M. Anton. 13.

Συνοδία, ας, ἡ, (σύνodos, ὁδός) pp. a journeying together, Plut. Mor. 1. p. 110. Tauchn. In N. T. meton. a company of travellers, caravan, Luke 2: 44. — Jos. Ant. 6. 12. 1. Arr. Epict. 4. 1. 91. Strabo IV. p. 314.

Συνοικέω, ὦ, f. ἵσω, (οἰκέω) to house or dwell with any one, to live with, espec. as husbands with wives in one house, to cohabit, absol. 1 Pet. 3: 7. — Eccles. 25: 8. Hdian. 1. 6. 11. Dem. 1374. 21. Xen. Lac. 1. 8. genr. Xen. H. G. 2. 3. 5.

Συνοικοδομέω, ὦ, f. ἵσω, (οἰκοδομέω q. v.) to build with any one, in company with, c. dat. Esdr. 5: 68. In N. T. Pass. trop. to be built together with other Christians into a spiritual temple, Eph. 2: 22; see fully in Οἰκοδομέω c.

Συνομιλέω, ὦ, f. ἵσω, (ὁμιλέω) to be in company with, Ceb. Tab. 13. In

N. T. to converse with, to talk with, c. dat. Acts 10: 27.

Συνομορέω, ὦ, f. ἦσω, (ὁμορέω, ὁμορος, from ὁμος, ὄρος,) to border together, to be contiguous with, c. dat. Acts 18: 7 οὗ ἡ οἰκία ἦν συνομοροῦσα τῇ συναγωγῇ, i. e. joined upon.—Simpl. ὁμορέω Hdian. 6. 7. 5.

Συνοχή, ἥς, ἡ, (συνέχω q. v.) a holding together, a shutting up, e. g. of the womb, Symm. Prov. 30: 16; of a city besieged, Sept. Jer. 52: 3. Mic. 5: 1; spoken also of a circuit, enclosure, Jos. Ant. 8. 3. 2. comp. Hom. Il. 23. 330. In N. T. trop. distress, disquiet, anxiety, Luke 21: 25 συνοχή ἔσθων. 2 Cor. 2: 4 σ. καρδίας.—Sept. Job 30: 3. Aquil. for סְנוּחָה Pa. 25: 17. Artemid. 2. 3 πᾶσι τοῖς ἐν συνοχῇ οὖσιν.

Συντάσσω v. τιω, f. ξω, (τάσσω,) to arrange or set in order together, Jos. Ant. 7. 12. 3. Dem. 1378. 26. Xen. Cyr. 3. 1. 2. In N. T. to arrange or set in order with any one, i. e. to order, to appoint, to direct, c. dat. as in Συγκάθημαι. Matt. 26: 19 ἐποίησαν οἱ μαθηταὶ ὡς συνετάξεν αὐτοῖς ὁ Ἰησοῦς. impl. 27: 10. Sept. for סִנְיַץ Gen. 18: 19. 26: 11. — Pol. 3. 50. 9. Ael. V. H. 9. 13. Xen. Cyr. 5. 3. 46.

Συντέλεια, ας, ἡ, (συντελῖω,) full end, completion, Diod. Sic. 13. 14. Pol. 11. 33. 7. Plut. Quaest. Rom. 34. ed. R. VII. p. 104. 8. In N. T. genr. end, consummation, only in the phrase συντέλεια τοῦ αἰῶνος Matt. 13: 39, 40, 49. 24: 3. 28: 20. συντελ. τῶν αἰώνων Heb. 9: 26. See in Διών no. 2. Sept. for סִנְיַץ Neh. 9: 31. Jer. 4: 27. יָצַח Dan. 12: 4. — Ecclus. 11: 27. 21: 10. Pol. 3. 1. 5, 9 καταστροφή καὶ συντέλεια.

Συντελέω, ὦ, f. ἴσω, (τελέω,) to end or terminate together, Hdian. 2. 2. 15. In N. T. to end altogether, fully, to finish wholly, to complete.

a) pp. and genr. c. acc. Matt. 7: 28 συνετέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους. Luke 4: 13. Of time, Luke 4: 2. Acts 21: 27. Sept. for סִנְיַץ Gen. 2: 2. 1 K. 6: 9. Job 36: 11. סִנְיַץ Deut. 34: 8. — Diod. Sic. 1. 3. Hdian. 4. 2. 20. Dem. 522. 4. Comp. Xen. Cyr. 6. 1. 50. —

In the sense of to fulfil, to accomplish, e. g. a promise, prophecy, etc. c. acc. Rom. 9: 28 λόγον γὰρ συντελῶν sc. ὁ κύριος, in allusion to Is. 10: 22, see in Συντίμνω. Pass. Mark 13: 4. Sept. for סִנְיַץ Ruth 3: 18. בָּצַע Lam. 2: 17.

b) by Hebr. as in Engl. to finish, to complete, i. q. to make, c. acc. Heb. 8: 8 συντελέσω ἐπὶ τὸν οἶκον Ἰσραὴλ . . . διαθήκην καινὴν, quoted from Jer. 31: 31 where Heb. בָּרַךְ, Sept. διαθήσομαι. Sept. συντελεῖν διαθήκην for Heb. בָּרַךְ Jer. 34: 8, 15. צִוָּה Is. 44: 24.

Συντέμνω, f. μῶ, perf. συντέμνω, (τέμνω,) pp. to cut together, i. e. to contract by cutting, Plut. Demetr. 26. Thuc. 7. 36. Xen. Hi. 4. 9; of words, discourse, to make concise, Aeschin. 32. 23. — In N. T. trop. and from the Heb. i. q. to decide, to determine, to decree; Rom. 9: 28 bis, λόγον γὰρ συντελῶν καὶ συντίμνων ἐν δικαιοσύνῃ· ὅτι λόγον συντεμνόμενον ποιήσει κύριος ἐπὶ τῆς γῆς, for his word he doth fulfil, and he decreeth in righteousness; for his word decreed will the Lord execute upon the land; quoted from Sept. Is. 10: 22, 23, where the Heb. reads thus: destruction is decreed, bringing in justice as a flood; for destruction and a decree [i. e. decreed destruction] doth Jehovah of Hosts execute etc. See Colln in Keil. u. Tzschirner's Analekten, III. ii. p. 28 sq.—So Sept. for סִנְיַץ Is. 28: 22. Dan. 9: 26. סִנְיַץ Dan. 9: 24.

Συντηρέω, ὦ, f. ἦσω, (τηρέω,) pp. to have an eye upon together or with any one, to watch or keep together with any one. In N. T.

a) i. q. to watch or keep with oneself, c. acc. Mark 6: 20 συντηρεῖ αὐτόν, i. e. Herod kept John in custody with or near himself, for the sake of protection against Herodias, and often heard him; comp. v. 20. Others, he guarded him closely. — Trop. to keep or lay up with oneself in mind, τὰ φήματα Luke 2: 19. So Sept. ἐν τῇ καρδίᾳ for Ch. בְּרָצָה Dan. 7: 28. — Ecclus. 39: 2. Test. XIIⁱ Patr. p. 563 ἐν τῇ καρδίᾳ. Pol. 31. 6. 5 συντηρεῖν γνώμην παρ' ἑαυτοῦ.

b) i. q. to keep or preserve together, from loss or destruction, opp. ἀπόλλυμι, e. g. of wine and the skins in which it is kept, Matt. 9: 17. Luke 5: 38. — 1

Macc. 8: 19 *φίλων μετὰ τινος*. 10: 20. Lib. Henoch. in Fabr. Cod. Pa. V. T. p. 191 *συντηρεῖν τὴν ψυχὴν εἰς ζωὴν*.

Συντίθημι, *f. ἦσα, (τίθημι)* to set or put together, Xen. Cyr. 8. 5. 4. Mem. 3. 1. 7. to compose, *δρόματα* Arr. Epict. 3. 23. 23. λόγους Dem. 277. 5. *πράγμα* ib. 275. 26. Also to set or put with a person, to deliver to any one, Pol. 5. 10. 4.—In N. T. only Mid. *συντίθεμαι*, to set together with another, i. e. between oneself and another, i. q. to agree together, to covenant together or with any one; seq. inf. Luke 22: 5 καὶ συντίθεντο αὐτῷ ἀγγέλιον δοῦναι. Seq. inf. c. τοῦ Acts 23: 20; see Ὁ, ἡ, τό, p. 556. c. Seq. *ἴνα* John 9: 22; comp. in *ἴνα* no. 3. a.—c. inf. Sept. Dan. 2: 9. Jos. Ant. 13. 4. 7. Hdian. 1. 17. 16. Xen. An. 4. 2. 1. τοῦ c. inf. Test. XII Patr. p. 707.—Once in text rec. i. q. to assent, absol. Acts 24: 9; comp. in *Συνεπιτίθημι*. So Philostr. Heroic. c. 5 fin. ὁμίλοις τῶν βουλευμάτων *συντίθεσθαι*.

Συντόμως, adv. (*σύντομος, σύν-τιμω* q. v.) concisely, briefly, in few words, Acts 24: 4.—Jos. c. Ap. 1. 1 *γράψαι συντόμως*. Athen. 8. p. 349. A. Xen. Oec. 12. 19 ὡς δὲ συντόμως *εἰπὼν*.

Συντρέχω, aor. 2 *συνιδραμον*, (*τρέχω*), to run with others, in company, intrans. pp. Xen. Cyr. 2. 2. 9; in N. T. only trop. εἰς τὰ, 1 Pet. 4: 4 μὴ *συντρέχοντων ὑμῶν εἰς τὴν αὐτὴν τῆς ἁσωντίας ἀνάχυσιν*.—Denu. 214. 7.—Of a multitude, to run together, to flock together, Mark 6: 33. Acts 3: 11.—Judith 6: 18. Jos. B. J. 6. 2. 8. Xen. An. 5. 7. 4.

Συντρίβω, *f. ψα, (τρίβω)* to rub together, e. g. sticks for kindling fire, τὰ *πυρεῖα*, Luc. Ver. Hist. 1. 32. Usually and in N. T. i. q. to break or crush together, by rubbing or striking against, concussion, i. q. to break in pieces, trans.

a) pp. Mark 5: 4. 14: 3 see in *Ἀλάβαστρον*. John 19: 36. Rev. 2: 27 τὰ σκεῖν τὰ *καρμυκά*. Sept. for רבב Ex. 12: 46. Lev. 6: 28. 26: 13.—Ael. V. H. 12. 61. Diod. Sic. 13. 16. Xen. Cyr. 6. 1. 29.—Of a reed, to break together, so as to have a flaw or crack, but not entirely off; Matt. 12: 20 *κάλαμον συντρυμμένον οὐ πετάξει*, a reed broken to-

gether shall he not break off, quoted from Is. 42: 3 where Sept. for רבב.

b) trop. to break together the strength or power of any one, to crush, to weaken, c. acc. Luke 9: 39 πνεῦμα . . . *συντρίβει αὐτόν*, i. e. weakens him, breaks him down; comp. Mark 9: 18 where it is *ξηραίνεται* (Hdian. 5. 4. 20.) So of Satan, to break or crush his power, Rom. 16: 20; comp. in *Ποῦς β*. Sept. for רבב Josh. 10: 10. Am. 3: 15.—Pol. 26. 3. 6 *συντρίβει τοὺς Ἀγίλους*.—Pam. Luke 4: 18 *συντρυμμένους τὴν καρδίαν, broken in heart*, i. e. dispirited, afflicted, comp. Buttm. § 131. 6. So Sept. and רבב Pa. 34: 19. 51: 19.—Pol. 21. 10. 2 *συντρίβει τὴν δινοῦσαν*. Diod. Sic. 11. 78 τὸς *φρονημασι*. 16. 81 τὰς *ψυχὰς*.

Σύντριμμα, *ατος, τό, (συντρίβω* q. v.) a breaking together, a crushing, fracture, Sept. for רבב Lev. 21: 18. Is. 30: 14. In N. T. trop. destruction, Rom. 3: 16, quoted from Is. 59: 7 where Sept. for רבב, as also 22: 4. 60: 18. for רבב Jer. 8: 21. 48: 3.—Eccles. 40: 11. 1 Macc. 2: 7.

Σύντροφος, *ου, ὁ, ἡ, adj. (συντρίβω)*, nourished or nursed together, Xen. Mem. 2. 3. 4. In N. T. subst. one brought up or educated with another, a comrade, Acts 13: 1.—2 Macc. 9: 29. Jos. B. J. 1. 10. 9. Ael. V. H. 12. 26. Pol. 5. 9. 4.

Συντυγχάνω, aor. 2 *συντύχων*, (*τυγχάνω*), to fall in with, to meet with, to come to or at any one, c. dat. Luke 8: 19.—Jos. Ant. 1. 12. 3 *συντυχὼν δ' αὐτῇ θεῖος ἄγγελος*. Hdian. 2. 14. 12. Xen. Mem. 2. 3. 16.

Συντιγχή, *ης, ἡ, Synthyche*, pr. n. of a female Christian, Phil. 4: 2

Συνυποκρίνομαι, depon. Mid. (*ὑποκρίνομαι*), aor. 1 Pass. *συνυποκρίσθην* in Mid. sense, Buttm. § 136. 2; to play the hypocrite with any one, to dissemble with, c. dat. as in *Συγγαλμα*. Gal. 2: 13.—Pol. 3. 92. 5. ib. 3. 52. 6. Plut. C. Mar. 14.

Συνυπουργέω, *ω, f. ἦσα, (ὑπο-υργίω, ὑπουργός* under-worker, helper, from ὑπό, ἔργον,) to serve, help, aid with any one, together, at the same time, c. dat. of manner, 2 Cor. 1: 11.—Luc. Eia se-

επα. 17 *συνεργονίζομένης τῆς ἡθονῆς, ἥπερ αὐτῇ τὰ πολλὰ ξυνπουργεῖ.*

Συνωδίνω, f. *ινῶ*, (ὠδίνω,) *to be in travail together, to bring forth together*, spoken of animals Porphy. de Abstin. 3. 10. In N. T. trop. *to be in pain together*, absol. spoken of ἡ πόλις collect. Rom. 8: 22. — Eur. Helen. 733 or 736 *ξυνωδίνει κακοῖς.*

Συνωμοσία, ας, ἡ, (συνόμνυμι,) *a swearing together, a conjuration, conspiracy*, Acts 23: 13 *συνωμοσίαν πεποιηκότες*, comp. in *Ποσειδ.* no. 1. b. β.—Jos. Ant. 15. 8. 4. Ael. V. H. 14. 22. Thuc. 6. 27.

Συράκουσαι, ὧν, αἱ, *Syracuse*, now *Siracusa*, the celebrated capital of Sicily, situated on the eastern coast, with a capacious harbour. It was the birth-place and residence of Archimedes. Acts 28: 12. — Xen. H. G. 1. 1. 29, 31.

Συρφοινίκισσα, see in *Συρφοίνισσα*.

Συρία, ας, ἡ, *Syria*, Heb. אַרְמָא, *Aramaea*, pr. n. of a large country of Asia, lying, in the widest acceptation of the name, between Palestine, the Mediterranean, Mount Taurus, and the Tigris; thus including Mesopotamia, called in Heb. אֲרָם בְּנֵי נָחַר, i. e. *Aramaea of the two rivers*; comp. Plin. H. N. 5. 15. 12. Mela 1. 11. Gesen. Lex. et Thesaur. art. אַרְמָא. Rosenm. Bibl. Geogr. II. ii. p. 232 sq. For *Coele-Syria*, see in *Λαμασός*. At the time of the Jewish exile, Syria with Palestine was subject to the empire of Babylon; and later, to the Persian monarchs and Alexander the Great. After the death of the latter, Babylon and Syria became a powerful kingdom under the dominion of the Seleucidae; of which at a later period Antioch was the capital. Syria was subdued by Pompey as far as the Euphrates, and made a Roman province; including also Phenicia and Judea. In the time of Christ it was governed by a *proconsul*, to whom the *procurator* of Judea was amenable; see in *Ἑγμῶν* no. 2. Jos. Ant. 8. 10. 3 *τὴν Παλαιστίνην Συρίαν ἐδουλόνατο*.—Matt. 4: 24. Luke 2:

2. Acts 15: 23, 41. 18: 18. 20: 3. 21: 3. Gal. 1: 21.

Σύρος, α, ον, (*Συρία*), *Syrian*, e. g. *Σύρα φορτία* Jos. Ant. 2. 3. 3. Usually and in N. T. ὁ Σύρος, *a Syrian*, Luke 4: 27.—Sept. 2 K. 5: 20. Jos. Ant. 10. 15. 4. Hdian. 3. 11. 17.

Συρφοίνισσα, ας, ἡ, *a Syro-Phenician woman*, i. e. *a Phenician of Syria*, prob. in distinction from the *Λιβυφοίνικες* Phenicians of Libya, or Carthaginians. Mark 7: 26 in text. rec. comp. Matt. 15: 21, 22. — Pp. fem. to *Συρφοίνις*, as *Cadmus* is called, Luc. Deor. Concil. 4. *Syrophoenix* Juv. Sat. 6. 159. Comp. *Φοίνις*, fem. *Φοίνισσα* Hom. Od. 15. 417. Hdot. 8. 118.—A later form is *Συρφοινίκισσα* v. *Συρφοινίκισσα*, in Mss. and some later editions; also Clem. Rom. Homil. 2. 5. 19.

Σύρτις, ὡς v. *εως*, ἡ, (*σίρτις*), *syrtis*, i. e. *a sand-bank, shoal, quicksands*, dangerous to navigation, pp. so called as *drawn* together by currents of the sea, Acts 27: 17. Two *Syrtes* or gulfs with quick-sands on the northern coast of Africa, were particularly famous among the ancients; one, called *Syrtis Major*, between Cyrene and Lep-tis; the other, *Syrtis Minor*, near Carthage. See Sallust Jug. 78. Heyne Excurs. IV. ad Virg. Aen. 1. 108 sq. Weist. N. T. II. p. 642. — Jos. B. J. 2. 16. 4. Luc. Dipsad. 6 *τὴν μεγάλην Σύρτιν*. Diod. Sic. 3. 49. Strabo 17. p. 1192. C.

Σύρω, f. *νρῶ*, *to draw, to drag, to haul*, trans. John 21: 8 *σύγοντες τὸ δίχτυον*. Rev. 12: 4. Sept. for סָרַו Sam. 17: 13. — Luc. Merc. cond. 3. Hdian. 5. 8. 17. — Of persons dragged by force before magistrates or to punishment, Acts 8: 3. 14: 19. 17: 6.—Jos. de Macc. § 6 init. Arr. Epict. 1. 29 *σύρη εἰς τὸ δεσμωτήριον*. Luc. Lexiph. 10.

Συσπαράσσω v. *τιω*, f. *άξω*, (σύν, *σπαράσσω* q. v.) pp. *to tear or lacerate together*; in N. T. intens. *to convulse altogether, to throw into strong spasms*, spoken of the effects of demoniacal

possession resembling epilepsy, c. acc. Luke 9:42. Comp. in Σπαράσσω.

Σύσσημον, ου, τό, (neut. of adj. σύσσημος signed or marked together, alike, from σύν, σῆμα,) a concerted sign, token, signal, sc. agreed upon with others; Mark 14:44 σύσσημον, comp. Matt. 26:48 σημεῖον. — Sept. Judg. 20:40. Diod. Sic. 13. 45, 46. Strabo 6. p. 428. C. A late word, unknown to the earlier Greek writers, Phryn. et Lob. p. 418, 421. Sturz de Dial. Mac. p. 196.

Σύσσωμος, ου, ό, ή, adj. (σύν, σῶμα,) of the same body with another, trop. spoken in respect to the Christian church as τὸ σῶμα τοῦ Χριστοῦ, and of the Gentiles as partakers in it, Eph. 3:6.—Not found elsewhere.

Συστασιαστικής, οὔ, ό, (συστασιά-ζω, σιάσις,) a companion in sedition or insurrection, a fellow-insurgent, Mark 15:7.—Jos. Ant. 14. 2. 1 κατὰ Ἀριστοβούλου καὶ τῶν συστασιαστῶν αὐτοῦ. Comp. in Συμμαθητής, Συμπολίτης.

Συστατικός, ή, όν, (συνίστημι q. v.) pp. placing together, introducing; hence commendatory, e. g. ἐπιστολή συστατική, letter of commendation, 2 Cor. 3:1 bis.—Arr. Epict. 2. 3. 1 γράμματα παρ' αὐτοῦ λαβεῖν συστατικά. Diog. Laert. 5. 18. Stob. Serm. 64. p. 408.

Συσταυρώω, ᾧ, f. ᾠσω, (σύν, σταν-ρώω,) to crucify with any one, c. dat. as in Ὑπνώθημαι. Matt. 27:44. Mark 15:32. John 19:32. — Trop. Rom. 6:6 ὁ παλαιός ἡμῶν ἄνθρωπος συνεσταυρώθη sc. Χριστῷ, our old [former] man was crucified with Christ, i. e. since by the death of Christ we are freed from the punishment of sin, so the power of our former carnal nature was destroyed, crucified, when he was crucified. Gal. 2:20.

Συστέλλω, f. λῶ, (στέλλω q. v.)

1. to deck together, i. q. to wrap together, to envelope, to wind in a garment, robe, etc. Eurip. Troad. 376 or 382 οὐ δάμαρτος ἐν χερσὶν πέπλοις συνεστάλησεν. Hence in N. T. of a dead body rolled up and swathed for burial, Acts 5:6.—So περιστέλλω Sept. Ez. 29:5. Jos. Ant.

17. 3. 3 περιστέλλω θανόντα. Hda. 2. 90.

2. to send or draw together, to contract, Eccus. 4:31. Luc. Icarom. 12 γῆς βραχὺ συνεσταλμένη. Diod. Sic. 1. 41. Trop. Pass. to shrink together, to be distressed, anxious, 1 Macc. 2:6 συνεστάλισαν οἱ ἄνθρωποι ἀπὸ τοῦ φόβου. Hdian. 1. 6. 10 οἱ μὲν ἄλλοι συνεστάλισαν τὴν ψυχὴν.—Hence in N. T. 1 Cor. 7:29 οὐ ὁ καιρὸς συνεσταλμένος, the time is full of distress, i. q. ἡ ἐνεστώσα ἀνάγκη in. v. 26. Others, 'the time is short,' contracted.

Συστενάζω, f. ξω, (στανάζω,) to groan or sigh together, spoken of ἡ πόλις collect. Rom. 8:22.

Συστοιχέω, ᾧ, f. ήσω, (σύν, στοι-χέω q. v.) to advance in order together, as soldiers, Pol. 10. 21. 7. In N. T. trop. to go together with, i. q. to correspond to, c. dat. Gal. 4:25.—So σύντοιχος corresponding, Pol. 13. 8. 1. Theophr. Caus. Pl. 6. 4.

Συστρατιώτης, ου, ό, (στρατιώτης,) a fellow-soldier; trop. of Christian teachers, Paul's companions in the labours and dangers of the Christian warfare, Phil. 2:25. Philem. 2.—pp. Hdian. 6. 8. 10. Plut. Pomp. 79. Xen. An. 1. 2. 26.

Συστρέφω, f. ψω, (στρέφω,) to turn together, at the same time, Eccus. 38:29. In N. T. to turn, twist, wind together, sc. into one bundle, band, mass; hence genr. i. q. to gather together, to collect, c. acc. Acts 28:3 συστρέφοντες δὲ τοῦ Παύλου φρονήσαντες πλήθος. (Comp. Xen. An. 4. 3. 11 φρόναυα συλλέγοντες ὡς ἐπὶ πῦρ.) So Sept. for יָסַד, יָסַד סָבִיבָה וְדָבָר ἐν יְמֵינוּ, Prov. 30:4.—Of persons, troops, Sept. for שָׁרְפוּ Judg. 11:3. יָסַד Judg. 12:4. Also 2 Macc. 14:30. Jos. Ant. 11. 6. 13. Diod. Sic. 3. 36. Xen. An. 1. 10. 6.

Συστροφή, ής, ή, (συστρέφω q. v.) a turning or winding together, as συστροφή πνεύματος a whirlwind, Eccus. 43:17. In N. T. a gathering together of people, a concourse, multitude, c. f. a public tumult, Acts 19:40.—genr. Sept. for יָסַד Judg. 14:8. 1 Macc. 14:

44. Pol. 4. 34. 6. Hdot. 7. 9. 1.—In the sense of *combination, conspiracy*, Acts 23: 12 ποιήσαντες συστροφὴν οἱ Ἰουδαῖοι, comp. v. 13. See in *Ποιῶ* no. 1. b. β. So Sept. for קָשָׁר 2 K. 15: 15. συστρ. ποιῶν for קָשָׁר Am. 7: 10.

Συσχηματίζω, f. *ισω*, (σχηματίζω, σχῆμα,) to give the same form with, to conform to any thing, Plut. de Profect. in Virt. 12. ed. R. VI. p. 310. 4. In N. T. only Mid. or Pass. to conform oneself, to be conformed to any thing, c. dat. Rom. 12: 2 μὴ συσχηματίζεσθε τῷ αἵῳι τοῦτῳ. 1 Pet. 1: 14. — Plut. Numa 20 συσχηματίζονται πρὸς τὸν ἐν φιλικῇ καὶ ὁμονοίᾳ τῇ πρὸς αὐτούς. Plut. de Virt. et Vit. 2. ed. R. VII. p. 382. 9.

Συχάρ v. Σιχάρ, ἡ, indec. Sychar, a city of Samaria, i. q. Shechem, Συχέμ, where see fully. John 4: 5. The name Συχάρ is not found in the Sept. nor in Josephus; and not improbably it was at first merely a like-sounding by-name, given by the Jews in contempt to the city Συχέμ, שִׁכֶּם, as the seat of the Samaritan worship. As such it might come from Heb. שִׁכְרָה falsehood, spoken of idols Hab. 2: 18; or also from שִׁכְרָה drunkard, in allusion to Is. 28: 1, 7. Comp. Eccles. 50: 26 ὁ λαὸς μαρὸς ὁ κατοικοῦν ἐν Σιχμοῖς. Test. XII. Patr. p. 564 ἔσται γὰρ ἀπὸ σήμερον Σιχὴμ λεγομένη πόλις ἀσυνέτων. Comp. the similar change in the name Βεελζεβούλ for Βεελζεβούβ, p. 134. See Wetst. N. T. I. p. 858. Reland Diss. Miscell. P. I. p. 141. Rosenm. Bibl. Geogr. II. ii. p. 123.

I. Συχέμ v. Σιχέμ, ἡ, Sychem, Heb. שִׁכֶּם Shechem, a city in the mountains of Ephraim, situated in the valley between Mount Ebal and Mount Gerizim, Acts 7: 16; comp. Sept. Gen. 12: 6. 37: 12. Josh. 20: 7 Συχέμ ἐν τῷ ὄρει τῷ Ἐφραΐμ.—Called also Σλαῖμα, ἡ, Sept. 2 K. 12: 1. Jos. Ant. 4. 8. 44. ib. 11. 8. 6; Σαλήμ Sept. Gen. 33: 18; latter Μαβορδα by the inhabitants, and Νεάπολις, Neapolis by the Romans, Jos. B. J. 4. 8. 1; also on coins, φλαουλα νεάπολις, Flavia Neapolis. For the name Sychar, see in Σιγάρ. See fully in Wetst. N. T. I. p. 858. Reland Palaest. p. 1004 sq. The ancient Shechem was given to the Levites and was one of the

cities of refuge, Josh. 20: 7. 21: 21. It was destroyed by Abimelech, Judg. 9: 45; but rebuilt by Jeroboam and made the seat of his kingdom, 1 K. 12: 1, 25. Jos. Ant. 8. 8. 4. At a later period it became the metropolis of the Samaritans, and the seat of their worship, Jos. Ant. 11. 8. 6. John 4: 5, comp. 20: 21. Comp. in Σαμαρείτης. At present it is an inconsiderable village, called Ναβλούς or Ναπλοός (Neapolis), and inhabited by the few remaining descendants of the ancient Samaritans. See Miss. Herald 1824. p. 310. Calmet art. Shechem. Rosenm. Bibl. Geogr. II. ii. p. 118.

II. Συχέμ, ὁ, indec. Sychem, Heb. שִׁכְמִי (shoulder) Shechem, pr. n. of the son of Hamor, slain by the sons of Jacob because he had defiled their sister Dinah. Acts 7: 16. Comp. Gen. c. 34.

Σφαγή, ἡς, ἡ, (σφάζω,) slaughter, sc. of animals for food or in sacrifice, Acts 8: 32 ὡς πρόβατον ἐπὶ σφαγῇν ἤχθη, quoted from Is. 53: 7 where Sept. for שֶׁבֶט. Rom. 8: 36 ὡς πρόβατα σφαγῆς, i. e. for slaughter, quoted from Ps. 44: 23 where Sept. for שֶׁבֶט; comp. Sept. for זֶהָרָה Zech. 11: 4.—James 5: 5 ἐθράψατε τὰς καρδίας ὑμῶν ὡς ἐν ἡμέρᾳ σφαγῆς, i. e. like beasts in the day of slaughter, without care or forethought. Sept. εἰς ἡμ. σφαγῆς for זֶהָרָה Jer. 12: 3. — Of persona, 2 Macc. 5: 6. Jos. Ant. 7. 1. 6. Luc. Quom. Hist. conscr. 31. Xen. H. G. 4. 4. 2.

Σφάγιον, ου, τό, σφάζω,) a victim, as slaughtered in sacrifice; Acts 7: 42 μὴ σφάγια . . . προσσηνέκατέ μοι, quoted from Am. 5: 25 where Sept. for שֶׁבֶט. — Plut. Pyrrh. 6. Pol. 4. 17. 11. Thuc. 6. 69. Xen. Lac. 13. 3.

Σφάζω, Att. σφάττω, f. *ξω*, to slaughter, to kill, to slay, trans. pp. animals for food or sacrifice, Rev. 5: 6 ἀγνόν ἐστιν ὡς ἐσφαγμένον. v. 9, 12. 13: 8; comp. Is. 53: 7. So Sept. for שֶׁבֶט Gen. 43: 16. Ex. 22: 1. שֶׁבֶט Gen. 37: 30. Ex. 29: 11.—Hom. Od. 1. 92. Pallaeph. 31. 4. Xen. Cyr. 8. 3. 24. — Of persons, to kill, to slay, c. acc. 1 John 3: 12 bis ὅς ἐσφαξε τὸν ἀδελφὸν αὐτοῦ κ. τ. λ. Rev. 6: 4, 9. 18: 24. Once hyperbol. of a deadly wound, Rev. 13: 3 καφαλῇ

ὡς ἱσχυαίην αἰς θάνατον. Sept. genr. for עֲזָרָה Gen. 22: 10. 2 K. 10: 7. Ia. 57: 5.—1 Macc. 1: 2. Ael. V. H. 13. 2. Xen. Cyr. 7. 3. 14.

Σφόδρα, adv. (pp. neut. pl. of adj. σφοδρός eager, vehement, comp. Buttm. § 115. 4.) *vehemently, greatly, very much*, Matt. 2: 10. 17: 6, 23. 18: 31. 19: 25. 26: 22. 27: 54. Mark 16: 4. Luke 18: 23. Acts 6: 7. Rev. 16: 21. Sept. for עֲזָרָה Gen. 17: 18, 19. comp. Sept. Jon. 4: 4, 10.—Jos. Ant. 4. 5. 3. Ael. V. H. 2. 16. Xen. Mem. 2. 10. 2.

Σφοδρῶς, adv. (σφοδρός, comp. in Σφόδρα, *vehemently, greatly, very much*, Acts 27: 18.—Ecclus. 13: 13. Hdian. 4. 13. 4. Xen. Oec. 5. 4.

Σφραγίζω, f. ἴσω, (σφραγίς,) *to seal, trans.*

a) i. q. *to seal up*, to close and make fast with a seal or signet; e. g. letters, writings, books, so that they may not be read, Sept. for עֲזָרָה 1 K. 21: 8. Ia. 29: 11. Dan. 12: 4. Polyæn. p. 414 τὴν μὲν ἐπιστολὴν ἱσχυαίην σφραγίδι τῇ Πολυπέρχοντος. Hence in N. T. trop. of words, i. q. *to keep in silence*, not *to make known*, c. acc. Rev. 10: 4 σφράγισον ἃ ἐλάλησαν αἱ ἐπὶ βρονταί, καὶ μὴ αὐτὰ γράψῃς. 22: 10. So Sept. for עֲזָרָה Dan. 8: 26. —Stob. Serm. 34. p. 215 σφράγισον τοὺς μὲν λόγους συγῆ.—Genr. *to seal*, *to set a seal*, e. g. for the sake of security upon a sepulchre, prison, etc. c. acc. τὸν λίθον Matt. 27: 66. seq. ἐπάνω τινος Rev. 20: 3. Sept. for עֲזָרָה Cant. 4: 12.—Bel and Drag. v. 11, 14. Diog. Laert. 4. 59 τὸ ταμίον.—Hence trop. *to secure to any one*, *to make sure*, i. q. *to deliver over safely*, Mid. c. acc. et dat. Rom. 15: 28 ἱσχυαίμενος αὐτοῖς τὸν καρπὸν τούτων.—Comp. Sept. Deut. 32: 34. 2 K. 22: 4. Philo de Vit. Mos. p. 607. C. See Loesner Obs. e Phil. p. 269.

b) genr. i. q. *to set a seal or mark upon any thing*, in token of its being genuine and approved; e. g. persons, c. acc. Rev. 7: 3 ἄχρις οὗ σφραγισαμεν τοὺς δούλους τοῦ Θεοῦ ἡμῶν ἐπὶ τῶν μετώπων αὐτῶν. Pass. v. 4 bis, 5, 6, 7, 8.—Eurip. Iph. Taur. 1372 or 1383 δεινοὶς δὲ σημάτων τοῖς ἱσχυαίμενοι ἐπεύ-

γομεν κ. τ. λ.—Officer of decrees, documents, *to attest by a seal*, Sept. for עֲזָרָה Esth. 8: 8, 10. Job. 7: 14. ἱσχυαίην Asr. Epict. 2. 13. 7. Plut. Pomp. 5. Hence in N. T. trop. *to attest, to confirm, to establish*, c. acc. John 6: 27 τοὺς γὰρ ὁ πατὴρ ἱσχυαίμενος, ec. as the Messiah; comp. 5: 36. Seq. ὅτι, John 3: 33 ὁ λαβὼν αὐτοῦ τὴν μαρτυρίαν, ἱσχυαίμενος ὅτι Θεὸς ἀληθὴς ἐστι. So of Christians whom God attests and confirms by the gift of the Holy Spirit as the earnest, pledge, seal of their election to salvation; Mid. c. acc. 2 Cor. 1: 22. Pass. Eph. 1: 13. 4: 30. —comp. Anthol. Gr. II. p. 147. So ἐπισφραγίζομαι in Philo often, see Loesner Obs. e Phil. p. 142, 146. Wetst. N. T. I. p. 857.

Σφραγίς, ἴδος, ἡ, (prob. φράσσω,) *a seal*, i. e.

a) pp. instrument for sealing, *a signet, signet-ring*, Rev. 7: 2. Sept. for עֲזָרָה 1 K. 21: 8. Cant. 8: 6.—Polyæn. p. 763 τοῖς Παρσῶν βασιλεῦσι σφραγίς βασιλικὴ εἰκὼν ἐστὶ κ. τ. λ. Pol. 16. 22. 11. Hdot. 3. 41.

b) *a seal*, as impressed upon letters, books, etc. for the sake of privacy and security, Rev. 5: 1 σφραγίσιν ἐπὶ αὐτῷ. v. 2, 5, 9. 6: 1, 3, 5, 7, 9, 12. 8: 1. —Bel and Drag. 17. Hdian. 7. 6. 15, 19. Xen. H. G. 7. 1. 39.—Also *a seal*, impressed as a mark or token of genuineness, Rev. 9: 4; and so of a motto, inscription, 2 Tim. 2: 19. (Act. Thom. § 26 ὁ Θεὸς διὰ τῆς αὐτοῦ σφραγίδος ἐπιγνώσκει τὰ ἴδια πρόβατα.) Trop. i. q. *a token, pledge, proof*; 1 Cor. 9: 2 ἡ σφραγίς τῆς ἐμῆς ἀποστολῆς ὑμεῖς ἐστέ. Rom. 4: 11.—Jos. de Macc. § 7.

Σφυρόν, οὗ, τό, (kindr. with σφύρα, σφαῖρα,) *the ankle*, comp. Lat. malleolus pedis, Acts 3: 7.—Aristot. H. An. 1. 15. Dem. 442. 15. Xen. H. G. 5. 4. 58.

Σχεδόν, adv. (ἔχω, σχεῖν,) pp. of place, *near*, Hom. Il. 3. 15. ib. 4. 247. comp. in ἔχω g. In N. T. *nearly, almost*, Acts 13: 44 σχεδὸν πᾶσα ἡ πόλις συνήχθη. 19: 26. Heb. 9: 22.—2 Macc. 5: 2. Hdian. 3. 4. 2. Xen. Conv. 4. 6.

Σχήμα, ατος, τό, (ἔχω, σχεῖν,) Lat. habitus, i. q. *fashion, figure, mien, deport-*

ment, sc. of body, person, Jos. Ant. 7. 8. 4. Ael. V. H. 2. 44. Hdian. 7. 6. 1. Xen. Mem. 2. 1. 22. In N. T. of external circumstances, *fashion, state, condition*, 1 Cor. 7: 31 *σχίσμα* τοῦ κόσμου. Phil. 2: 8 *σχίσματι* εὐφραδὲς ὡς ἄνθρωπος. — Jos. Ant. 2. 4. 2 *σχ.* τῆς δουλείας. 5. 1. 28 *ἐκ ταπεινοῦ σχήματος* εἰς τοῦτο δόξης καὶ περιουσίας προελθούσι. Xen. Cyr. 7. 1. 49.

Σχίζω, f. *ίσω*, to split, to rend, to divide with violence, trans. pp. wood, Sept. for שִׁרָה Gen. 22: 3. 1 Sam. 6: 14. Xen. Cyr. 5. 3. 49. An. 4. 4. 12. In N. T. genr. e. g. rocks Matt. 27: 51; the veil of the temple, c. εἰς δύο Matt. 27: 51. Mark 15: 38. Luke 23: 45; the heavens Mark 1: 10; a garment Luke 5: 36. John 19: 24; a net John 21: 11. So Sept. and שִׁרָה Is. 48: 21. Zech. 14: 4. שִׁרָה Is. 37: 1. — Pol. 2. 16. 11 εἰς δύο. Hdot. 2. 17 Νεῖλος μέσσην Αἴγυπτον σχίζων. — Trop. to split into parties, factions, to divide, Pass. Acts 14: 4 *ἐσχίσθη* δὲ τὸ πλῆθος. 23: 7. — Diod. Sic. 12. 66 τοῦ πλῆθους σχιζομένου. Luc. Asin. 54. Xen. Conv. 4. 59.

Σχίσμα, αἰος, τό, (*σχίζω*) a rent, Matt. 9: 16 et Mark 2: 21 *χείρον σχίσμα γίνεται*. — So Sept. *σχισμή* Is. 2: 21. Jon. 2: 7. — Trop. a division, dissension, schism, John 7: 43 *σχίσμα οὖν ἐν τῷ ὄχλῳ ἐγένετο*. 9: 16. 10: 19. 1 Cor. 1: 10. 11: 18. 12: 25.

Σχοινίον, ου, τό, (*σχοῖνος* bulrush,) pp. a cord made of bulrushes; hence genr. a cord, rope, John 2: 15. Acts 27: 32 *τὰ σχοινία τῆς σκάφης*. Sept. for שִׁבְרָה 2 Sam. 17: 13. 1 K. 20: 31. — Theocr. Id. 21. 11. Dem. 1145. 6.

Σχολάζω, f. *άσω*, (*σχολή*) to have leisure, to be free from labour, vacant, idle, absol. Sept. for שִׁבְרָה Ex. 5: 8, 17. Pol. 11. 25. 7. Xen. Oec. 7. 1. Mem. 3. 9. 9. In N. T.

a) c. dat. commodi, to have leisure for any thing, to give oneself to any thing, sc. free from other cares and hindrances. 1 Cor. 7: 5 *ἵνα σχολάζετε τῇ νηστείᾳ* κ. τ. λ. — Hdian. 1. 9. 8. Dem. 594. 16. Xen. Cyr. 7. 5. 39.

b) trop. of place, to be vacant, empty, absol. Matt. 12: 44 *τὸν οἶκον . . . ἐρήναι*

σχολάζοντα, i. e. unoccupied, uninhabited. — Plut. C. Gracch. 12 *καὶ τῷ δήμῳ σχολάζοντα μεθ' ἡμέραν ἀπέδειξε τὸν τόπον*.

Σχολή, ῆς, ἡ, leisure, rest, freedom from labour and business, vacation, Luc. D. Deor. 18. 1. Hdian. 1. 15. 13. Xen. Mem. 3. 9. 9. *leisure* as applied to any thing, i. q. attention, devotion, study, Xen. Mem. 2. 6. 4 *μηδὲ πρὸς ἕν ἄλλο σχολὴν ποιῆται* κ. τ. λ. In later usage and N. T. meton. a school, a place of learned leisure, where a teacher and his disciples came together and held discussions and disputations; comp. Jahn § 106. Acts 19: 9 *διαλεγόμενοι ἐν τῇ σχολῇ* Τυράννου τινός. — Plut. Arat. 29 *τοὺς φιλοσόφους ἐν ταῖς σχολαῖς ζήτουντας*. de audiend. Poet. 7. Strabo XIV. 5. p. 463 *ἐν ᾗ σχολαὶ καὶ διατριβαὶ τῶν φιλοσόφων*. Aristot. Pol. 5. 9. Comp. Lob. ad Phr. p. 401.

Σώζω, f. *σώσω*, (σῶς, absol. σῴος,) perf. pass. *σέσωσμαι*, aor. 1 pass. *ἔσωθην*, Buttm. § 100. n. 1. § 114; to save, to deliver, to preserve safe from danger, loss, destruction, trans.

a) pp. e. g. persons, Matt. 8: 25 *κύρια, σῶσον ἡμᾶς, ἀπολλύμεθα*. 14: 30. 24: 22. 27: 40, 42 bis. Mark 3: 4. 13: 20. Luke 6: 9. Acts 27: 20, 31. al. So τὴν ψυχὴν αὐτοῦ σῶσαι Matt. 16: 25. Mark 8: 35 bis. Luke 9: 24 bis. Sept. for שִׁבְרָה Judg. 6: 15. 1 Sam. 10: 27. שִׁבְרָה 1 Sam. 19: 11. Job 1: 15 sq. שִׁבְרָה 2 Chr. 32: 14. — 1 Macc. 9: 9. Luc. D. Deor. 3. 1. Pol. 6. 58. 5. Xen. Mem. 1. 5. 1. — Seq. *ἐκ* c. gen. of thing, to save from, to deliver out of any peril etc. John 12: 27. Heb. 5: 7 *σῶζεν αὐτὸν ἐκ θανάτου*. (1 Macc. 2: 59. Xen. An. 3. 2. 11.) Once seq. *ἐκ* c. gen. of place, praegn. Jude 5 *λαὸν ἐκ γῆς Αἰγύπτου σῶσας*, i. e. having brought out safely.

b) of sick persons, to save from death, and by impl. i. q. to heal, to restore to health; Pass. to be healed, to recover; Matt. 9: 21, 22 bis *ἡ πίστις σου σέσωκέ σε καὶ ἔσωθῃ ἡ θυγάτηρ σου*. Mark 5: 23, 28, 34. Luke 7: 50. 8: 36. John 11: 12. Acts 4: 9. James 5: 15. al. — Diod. Sic. 3. 58. Isaeus 36. 12.

c) Spec. of salvation from eternal death, from the punishment and misery

consequent upon sin, *to save*, and by impl. *to give eternal life*; so espec. of Christ, as the Saviour, seq. ἀπό c. gen. Matt. 1: 21 σώσει τὸν λαὸν αὐτοῦ ἀπὸ ἁμαρτιῶν. Acts 2: 40. Rom. 5: 9 ἀπὸ τῆς ὀργῆς. Comp. in Ἀπό I. 2. d. Opp. κρίνειν to condemn, John 3: 17. 12: 47. Of God, praegn. σώζειν τινὰ εἰς τὴν βασιλείαν αὐτοῦ i. q. *to bring safely into his kingdom*, 2 Tim. 4: 18. (c. εἰς pp. Diod. Sic. 3. 48 μόλις εἰς τὴν οἰκίαν σώζονται. Xen. An. 6. 4. 8.) Genr. e. g. Matt. 18: 11 ἤλθε ὁ υἱὸς ἀνθρώπου σώσαι τὸ ἀπολλόμενον. Rom. 11: 14. 1 Cor. 1: 21 σώσαι τοὺς πιστεύοντας. 1 Tim. 4: 16. Heb. 7: 25. James 1: 21. Once c. ἐκ θανάτου James 5: 20. Pass. Matt. 10: 22 ὁ δὲ ὑπομένων εἰς τέλος, οὗτος σωθήσεται. 19: 25. 24: 13. Mark 10: 26. 13: 13. 16: 16. Luke 8: 12. 13: 23. John 5: 34. 10: 9. Rom. 5: 10. 1 Cor. 5: 5. 1 Tim. 2: 15. al. Hence Part. οἱ σωζόμενοι, *those saved*, those who have obtained salvation through Christ, Acts 2: 47. 1 Cor. 1: 18. 2 Cor. 2: 15. Rev. 21: 24. Comp. Winer § 17. 3.—Comp. Ceb. Tab. 3 αὐτὸς διὸ σώζεται, καὶ μακάριος καὶ εὐδαίμων γίγνεται ἐν πατρὶ τῷ βίῳ. § 4. AL.

Σῶμα, ατος, τό, *a body*, as an organized whole made up of parts and members.

a) genr. of any material *body*, e. g. of plants, 1 Cor. 15: 37 οὐ τὸ σῶμα τὸ γενησόμενον σπέρμει. v. 38 bis. Also of bodies celestial and terrestrial, the sun, moon, stars, etc. ib. v. 40 σώματα ἐπουράνια, καὶ σώματα ἐπίγεια, comp. v. 41.—Comp. Diod. Sic. 1. 11 τὸ μὲν ἅπαν σῶμα τῆς τῶν ὅλων φύσεως ἐξ ἑλλου καὶ σιλήνης ἀπαρτίζεσθαι.

b) spec. *an animal body*, living or dead: (a) Of the human body, diff. from σάρξ which expresses rather the *material* of the body. F. g. (1) As living, Matt. 5: 29, 30 ἵνα . . . μὴ ὅλον τὸ σῶμά σου βληθῇ εἰς γένναν. 6: 25 bis. 26: 12. Mark 5: 29. 14: 8. Luke 12: 22, 23. John 2: 21. Rom. 1: 24. 4: 19. 1 Cor. 6: 13. 15: 44 σῶμα ψυχικόν . . . πνευματικόν. 2 Cor. 4: 10. 10: 10. Col. 2: 23. Heb. 10: 5. 1 Pet. 2: 24. al. saep. Col. 1: 22 see in Σάρξ no. 3. In antith. with ἡ ψυχὴ, Matt. 10: 28. Luke 12: 4; or εὐ πνεῦμα, Rom. 8: 10. 1 Cor. 5: 3. 7: 34;

or where σῶμα, ψυχὴ, πνεῦμα make a periphrasis for the whole man, 1 Thea. 5: 23. Sept. genr. for ἡ ψυχὴ Lev. 6: 10. 14: 10. ἡ ψυχὴ Gen. 47: 18. Dan. 10: 6. ἡ ψυχὴ Dan. 4: 30.—Ael. V. H. 2. 5. Hdian. 1. 6. 1. Xen. Mem. 2. 8. 1. c. ψυχὴ Jos. c. Ap. 2. 24. Hdian. 6. 5. 18. Xen. Cyr. 8. 7. 19.—As the seat of sinful affections and appetites; comp. in Σάρξ no. 2. c. Rom. 6: 6 σῶμα τῆς ἁμαρτίας. 7: 24 coll. 23. 8: 13. Col. 2: 11.—So in Plato Phaedo 10, 11, 27, 30. Xen. Cyr. 8. 7. 20.—(2) Of a *dead body*, corpse, genr. Matt. 14: 12 ἦσαν τὸ σῶμα, καὶ ἔδωκαν αὐτό. 27: 52, 58 bis ἦσαν τὸ σῶμα τοῦ Ἰησοῦ x. τ. λ. v. 59. Luke 23: 52, 53. 24: 3, 23. John 19: 31. Acts 9: 40. Jude 9. al. Spec. of the body of Christ as crucified for the salvation of man; Matt. 26: 26 τοῦτό ἐστι τὸ σῶμά μου, see in ἑμί I. b. β. Mark 14: 22. Luke 22: 19. Rom. 7: 4 διὰ τοῦ σώματος Χριστοῦ i. e. through Christ crucified. 1 Cor. 10: 16. 11: 24, 27, 29. Sept. genr. for ἡ ψυχὴ 1 Sam. 31: 10, 12. Neh. 3: 3. ἡ ψυχὴ Josh. 8: 29. 1 K. 13: 22, 24.—2 Macc. 12: 30. Jos. Ant. 8. 1. 4. Hdian. 4. 2. 2. Xen. Cyr. 8. 7. 25.—(β) Spoken of beasts, e. g. living, James 3: 3 καὶ ὅλον τὸ σῶμα αὐτῶν μεταγόμενον, sc. τῶν ἔκτων. (Palaeph. 7. 1 σῶμα ἔχον ὡς κτερός.) Also of the dead body of a beast, carcass, Luke 17: 37 ὅπου τὸ σῶμα, ἐκεί x. τ. λ. comp. Matt. 24: 28 πτώμα. Of victims slain, Heb. 13: 11; comp. Ex. 29: 14. Num. 19: 3, 5.—Hom. Il. 23. 169 θρῆναι σῶματα. Philo de Vict. off. p. 851. E. & ἱππίων σωμαίων.

c) meton. to the *body*, as the external man, is ascribed that which strictly belongs to the *person*, man, individual; so with a gen. of pers. forming a periphrasis for the *person* himself. Matt. 6: 22 ὅλον τὸ σῶμά σου φανερὸν ἵσται. v. 23. Luke 11: 34, 36. Rom. 12: 1 παραστήσαι τὰ σώματα ὑμῶν θύραις ζώσαν, i. e. *your persons, yourselves*, comp. 6: 13. Eph. 5: 28. Phil. 1: 20. Genr. and absol. 1 Cor. 6: 16 ὁ κολλώμενος τῇ πόρῃ, ἐν σῶμά ἐστι (antith. τὸ πνεῦμα τ. 17) in allusion to Gen. 2: 24 where Sept. εἰς σάρκα μένων for Heb. ἡ ψυχὴ. Comp. in Σάρξ no. 3.—Xen. An. I. 8. 12 καὶ χρήματα καὶ πόλις καὶ τὰ ἑαυτοῦ σώματα. Jos. Ant. 11. 3. 10 γυναικῶν

καὶ παιδίων σώματα. Absol. Sept. Gen. 47: 12 κατὰ σῶμα i. e. according to the number of persons. Diod. Sic. 13. 14 πᾶς ὁ τόπος ἔχει σώματων. With an adj. Aeschin. c. Ctes. p. 470. Dem. 910. 13 ἀνέθρα σώματα. Xen. Mem. 3. 5. 2 σώματα ἀγαθὰ i. e. good soldiers. Espec. of slaves, c. adj. as σώματα δοῦλα Poll. On. 3. 71 or 78. σωμα. αἰχμάλωτα Dem. 480. 10. σ. οἰκτικὰ Aeschin. c. Timarch. p. 42. τὰ σ. τῶν οἰκτῶν ib. p. 120.—Hence in later usage and N. T. absol. for a slave, τὰ σώματα slaves, once Rev. 18: 13 [γόνον] ἔπικον καὶ ἑσθῶν καὶ σαμάτων.—Tob. 10: 11 σώματα καὶ κτήνη καὶ ἀργύριον. 2 Macc. 8: 11. Strab. XIV. p. 985. B, σωματ' ἔμπορον. Pol. 18. 18. 6. Plut. Cimon. 9. See Lob. ad Phr. p. 378.

d) trop. body, i. q. a whole, aggregate, collective mass, spoken of the Christian church, the whole body of Christians collectively, of which Christ is ἡ κεφαλὴ, the head. Col. 1: 18 καὶ αὐτὸς ἐστὶν ἡ κεφαλὴ τοῦ σώματος, τῆς ἐκκλησίας. v. 24 ὑπὲρ τοῦ σώματος αὐτοῦ, ὃ ἐστὶν ἡ ἐκκλησία. Rom. 12: 5 οἱ πολλοὶ ἐν σῶμα ἔσμεν ἐν Χριστῷ. 1 Cor. 10: 17. 12: 13, 27. Eph. 1: 23. 2: 16. 4: 4, 12, 16 his. 5: 23, 30. Col. 2: 19. 3: 15.—Comp. Jos. Ant. 7. 3. 2 Δαυὶδης δὲ τὴν τε κάτω πόλιν περιλαβὼν, καὶ τὴν ἄκρην συνάψας αὐτῇ, ἐποίησεν ἐν σῶμα, i. e. one whole. Comp. Diod. Sic. as quoted above in a.

e) trop. body, substance, reality, opp. ἡ σκιά the shadow, type. Col. 2: 17 ἃ ἐσσι σκιά τῶν μελλόντων, τὸ δὲ σῶμα τοῦ Χριστοῦ.—Jos. B. J. 2. 2. 5 σκιάν αἰτησόμενος βασιλείας, ἣς ἤρπασεν ἑαυτῷ τὸ σῶμα. Luc. Hermot. 79. AL.

Σωματικός, ἡ, ὄν, (σῶμα,) bodily, pertaining to the body, Luke 3: 22 σωματικῶ εἶδει. 1 Tim. 4: 8 σ. γυμνασία.—Jos. B. J. 6. 1. 6 σ. ἔξις. Pol. 4. 5. 1 σ. ἀσθένεια. 6. 5. 7.

Σωματικῶς, adv. (σῶμα,) bodily, i. e. substantially, really, truly, Col. 2: 9, coll. v. 17. Comp. in Σῶμα e.

Σώπατρος, ου, ὁ, Sopater, pr. n. of a Christian at Berea, Acts 20: 4. See in Πύρρος.

Σωρεύω, f. σώω, (σωρός heap,) to heap, to heap up, trans. Rom. 12: 20 ἑν-

θρακας πυρὸς σωρεύσεις ἐπὶ τὴν κεφ. αὐτοῦ, quoted from Prov. 25: 22 where Sept. for πρητ praegn. Comp. in Ἄνθραξ.—Judith 15: 11. Pol. 16. 11. 4. Diod. Sic. 1. 62.—Also to heap up with any thing, c. dat. trop. 2 Tim. 3: 6 σωρευμένα ἁμαρτίαις, heaped up with sins, i. e. laden, burdened.—pp. c. dat. Hdian. 4. 8. 20 λιβάνω τοὺς βωμοὺς ἐσώρευον. c. gen. Pol. 16. 8. 9.

Σωσθένης, ου, ὁ, Soathenes, pr. n. of a Christian convert, the chief of a synagogue, Acts 18: 17. 1 Cor. 1: 1.

Σωσίπατρος, ου, ὁ, Sosipater, pr. n. of a Christian, Rom. 16: 21.

Σωτήρ, ἡρως, ὁ, (σῶω,) a saviour, deliverer, preserver, who saves from danger or destruction and brings into a state of prosperity and happiness; so in Greek writers of the deliverer and benefactor of a state, Sept. for שׁוֹמֵר Judg. 3: 9. 15. Hdian. 3. 12. 4. Plut. Arat. 53 σωτήρ τῆς πόλεως. Xen. H. G. 4. 4. 6 σωτήρας τῆς πατρίδος. Also of the gods, as Ζεὺς σωτήρ Xen. Cyr. 7. 1. 10. Plut. Arat. 53. σωτήρ Ἀπόλλων Dem. 1072. 18. Διόσκουρος σωτήρ Ael. V. H. 1. 30.—In N. T.

a) of God, Luke 1: 47 ἐπὶ τῷ θεῷ τῷ σωτήρ μου. 1 Tim. 1: 1. 2: 3. 4: 10 θεῷ ζῶντι, ὃς ἐστὶ σωτήρ πάντων ἀνθρώπων. Tit. 1: 3. 2: 10. 3: 4. Jude 25 μόνῳ θεῷ σωτήρι ἡμῶν. Sept. for abstr. שׁוֹרֵר Is. 17: 10. Hab. 3: 17. שׁוֹרֵר Is. 12: 2. שׁוֹרֵר Is. 45: 15, 21.—Ecclus. 51: 1, 1 Macc. 4: 30.

b) of Jesus as the Messiah, the Saviour of men, who saves his people from eternal death, from punishment and misery as the consequence of sin, and gives them eternal life and happiness in his kingdom. Luke 2: 11 ἐτίθῃ ὑμῖν σήμερον σωτήρ. Acts 5: 31. 13: 23. Phil. 3: 20. 2 Pet. 1: 1, 11. 2: 20. 3: 2, 18. σωτήρ ἡμῶν 2 Tim. 1: 10. Tit. 1: 4. 2: 13. 3: 6. σωτήρ τοῦ σώματος, sc. τῆς ἐκκλησίας, Eph. 5: 23. σωτήρ τοῦ κόσμου John 4: 42. 1 John 4: 14.

Σωτηρία, ας, ἡ, (σωτήρ,) safety, deliverance, preservation, from danger or destruction.

a) pp. and genr. Acts 27: 34 τοῦτο γὰρ πρὸς τῆς ὑμ. σωτηρίας ὑπάρχου. Heb.

11: 7. Acts 7: 25. c. *ἀν*, Luke 1: 71 σωτήριαν *ἐξ ἐχθρῶν ἡμῶν*. v. 69 *κίρας σωτήριαν*, i. q. strong deliverer, see in *Κίρας* a. Sept. for *ἡμῶν* Hab. 3: 12. Ex. 14: 13. 2 Chr. 20: 17. *ἡρωή* Prov. 11: 14. Jer. 3: 23. c. *ἀπὸ* for *ἡμῶν* 2 Sam. 15: 14.—2 Macc. 3: 32. Jos. Ant. 7. 1. 1. Aeschin. 83. 38 c. *τῆς πόλεως*. Ael. V. H. 9. 21. Thuc. 1. 65.—Hence genr. *welfare, prosperity*, Phil. 1: 19 *τοῦτο μοι ἀπαγγέλλεται εἰς σωτήριαν*. 2 Pet. 3: 15. 2 Cor. 6: 2 *bis*, quoted from Is. 49: 8 where Sept. for *ἡρωή*. Sept. for *ἡρωή* Gen. 28: 21. 44: 17.—Wisd. 6: 26. Hdian. 1. 9. 1. Diod. Sic. 16. 43.—From the Heb. by impl. *victory*, Rev. 7: 10. 12: 10. 19: 1. So Sept. and Heb. *ἡρωή* 1 Sam. 14: 45. Heb. 3: 8. *ἡρωή* 2 Sam. 19: 3. 2 K. 5: 1.

b) in the Christian sense, *salvation*, deliverance from punishment and misery as the consequence of sin, and admission to eternal life and happiness in the kingdom of Christ the Saviour. Luke 1: 77 *δοῦναι γνώσιν σωτήριαν*. 19: 9. John 4: 22 *ἡ σωτήρια* i. e. salvation by a Messiah. Acts 4: 12 *οὐκ ἔστιν ἐν ἄλλῃ οὐδενὶ ἡ σωτήρια*. 13: 26. 16: 17. Rom. 1: 16. 10: 1, 10. 11: 11. 13: 11. 2 Cor. 1: 6, in text. rec. *bis*. 7: 10. Eph. 1: 13. Phil. 1: 28. 2: 12. 1 Thess. 5: 8, 9. 2 Thess. 2: 13. 2 Tim. 2: 10. 3: 15. Heb. 1: 14. 2: 3, 10. 5: 9. 6: 9. 9: 28. 1 Pet. 1: 5, 9, 10. Jude 3. Meton. a source or bringer of salvation, Saviour, Acts 13: 47 *πέδωκά σε . . . τοῦ εἶναι σε εἰς σωτήριαν ἕως τελευτῆς τῆς γῆς*, quoted from Is. 49: 6 where Sept. for *ἡρωή*.

Σωτήριος, ου, ὁ, ἡ, adj. (*σωτήρ*), *saving, bringing deliverance and welfare, healthful*, pp. 3 Macc. 7: 18. Diod. Sic. 14. 30 *ἡ σωτήριος*. Luc. D. Deor. 26. 4. Xen. Mem. 3: 3. 10.—In N. T. only in the Christian sense, *saving, bringing salvation*, Tit. 2: 11 *ἡ χάρις ἡ σωτήριος*. Hence Neut. *τὸ σωτήριον* subst. *salvation*, Eph. 6: 17; also the doctrine of salvation by Christ, Acts 28: 28. Sept. for *ἡρωή* Is. 12: 3. 51: 6. Meton. for the Saviour, Luke 2: 30. 3: 6.—Test. XII Patr. p. 542 *ἐξ Ἰουδα ἀνατελεῖ ἡμῖν τὸ σωτήριον τοῦ θεοῦ*. p. 614.

Σωφρονέω, ὦ, f. ἤσω, (*σώφρων*), *to be of sound mind, intrans.*

a) pp. *to be sane, in one's right mind compos mentis*. Mark 5: 15 *θραυροῦν τοὺς δαιμονιζόμενον . . . σωφρονοῦντα*. Luke 8: 35. 2 Cor. 5: 13.—Luc. Abdic. 1 *τοὺς μὲν ἄλλοις σωφρονεῖ, καὶ ἐμοῦ δὲ μαινέται*. Plato Alcib. II. 2 *τὸ μαινεῖν ἀρά γε ὑπεραντίον σοῦ δοκᾷ τῷ σωφρονεῖν*. de Rep. I. p. 331. C.

b) by impl. *to be sober-minded, to think and act soberly, discreetly, to use sound judgment and moderation*. Rom. 12: 3 *φρονεῖν εἰς τὸ σωφρονεῖν*. Tit. 2: 6. 1 Pet. 4: 7.—Luc. Nigrin. 6. Hdian. 4. 14. 9. Xen. Cyr. 8. 1. 30. Mem. 1. 2. 17.

Σωφρονίζω, f. ἴσω, (*σώφρων*), pp. *to make of sound mind; hence to make sober minded, to make think and act soberly, discreetly, to teach moderation*, Hdian. 3. 10. 3 *τοὺς νέους παιδεύων καὶ σωφρονίζων*. Xen. Cyr. 3. 1. 27. An. 5. 9. 28. Hence in N. T. *to moderate, to correct, to teach*, c. acc. et inf. Tit. 2: 4 *ἵνα σωφρονίζουσι τὰς νεὰς φιλάδελφους ἐν ἡμῖν*. κ. τ. λ.

Σωφρονισμός, ου, ὁ, (*σώφρων*), pp. *a making of sound mind; hence, a making sober-minded, moderation, correction*, 2 Tim. 1: 7 *πνεῦμα σωφρονισμού*—Jos. Ant. 17. 9. 2. B. J. 2. 1. 3. Plut. de Puer. educ. 20 *παιδαγωγὸν οὖν εἰς τὸν τῶν τέκνων σωφρονισμόν παρὰ ὅσα κ. λ.*

Σωφρόνως, adv. (*σώφρων*), *with sound mind, rationally*, Luc. de Saltat. 84. Plato de Rep. I. 6. p. 332. A. In N. T. *with sober mind, soberly, with moderation*; Tit. 2: 12 *ἵνα σωφρόνως καὶ δικαίως καὶ εὐσεβῶς ζήσωμεν*.—Wisd. 9: 11. Jos. Ant. 5. 5. 2. Hdian. 5. 8. 3. Xen. Cyr. 8. 4. 14.

Σωφροσύνη, ης, ἡ, (*σώφρων*), *soundness of mind, i. e.*

a) pp. *sanity*, the being *compos mentis*; Acts 26: 25 *οὐ μαινομαι . . . σωφροσύνης ῥήματα ἀποφθέγγομαι*—Xen. Mem. 1. 1. 16 *τὴ σωφροσύνῃ; τί μαινῶ;*

b) by impl. *sober-mindedness, sobriety of mind, moderation of the desires, passions, conduct*; according to Cicero i. q. Lat. *temperatio, moderatio, etiam moderatio*, Tuscul. III. 8. So 1 Tim. 2: 9 *μυσταῖς καὶ σωφροσύνης κοσμίως ταπεινῶν*. v. 15.—2 Macc. 4: 37. Ael. V. H. 7. 9. Plato Phaedo 13. Xen. Mem. 1. 2. 15.

21, 23. Comp. Sturz Lex. Xenophon. s. v. no. 3.

Σώφρων, ονος, ὁ, ἡ, adj. (σῶς fr. obsol. σῶς, φρήν,) pp. of sound mind, sane, compos mentis; hence of one who follows sound reason and restrains his passions, Xen. Mem. 3. 9. 4; comp. Cyr. 3. 1. 15, 16 sq.—In N. T. sober-

minded, temperate, i. e. having the mind, desires, passions moderated and well regulated; 1 Tim. 3. 2 δὲ οὖν τὸν ἐπισκοπὸν εἶναι . . . σῶφρονα. Tit. 1: 8. 2. 2, 5. — Ael. V. H. 14. 19. Hdian. 2. 1. 8. Aeschin. 25. 37 ἐκ παιδὸς εἰς γῆρας σῶφρον. Xen. Mem. 1. 2. 20. Comp. Cic. Tuscul. 3. 8.

T.

Ταβέρναι, ὦν, αἱ, Lat. *tabernae, tabernaculi*; only in the phrase Τρεῖς Ταβέρναι, Lat. *Tres Tabernae*, i. q. *The Three Taverns*, as pr. n. of a small place on the Appian way, according to the Itin. Antonin. 33 Roman miles from Rome towards Brundisium. Acts 28: 15. — Cic. ad Att. 2. 10 'Ab Appii Foro, hora quarta; dederam aliam paulo ante Tribus Tabernis.' ib. 2. 12 'Emerseram commode ex Antiati in Appiam ad Tris Tabernas.' Severus was slain εἰς τι χωρίον ἐκθόνητα, ᾧ Τριά Καπηλεῖα προσηγορία, Zosim. II. 10.

Ταβιθά, ἡ, indec. *Tabitha*, the Aramaean name of a female Christian, called in Greek *Dorcas*; see in Δορκάς. Acts 9: 36, 40.

Τάγμα, ατος, τό, (τάσσω,) pp. any thing arrayed in order, an array, e. g. a body of troops, a band, cohort, etc. Sept. 2 Sam. 23: 13. Jos. B. J. 3. 4. 2. Diod. Sic. 17. 80. In N. T. order, series, of time or place, 1 Cor. 15: 23 ἑκαστος δὲ ἐν τῷ ἰδίῳ τάγματι.

Τακτός, ἡ, ὅν, (τάσσω,) pp. set in order, arrayed; hence trop. set, fixed, appointed, e. g. τακτῇ δὲ ἡμέρᾳ upon a set day Acts 12: 21.—Sept. Job 12: 5 εἰς χρόνον τακτόν. Dion. Hal. 2. 74 τακτῇ ἡμέρᾳ. Pol. 29. 11. 8. Xen. H. G. 6. 2. 36 τ. ἀγγύριον.

Ταλαιπωρέω, ᾧ, f. ἤσω, (ταλαιπώρος,) to endure toil and hardship, as arising from severe bodily effort, intrans. Jos. Ant. 2. 16. 1. Dem. 156. 25. Xen. Mem. 2. 1. 18, 25. In N. T. trop. to

endure affliction, distress; to be afflicted, distressed, miserable; James 4. 9 ταλαιπωρήσατε, i. q. afflict yourselves. Sept. for 777 Jer. 4: 13, 20. Mic. 2: 4. — Dem. 22. 24 λυποῦνται καὶ συνεχῶς ταλαιπωροῦσι. Pol. 3. 60. 3. Thuc. 3. 3. Trans. to afflict, Sept. for 777 Ps. 17: 9. Is. 33: 1.

Ταλαιπωρία, ας, ἡ, (ταλαιπώρειω,) toil, hardship, severe bodily effort, Jos. B. J. 7. 8. 2. Arr. Epict. 3. 24. 64. Pol. 3. 17. 8. In N. T. affliction, distress, misery, James 5: 1. Rom. 3: 16 σύντριμμα καὶ ταλαιπωρία ἐν ταῖς ὁδοῖς αὐτῶν, quoted from Is. 59: 7 where Sept. for 777. Sept. for 777 Joel 1: 5. Am. 3: 10.—2 Macc. 6: 9. Ael. V. H. 13. 37 or 38. Thuc. 2. 70. ib. 4. 117.

Ταλαιπώρος, ου, ὁ, ἡ, adj. (obsol. τλάω, τλήμη, and πῶρος callus; or perh. poet. for ταλαπείριος, from obs. τλάω, πείρα,) pp. enduring toil and hardship, as from severe bodily effort; comp. Ταλαιπώριω. In N. T. trop. afflicted, wretched, miserable; Rom. 7: 24 ταλαιπώρος ἐγὼ ἄνθρωπος. Rev. 3: 17. Sept. for 777 Ps. 137: 8. — Tob. 13: 11. 2 Macc. 4: 47. Ceb. Tab. 28. Dem. 548. 12. ib. 425. 11,

Ταλαντιῖος, αἶα, ον, (τάλαντον,) weighing a talent, a talent in weight; Rev. 16: 21 χάλαζα μεγάλη ὡς ταλαντιαλα, i. e. hailstones weighing each a talent. — Jos. B. J. 5. 6. 3. Pol. 9. 41. 8. Plut. Demetr. 21. Comp. Diod. Sic. 19. 45. On adjectives of weight and measure as ending in ιῖος, see Lob. ad Phr. p. 544.

Τάλαντον, ου, τό, (obsol. τλάω to bear,) pp. *scale* of a balance, plur. τα τάλαντα *scales* Hom. Il. 8. 69. Then, something *weighed*, a *weight*; and hence a *talent*, as a certain fixed weight for gold, Hom. Il. 9. 122. Theocr. 8. 53; also for silver, Hdot. 7. 28; and later in commerce generally, though varying greatly in different states and countries. The talent every where contained 60 minae, or 6000 drachmae; and the common Attic talent, which was the most usual, was reckoned equal to 80 Roman pounds, Pol. 22. 26. 19. Liv. 38. 33. According to Arbuthnot, the Attic talent was equal to 56 lbs. 11 oz. 17½ grs. troy; or according to Biester, to 55 lbs. 9.6 oz. troy. The Jewish talent, תרבי, contained 3000 shekels of the sanctuary, Ex. 38. 25, 26, comp. Jos. Ant. 3. 6. 7; and according to Arbuthnot, was equal to 113 lbs. 10 oz. 1 pwt. 2½ grs. troy.—Sept. for תרבי Ex. l. c. Zech. 5. 7. Jos. Ant. l. c. Diod. Sic. 2. 9. Xen. Cyr. 6. 1. 54.—Further, the *talent* was also used as a denomination for money, which was anciently reckoned by weight; and the value of the talent therefore varied in proportion to its various weight. The common Attic talent is usually estimated at 225 £. sterling, or about \$ 1000; but the estimate of Arbuthnot is 193 £. 15 s. or \$ 860. 25 cts; while Boeckh makes it equal to 1375 Conv. Rix dollars, or about \$ 981. 50 cts. Comp. genr. Boeckh Staatsh. d. Ath. I. p. 15, 17. Jahn § 117. Rees' Cyclop. art. *Talent*. So Luc. Navig. 13 δώδεκα Ἀττικὰ τάλαντα. Ael. V. H. 1. 20. Xen. Mem. 2. 5. 2.—In N. T. genr. a *talent*, put for an indefinitely large sum of money, Matt. 18: 24. 25: 15, 16 bis, 20 ter, 22, 24, 25, 28 bis.

Ταλιθαΐ, Aramaen sem. תליתא, talitha, i. q. πορσίον, a *damask*, *maiden*, Mark 5: 41. See Buxt. Lex. Chald. Rabb. 875.

Ταμειον, ου, τό, (ταμύνω, ταμίς a steward, manager,) pp. by sync. for ταμείον, Lob. ad Phryn. p. 493; a *store-chamber*, *store-house*; Luke 12: 24 οὗς οὐκ ἔστι ταμείον, sc. κούραξ. Sept. for תרבי Deut. 28: 8. Prov. 3: 10. תרבי

Prov. 24: 4.—Luc. Rhetor. praef. Diod. Sic. 20. 58. Xen. Mem. 1. 5. 1. Hence genr. any place of private chamber, closet, Matt. 6: 6 οὐρανὸν κρυπτεῖς τὰς ἐν ταμείῳ σου. 24: 26 L. 12: 3. So Sept. for תרבי Gen. 4: 2 K. 6: 12. Is. 26: 20.—Test. XII p. 701. Jos. Ant. 8. 15. 4. Trop. Is. Sal. 14: 5 ταμεία παροδίας.

Τανῦν, see in Νῦν no. 1. 1.

Τάξις, εως, ἡ, (τάσσω,) pp. 'arranging in order'; hence, *order*, *arrangement*, *disposition*, Pol. 1. 4. 6. Xen. Cy. 8. 3; espec. of troops Xen. Cy. 8. 11. An. 1. 2. 18. an *order*, *rank*, in a mob or in society, Hdot. 5. 1. 10 ἐν τῇ τάξει τῶν ἵππων i. e. of the equestrian order Dem. 171. 17. *rank*, *office*, post, Is. Vit. § 71.—In N. T. *order*, i. e. a) i. q. *arrangement*, *disposition*, series Luke 1: 8 ἐν τῇ τάξει τῆς ἐκκλησίας; α- τοῦ. 1 Cor. 14: 40 κατὰ τάξιν i. e. in proper order, *orderly*. Trop. *good order*, well regulated life, Col. 2: 5.—Eph. 5: 15. Dem. 32. 18 ὅσπερ ἐν τῇ τάξει i. e. in order of time. Plut. Marcell. 5 κατὰ τάξιν not orderly.

b) i. q. *rank*, *quality*, *character*; so in the phrase ἱερεὺς κατὰ τάξιν Μελχisedek i. e. a priest of the same order, *rank*, *quality*, as Melchisedek, Heb. 5: 6, 10. 6: 20. 7: 11, 17, 21; quoted from Ps. 110: 4 where Sept. for Heb. תרבי. Also Heb. 7: 11 οὐ κατὰ τὴν τάξιν Δαυὶδ.—2 Macc. 9: 18 ἐπιστολὴν ἱερωσύνης τῶν ἐχουσιν. Dem. 481. 21 ἐν ἐχθρῶν τάξει in *quality* of a foe. 505. 17 τὴν τοῦ ἀ- καίου τάξιν. 313. 13.

Ταπεινός, ὅς, ὄν, (perh. from τα- πης, δάπης, δάπεδον floor,) low, not high, pp. of things, place, Pol. 9. 43. 3, 6 κατὰ ποταμὸς. Strabo VI. p. 426 ταπεινὸν διὰ καὶ τὸ τῆς πόλεως ἕδαφος. Xen. Eq. 1. 3. Mag. Eq. 5. 7. In N. T. trop.

a) of condition, lot, low, *humble*, poor, of low degree. Luke 1: 53 ὁρῶν τα- πεινούς, opp. καθεστὸς δυνάστης. James 1: 9, opp. 6 πλοῦσιος.—Sept. Job 12: 21. 1 Sam. 18: 23. Pol. 25. 8. 1. Xen. Cy. 3. 3. 52.

b) of the mind, *lowly*, *humble*, *modest*, including the idea of affliction, depres- sion of mind, 2 Cor. 10: 1 ταπεινὸς ἐν

ἡ-ἐπὶ, i. e. timid, modest, opp. θαρσύνω. Neut. Rom. 12: 16, see in *Συναγωγή*. Xen. Ag. 11. 11.) Elsewhere with the accessory idea of *lowly piety* towards God, like Heb. נָצַב, comp. Gesen. Lex. v. James 4: 6 et 1 Pet. 5: 5 ταπεινοὶς. **Θ**ς [ὁ θεός] δίδωσι χάριν, opp. ὑπερηφάνους, quoted from Prov. 3: 34 where Sept. for נָצַב. 2 Cor. 7: 6. Matt. 11: 29 ταπεινὸς τῇ καρδίᾳ. So Sept. for נָצַב. Is. 11: 4. נָצַב Ps. 18: 28. Is. 66: 2. נָצַב Ps. 34: 19.

Ταπεινοφροσύνη, ἡς, ἡ. (ταπεινόφρων,) *lowliness of mind, humility, modesty of mind and deportment.* Acts 20: 19 δουλεύων τῷ κυρίῳ μετὰ πάσης ταπεινοφροσύνης. Eph. 4: 2. Phil. 2: 3. Col. 3: 12. 1 Pet. 5: 5. As feigned, Col. 2: 18, 23. — So ταπεινοφρονέω Sept. for נָצַב Ps. 131: 2.

Ταπεινόφρων, ονος, ὁ, ἡ, adj. (ταπεινός, φρήν,) *low-minded, dispirited.* Plut. ed. R. VII. p. 329. 2. p. 857. 7.— In N. T. of *lowly mind, humble-minded, modest*, 1 Pet. 3: 8 in later edit. for φιλόφρονες in text. rec. Sept. for נָצַב Prov. 29: 23.

Ταπεινώ, ὤ, f. ἄσω, (ταπεινός,) *to make low, to depress, trans.*

a) pp. Luke 3: 5 πᾶν ὄρος καὶ βουνὸς ταπεινωθήσεται, quoted from Is. 40: 4 where Sept. for נָצַב.—Strabo V. p. 347 ταπεινοῦνται τὰ ὄρη. Diod. Sic. 1. 36 τῶν ποταμῶν ταπεινουμένων. Dion. Hal. Ant. 2. 5.

b) trop. (α) as to condition, circumstances, *to bring low, to humble, to abase*; c. acc. *ἐαυτὸν to humble oneself*, i. q. to make oneself of low condition, to be poor and needy, 2 Cor. 11: 7, opp. ὑψόω. Phil. 2: 8. Mid. or Pass. id. Phil. 4: 12. Sept. for נָצַב Prov. 13: 7. נָצַב Is. 2: 9, 12.—Ecclesi. 6: 12. 2 Macc. 8: 35. Diod. Sic. 11. 38, 71. Xen. Mem. 3. 5. 4.—(β) in mind, *to make lowly, to humble*, sc. one's pride and lofty thoughts by disappointment; 2 Cor. 12: 21 μὴ πάλιν ἐλθόντα με ταπεινώσῃ ὁ θεός μου πρὸς ὑμᾶς. Pass. Matt. 23: 12. Luke 14: 11. 18: 14. Seq. acc. *ἐαυτὸν and also Mid. to humble oneself, to be humbled*, to exhibit humility of mind and deportment, Matt. 18: 4. 23: 12 καὶ ὅστις ταπει-

νώσῃ ἐαυτὸν. Luke 14: 11. 18: 14. So with the idea of contrition and penitence towards God, James 4: 10 ταπεινώθητι ἐνώπιον τοῦ θεοῦ. 1 Pet. 5: 6. For the Aor. comp. Buttin. § 136. 2. Sept. for נָצַב Is. 5: 15. 10: 33. נָצַב Gen. 16: 9. Is. 58: 3, 5.

Ταπεινώσεις, εως, ἡ, (ταπεινός,) *a making low, humiliation, depression.* Psalt. Sal. 2: 39. Pol. 9. 33. 10. In N. T. 'the being brought low,' *low estate, humiliation*; Luke 1: 48 ἐπέβλεψεν ἐπὶ τὴν ταπεινώσιν τῆς δούλης αὐτοῦ. Acts 8: 33. James 1: 10. Phil. 3: 21 τὸ σῶμα τῆς ταπεινώσεως ἡμῶν, i. q. τὸ σῶμα τὸ ταπεινόν, Buttin. § 123. n. 4. Sept. for נָצַב Ps. 136: 23. נָצַב 2 Sam. 16: 12. Neh. 9: 9.—Ecclesi. 2: 4, 5. Diod. Sic. 2. 45 τοῖς δὲ ἀνδράσι ταπεινώσων καὶ δουλείαν παρίστανεν. Plato Legg. VII. 123. 375. T. VIII. Comp. Lob. ad Phr. p. 352.

Ταραύσω v. τιώ, f. ἔω, to stir up, to trouble, to agitate, trans.

a) pp. as water in a pool, τὸ ὕδωρ John 5: 4, 7. Sept. for נָצַב Ez. 32: 2, 13. — Hom. Od. 5. 291 πόριον. Luc. Lexiph. 4 φάρμακον. Plut. ed. R. VII. p. 242 ult.

b) trop. of the mind, *to stir up, to trouble, to disturb*, with various emotions; e. g. with fear, i. q. to put in trepidation; Pass. *to be in trepidation*; Matt. 2: 3 ὁ βασιλεὺς ἐταράχθη. 14: 26. Mark 6: 50. Luke 1: 12. 24: 38. 1 Pet. 3: 14. Act. c. acc. Acts 17: 8. Sept. for נָצַב Gen. 45: 3. Ps. 6: 2, 3. (Hdian. 2. 5. 4. Xen. An. 2. 4. 18.) With grief, anxiety, *to disquiet*, Pass. John 12: 27 ἡ ψυχὴ μου τετάρακται. 13: 21. 14: 1, 27. So John 11: 33 ἐτάραξε ἐαυτὸν, i. q. ἐταράχθη τῷ πνεύματι in 13: 21. (Sept. Gen. 43: 30. Ps. 55: 5.) With doubt, perplexity, c. acc. Acts 15: 24 ἐτάραξαν ὑμᾶς λόγοις. Gal. 1: 7. 5: 10.—Luc. Scyth. 3 τεταραγμένος τὴν γνώμην. Xen. Mem. 2. 6. 17.

Ταραχή, ἡς, ἡ, (ταράσσω,) a stirring up, troubling, agitation.

a) pp. of water in a pool, etc. John 5: 4.—Luc. Haley. 4 λαλαῶν καὶ ταραχῇ sc. of the elements. Comp. Sept. Is. 24: 19.

b) trop. of popular excitement, *a stir, commotion, tumult.* Mark 13: 8 ἰσχυροί

λυμοὶ καὶ παραχαλ.—2 Macc. 3: 30. Jos. B. J. 1. 10. 10. Pol. 3. 9. 9. Xen. Vect. 5. 8.

Τάραχος, ου, ὁ, (τάρασσω,) stir, commotion, confusion, pp. i. q. ἀταξία Xen. Oec. 8. 10, coll. 9. In N. T. trop. e. g. from fear, i. q. consternation, trepidation, Acts 12: 18. Sept. for תַּרְחָלָה 1 Sam. 5: 9.—Xen. An. 1. 8. 2. —Also of excitement, tumult, contention, Acts 19: 23.

Ταρσεύς, έως, ὁ, (Τάρσος,) a Tarsian, a native or inhabitant of Tarsus, Acts 9: 11. 21: 39. — Luc. Macrob. 21. App. B. Civ. 5. 7.

Τάρσος, ου, ἡ, Tarsus, a celebrated city, the metropolis of Cilicia in Asia Minor, on the banks of the river Cydnus, which flowed through it and divided in into two parts; hence sometimes in Greek writers called Τάρσοι, comp. Xen. An. 1. 2. 23. Tarsus was a celebrated seat of Greek philosophy and literature; and from the number of its schools and learned men was ranked by the side of Athens and Alexandria; so Strabo XIV. 5. p. 463 Casaub. Bibl. Repos. IV. p. 139. The city was made free by Augustus, App. B. Civ. 5. 7 Λαοδικίας δὲ καὶ Ταρσίας ἐλευθέρους ἤφειε καὶ ἀτελεῖς φόρων. This seems to have implied the privilege of being governed by their own laws and magistrates, with freedom from tribute; but not the right of Roman citizenship; since the Roman tribune at Jerusalem ordered Paul to be scourged though he knew him to be a citizen of Tarsus, but desisted after learning that he was a Roman citizen; Acts 21: 39. 22: 24, 27 sq. Comp. Adam's Rom. Ant. p. 43, 71. In N. T. Acts 9: 30. 11: 25. 22: 3 —Jos. Ant. 1. 6. 1 Τάρσος τῶν πόλεων [Κιλικίας] ἡ ἀξιολογωτάτη καλεῖται, μητρόπολις οὖσα. Diod. Sic. 14. 20. Comp. Wetst. N. T. II. p. 511, 608.

Ταρταρώω, ὦ, f. ὥσσι, a verb formed from Τάρταρος, Tartarus, which in Greek mythology was the lower part or abyss of Hades, where the shades of the wicked were imprisoned and tormented; in Jewish usage i. q. *Gienna*, see in *Λιδης*. Jos. Ant. 18. 1. 3. Comp.

Hom. II. 8. 13, 16. Hes. Theog. 887. Plut. Consol. ad Apoll. 36 δαρμαστήριον ὃ δι Τάρταρον καλοῦσιν.—Hence in N. T. ταρταρώω, to thrust down to Tartarus, i. q. to cast into Gehenna, c. acc. impl. 2 Pet. 2: 4 σαρκαῖς ὕψον ταρταρώσας.—Comp. εἰς Τάρταρον ὁρπάειν Hom. II. 8. 13. ἐν Ταρτάρῳ δεδμημένοι Jos. c. Ap. 2. 33. So καταταρταρώω, Sext. Empir. Pyrrh. Hyp. 3. 24 ὃ δι Ζεὺς τὸν Κρόνον καταταρτάσσει. Apollodor. Bibl. I. 1, 2.

Τάσσω v. τιτω, f. ξω, to order, to set in order, to arrange, genr. Sept. 2 Chr. 31: 2. Xen. Mem. 3. 1. 7; spec. to draw up soldiers in ranks, array, 2 Macc. 15: 20. Hdian. 8. 1. 3. Xen. Mem. 3. 1. 8, 11.—In N. T. trop. to set in a certain order, to constitute, to appoint, trans.

a) genr. c. εἰς et dat. commodi, 1 Cor. 16: 15 εἰς διακονίαν τοῖς ἁγίοις ἔταξαν ἑαυτούς, i. q. have set or devoted themselves etc. (Xen. Mem. 2. 1. 11 οὐδὲ εἰς τὴν δουλείαν αὐ ἐμάντων τάττω.) Para. c. εἰς, Acts 13: 48 ὅσοι ἦσαν τεταγμένοι εἰς ζωὴν αἰώνιον. Seq. ὑπό c. acc. Luke 7: 8 ἀνθρώπος εἰμι ὑπὸ ἐξουσίαν τασσόμενος. Absol. Rom. 13: 1. Sept. for תָּקַן Ez. 44: 14. דָּבַר 2 K. 10: 24. דָּבַר Jer. 3: 19. — Jos. B. J. 7. 8. 2. Pol. 5. 63. 4. Arr. Epict. 2. 17. 25. ὑπὸ τινε Pol. 5. 65. 7. Diod. Sic. 4. 9.

b) i. q. to arrange, to appoint, c. acc. et dat. Acts. 28: 23 ταξόμενοι δὲ αὐτῷ ἡμέραν, i. e. on their part. Seq. dat. c. inf. Acts 22: 10 ὥν τίταται σοι ποιῆσαι. inf. impl. Matt. 28: 16. Seq. inf. c. acc. Acts 15: 2 ἔταξαν ἀναβαίνειν Παῦλον x. τ. λ. Sept. for דָּבַר Job. 14: 13. דָּבַר 2 Sam. 20: 5. —τινί τι Ael. V. H. 11. 9. Xen. H. G. 1. 5. 4. τῷ c. inf. Xen. Lac. 11. 6. c. inf. 1 Macc. 12: 26. Xen. An. 3. 1. 25. Cyr. 4. 5. 11.

Ταῦρος, ου, ὁ, a bull, bullock, Matt. 22: 4. Acts 14: 13. Heb. 9: 13. 10: 4. Sept. for תָּוֹר Ex. 21: 28, 29.—Eccclus. 6: 3. Hdian. 5. 5. 16. Xen. An. 2. 2. 9.

Τανιά, by crasis for τὰ αὐτά, the same things, 1 Thess. 2: 14. κατὰ ταῦτά after the same manner, thus, so, Luke 6: 23, 26. 17: 30. Comp. in *Λιδης* III. a. Buttm. § 74. 2.

Τάβια, see in Ούτος.

Ταφή, ἡς, ἡ, (θάπτω,) burial, sepulture; c. dat. commodi, Matt. 27:7 εἰς ταφήν τοῖς ξένοις, i. q. for burying strangers; see Buttm. § 133. 2, 3, and n. 2. Matth. § 394. Winer § 31. 1. Sept. for קבורה Deut. 34: 6. Ecc. 6: 3. קבר Ez. 32: 23. — 2 Macc. 9: 15. Jos. B. J. 1. 9. 1. Hdian. 8. 5. 18. Xen. H. G. 3. 1. 1.

Τάφος, ου, ὁ, (θάπτω,) burial, sepulture, Jos. Ant. 17. 8. 3. Lys. 190. 17. In N. T. and genr. a burial place, sepulchre, Matt. 23: 27, 29. 27: 61, 64, 66. 28: 1. On Hebrew sepulchres, see in Μνησίον. Sept. for קבר Gen. 23: 4, 20. 2 Sam. 2: 31. — Ael. V. H. 12. 7. Dem. 1393. 1. Xen. Mem. 2. 2. 13. — Trop. Rom. 3: 13 τάφος ἀνεργμένος ὁ λάφυγέ αὐτῶν, quoted from Ps. 5: 10 where Sept. for קבר; see fully in Avolyw a.

Τάχα, adv. (ταχύς,) quickly, speedily, i. q. soon, shortly, Pol. 18. 20. 9. Xen. H. G. 7. 4. 34. In N. T. readily, lightly, and hence peradventure, perhaps, Rom. 5: 7. Philem. 15. — Wisd. 14: 19. Luc. D. Deor. 6. 5. Xen. An. 5. 2. 17.

Ταχέως, adv. (ταχύς,) quickly, speedily, pp. Xen. Cyr. 1. 4. 20; in N. T. i. q. soon, shortly, 1 Cor. 4: 19 ἐλθούσμαι διὰ ταχέως πρὸς ὑμᾶς. Gal. 1: 6. Phil. 2: 19, 24. 2 Tim. 4: 9. Sept. for מִהֲרָה Judg. 9: 48. Is. 8: 3. — Jos. Ant. 7. 13. 2. Ceb. Tab. 31. Pol. 1. 61. 6. — In the sense of hastily, Luke 14: 21 ἔξελθε ταχέως. 16: 6. John 11: 31. 2 Thess. 2: 2. 1 Tim. 5: 22. Sept. for מִהֲרָה Prov. 25: 8. — Wisd. 14: 28.

Ταχινός, ἡ, ὅν, (i. q. ταχύς,) quick, swift, e. g. πόδες, Sept. for מְהֵרָה Is. 59: 7. Wisd. 13: 2. πτερυγες Anth. Gr. I. p. 168. In N. T. trop. swift, speedy, i. q. near at hand, impending, 2 Pet. 1: 14. 2: 1 ἐπάγοντες αὐτοὺς ταχὺν ἀπώλειαν. — Eccles. 18: 26. Anth. Gr. II. p. 91 εἰς ταχὺν ἡθροδύνα.

Τάχιον, adv. pp. neut. of ταχὺν later comparat. to ταχύς, instead of the earlier θάσσων, comp. Buttm. § 67. 3; disapproved of by the grammarians,

Lob. ad Phr. p. 77. Winer § 11. 2; more quickly, more swiftly, more speedily, seq. gen. John 20: 4 προέδραμε τάχιον τοῦ Πέτρου, i. e. he outran Peter. — Diod. Sic. 20. 92. — Elsewhere i. q. sooner, the object of comparison being every where implied, e. g. sooner than one expected or intended; or better perhaps as in Engl. with the article, the more speedily, the sooner. John 13: 27 ὁ ποιῆς, ποιήσον τάχιον. 1 Tim. 3: 14 ἐλθὼν πρὸς σε τάχιον. Heb. 13: 19, 23. See Matth. § 457. Winer § 36. 3. — Wisd. 13: 9. 1 Macc. 2: 40. Test. XII Patr. p. 628. Diod. Sic. 2. 5.

Τάχιστα, adv. (pp. neut. pl. of ταχέως, superlat. to ταχύς,) most quickly, most speedily; e. g. ὡς ταχίστα the soonest possible Acts 17: 15. Comp. Buttm. § 115. 4, 5. — Luc. Rhetor. Praeo. 1. Xen. Cyr. 5. 14.

Τάχος, εως, ους, τό, (ταχύς,) quickness, swiftness, speed, Hdian. 1. 15. 11. Xen. Cyr. 3. 2. 4. In N. T. only in the phrase ἐν τάχει adv. quickly, speedily, i. e. soon, shortly, i. q. ταχέως, see in Εν no. 3. b. a. Luke 18: 8 ποιῆσαι τὴν ἐκδικήσιν αὐτῶν ἐν τάχει. Acts 25: 4. Rom. 16: 20. Rev. 1: 1. 22: 6. Rev. 2: 5 in text rec. where later edit. ταχύ. Also with the idea of haste, Acts 12: 7. 22: 18. Sept. for מְהֵרָה Deut. 9: 3. מִהֲרָה 11: 17. כִּמְהֵרָה Ps. 2: 12. — Eccles. 27: 3. Jos. Ant. 17. 5. 1. Diod. Sic. 16. 35. Xen. Cyr. 6. 1. 12.

Ταχύς, εἶα, ὅ, quick, swift, nimble, as ταχύς πόδας Hom. Il. 13. 249. ἱππος τ. Xen. Mem. 4. 2. 25. In N. T. a) Masc. ταχύς trop. quick, swift, i. q. ready, prompt. James 1: 19 ταχύς εἰς τὸ ἀκούσαι. So Sept. and ὧς Prov. 29: 20. — Eccles. 5: 11. Luc. Somn. 1. Hdian. 2. 9. 2. Xen. Cyr. 2. 1. 31.

b) Neut. ταχύ as adv. i. q. ταχέως, comp. Buttm. § 115. 4; quickly, speedily, with haste, Matt. 28: 7 ταχύ πορεύσθαι. v. 8. Mark 16: 8 in text rec. John 11: 29. Sept. for מְהֵרָה 2 Sam. 17: 16. — Dem. 982. 17. Xen. An. 2. 2. 12. — Also quickly, i. q. soon, shortly, Matt. 5: 25; and with the idea of suddenness, Rev. 2: 5 in later edit. v. 16. 3: 11. 11: 14. 22: 7, 12, 20. Sept. for

תָּרַח Ps. 102: 3.—2 Macc. 3: 31. Xen. An. 1. 9. 29.—By impl. *readily, lightly*, Mark 9: 39 ταχὺ κακολογῆσαι μὲν.—Ecclus. 19: 4. Xen. Cyr. 5. 1. 4.

Τέ, an enclitic copulative particle, *and*, corresponding to *καί* as Lat. *-que* to *et*, Buttm. § 149. p. 424; found in N. T. chiefly in the writings of Luke and Paul, including the Ep. to the Hebrews; in Matt. only thrice, 22: 10. 27: 48. 28: 12; John thrice, 2: 15. 4: 42. 6. 18; James twice, 3: 7 bis; Jude once, v. 6; in Rev. twice, 1: 2. 21: 12. In general, *καί* is used to couple ideas which follow directly and necessarily from what precedes; while *τί* is employed when something is subjoined which does not thus directly and necessarily follow; so that strictly speaking, *καί* connects and *τί* annexes. Hence *τί* is the most general of all the copulatives; serving merely to shew, that the word after which it stands is to be taken as in some connexion with another either preceding or following. The place of *τί* is usually after the first word of a clause. See Passow s. v. Herm. ad Vig. p. 835. ad Eurip. Med. p. 331. Matth. § 626. Winer § 57. 3 sq. § 65. 5. p. 461.

a) Simply, i. e. without other particles, where it then serves to annex, as above. Matt. 28: 12 συναρχόντες . . . συμβούλιόν τε λαβόντες. John 4: 42 τῇ τε γυναίκα λέγον. 6: 18. Acts 2: 3, 33, 37 εἰπόν τε πρὸς τὸν Πέτρον. 3: 10. 4: 13, 33. 5: 42. 8: 1, 3, 6. 12: 12 συνιδὼν τε ἤλθεν κ. τ. λ. 18: 11. 20: 11. 23: 10. 24: 27. Rom. 2: 19. 1 Cor. 4: 21. Heb. 1: 3. Jude 6. al. So in a parenthesis, Acts 1: 15 ἦν τε ὄχλος ὀνομάτων κ. τ. λ. Once preceded by *μήτε* . . . *μήτε*, Acts 27: 20.—Wisd. 8: 19. 3 Macc. 6: 32. Hdian. 1. 2. 3. Xen. Cyr. 2. 1. 19. c. *μήτε* prec. Xen. An. 4. 4. 6.—Also repeated as annexing several particulars, *τί*—*τί*, *and*, *and*, Lat. *que*—*que*. Acts 2: 46. 16: 11, 12. 24: 23. Heb. 6: 2 ἐκιδέσθαι τε χειρῶν, ἀγαστάσθαι τε νεφρῶν, καὶ κληματος αἰωνίου. Once i. q. *both* . . . *and*, Acts 26: 16. See Passow no. 2. Matth. § 626 init. Viger p. 518.—Wisd. 7: 13. Hdian. 1. 2. 6. Plato Phaedr. p. 267. A. Xen. Cyr. 1. 3. 10.

b) Most freq. as strengthening *καί*, either directly before it, as *τε καί*, or with one or more words intervening, *τε . . . καί*, i. q. Lat. *que . . . et*, implying close connexion, *not only*—*but also*, *both*—*and*; see Passow no. 3. Buttm. p. 424. Matth. § 626. So as connecting clauses; Matt. 27: 48 πλῆσας τε ὄρους καὶ περιθλῖς καλάμους. Luke 24: 20. Acts 9: 18. 10: 2. Heb. 6: 4. al.—Wisd. 4: 2. Jos. Ant. 17. 6. 2. Luc. D. Deor. 18. 1. Hdian. 6. 6. 1. Thuc. 4. 46.—As coupling together infinitives depending on the same verb; Luke 12: 45 καὶ ἄρξεται . . . ἐσθίειν τε καὶ πίνειν καὶ μεθύσκασθαι. Acts 1: 1.—Luc. D. Deor. 19. 2.—As connecting nouns, etc. e. g. *τε καί*, Luke 21: 11 φόβητρά τε καὶ σημεῖα. Acts 2: 9, 10 Φρυγίαν τε καὶ Παμφυλίαν. 26: 3. Rom. 1: 12, 14. 1 Cor. 1: 2, 30. Heb. 2: 4. James 3: 7. al. Adverbs, Acts 24: 3 πάντη τε καὶ πανταχοῦ. (Sept. Job 9: 4. Ceb. Tab. 2. Hdian. 1. 1. 1. Plato Legg. 7. p. 796. D. Xen. H. G. 1. 4. 15, 16.) So where one or more words come between *τί* and *καί*, as Luke 2: 16 τὴν τε Μαριάμ καὶ τὸν Ἰωσήφ. John 2: 15 τὰ τε πρόβατα καὶ τοὺς βόας. Acts 1: 8. 26: 30. Phil. 1: 7. Heb. 9: 2, 19. al. So Luke 21: 11 σεισμοὶ τε μεγάλοι . . . καὶ λιμοὶ. Rom. 1: 16 Ἰουδαίῳ τε πρώτῳ καὶ Ἑλλήνι. (Hdian. 1. 5. 24. Xen. Mem. 1. 1. 3.) Here sometimes the word next before *τί* is also implied after *καί*, i. e. the *τί* marks it as belonging equally to both members; e. g. Acts 2: 43 πολλὰ τε τίματα καὶ [πολλὰ] σημεῖα. So the article, Acts 1: 13 οἱ τε Πέτρος καὶ Ἰάκωβος κ. τ. λ. 13: 1. Rom. 1: 20. Or a relative, Acts 26: 22 οὐδὲν ἐκτός λέγων, ὅτι οἱ πρόφῃται ἐλάλησαν . . . καὶ Μωϋσῆς. Espec. a preposition, Acts 28: 23 ἀπὸ τε τοῦ νόμου Μωϋσέως καὶ [ἀπὸ] τῶν προφητῶν. 25: 23. Comp. Matth. § 626. Winer p. 461.—Hdian. 6. 3. 2. Ael. V. H. 3. 1. Plato Legg. 7. p. 796. D, εἰς τε πολιτείας καὶ ἰδιῶς οἴκους.—So two nouns of opposite signification are sometimes connected by *τε καί*, forming then a periphrasis for *all*; Matt. 22: 10 πορευοίς τε καὶ ἀγαθοίς. Acts 24: 15. 26: 22. Heb. 5: 14. Comp. Matth. 1. c.—comp. Xen. Hi. 1. 2.—Rarely *τε καί* is put in the sense of *que etiam, and also*, Acts 19:

27; *καὶ τε καὶ* and further also Acts 21: 28; *ὁμοίως τε καὶ* and in like manner also Rom. 1:27. Here *καὶ* seems to be used merely to strengthen *τά*. Comp. Winer § 57.3. p. 369. Herm. ad Soph. Electr. 873.

c) Sometimes *τί* corresponds to *δέ* in a following clause, where the connexion is then adversative or antithetic, and thus emphatic; e. g. Acts 19:3 *ἐλπίς τε πρὸς αὐτοὺς . . . οἱ δὲ ἔκρινον*. 22: 8, coll. 10. 22: 28. Comp. Passow no. 8. Matth. l. c. p. 1276. Stallb. ad Plat. Phileb. p. 36. Winer p. 370.—Plat. Rep. 3. p. 394. C. Xen. Conv. 8.2.

d) With other particles: (α) *τε γάρ*, where *τε* simply annexes and *γάρ* assigns a reason, comp. above in a. Rom. 1:26 *αἱ τε γὰρ θήλειαι αὐτῶν*. 7: 7. Heb. 2: 11.—Xen. Mem. 1. 1. 3 *οὐτοί τε γάρ*.—(β) *εἰν τε*, pp. and if; repeated *εἰν τε . . . εἰν τε*, i. q. *whether . . . or*, Rom. 14: 8 quater. *εἰν τε γὰρ καὶ*, pp. *for though also*, 2 Cor. 10: 8; here the force of *τί* cannot well be given in English; comp. above in b. fin.—Xen. Mem. 2. 4. 6.—(γ) *εἴτε*, see in *Εἰ* III. 9.—(δ) *ὅτε, ἥτε, τότε*, i. e. the art. with *τί*, so written to distinguish it from the adverbs *ὅτα, τότε*, etc. and simply expressing the article in connexion with the usage of *τί* as above given. E. g. where *τί* merely annexes, Acts 19: 12 *τά τε πνεύματα κ. τ. λ.* 26: 30. 27: 3, 5. Heb. 9: 1. Followed by *καὶ* after one or more intervening words; see above in b. Acts 5: 24 *ὅτε ἔρευνες καὶ ὁ στρατηγός*. 17: 10, 14. Eph. 1: 10. Heb. 9: 2. Luke 23: 12. *ὅτε γὰρ . . . καὶ* Heb. 2: 11. Rom. 1: 26; see above in a. AL.

Τείχος, εὖς, οὖς, τό, a wall, espec. of a city, Acts 9: 25 *καθῆκαν διὰ τὸ τείχος*. 2 Cor. 11: 33. Heb. 11: 30 *τῆ τοῦ τείχους ἰσχυρίῳ*. Rev. 21: 12, 14, 15, 17, 18, 19. Sept. for *הַמִּצֵּד* Deut. 3: 5. Josh. 6: 5, 20.—Jos. Ant. 5. 1. 2. Hdtan. 8. 2. 13. Xen. Mem. 3. 9. 7.

Τεκμήριον, ου, τό, (τεκμαίρομαι, τέμαρ end, limit, goal; also a fixed sign, proof,) a fixed sign, certain token, infallible proof, Acts 1: 3. — 3 Macc. 3: 24. Jos. de Vit. § 1. Diod. Sic. 1. 10. Xen. Mem. 1. 1. 2. Hesych. *τεκμήριον* σμύμιον ἀληθείας.

Τεκνίον, ου, τό, (dimin. of *τέκνον*,) a little child; trop. as an endearing appellation, *τεκνία*, little children, like Lat. *filii*, *carissimi*, etc. John 13: 33. Gal. 4: 19. 1 John 2: 1, 12, 28. 3: 7, 18. 4: 4. 5: 21. — pp. Anthol. Gr. III. p. 44. no. 78. p. 48. no. 95.

Τεκνογονέω, ὦ, ἡ ἴσω, (τεκνογόνος child-bearing, from *τέκνον*, obsol. γένω, γίνομαι,) to bear children, or as in Engl. to be the mother of a family, including all the duties of the maternal relation, 1 Tim. 5: 14; comp. v. 10, and see in *Τεκνογονία*. — pp. Anthol. Gr. II. p. 202.

Τεκνογονία, ας, ἡ, (τεκνογονέω,) the bearing of children, and so by impl. including all the duties of the maternal relation; 1 Tim. 2: 15 *σωθήσεται διὰ τῆς τεκνογονίας*, i. e. through the faithful performance of her duties as a mother, in bringing up her household unto God; comp. 5: 10.—Chrysost. ad h. l. *τεκνογονίαν φησὶ τὸ μὴ μόνον ταῦτα, ἀλλὰ καὶ κατὰ θεὸν ἀγαγεῖν*.

Τέκνον, ου, τό, (ἰκτώ q. v.) a child, male or female, son or daughter.

a) pp. and genr. (α) Sing. a child, Luke 1: 7 *οὐκ ἦν αὐτοῖς τέκνον*. Acts 7: 5. Rev. 12: 4. Plur. children, Matt. 10: 21 *τέκνα ἐπὶ γονεῖς*. Mark 12: 19. Luke 20: 31. Acts 21: 5 *σὺν γυναῖξί καὶ τέκνοις*. Tit. 1: 6. 2 John 4, 13. al. So Sept. plur. for *בָּנִים* Gen. 3: 16. 30: 1. *בָּנֵי* Gen. 33: 6, 7.—pl. Ceb. Tab. 8. Hdtan. 8. 3. 2. Xen. Mem. 2. 2. 4.—(β) Spec. of a son, Sing. Matt. 10: 21. 21: 28 *τέκνον, ἵπαγε κ. τ. λ.* Phil. 2: 22. Rev. 12: 5. Plur. for sons, Matt. 21: 28 *ἄνθρωπος εἶχε δύο τέκνα*. Acts 21: 21. Sept. for *בָּנֵי* Gen. 17: 16. 22: 7. 48: 19. *בָּנֵי* Esth. 9: 25.—Sing. Luc. Tyrann. 20. Hdtan. 7. 10. 14. Plur. of daughters, Xen. Cyr. 7. 4. 5.

b) Plur. *τέκνα*, children, in a wider sense by Hebr. i. q. *descendants, posterity*, Matt. 3: 9 *ἐγγείρετε τέκνα τῷ Ἀβραάμ*. Luke 1: 17. 3: 8. Acts 2: 39. Rom. 9: 7. v. 8 his, comp. in *Σάφς* no. 2. a. γ, and in *Ἐπαγγελία* c. a. Gal. 4: 28, 31. So Sept. for *בָּנִים* Ex. 10: 2. Josh. 14: 9. Zech. 10: 7, 9. *בָּנֵי* Pa. 109: 13. Jer. 31: 17. — Emphat. i. q. *true child-*

sons, genuine descendants, John 8:39. 1 Pet. 3:6.

c) trop. of one who is the object of parental love and care, or who yields filial love and reverence towards another. (α) As a term of endearing address in the Vocative, like Engl. *my child, my son*, Lat. *mi fili, carissime*; so from a friend or teacher, Matt. 9:2 *θάρασι, τέκνον*. Mark 2:5. Luke 16:25. 1 Tim. 1:18. 2 Tim. 2:1. Plur. Mark 10:24. So Sept. for *παι* 1 Sam. 3:9, 16. — Eccles. 2:1. Hdian. 1. 6. 12. —

(β) From the Heb. genr. for a *pupil, disciple*, the spiritual child of any one, see in *Γεννάω* no. 1. a. α, and *Πατήρ* A. c. 2 Tim. 1:2 *Τιμοθέη ἀγαπητῷ τέκνῳ*. Philom. 10. 3 John 4. c. *ἐν κυρίῳ* 1 Cor. 4:17. *ἐν πίστει* 1 Tim. 1:2. *κατὰ πίστιν* Tit. 1:4. Plur. 1 Cor. 4:14. 2 Cor. 6:13. Comp. Heb. *בן* Sept. *υἱός*, 1 K. 20:35. 2 K. 2:3, 5. — (γ) *Τέκνα τοῦ Θεοῦ, children of God*, those whom God loves and cherishes as a father; see in *Πατήρ* B. a, b; also *Γεννάω* L. a. β. So of the Jews, John 11:52; comp. Sept. and *בְּנֵי יִשְׂרָאֵל* Is. 30:1. Hos. 11:1 sq. Wisd. 16:21, coll. 20. Genr. of the pious worshippers of God, *the righteous, saints, Christians*; John 1:12 *ἐδωκεν αὐτοῖς ἐξουσίαν τέκνα Θεοῦ γενέσθαι*. Rom. 8:16, 17, 21. 9:8. Eph. 5:1. 1 John 3:1, 2, 10. 5:2. — Sept. Prov. 14:27. — (δ) *Τέκνα τοῦ διαβόλου, children of the devil*, i. e. his followers, subjects, *vassals*, opp. *τὰ τ. τοῦ Θεοῦ*, once 1 John 3:10. Comp. *בְּנֵי* 2 K. 16:7, Sept. *υἱός*.

d) by Hebr. joined with the name of a city or the like, *a native, an inhabitant*, one born or living in that city. Matt. 23:37 *Ἰερουσαλὴμ . . . ποσάκις ἠθέλησα ἐπισυναγαγὲν τὰ τέκνα σου*. Luke 13:34. 19:44. Gal. 4:25. Rev. 2:23. So Sept. and *בְּנֵי* Joel 2:23. Zech. 9:13. Is. 60:4, 9. — Psalt. Sal. 11:3.

e) by Hebr. c. gen. *the child of any thing* is one connected with, partaking of, or exposed to that thing; often put instead of an adjective. Matt. 11:19 *et Luke 7:35 ἐδικαιώθη ἡ σοφία ἀπὸ τῶν τέκνων αὐτῆς*. Eph. 5:8 *τέκνα φωτός*, i. q. *πεφωτισμένοι*. 1 Pet. 1:14 *τ. ἐπαποῆς*, i. q. *ὑπὸ φωτός*. Eph. 2:3 *τ. τῆς ὀργῆς*. 2 Pet. 2:14 *τ. κατάρως*. So Sept. *τέκνα ἀπειθείας* for Heb. *בְּנֵי יִשְׂרָאֵל*

57:4. τ. *ἀθλίαις* for Heb. *בְּנֵי יִשְׂרָאֵל* Hos. 10:9. Comp. also *בן* Deut. 25:2. 1 K. 2:26. 2 K. 14:14. Winer § 34. 2 n. 2. Gess. Lex. art. *בן* no. 4, 8; *בן* no. 7. — comp. Epiph. Opp. I. p. 380. B. *οἱ υἱοὶ τῆς ἀληθινῆς πίστεως*. AL.

Τεκνοτροφέω, ὠ, f. ἦσα, (*τεκνοτρόφος*, from *τέκνον*, *τρέφω*,) *to bring up children*, to fulfil the duties of a mother, 1 Tim. 5:10. Comp. in *Τεκνογονία*. — Hence subst. *τεκνοτροφία* Aristot. H. An. 1. p. 863. C.

Τέκτων, ονος, ὁ, (kindr. with *τέχνη, τέχνη*, *τεχνίτη* fr. *τίκτω*,) pp. *an artificer*; spec. *a worker in wood, a carpenter, joiner*, etc. Matt. 13:55. Mark 6:3. Sept. *τέκτων ξύλων* for Heb. *בְּנֵי יִשְׂרָאֵל* 2 Sam. 5:11. 2 K. 12:11. Is. 40:20. *τέκτ. σιδήρον* 1 Sam. 13:19. τ. *χρυσῶν* 1 K. 7:14. — Luc. Vit. Auct. 11. Xen. Ag. 1. 26. Hesych. *τέκτων* πῶς *τεχνίτης*.

Τέλειος, εἶα, εἶον, (*τέλος*,) pp. 'what has reached its end, term, limit'; hence, *complete, perfect, full, wanting in nothing*.

a) genr. James 1:4 *ἔργον τέλειον*. v. 17, 25. 1 John 4:18 *ἡ τελεία ἀγάπη*. Comparat. Heb. 9:11 *τελειότερας σκαπῆς*. Sept. *πρόβατον τελ.* for *בְּנֵי יִשְׂרָאֵל* Ex. 12:5. — Aquil. Prov. 11:1 *στάθμιον τέλειον*. Hom. Il. 1. 66. Diod. Sic. 1. 7 *τέλεια αἰῶνις*. Pol. 1. 4. 8. — Trop. in a moral sense; of persons, Matt. 5:48 bis, *τέλειοι, ὡσπερ ὁ πατήρ ὑμῶν . . . τέλειός ἐστι*, comp. Luke 6:36. So Matt. 19:21. Col. 1:28. 4:12. James 1:4 *ἵνα ᾖτε τέλειοι*. 3:2. Of the will of God, Rom. 12:2. Sept. for *בְּנֵי יִשְׂרָאֵל* Gen. 6:9. 18:13. *בְּנֵי יִשְׂרָאֵל* 1 K. 8:62. 11:4. — Eccles. 44:17. Isocr. Panath. p. 239. C, *τελείους ἀνδρας εἶναι, καὶ πάσας ἔχειν τὰς ἀρετὰς*.

b) spec. *of full age, adult, full grown*, of persons, pp. Pol. 5. 29. 2. Ael. V. H. 13.1. Xen. Cyr. 8.7.6. In N. T. trop. of persons *full grown* in mind and understanding, *ταῖς φρεσὶ* 1 Cor. 14:20; or in knowledge of the truth, 1 Cor. 2:6. Phil. 3:15. Heb. 5:14; or in Christian faith and virtue, Eph. 4:13. Neut. *τὸ τέλειον, full age*, sc. in knowledge etc. 1 Cor. 13:10, coll. 11.

Τελευτής, ητος, ὁ, (*τέλειος*), com-

pleteness, perfectness; Col. 3: 14 σύνθε-
μος τῆς τελειότητος, i. q. συνδ. τέλειος,
Buttm. § 123. n. 4. Heb. 6: 1 ἐπὶ τὴν
τελειότητα φερόμεθα, i. e. leaving the
elements, let us go on to something
more complete, perfect. — Wisd. 6: 15.
12: 17.

Τελειόω, ὦ, f. ὤσω, (τέλειος,) to
complete, to make perfect, so as to be full,
wanting in nothing, trans.

a) pp. i. q. *to bring to a full end, to*
finish, e. g. a work, duty, etc. τὸ ἔργον,
τὰ ἔργα, John 4: 34. 5: 36. 17: 4. Mid.
c. ἔργον impl. Luke 13: 32 καὶ τῇ τρίτῃ
τελειοῦμαι. Of a race, τὸν δρόμον Acts
20: 24. Perf. Pass. as Mid. c. δρόμον
impl. Phil. 3: 12 οὐχ ὅτι... ἤδη τετελειώ-
μαι sc. τὸν δρόμον, i. e. not that I have
already completed my course and arri-
ved at the goal, so as to receive the
prize; see Buttm. § 136. 3. Winer § 40.
3 sq. comp. v. 14, and see in Καταλαμ-
βάνω b. Sept. genr. for ἔμπη 1 K. 7: 21.
ἔμπη 2 Chr. 8: 16.—Ecclus. 50: 19. Pol.
8. 36. 2. Plut. Cons. ad Apoll. 17. Philo
Alleg. 2. p. 74. C, ὅταν [ὡ ψυχῇ] τελειω-
θῇς καὶ βραβείων καὶ στερῶν ἀξιώθῃς.
—Of time, Luke 2: 43 τελειωσάντων τὰς
ἡμέρας. Of declarations, prophecy, i. q.
to fulfil, John 19: 28 ἵνα τελειωθῇ ἡ γρα-
φή—Act. Thom. § 10. πρόθεσιν Diod.
Sic. lib. 3 fin. Comp. τελείωσις.

b) trop. *to make perfect, i. q. to bring*
to a state of perfectness or complete-
ness. (α) genr. Johu 17: 23 ἵνα ὡς
τετελειωμένοι εἰς ἓν, i. e. praeagn. that they
may be perfectly united in one. 2 Cor.
12: 9 ἡ γὰρ δύναμις μου [τοῦ θεοῦ] ἐν
ἀσθενείᾳ τελειοῦται, i. e. my power shows
itself perfect in weakness, appears then
as genuine. James 2: 22. 1 John 2: 5. 4:
12, 17, 18.—Ecclus. 7: 32. — (β) In the
Ep. to the Hebrews, in a moral sense, *to*
make perfect in respect to sin, to fully
cleansed from sin, to make full expiation
for any one. Heb. 7: 19 οὐδὲν γὰρ ἐτε-
λείωσεν ὁ νόμος, i. e. the Mosaic law
could make no perfect expiation; comp.
7: 11. 10: 4. Of persons, Heb. 9: 9
δὴρὰ τε καὶ θύσαι... μὴ δυνάμεναι
κατὰ συνείδησιν τελειῶσαι τὸν λατρεύοντα,
i. e. which could never make full expia-
tion for the bringer, so as to satisfy his
conscience. 10: 1, 14. — Also, *to make*

perfect sc. in respect to condition, hap-
piness, glory; *to bring to a perfect state*
of happiness and glory; pp. *to bring*
one through to the goal, so as to win
and receive the prize, comp. above in a.
So of Christ as exalted to be Head over
all things, Heb. 2: 10 τὸν ἀρχηγὸν τῆς
σωτηρίας ἡμῶν διὰ παθημάτων τελειώ-
σαι, i. q. in v. 9 διὰ τὸ πάθημα τοῦ
θανάτου δόξην καὶ τιμὴν ἐστεφανωμένον.
5: 9. 7: 28. Also of saints advanced to
glory, 11: 40. 12: 23. — Comp. Philo
above in a.

Τελείωσις, adv. (τέλειος,) completely,
perfectly. 1 Pet. 1: 13 τελείως ἐλπίζατε,
i. e. cherish a perfect hope, unwavering
confidence. — 2 Macc. 12: 42. 3 Macc.
3: 26. Pol. 6. 37. 4.

Τελείωσις, εως, ἡ, (τελειόω,) com-
pletion, perfection, genr. Diod. Sic. 2.
29. Plut. de Virt. et Vit. 2.—In N. T.
spoken of a prediction, i. q. *fulfilment*,
Luke 1: 45. (Judith 10: 9.) Also i. q.
perfect expiation, Heb. 7: 11; comp. in
Τελειόω b. β.

Τελειωτής, οὔ, ὁ, (τελειόω,) a
completer, perfecter, pp. who brings one
through to the goal so as to win and
receive the prize. Heb. 12: 2 εἰς τὸν
τῆς πίστεως ἀρχηγὸν καὶ τελειωτὴν Ἰη-
σοῦν, comp. 2: 10 where he is said πολ-
λοὺς υἱοὺς εἰς δόξαν ἀγαγεῖν. Comp. in
Τελειόω b. β.

Τελεσφορέω, ὦ, f. ὤσω, (τελεσφό-
ρος bringing to an end, perfecting,
ripening, fr. τέλος, φέρω,) to bring to per-
fection or maturity, e. g. fruit, grain, etc.
to ripen, absol. and trop. Luke 8: 14 οὐ
τελεσφοροῦσι. Comp. Matt. 13: 22.—pp.
of fruits Jos. Ant. 1. 6. 3. Philo de
Opif. p. 26. D. αὐξοῦσι καὶ τελεσφοροῦσι.
Diod. Sic. 2. 36. Of women with child,
Jos. Ant. 3. 11. 6. Artemid. 1. 17.

Τελευτάω, ὦ, f. ὤσω, (τελευτή,)
to end, i. e. to finish, to complete, trans.
Eurip. Phoen. 1597 ὦ πατήρ, ὃς ταῦτα
τελευτᾷ. Dem. 13. 15. τὸν βίον τελευτᾷ
to end one's life, to die, Jos. Ant. 12. 1.
1. Pol. 2. 28. 10. Xen. Mem. 4. 8. 1.
Intrans. *to end*, Jos. Ant. 8. 1. 1. Thuc.
5. 39 τοῦ χειμῶνος τελευτήσας ἤδη. Xen.
H. G. 2. 3. 9. — In N. T. intrans. or c.

τον βίον impl. *to end one's life, to die*, Matt. 2: 19 *τελευτήσαντος δι' τοῦ Ἡρώδου*. 9: 18 *θυγάτηρ μου ἄρτι τελευτήσεν*. 22: 25. Mark 9: 44, 46, 48. (comp. Is. 68: 24.) Luke 7: 2. Acts 2: 29. 7: 15. Heb. 11: 22. Sept. oft. for עָלַם Gen. 25: 32. 30: 1. Prov. 11: 7. — Ael. V. H. 2. 17. Hdian. 8. 5. 18. Xen. Cyr. 8. 7. 1. — Of a violent death, Matt. 15: 4 et Mark 7: 10 *θανάτῳ τελευτάτω let him die the death*, emphat. quoted from Ex. 21: 17 where Sept. in imitation of Heb. inf. absol. עָלַם עָלַם *he shall surely die*, or be put to death. Comp. Winer § 58. 3.

Τελευτή, ἥς, ἥ, (τέλεια, τέλος) an end, limit, Baruch. 3: 25. Dem. 658. 7. *τελευτή τοῦ βίου* Dem. 481. 14. Xen. Cyr. 8. 7. 2. In N. T. absol. *end of life, death*, Matt. 2: 15 *ἕως τῆς τελευτῆς Ἡρώδου*. Sept. for עָלַם Gen. 27: 2. Josh. 1: 1. Judg. 1: 1. — 1 Macc. 9: 23. Hdian. 7. 9. 10. Xen. Cyr. 8. 7. 3.

Τελέω, ὧ, f. ἵστα, (τέλος) to end, to finish, to complete, to accomplish, trans.

a) genr. c. acc. Matt. 13: 53 *ὅτε ἐτέλειον ὁ Ἰ. τὰς παραβολάς*. 19: 1 et 26: 1 *τοὺς λόγους*. Luke 2: 39. 2 Tim. 4: 7 *ῥόμον*. Rev. 11: 7. Pass. Luke 12: 50 *ἕως οὗ τελεσθῇ sc. τὸ βάπτισμα*. John 19: 28, 30 *τετέλεσται it is finished!* i. e. the whole work, all things. Rev. 10: 7 *τελεσθῇ τὸ μυστήριον*. 15: 1, 8. Sept. for עָלַם Ruth 2: 21. Ezra 9: 1. עָלַם Neh. 6: 15. — Ecclus. 7: 25. Hdian. 2. 3. 25. Diod. Sic. 4. 10. Xen. Cyr. 8. 6. 3. Oec. 1. 4. — Seq. particip. in the participial construction, Buttm. § 144. 4. a. Matt. 11: 1 *ὅτε ἐτέλειε ὁ Ἰ. διατάσσων*, as in Engl. *when Jesus had finished commanding* etc. So praegn. c. part. impl. Matt. 10: 23 *οὐ μὴ τελέσητε τὰς πόλεις τοῦ Ἰσραὴλ, ye shall not have finished the cities of Israel*, i. e. ye shall not have finished fleeing or passing through them, for οὐ μὴ τελέσητε διαφευγόντες v. διαβαίνοντες *τὰς πόλεις* κ. τ. λ. — So Sept. *συνετέλειε διαβαίνων* Josh. 3: 17. 4: 1. comp. Luc. Tox. 52 *τριταῖος ἐτέλειε ἐκ Μαγλύνων ἐς Σκύθας*. Thuc. 4. 78. — Of time, Pass. *to be ended, fulfilled*, Rev. 20: 3 *τελεσθῇ τὰ χίλια ἔτη*. v. 5, 7.

b) i. q. *to accomplish, to fulfil, to execute fully*, e. g. a rule, law, c. acc. τὸν

νόμον Rom. 2: 27. James 2: 8. τὴν ἐκδικίαν τῆς σαρκός Gal. 5: 16. — Act. Thom. § 5 *ἵνα τὸ θέλημα τοῦ βασιλέως τελέσῃ*. Luc. Piscat. 52 *τελέμας τὰ παραγγέλματα*. — Of declarations, prophecy, etc. Luke 18: 31 *τελεσθήσονται πάντα τὰ γεγραμμένα κ. τ. λ.* Luke 22: 37. Acts 13: 29. Rev. 17: 17. So Sept. and עָלַם Ezra 1: 1. — Apollod. Bibl. 2. 4. 4. Diod. Sic. 2. 27 *νομίσας τετελεσθαι τὸν χρόνον*. ib. 20. 26.

c) by impl. *to pay off, to pay in full*, sc. taxes, tribute, comp. Τέλος d. E. g. τὰ διδραχμα Matt. 17: 24. φόρους Rom. 13: 6. — Jos. Ant. 10. 1. 1 et Diod. Sic. 13. 59 *φόρον*. Dem. 1067. 27. Xen. Mem. 2. 9. 1.

Τέλος, εὐς, οὐς, τό, an end, term, termination, completion, pp. only in respect to time.

a) genr. and c. gen. Luke 1: 33 *τῆς βασιλείας αὐτοῦ οὐκ ἔσται τέλος*. 2 Cor. 3: 13 *εἰς τὸ τέλος τοῦ καταργουμένου*, i. e. unto the end of the transient shining of Moses' countenance, comp. v. 7. Heb. 7: 3 *μέγα ζωῆς τέλος*. 1 Cor. 10: 11 *τὰ τέλη τῶν αἰώνων*, and so 1 Pet. 4: 7 *πάντων τὸ τέλος*. So Sept. and עָלַם Is. 9: 7. Dan. 11: 13. (Soph. Trach. 166. κ. τὸ βίου Dem. 1306. 25. Xen. Cyr. 8. 7. 6.) C. gen. impl. John 13: 1 *εἰς τέλος* [sc. ζωῆς] *ἠγάπησεν κ. τ. λ.* Matt. 24: 6 *οὐκ ἔστι τὸ τέλος, sc. τῶν πάντων v. τοῦ αἰῶνος τούτου*. v. 14. Mark 13: 7. Luke 21: 9. *ὑπομείνας εἰς τέλος sc. τοῦ ζωῆς v. τῶν παθημάτων*, Matt. 10: 22. 24: 13. Mark 13: 13. *ἕως τέλους sc. τῆς ζωῆς* 1 Cor. 1: 8. 2 Cor. 1: 13. *μέχρι τέλους* id. Heb. 3: 6, 14. *ἄχρι τέλους* id. Heb. 6: 11. Rev. 2: 26. In 1 Cor. 15: 24 *ἄχρι τὸ τέλος* i. e. the end of the work of redemption; others meton. *'the last or rest of the dead.'* — Absol. *τέλος ἔχειν to have an end*, i. e. to be ended, trop. to be destroyed, Mark 3: 26 *οὐ δύναται σταθῆναι, ἀλλὰ τέλος ἔχει*. — pp. Xen. An. 6. 5. 2. Cyr. 2. 3. 22. — Adverbially, acc. *τὸ τέλος finally, at last*, 1 Pet. 3: 8. (Ael. V. H. 10. 16. Xen. Cyr. 1. 4. 1.) *εἰς τέλος* pp. *'to the end,' i. q. continually, perpetually, forever*, Luke 18: 5. 1 Thess. 2: 16. So Sept. for עָלַם Job 14: 20. Ps. 79: 5. 103: 9. — Luc. Navig. 27. Xen. Oec. 17. 10. — Meton. *ἡ ἀρχὴ καὶ τὸ τέλος*, i. q. *πρῶτος καὶ ἔσχατος* as

the writer himself explains it, Rev. 22: 13. 21: 6. 1: 8 in text. rec.—Jos. c. Ap. 2. 22 θεός . . . ἀρχὴ καὶ μύσα καὶ τέλος πάντων.

b) trop. end, i. q. event, issue, result. Matt. 26: 58 ἐκάθην . . . ἰδεῖν τὸ τέλος. James 5: 11 τὸ τέλος κυρίου, i. e. which the Lord gave.—Test. XII Patr. p. 689. Plut. Romul. 28. Luc. Vitar. Auct. 27. Dem. 292. 22 τὸ τοῦτον τέλος ἐν θεῷ ἦν, οὐκ ἐν ἐμοί.—Seq. gen. of pers. or thing, i. q. final lot, ultimate fate. Rom. 6: 21 τέλος ἐκείνων, θάνατος. v. 22 τὸ δὲ τέλος, ζωὴν αἰώνιον. 2 Cor. 11: 15. Phil. 3: 19. Heb. 6: 8. 1 Pet. 1: 9. 4: 17. Sept. for ἡὶ Ecc. 7: 2.—Wisd. 3: 19. Jos. Ant. 6. 4. 1. Philo de Charit. p. 717. Ael. V. H. 3. 43.—Of a declaration, prophecy, i. q. accomplishment, fulfilment; Luke 22: 37 καὶ γὰρ τὰ περὶ ἐμοῦ τέλος ἔχει, i. e. have fulfilment, are fulfilled, i. q. the preced. τελεσθῆναι.—Aeschyl. Prom. vinct. 13 ἐντολὴ Διὸς ἔχει τέλος. Dion. Hal. Ant. 1. 19 τέλος ἔχειν σφίσι τι θεοπρόκιον ὑπέλαβον. ib. 9. 12 καὶ τέλος ἔχει τοῖς Τυφφηνοῖς τὰ μαντεύματα. Athen. VIII. p. 341. C. So τέλος λαμβάνειν Jos. Ant. 2. 5. 3. ib. 4. 6. 5.

c) trop. end, i. q. final purpose, that to which all the parts tend and in which all terminate, the chief point, sum. 1 Tim. 1: 5 τὸ δὲ τέλος τῆς παραγγελίας ἐστὶν ἀγαπή. So Rom. 10: 4 τέλος γὰρ νόμου Χριστός εἰς δικαιοσύνην παντὶ τῷ πιστεύοντι, where others meton. i. q. 'the ender, abolisher.' So Sept. and ἡὶ Ecc. 12: 13. — Arr. Epict. 1. 12. 5 τέλος ἐστὶ τὸ ἔκπεσθαι θεοῦ. Diog. Laert. 2. 87. Cic. ad Att. 12. 6.

d) trop. a tax, toll, custom, tribute, pp. what is paid for public ends, for the maintenance and expenses of the state. Matt. 17: 25 τίλῃ ἢ πῆνσον. Rom. 13: 7 bia.—1 Macc. 10: 31. Jos. Ant. 12. 3. 3. Hdtian. 3. 1. 11. Dem. 745. 15. Xen. Vect. 4. 19, 20. In a like sense among the Greeks public officers and magistrates were called τὰ τίλη, Xen. An. 2. 6. 4. Ag. 1. 36. Comp. Sturz Lex. Xen. art. τέλος no. 5.

Τελώνης, ου, ὅ, (τέλος tax, ὠνίομα), pp. a farmer of the taxes or customs, one who pays to the government a certain sum for the privilege of collecting

the taxes and customs of a district, ὁ προϊάμενος τέλος Dem. 745. 15; Lat. publicanus, Cic. pro Plane. 9. The public revenues of the Greeks and Romans were usually thus farmed out; and among the latter the purchasers were chiefly of the equestrian order, or at least persons of wealth and rank, like Zacchaeus ὁ ἀρχιτελώνης Luke 19: 2; comp. Cic. l. c. Sueton. Octav. 24. Dio Cass. p. 38 τοὺς ἱππίας . . . πᾶσαι τε γὰρ τελωνίαι δι' αὐτῶν ἐγένοντο. Jos. Ant. 12. 4. 1, 3, 4 ἐνστάσης δὲ τῆς ἡμέρας, καθ' ἣν ἐμελλε τὰ τίλη πιπράσκεισθαι τῶν πόλεων, ἡγόραζον οἱ τοῖς ἀξιωμασιν ἐν ταῖς πατρίσι διαφέροντες. Comp. Boeckh Staatsh. d. Ath. I. p. 359, 360 sq. Adam's Rom. Ant. p. 64. The farmers-general had also sub-contractors, or employed agents, who collected the taxes and customs at the gates of cities, in sea-ports, on public ways, bridges, etc. These too were called τελῶναι, or also ἐκλέγοντες Dem. 745. 15, Lat. portitores; and in countries subject to the Roman yoke they were objects of hatred and detestation, so that none but persons of the lowest rank and worthless character were likely to be found in this employment. Comp. Xen. ap. Dichaearch. πάντες τελῶναι πάντες εἰσὶ ἀρπαγες. Dio Chrysost. IV. p. 75. B, καπήλους καὶ τελῶνας καὶ πορνοβοσκούς. Luc. Necyom. 11 μοιχοὶ καὶ πορνοβοσκοὶ καὶ τελῶναι καὶ κόλακες κ. τ. λ. Artemidor. 1. 23. ib. 4. 42, 57. See the numerous like passages in Wetst. N. T. I. p. 314 sq. Comp. Jahn § 242. — In N. T. in the later sense, a toll-gatherer, collector of customs, publican, the object of bitter hatred and scorn to the Jews, and often coupled with the most depraved classes of society. Matt. 5: 46 οὐχὶ καὶ οἱ τελῶναι τὸ αὐτὸ ποιῆσαι; v. 47. 10: 3 Ματθαῖος ὁ τελώνης, coll. 9: 9. Luke 3: 12. 5: 27, 29. 7: 29. 18: 10, 11, 13. τελῶναι καὶ ἁμαρτωλοὶ Matt. 9: 10, 11. 11: 19. Mark 2: 15, 16. Luke 5: 30. 7: 34. 15: 1. ἰθνηὺς καὶ τελώνης Matt. 18: 17. οἱ τελῶναι καὶ αἱ πόρνοι Matt. 21: 31, 32.

Τελώνιον, ου, τό, (τελώνης,) a toll-house, custom-house, collector's office, Matt. 9: 9. Mark 2: 14. Luke 5: 27. —

Suid. *τελείων*· ὁ τέρας ἐν ᾧ ἀμφίεται ὁ τελεώνης. Poll. On. 9. 5. 28 τὰ τελένια.

Τέρας, αἰος, τό, plur. τὰ τέρατα uncontracted, contrary to Attic usage, Winer § 9. p. 61. Buttm. § 54. n. 1; a wonder, portent, prodigy, strictly as foreboding something future; in N. T. only plur. and always joined with τὰ σημεῖα.

a) pp. Acts 2: 19 δώσω τέρατα ἐν τῷ οὐρανῷ ὑμῶν, καὶ σημεῖα ἐπὶ τῆς γῆς καί, quoted from Joel 3: 2 [2: 30] where Sept. for תְּרָאִים. — Jos. Ant. 2. 12. 1. Artemid. 1. 73. Xen. Mem. 1. 4. 15.

b) genr. σημεῖα καὶ τέρατα, Engl. signs and wonders, spoken of mighty works, miracles of various kinds, the two words being here nearly or quite synonymous. So of the miracles of Moses, Acts 7: 36; of Christ, John 4: 48. Acts 2: 22; of the apostles and teachers, Acts 2: 43. 4: 30. 5: 12. 6: 8. 14: 3. 15: 12. Rom. 15: 19. 2 Cor. 12: 12. Heb. 2: 4; also of false prophets or teachers, Matt. 24: 24. Mark 13: 22. 2 Thess. 2: 9. So Sept. *σημ. καὶ τέρατα* for Heb. מִוִּפְתּוֹת וּמִפְתּוֹת, of Moses Ex. 7: 3. Deut. 6: 22. 7: 19. Jer. 32: 20. — *σημ. καὶ τέρατα*, of impostors Jos. Ant. 20. 8. 6. genr. Ael. V. H. 12. 57. Pol. 3. 112. 8.

Τέρτιος, ου, ὁ, Tertius, pr. n. of Paul's amanuensis, Rom. 16: 22.

Τέρτυλλος, ου, ὁ, Tertullus, pr. n. of a Roman orator or advocate employed by the Jews against Paul, Acts 24: 1, 2.

Τεσσαράκοντα, οἱ, αἱ, τά, indec. forty, Matt. 4: 2. Mark 1: 13. Acts 1: 3. al. Comp. Buttm. § 70. 4. Sept. for תְּרַבְּרָא Gen. 5: 13. Ex. 16: 35.—Luc. Ver. Hist. 2. 40. Xen. An. 2. 2. 7. AL.

Τεσσαρακονταετής, ἐος, οὗς, ὁ, ἡ, adj. (ἔτος), of forty years, e. g. *τεσσαρακονταετής χρόνος* the time of forty years, forty years' time, Acts 7: 23. 13: 18.—Comp. *δεκαετής χρόνος* Max. Tyr. 6. 89. *δεκαετής πόλεμος* Thuc. 5. 26. On the flexion and accent of such compounds, see Buttm. § 70. n. 2. Lob. ad Phr. p. 406 sq.

Τέσσαρες, οἱ, αἱ, neut. -ρα, Gen. ὦν, Attic τέτταρες, neut. -ρα, card. adj.

four, Matt. 24: 31. Mark 2: 3. Acts 10: 11. Rev. 4: 4. al. Comp. Buttm. § 70. 4. Sept. for תְּרַבְּרָא Gen. 11: 16. תְּרַבְּרָא Gen. 2: 10.—Hdian. 6. 6. 11. Xen. Cyr. 1. 5. 6. AL.

Τεσσαρεσκαίδεκατος, η, ου, ordin. adj. *fourteenth*, Acts 27: 27, 33.—Sept. Gen. 14: 5. Ex. 12: 6. Dion. Hal. Ant. 7. 12. Hdian. 6. 2. 2. Plut. Cat. Min. 3. On the form, comp. Lob. ad Phr. p. 409. Buttm. § 71. 1.

Τεταρταῖος, α, ου, (τέταρτος.) an adj. marking succession of days, used only adverbially, on the fourth day. John 11: 39 *τεταρταῖος γὰρ ἔστι*, i. e. he is now the fourth day dead, four days dead. See Buttm. § 123. n. 3. Winer § 58. 2. Comp. *δευτεράριος*. — Pol. 3. 52. 2 ἡδὴ δὲ τεταρταῖος ὦν. Xen. Cyr. 5. 3. 1.

Τέταρτος, η, ου, ordin. adj. (τέσσαρες,) the fourth, Matt. 14: 25. Mark 6: 48. Acts 10: 30. Rev. 4: 7. G: 7 bis, 8. 8: 12. 16: 8. 21: 19. Sept. for רְבִיעִי Gen. 1: 19.—Hdian. 4. 2. 14.

Τέτρα-, contr. for τέτορα, τέσσαρα, *four*, found only in derivative and compound words; comp. Buttm. § 70. n. 2.

Τετράγωνος, ου, ὁ, ἡ, adj. (τέτραγ. v. γῶνος, γωνία,) *four-cornered, four-square*, Rev. 21: 16. Sept. for רַבִּי Ex. 27: 1. Ez. 41: 21.—Hdian. 8. 1. 3. Pol. 6. 27. 2. Xen. Lac. 12. 1.

Τετραδίων, ου, τό, (dim. of τετράς a tetrad, the number four,) a quaternion of soldiers, a detachment of four men, the usual number of a Roman night-watch, relieved every three hours. Acts 12: 4.—Philo in Flacc. p. 981, or T. II. p. 533. 22, στρατιωτῶν δὲ τετραδίων τῶν ἐν τοῖς τετραδίοις φυλακῶν καθ' ὁδὸν εὐραίων. Comp. Pol. 6. 33. 7 τὸ δὲ φυλάκιον ἔστιν ἐκ τεττάρων ἀνδρῶν, ὧν οἱ μὲν πρὸ τῆς σκηνῆς, οἱ δὲ κατόπιν παρὰ τοὺς ἔκπους ποιοῦνται τὴν φυλακὴν. Veget. "de singulis centuriis quaterni equites et quaterni pedites excubitus noctibus faciunt." See in Φυλακή d. In Acts l. c. Peter was therefore guarded by four men at a time, two within the prison and two before the doors, coll. v. 6.

Τετρακισχίλιοι, αι, α, (τετράκις adv. χίλιοι,) pp. 'four times one thousand,' i. e. *four thousand*, Matt. 15: 38. 16: 10. Mark 8: 9, 20. Acts 21: 38. Comp. Butt. § 70. 4. — Sept. 1 Chr. 12: 26. Xen. Cyr. 2. 1. 6.

Τετρακόστωι, αι, α, *four hundred*, Acts 5: 36. 7: 6. 13: 20. Gal. 3: 17. Comp. Butt. § 70. 4. — Sept. Gen. 23: 15, 16. Hdian. 6. 4. 10. Xen. An. 7. 1. 27.

Τετράμηνος, ου, ὁ, ἡ, (τέτρα q. v. μήν,) *of four months*, John 4: 35 ἐτι τετραμηνός ἐστι [χρόνος] καὶ ὁ θερισμός ἐρχεται, i. e. *four months' time*. Text. rec. has neut. τὸ τετράμηνον in the same sense. — Pol. 18. 22. 5. Thuc. 5. 63. Neut. Sept. Judg. 19: 2. 20: 47. On the form comp. Lob. ad Phr. p. 549.

Τετραπλόος, οῦς; ὅη, ἡ; ὄον, οῦν; (τέτρα q. v. ἀπλόος,) *fourfold, quadruple*, Luke 19: 8. Comp. Butt. § 71. 3. § 60. 5. b. — Jos. Ant. 7. 7. 3. Xen. An. 7. 6. 7.

Τετράπους, οδος, ὁ, ἡ, adj. (τέτρα q. v. πούς,) *four-footed, quadruped*, plur. absol. τὰ τετραποδα *quadrupeds*, Acts 10: 12. 11: 6. Rom. 1: 23. Sept. for תרפוד Gen. 1: 24. Ex. 9: 9, 10. תרפוד Num. 35: 5. — Pol. 1. 29. 7. τὰ τ. Jos. Ant. 4. 4. 4. Palaeph. 34. 1. Xen. Cyr. 6. 2. 25. On the forms τετράπους and τετράποδος, see Lob. ad Phr. p. 546.

Τετραρχέω, ὦ, f. ἦσω, (τετράρχης,) *to be tetrarch, to rule as tetrarch*, c. gen. Luke 3: 1 ter. — Jos. Vit. § 11. So τετραδαρχεῖσθαι Hermog. 268. 22.

Τετράρχης, ου, ὁ, (τέτρα q. v. ἄρχω,) *a tetrarch*, pp. the ruler of the fourth part of a district or province; Strabo 12. p. 850. C, or p. 567 Casaub. ἑκαστα διελόντες [οἱ Γαλάται] εἰς ὃ μέρηδας, τετραρχίαν ἑκάστην ἐκάλεσαν, τετράρχην ἔχουσιν ἰδιον. In later usage it became among the Romans a common title for those who governed any part of a province or kingdom, subject only to the Roman emperor; Strabo l. c. πάλαι μὲν οὖν τοιαύτη τις διατάξις, καθ' ἡμῶς δὲ εἰς γ', εἰς β' ἡγεμόνας, ἵστα ἔνα ἦσαν ἡ δυναστοία. Thus Herod the

Great and his brother Phasael were at one time made tetrarchs of Judea by Antony, Jos. Ant. 14. 13. 1. The former also at his death left half his kingdom to Archelaus with the title of ethnarch, and divided the rest between two of his other sons, Herod Antipas and Philip, with the title of tetrarchs, Jos. Ant. 18. 5. 1. Comp. in Ἡρώδης no. 1, 2. So Lysanias is said to be tetrarch of Abilene, Luke 3: 1. Comp. Wetst. N. T. I. p. 409. — In N. T. spoken only of Herod Antipas, Matt. 14: 1. Luke 3: 19. 9: 7. Acts 13: 1. Called also βασιλεὺς Matt. 14: 9. Mark 6: 14; see in Βασιλεὺς b.

Τεύχω, see the tenses of Τυγχάνω.

Τεφρώω, ὦ, f. ὠσω, (τέφρα ashes,) *to reduce to ashes*, i. q. *to consume, to destroy*, c. g. cities, c. acc. 2 Pet. 2: 6. — trop. Anthol. Gr. I. p. 167. Hesych. τεφρώσας · σποδῶσας.

Τέχνη, ης, ἡ, (τίκτω, ταῖν,) *art*, i. e.

a) pp. an *art, trade, craft*, Rev. 18: 22 τεχνίτης πάσης τέχνης. Acts 18: 3 σκηνοποιοὶ τὴν τέχνην, for the acc. see Butt. § 131. 6 sq. — Sept. 1 Chr. 28: 21. Jos. Ant. 3. 12. 5. Luc. D. Deor. 26. 2. Xen. Mem. 3. 10. 1.

b) genr. *art, skill*, Acts 17: 29 χαράγματι τέχνης. Sept. for תרפוד 1 K. 7: 14. — Arr. Epict. 2. 14. 2, 5. Hdian. 3. 3. 11. Xen. An. 7. 2. 8.

Τεχνίτης, ου, ὁ, (τέχνη) an *artisan, artificer, craftsman*; Acts 19: 24 παρέχετο τοῖς τεχνίταις ἐργασίαν. v. 38. Rev. 18: 22. Sept. for תרפוד Deut. 27: 15. Jer. 10: 9. — Ecclus. 9: 22. Hdian. 3. 4. 20. Xen. Mem. 2. 7. 5. — Trop. of God as the builder, founder of the heavenly Jerusalem, Heb. 11: 10 ἡς [πόλεως] τεχνίτης . . . ὁ θεός. — Wisd. 13: 1.

Τήκω, f. ξω, *to melt, to make liquid*, Sept. Nah. 1: 6. Diod. Sic. 1. 63. Hdol. 3. 96. In N. T. Pass. τήκομαι, *to be melted, to melt*, 2 Pet. 3: 12. Sept. for תרפוד Is. 34: 4. — Diod. Sic. 1. 38 τηρομένη χιών. Xen. Mem. 3. 1. 7.

Τηλαυγῶς, adv. (τηλαυγής far-shining, radiant, from τέλε, αὐγή,) *radi-*

early, brightly, i. e. clearly, distinctly, Mark 8: 25 ἐνέβλεπον τηλικούτως ἄπαντας. — Diod. Sic. 1. 50 πρὸς τὸ τηλικούτως ὁρᾶν. So τηλικούτως Sept. Job 37: 21. Pind. Ol. 6. 5. Luc. Hipp. 7.

Τηλικούτος, αὐτίη, οὐτίο, demonstr. correl. pron. pp. a strengthened form of τηλικός, η, or, Butt. § 79. 5, 6; so great, tantus, 2 Cor. 1: 10 ἐν τηλικούτου θανάτου. Heb. 2: 3. James 3: 4. Rev. 16: 18. — 2 Macc. 12: 3. Luc. D. Deor. 26. 2. Xen. Mem. 2. 1. 5.

Τηρέω, ὤ, f. ἴσω, (τηρός watch-ing, Aesch. Suppl. 263,) to keep an eye upon, to watch, and hence to keep, to guard, trans.

a) pp. to watch, to observe attentively, to keep the eyes fixed upon, c. acc. Rev. 1: 3 καὶ τηροῦντες τὰ ἐν αὐτῇ [προφηταίῃ] γεγραμμένα, i. e. watching the fulfilment of the prophecy. 22: 7, 9. Sept. ὁ τηρῶν ἄνεμον for ἡρῶ Eccl. 11: 4. ἡρῶ Prov. 23: 26. — Ael. V. H. 2. 17 ὁ μὲν ἀσκήκει τηρῶν τοῦτο. Dem. 836. 5. τὸν ἄνεμον Thuc. 1. 65.—Hence trop. to observe, to keep, to fulfil, sc. a duty, precept, law, custom, etc. q. d. to perform watchfully, vigilantly, c. acc. τὰς ἐντολάς Matt. 19: 17. John 14: 15, 21. 15: 10 bis. 1 John 2: 3, 4. 3: 22, 24. 5: 2, 3. Rev. 12: 17. 14: 12. (Ecclus. 29: 1.) τὴν ἐντολὴν ἀσπικόν 1 Tim. 6: 14. λόγον, λόγους, John 8: 51, 52, 55. 14: 23, 24. 15: 20 bis. 17: 6. 1 John 2: 5. Rev. 3: 8, 10 λόγον τῆς ὑπομονῆς μου, see in Ἰταμονή. (Sept. 1 Sam. 15: 11.) νόμον Acts 15: 5, 24. James 2: 10. παρὰδοσαν Mark 7: 9. τὸ σάββατον John 9: 16. Genr. c. acc. expr. or impl. Rev. 2: 26 ὁ τηρῶν τὰ ἔργα μου, i. e. the works which I require. Matt. 23: 3 bis. 28: 20. Acts 21: 25. Rev. 3: 3. Sept. genr. for ἡρῶ Prov. 3: 1, 21. ἡρῶ Prov. 8: 34. — Philo Legat. ad Cai. p. 1033 τὴν θρησκείαν. Arr. Epict. 2. 25. 15. Pol. 1. 83. 5 δίκαια. Hdian. 6. 6. 1.

b) to keep, to guard, e. g. a prisoner, person arrested, c. acc. Matt. 27: 36, 54 τηροῦντες τὸν Ἰησοῦν. Acts 12: 5, 6 φύλακας . . . ἐτήρουν τὴν φυλακὴν, comp. Butt. § 131. 3. Acts 16: 23. 24: 23. 25: 4, 21 bis. 1 John 5: 18 τηρεῖ ἑαυτὸν, i. e. is on his guard. Part. Matt. 26: 4 οἱ τηροῦντες the keepers,

guards. Of things, τὰ ἱμάτια Rev. 16: 15. Sept. for ἡρῶ Cant. 3: 3. ἡρῶ of things Cant. 8: 11, 12. — pers. Test. XII Patr. p. 636. Thuc. 4. 30. things 1 Macc. 6: 50. Aristoph. Pac. 201. Pol. 3. 50. 7.—Trop. to keep in safety, to preserve, to maintain; c. acc. of thing simpl. Eph. 4: 3 τηρῶν τὴν ἐνότητά τοῦ πνεύματος. 2 Tim. 4: 7 τὴν πίστιν τηρήσῃ. Jude 6 μὴ τηροῦντες κ. τ. λ. i. e. deserting. Sept. τ. τὴν ἐκκεντοῦ ψυχῇ for ἡρῶ Prov. 16: 17. — Jos. B. J. 6. 2. 4. νόμους ἢ τὰς ἰδίας ψυχὰς Diod. Sic. 11. 11. πίστιν Pol. 6. 56. 13. Hdian. 7. 9. 7.—So trop. acc. with adjuncts: c. dupl. acc. of pers. and predicate, 2 Cor. 11: 9 bis, ἀβαρῆ ὑμῶν ἑμαυτὸν ἐπήρησα καὶ τηρήσα. 1 Tim. 5: 22. James 1: 27. (Wisd. 10: 5. M. Antonin. 6. 23 or 30 τηρήσον σεαυτὸν ἀπλῶν.) c. adv. 1 Thess. 5: 23. c. dat. of pers. Jude 1 τῷ Χριστῷ. Seq. ἐν c. dat. of state, John 17: 11, 12 ἐγὼ ἐτήρουν αὐτοὺς ἐν τῷ ὀνόματί σου. Jude 21. seq. ἐκ τινος John 17: 15. Rev. 3: 10. ἀπὸ τινος James 1: 27. Sept. c. ἀπὸ τινος for ἡρῶ Prov. 7: 5.

c. i. q. to keep back or in store, to reserve, c. acc. e. g. things, John 2: 10 σὺ τηρήσῃς τὸν καιρὸν ὅταν ῥῶς ᾖται. 12: 7. τί τινα, e. g. ῥῶρος 2 Pet. 2: 17. Jude 13. (Sept. Cant. 7: 13.) τι εἰς τινα 1 Pet. 1: 4. Of persons, 1 Cor. 7: 37 τηρῶν τὴν ἑαυτοῦ παρθένον i. e. to keep her at home, unmarried, opp. ἐγαμίζαν in v. 38. 2 Pet. 2: 4 et Jude 6 εἰς κρίσιν τηρουμένων. 2 Pet. 2: 9 et 3: 7 εἰς ἡμέραν κρίσεως.—Test. XII Patr. p. 529 εἰς κρίσιν τοῦ αἰῶνος τηρήσῃται. c. dat. Jos. Ant. 1. 3. 7.

Τήρησις, εως, ἡ, (τηρός q. v.) a watching, keeping, i. e.

c) trop. observance, performance, etc. of precepts, ἐντολῶν 1 Cor. 7: 19.—Ecclus. 35: 23. νόμον Wisd. 1: 18.

b) i. q. guard, ward, 1 Macc. 5: 18. 3 Macc. 5: 44; in N. T. meton. place of ward, a prison, Acts 4: 3. 5: 18 ἔθεντο αὐτοὺς ἐν τηρήσει δημοσίᾳ.—Thuc. 7. 86.

Τιβεριάς, ἀδος, ἡ, Tiberias, a city of Galilee built by Herod Antipas and named in honour of the emperor Tiberius; now Tabaria. It is situated on the S. W. shore of the Lake of

Genesareth, about an hour's distance from the place where the Jordan flows out, John 6:23; and the lake itself is hence sometimes called the Sea of Tiberias, John 6:1. 21:1. Comp. ἡ Γεννησαρέτ. The city was celebrated on account of the hot springs in its vicinity; and after the destruction of Jerusalem it became a famous seat of Jewish schools and learning. See Jos. Ant. 18. 3. 3. de Vit. § 9, 16 sq. Relandi Palest. p. 1036 sq. Lightfoot Opp. Posth. p. 71 sq. in Opp. T. II. Miss. Herald 1834. p. 308. Rosenm. Bibl. Geogr. II. ii. p. 74 sq. Burckhardt's Travels in Syria etc. p. 330 sq.

Τιβέριος, ου, ὁ, Tiberius, pr. n. of the third Roman emperor, the son of Livia and step-son of Augustus, r. A. D. 14—37. John the Baptist commenced preaching in the 14th year of his reign; and the crucifixion of Jesus took place 3 or 4 years later. Luke 3:1. — Sueton. Vit. Tiber. Tac. Ann. 1. 3 sq.

Τίθημι, f. θέσω, aor. 1 ἔθηκα, perf. τέθεικα, see Buttm. § 106, 107; for imperf. ἐτίθουν Matt. 5:15. 2 Cor. 3:13. al. see Buttm. § 106. n. 5. § 107. n. 1, 6. — *To set, to put, to place, to lay*, trans. Sept. for עָשָׂה, עָרַב, also for עָרַב.

a) pp. *to set, to put*, where a person or thing is set erect, or is conceived of as erect, rather than as lying down. Act. e. g. a light, *λύχον ὑπὸ τὸν μόδιον* Matt. 5:15. Mark 4:21. *ὑποκάτω κλίβανος* Luke 8:16. *εἰς κρυπτήν* 11:33. So a title, *ἐπὶ τοῦ σταυροῦ* John 19:9; one's foot, *ἐπὶ τῆς θαλάσσης* Rev. 10:2. Mid. *to set or put for oneself*, i. e. on one's own part or behalf, by one's own order, etc. Buttm. § 135. 7, 8; e. g. *to put persons in prison*, *εἰς φυλακὴν* Acts 12:4, *εἰς τήρησιν* 4:3; also *ἐν φυλακῇ* Matt. 14:3. Acts 5:25, *ἐν τήρησιν* 5:18; comp. *Ἐν* no. 4. Of things, *to set in the proper place, to assign a place*, 1 Cor. 12:18 ὁ θεὸς ἔθηκε τὰ μέλη . . . ἐν τοῦ σώματος κ. τ. λ. Sept. genr. for עָרַב Gen. 30:42, 43. Ex. 26:35. c. *ἐπὶ* Num. 21:8. Mid. c. *ἐπὶ* 1 Sam. 6:11, 15. עָרַב c. *ἐπὶ* Ps. 133:11. עָרַב c. *ἐν* Gen. 1:17. 9:13. Mid. *ἐν φυλακῇ* Gen.

40:3. 41:10. 42:36. — Ael. V. H. 14. 42. Xen. Cyr. 8. 8. 16. Oec. 19. 7, 9. Mid. Pol. 25. 1. 2. c. *ἐπὶ* Xen. An. 7. 3. 22. — Spoken of food or drink, *to set on or out*, c. acc. John 2:10 τὸν καλὸν οἶνον τίθησι. — Bel and Drag. 11 τὸν οἶνον. Plat. Mor. II. p. 13 Tauchn. Xen. Mem. 3. 14. 1. Lat. *poscui ponere* Virg. Aen. 1. 706.

b) oftener of things, *to put, to lay, to lay down*, where the thing is conceived of as laid or lying down rather than as erect. (a) pp. e. g. *ἑτάλειον* Luke 6:48. 14:29. 1 Cor. 3:10, 11. (Sept. Ezra 6:3.) *λίδον, πρόσκομιμα*, Rom. 9:33. 1 Pet. 2:6, quoted from Is. 28:16 where Sept. for עָרַב; c. dat. incomm. Rom. 14:13. (Sept. Ps. 109:110.) Genr. in the proverbial phrase, Luke 19:21; 22, *αἶψα δ' οὖν ἔθηκας, taking up what thou hast not laid down*, i. e. taking up what is not thine own. — Diog. Laert. 1. 2. 9 *ἀ μὴ ἔδου, μὴ ἀνέλα* — εἰ δὲ μὴ, θάνατος ἢ ζημία, i. e. a law of Solon. Xen. Oec. 8. 2. — Of dead bodies, *to lay in a tomb or sepulchre*, c. acc. Mark 15:47. 16:6 ὅπου ἔθηκαν αὐτόν. Luke 22:53, 54. John 11:34. 19:42. 20:2, 13, 15. Acts 9:37. c. *εἰς μνημεῖον* Acts 13:29. Rev. 11:9. c. *ἐν μνημεῖον* Matt. 27:60. Mark 6:29. John 19:41. Acts 7:16. Sept. c. *ἐν* for עָרַב Gen. 50:26. עָרַב 1 K. 13:30, 31. — c. *ἐν* Test. XII Patr. p. 543. Xen. Cyr. 8. 7. 25. — Seq. *ἐπὶ* c. gen. as τοὺς ἀσθενεῖς ἐπὶ κλινῶν Acts 3:15. (Hdian. 1. 17. 4.) *ἐπὶ* c. acc. as *κάλυμμα ἐπὶ τὸ πρόσωπον* 2 Cor. 3:13. τὰς χεῖρας ἐπ' αὐτοὺς Mark 10:16. Rev. 1:17 in later edit. (Sept. Job 21:5. Ps. 139:4.) So with *ἐπὶ* c. acc. impl. *τά γόνατα τιθέναι* sc. *ἐπὶ τὴν γῆν*, *to place the knees*, i. q. *to kneel*, Mark 15:19. Luke 22:41. Acts 7:60. 9:40. 20:36. 21:5; see in Γόνυ. Seq. *ἐνάντιον τινος* Luke 5:18. impl. Mark 6:56. (Sept. 1 Sam. 10:25. comp. Ez. 16:18.) Seq. *παρ' ἐαυτοῦ* 1 Cor. 16:2. *παρα τοὺς πόδας τινός* Acts 4:35, 37. 5:2. *πρὸς τὴν θύραν* Acts 3:2. *ὑπὸ τοὺς πόδας τινός* 1 Cor. 15:25, quoted from Ps. 110:1 where Sept. for עָרַב; comp. in Πούς β. — In the sense *to lay off or aside*, e. g. garments, *ἑμένα* John 13:4. So Arr. Epict. 1. 24. 13 *ὅδε τὴν πλατέην*. Diod. Sic. 20. 31, 45 *τὰ ὄπλα*. Comp.

Lat. *ponere vestem* Ov. Met. 3. 1. — (β) Trop. e. g. *τιθέναι τὴν ψυχὴν* to lay down one's life John 10: 11, 15, 17, 18 bis. 13: 37, 38. 15: 13. 1 John 3: 16 bis. Comp. Lat. *ponere vitam* Cic. ad Div. 9. 24 fin. — Seq. ἐν c. acc. Matt. 12: 18 θήσω τὸ πνεῦμά μου ἐν αὐτόν, i. e. will give or impart unto him, quoted from Is. 42: 1 where Heb. *הָיָה* Sept. *edema*. Mid. c. ἐν, 2 Cor. 5: 19 θάμενος [ὁ θεός] ἐν ἡμῖν τὸν λόγον τῆς καταλλαγῆς, i. e. placing in us, laying upon us, committing unto us; comp. Sept. for *אָבָה* Is. 63: 11. — Mid. seq. εἰς τὰ ὦτα ὑμῶν, to lay up in your ears, i. q. to let sink in your ears, minds, Luke 9: 44. Seq. εἰς τὴν καρδίαν, to lay to heart, i. q. to resolve, Luke 21: 14, comp. Sept. Ecc. 7: 22. 1 Sam. 9: 20. Seq. ἐν τῇ καρδίᾳ, to lay up in heart, to lay to heart, i. q. to revolve in mind, to ponder, Luke 1: 66; (so Sept. and *בְּלֵב* *בְּיָד* 1 Sam. 21: 13;) also i. q. to resolve, to purpose, Acts 5: 4; ἐν τῷ πνεύματι id. 19: 21. Comp. Sept. Dan. 1: 8.

c) trop. to set, to appoint, to constitute, often i. q. Engl. to make; e. g. of time, Mid. Acts 1: 7 χρόνους ἢ καιροὺς οὓς ὁ πατήρ ἔθετο ἐν τῇ ἰδιᾷ ἐξουσίᾳ, i. e. which the Father hath set by virtue of his own authority; comp. in *Ex* no. 3. c. β, fin. (ἡμέραν Dion. Hal. Ant. 5. 57 pen. Dem. 1042 pen.) So the lot of any one, τὸ μέρος, seq. μετὰ τινοῦ, Matt. 24: 51. Luke 12: 46. Of a decision, decree, law; Acts 27: 12 οἱ πλείους ἔθεντο βουλὴν, i. e. made a decision, decided, determined. Gal. 3: 19 in later edit. ὁ νόμος . . . ἐτίθη, the law was set, made; text rec. προστίθη. — So νόμον τιθέναι Jos. c. Ap. 2. 21. Dem. 732. 17. Xen. Lac. 1. 2. For the difference between *τιθέναι νόμον* and *τίθεσθαι νόμον*, see Passow *τίθημι* A. 3. c. Buttm. § 135. n. 3. — Seq. dupl. acc. of pers. or thing and predicate, Winer § 32. 4. b; so 1 Cor. 9: 18 ἀδάπανον θήσω τὸ εὐαγγέλιον, I may make the gospel without charge, free of expense; comp. for the sense 2 Cor. 11: 7, 8. (Luc. Gymnas. v. Anachar. 16 τοῦ ἀστίου . . . τὸν αἶρα ἐργὸν καὶ διακατὴν τιθέντος.) Of persons, *θεῖς ἂν θεῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου*, Matt. 22: 44. Mark 12: 36. Luke 20: 43. Acts 2: 35. Heb. 1: 13.

10: 13, all quoted from Ps. 110: 1 where Sept. for *יָשָׁה*; comp. in *Παύλ. β.* Act. 20: 28 ὑμᾶς . . . ἔθετο ἐπισκόπος. Rom. 4: 17 πατέρα πολλῶν ἐθνῶν *τίθει* αὐτὸν, from Gen. 17: 5 where Sept. for *יָרָה*. 1 Cor. 12: 28. Heb. 1: 2. 2 Pet. 2: 6 In the Pass. construction, c. εἰς ὁ final, 1 Tim. 2: 7. 2 Tim. 1: 11. Buttm. § 134. 2. Sept. for *יָרָה* Jer. 1: 5. Lev. 26: 31 *יָרָה* Job 11: 13. — Ael. V. H. 136: 6 οὐκ εἰς τίθει τὰς γυναῖκας ταπεινῶς. Xen. Cyr. 4. 6. 3. — Once by Hebr. c. acc. et εἰς τὴν as predicate, Acts 13: 4 *τίθει* αὐτὸν εἰς φῶς ἐθνῶν, see in *Εἰς* no. 3. a. Winer § 32. 4. b. So Sept. for *יָרָה* Gen. 17: 16. Jer. 9: 11. *בְּיָד* Is. 42: 15. Nah. 3: 6. — Seq. acc. et εἰς final, Mid. 1 Thess. 5: 9 οὐκ ἔθετο ἡμᾶς ὁ θεὸς εἰς ὀργήν, i. e. hath not appointed us to wrath. 1 Tim. 1: 12. Pass. 1 Pet. 2: 8 Seq. acc. et ἵνα, John 15: 16 ἔθετε ὑμᾶς, ἵνα ὑμεῖς ὑπάγητε κ. τ. λ.

Τίτω, f. *τίθεμαι*, aor. 2 *έθεας*, Buttm. § 114; to bring forth, to bear, ac. offspring, trans.

a) of females, Matt. 1: 21, 23 *τίθει* δι' υἱόν. v. 25. 2: 2 ὁ τεχθεὶς βασιλεὺς Luke 1: 31, 57. 2: 6, 7, 11. John 16: 21. Gal. 4: 27. Heb. 11: 11 in text rec. Rev. 12: 2, 4 bis, 5, 13. Sept. for *יָרָה* Gen. 3: 16. 4: 1. — Ael. V. H. 1. 29. Luc. D. Deor. 10. 1. Xen. Conv. 5. 7. — Metaph. of irregular desire as exciting to sin; James 1: 15 ἐπιθυμία συλλαβοῦσα τίθει ἁμαρτίαν, i. e. produces, causes sin. — Eccles. 8: 18. Zenob. Cent. 3. § 28 *ὅλας δόλῃν ἔκτετε καὶ βλάβην βλάβῃ*. Anthol. Gr. II. p. 44 ἀφροσύνη τίθει πολλὰν δυστυχίαν.

b) of the earth, Heb. 6: 7 ἡ γῆ τίθει σα βοτάνην. — Philo de Opif. p. 30. Eurip. Cyclop. 332 ἡ γῆ . . . τίθει τὰ ποταμῶν. Of trees, Philo ib. p. 862.

Τίλλω, f. *ἄλω*, to pull, to pluck, to pull out or off, e. g. ears of grain, c. acc. Matt. 12: 1. Mark 2: 23. Luke 6: 1. Sept. *תִּל*. *תִּלְתָּל* for *תִּלְתָּל* Ezra 9: 3. — Psalt. Sal. 18: 3. Arr. Epict. 3. 1. 22. Diod. Sic. 5. 21 *εὐχρύς*.

Τιμαῖος, ου, ὁ, *Timaeus*, pr. n. of a man, Mark 10: 46.

Τιμάω, ὦ, f. *ἡμῶ*, (τιμή) to hold worth, to estimate, trans.

a) i. q. *to esteem, to honour, to reverence*, c. acc. (α) genr. 1 Tim. 5: 3 *γῆρας τιμα*. 1 Pet. 2: 17 *πάντας*. Spec. parents Matt. 15: 4, 5. 19: 19. Mark 7: 10. 10: 19. Luke 18: 20. Eph. 6: 2; (So Sept. and *תבן* Ex. 20: 12. Deut. 5: 16.) Kings 1 Pet. 2: 17; God and Christ, John 5: 23 quater. 8: 49; also of feigned piety towards God, Matt. 15: 8 et Mark 7: 6 *τοῖς χυλοῖς με τιμᾷ*, quoted from Is. 29: 13 where Sept. for *תבן*; as also genr. Prov. 3: 9. 14: 33.—Eccius. 3: 3, 4, 6. Hdian. 4. 8. 19. Xen. Cyr. 1. 2. 12. *τοῖς θεοῖς* Ael. V. H. 2. 31. Xen. Mem. 4. 3. 13. — (β) i. q. *to treat with honour*, to bestow special marks of honour and favour upon any one, c. acc. John 12: 26. Acts 28: 10 *πολλαῖς τιμαῖς ἐτίμησαν ἡμᾶς*. — Wisd. 14: 15. 2 Macc. 3: 2. Jos. Ant. 4. 6. 8 *ὑμᾶς τιμῶν ξαντοῖς*. Xen. An. 1. 9. 14 *δάριος τίμα*.

b) i. q. *to prize*, to fix a value or price upon any thing; Pass. and Mid. c. acc. Matt. 27: 9 bis, *τὴν τιμὴν τοῦ τιμημένου, ὃν ἐτίμησαντο ἀπὸ υἱῶν Ἰσραὴλ*. Comp. Zech. 11: 12, 13; see in *ἱερουσι*. Sept. for *תבן* Lev. 27: 8, 12, 14. — Jos. Ant. 5. 1. 21. Dem. 183. 19. Xen. Mem. 3. 10. 10.

Τιμή, ἡς, ἡ, (τιμα) *a holding worth, estimation*, viz.

a) i. q. *esteem, honour, respect, reverence*. (α) genr. e. g. as rendered or exhibited towards any person or thing. John 4: 44 *προφήτης . . . τιμὴν οὐκ ἔχει*. Rom. 12: 10. 1 Cor. 12: 23, 24. Col. 2: 23 *οὐκ ἐν τιμῇ τινι sc. τοῦ σώματος*. 1 Thess. 4: 4 *ἐν τιμῇ* i. e. reputably. Heb. 3: 3. 1 Pet. 3: 7. *σεβὺς εἰς τιμὴν* Rom. 9: 21. 1 Tim. 2: 20, 21. So as rendered to masters, 1 Tim. 6: 1; to magistrates, Rom. 13: 7 bis; to elders, 1 Tim. 5: 17; to Christ, c. δόξα, 2 Pet. 1: 17. Rev. 5: 12, 13; to God, c. δόξα, 1 Tim. 1: 17. 6: 16. Rev. 4: 9, 11. 7: 12. 19: 1 in text. rec. Sept. for *תבן* Is. 14: 18. *תבן* Dan. 4: 27. τ. *τῷ κυρίῳ* for *τῷ* Ps. 29: 1. 96: 7.—Eccius. 10: 23. Jos. c. Ap. 2. 27 *γορτυν τιμή*. Luc. Halcy. 2. Hdian. 2. 15. 4. Xen. An. 6. 1. 20. *τῷ θεῷ* Jos. Ant. 1. 3. 1. Ael. V. H. 3. 1. Xen. Mem. 1. 3. 3.—(β) Of a state or condition of honour, rank, dignity, joined with δόξα, Heb. 2: 7 *δόξα*

καὶ τιμὴ διατεράσσεται αὐτόν, quoted from Ps. 8: 6 where Sept. for *תבן*. So as conferred in reward, v. 9. Rom. 2: 7, 10. 1 Pet. 1: 7. 2: 7. Once, an office of honour, Heb. 5: 4.—Jos. Ant. 10. 8. 6. Hdian. 3. 10. 9. Xen. Mem. 3. 1. 1. —(γ) Meton. *honour*, i. q. mark or token of honour, favour, reward, etc. Acts 28: 10 *πολλαῖς τιμαῖς ἐτίμησαν ἡμᾶς*. Sept. for *תבן* Dan. 2: 6.—Eccius. 38: 1. Jos. Ant. 3. 2. 5. Xen. Cyr. 2. 2. 18, 20.

b) i. q. *value, price*. Matt. 27: 6 *τιμὴ αἵματος* price of blood. v. 9 see in *Τιμῶν* a. Acts 4: 34. 5: 2, 3. 7: 16 *τιμὴ ἀργυρίου*. 19: 19. 1 Cor. 6: 20. 7: 23. Sept. for *תבן* Lev. 5: 15, 18. 27: 2 sq. *תבן* Job 31: 39. *תבן* Is. 55: 1. — Jos. Vit. § 31. Ael. V. H. 2. 7. Xen. An. 7. 5. 2. — Meton. a thing of price, and hence collect. *precious things*, Rev. 21: 24, 26. So Sept. for *תבן* Ez. 22: 25.

Τίμιος, α, ον, (τιμή) *held worth, estimated*, viz.

a) i. q. *esteemed, honoured; estimable, honourable*; Acts 5: 34 *Γαμαλιήλ . . . τίμιος παντὶ τῷ λαῷ*. Heb. 13: 4. Sept. for *תבן* Ezra 4: 10. *תבן* Ps. 116: 15. — Jos. B. J. 5. 13. 1 *τῷ δήμῳ τίμιος*. Hdian. 6. 9. 14. Xen. Oec. 9. 13.

b) i. q. *valued, prized, precious*. (α) pp. of high price, costly, as *λίθος τίμιος* a precious stone, genr. Rev. 17: 4. 18: 12, 16. 21: 11, 19; plur. 1 Cor. 3: 12. *ξύλον τίμιον* costly wood Rev. 18: 12. Sept. for *תבן* 1 K. 10: 2. 2 Chr. 9: 1, 10.—Hdian. 5. 2. 10 *λίθοι τ.* Ael. V. H. 7. 8. Xen. An. 1. 2. 27. — (β) trop. *precious, dear, desirable*. Acts 20: 24 *οὐδὲ ἔχω τὴν ψυχὴν μου τιμὴν ἐμμανῶς*. James 5: 7. 1 Pet. 1: 7, 19. 2 Pet. 1: 4. Sept. for *תבן* Prov. 3: 15. 8: 11. — Wisd. 12: 7. Jos. Ant. 17. 9. 4 *φίλων τε Ἡρώδῃ τιμώτατος*. Hdian. 1. 16. 9.

Τιμιότης, ητος, ἡ, (τίμιος) *preciousness, costliness*; meton. i. q. *precious things, magnificence*, prob. costly merchandize, Rev. 18: 19.—Liban. Ep. 1557 *προσαγορεύω τὴν τιμιότητά σου*.

Τιμόθεος, ου, ὁ, *Timotheus, Timothy*, pr. n. of a young Christian of Derbe, the son of a Jewish mother and Greek father, selected by Paul as the

chosen companion of his journeys and labours in preaching the gospel, Acts 16:1, 3. He appears to have been with Paul at Rome, Heb. 13:23; but his later history is unknown. Acts 16:1, 17:14, 15, 18:5, 19:22, 20:4. 1 Cor. 16:10. 2 Cor. 1:19. Phil. 1:1. 2:19. 1 Thess. 1:1. 3:6. 2 Thess. 1:1. 1 Tim. 6:20. 2 Tim. 1:2. Τιμόθεος ὁ συναγωγός μου Rom. 16:21. Τ. ὁ ἀδελφός 2 Cor. 1:1. Col. 1:1. 1 Thess. 3:2. Phil. 1:1. Heb. 13:23. Τιμ. τὸ τέκνον μου etc. 1 Cor. 4:17. 1 Tim. 1:2, 18.

Τίμων, υἱος, ὁ, Τίμων, pr. n. of one of the seven primitive deacons at Jerusalem, Acts 6:5.

Τιμωρέω, ᾧ, ἑ. φων. (τιμωρός i. q. τιμώροπος, watching one's honour, i. e. 'helping, vindicating,' also 'avenging, punishing' from τιμῆ, ὄρασις, εὐχος,) pp. to watch or protect the honour of any one, i. e. to help, to succour, to vindicate, c. dat. Hdot. 1. 141. Dem. 1388. 16. Xen. Cyr. 5. 2. 8. Also to avenge, to punish in behalf of any one, c. dat. Hdian. 4. 13. 6, coll. 3. In N. T. genr. to punish, c. acc. Acts 26:11 τιμωρῶν αὐτούς. Pass. Acts 22:5. — Wied. 12:20. Jos. Ant. 1. 11. 1. Pol. 2. 56. 11. Xen. Cyr. 1. 2. 6, i. q. πολάζων in § 7.

Τιμωρία, ας, ῆ, (τιμωρία q. v.) vindication, avengement, Jos. Ant. 17. 9. 1. Xen. Cyr. 4. 6. 7. In N. T. punishment, Heb. 10:29.—2 Macc. 6:26. Jos. B. J. 7. 2. 1. Xen. Mem. 4. 4. 24.

Τίτω, see in Τίω.

Τίς, neut. τι, Gen. τινός, indef. pron. enclitic, Butt. § 14. 2. § 77. 1; distinguished by its accent from τίς interrog. q. v. — One, some one, a certain one.

a) pp. and genr. of some person or thing whom one cannot or does not wish to name or specify more nearly; so in various constructions: (a) Simply, Matt. 12:47 αἵνε δὲ τις αὐτῶν. 20:20 αἰτεῖν τι. Luke 8:49. 9:57. 13:6. Acts 5:25. al. Plur. τινές Mark 14:4. Luke 13:1. 24:1. John 13:29. Rom. 3:3. 1 Cor. 4:18. 1 Tim. 6:10, 21. Heb. 4:6. 1 Cor. 15:12 τινές ἐν ἡμῖν. al. — Hdian. 6. 1. 15. Xen. Cyr.

6. 1. 6. τινές Hdian. 1. 3. 18.—(β) Joined with a Subst. or Adjective taken substantively, i. q. a certain person or thing, some, Butt. § 124. 2. Matth. § 487 init. So after a subst. Mark 5:25 γυνή τις. Luke 8:27. 9:19. 10:31, 33. John 6:7 βραχύ τι λάβη. Acts 5:1. 27:39. al. Plur. Luke 8:2 γυναῖκες τινες. 24:22 Acts 9:19 ἡμέρας τινάς. 17:20. 2 Pet. 3:16 δυσνόητά τινα. (Cob. Tab. 1 κινεῖς τις. Xen. Oec. 8. 3.) Also before the Subst. or Adj. Matth. 1. c. no. 4, 6. Matt. 18:12 ἐάν γίνηται τινι ἀνθρώπῳ. Luke 17:12. John 4:46. Acts 3:2. 2. 36. Gal. 6:1. al. Plur. Luke 13:31 τινές Φαρισαῖοι. Acts 13:1. 15:2 τινές ἄλλους. 27:1. Jude 4. So αἵ τις, Mark 14:51 αἵ τις νεανίσκος, comp. in Εἷς d. Matth. 1. c. init. (Hdian. 3. 11. 2.) Joined with names, either proper or gentile; a. g. before, Mark 15:21 παρὰγοντάς τινα Σιμωνα. Acts 9:43; by apposit. John 11:1. After, Luke 10:33 Σαμαρείτης δὲ τις.—Hdian. 4. 8. 10. Xen. H. G. 5. 4. 3 παρὰ Χάρωνι τινα.—(γ) Seq. genit. of class or of partition, i. e. of which τις, τινές, expresses a part. Luke 14:15 ἀκούσας δὲ τις τῶν συνανακειμένων. 2 Cor. 12:17. αἵ τις Mark 14:47, comp. in β. Plur. Matt. 9:3. 27:47. Mark 2:6. Luke 19:39. Acts 6:9. Rom. 11:17. 2 Cor. 10:12. al.—Hdian. 1. 4. 20. αἵ τις Plato Ion, p. 531. D. Plur. Hdian. 1. 6. 2. Xen. Cyr. 1. 4. 19.—In a like sense, seq. ἐκ c. genit. Luke 12:13 αἵπε δὲ τις ἐκ τοῦ ὄχλου. John 11:49. Plur. c. ἐκ, Luke 11:15 τινές δὲ ἐξ αὐτῶν. John 7:25. 9:16. Rom. 11:14.—Hdian. 5. 3. 18.—(δ) With numerals, where it renders the number indefinite, about, some. Luke 7:19 προσηλωσάμενος δύο τινάς τῶν μαθητῶν αὐτοῦ, i. e. some two, two or three. Acts 23:23. Comp. Winer § 25. 2. Matth. § 487. 4.—Thuc. 3. 111 ἐς διακοσίους τινάς αὐτῶν. 7. 87.—(ε) Distributively, τις... ἕτερος δὲ, one... another, 1 Cor. 3:4. (Xen. Conv. 2. 6.) Plur. τινές... τινές δὲ Luke 9:7, 8. Phil. 1:15.—(ς) Sometimes τις or τινές is omitted where the sense requires it to be supplied; Luke 6:20 καὶ ἀπηγγέλη αὐτῷ, λεγόντων αὐ. τινῶν. Mark 2:1 δι' ἡμερῶν αὐ. τινῶν. So before a genit. partit. Acts 21:16; before a c. gen. Matt. 13:47. Luke 21:16. John

16: 17. Rev. 3: 9. Comp. Winer § 36. 5. p. 164. § 66. 3.

b) genr. *any one, any body, some one or other*, in various constructions and uses; comp. above in a. (α) Simply, Matt. 8: 28. Mark 12: 19 *ἐάν τις ἀδελφὸς ἀποθάνῃ*. Luke 14: 8. John 10: 28. Acts 19: 38. Rom. 5: 7 *ἵνα, μὴ τις γὰρ ὑπὲρ δικαίου τις ἐκδοκῇται* κ. τ. λ. James 2: 18. al. Neut. τὴ, Matt. 5: 23 *ἔχει τὸ πρὸς σὺν*. Mark 11: 13. Luke 22: 35. Acts 3: 5. James 1: 7. al. Adv. see below in a. — Xen. Cyr. 2. 3. 4. τὴ Hdtian. 6. 1. 4. — (β) Joined with a Subst. or Adj. Rom. 8: 39 *οὐτε τις κτίσις ἐρίσκει*. Neut. τὴ, Luke 11: 36 *μη ἔχειν τι μέρος σκοτασμένων*. Acts 8: 24. So espec. neut. τὴ before adjectives of quality, character, etc. Matth. § 487. 4; e. g. before the adj. Luke 24: 41 *ἔχετε τι βρώσιμον*. John 1: 47. Acts 17: 21. 19: 39; after the adj. Mark 16: 18 *μήν θανάσιμον τι πλῆθυν*. John 5: 14. Acts 19: 32. — Plato Symp. p. 210. E, τὴ συνμαστόν. — (γ) Seq. genit. of class or of partition, comp. in a. γ. 1 Cor. 6: 1 *τοίμῃ τις ὑμῶν*. Acts 5: 15. 2 Thess. 3: 8. Neut. τὴ, Acts 4: 32 *καὶ οὐδὲ τις τῶν ἐπαρχόντων αὐτῶν* κ. τ. λ. Rom. 15: 18. Eph. 5: 27. Also seq. ἀπὸ c. gen. Luke 16: 30; *ἐκ c. gen.* Heb. 3: 13 *τις ἐξ ὑμῶν*. James 2: 16. — (δ) Τῆς stands also for Engl. indef. *one, some one*, Fr. *on*, Germ. *man*, Buttm. § 127. 4. § 129. 11. Matt. 12: 29 *πῶς δύναται τις εἰσελθεῖν* κ. τ. λ. Mark 8: 4. John 2: 25. 1 Tim. 1: 8. — Xen. Cyr. 1. 4. 3 *οἷσι ἐπαθύμει ἂν τις* κ. τ. λ. — (ε) In a similar sense, like Engl. *one, any one, for every one*, *ἕκαστος*, Passow τῆς no. 2. b. John 6: 50 *οὗτός ἐστιν ὁ ἄριστος . . . ἵνα τις ἐξ αὐτοῦ φαγῇ* κ. τ. λ. Acts 2: 45. 11: 29. 1 Cor. 4: 2. Heb. 10: 28. — Xen. Cyr. 1. 2. 2. — (ζ) *ἐάν τις, if any one*, Matt. 21: 3. Mark 11: 3. Col. 3: 13. James 2: 14. Rev. 22: 18. *ἐάν μή τις, unless one*, John 3: 3, 5. Acts 8: 31. Plur. *ἂν τινες if any*, i. q. *whosoever*, John 20: 23 bis. — Luc. D. Deor. 23. 1 *ἢν τις*. — (η) *εἰ τις, if any one*, see in *Εἰ* I. g. γ. p. 223. — In a hypothetical clause, the simple τῆς is sometimes said to be i. q. *if* τῆς, but not accurately. 1 Cor. 7: 18 *ἵνα, περιετομήσθης τις ἐκλήθη, μη ἐκτετάσθης* κ. τ. λ. *is one called being circumcised*, i. e. he

it so that one is thus called. James 2: 12, 14. Comp. Winer § 25. p. 144 sq. — Athen. VI. p. 223 *ὀφθαλμοῖς τις*. Plut. de Puer. educ. 4 *ἀλλ' ἐστὶ τις ἀπόκροτος* κ. τ. λ. — (θ) Sometimes τῆς, *any one*, is omitted where the sense requires it to be supplied; comp. above in a. ζ. Matt. 28: 9 *καὶ πορεύεσθαι [τινας] καλέσιντες ὑμῶν ἐπὶ τῆς γῆς*. 1 Pet. 4: 12.

c) emphat. *somebody, something*, i. e. *some person or thing of weight and importance, some great one*; Matth. § 487. 5. Winer § 25. 2. Passow no. 3. — (α) Simply, Acts 5: 36 *ἀνέστη Θεοδῶς, λέγων εἰναί τινα ἐκ τούτων*. (Theocr. 11. 79. Dem. 150. 19 *οἱ μὲν ἐν τῇ πόλει δὲ τινὰ φάσκοντο*. Epict. Ench. 13.) Neut. 1 Cor. 3: 7 *οὐτε ὁ φυνεύων ἐστὶ τι*. 10: 19. Gal. 2: 6. 6: 3 *εἰ γὰρ δοκῇ τις εἰναί τι*. v. 15. 1 Cor. 8: 2 *εἰ δὲ τις δοκῇ εἰδέναι τι*. — Plato Gorg. 83. p. 527. D, *ὡς τι ὄντας*. id. Apol. Socr. 6. p. 21. D, *οὗτος μὲν οἰεῖται τι εἰδέναι, οὐκ εἰδώς*. — (β) With an adjective, Acts 8: 9 *ἔλεον . . . λέγων εἰναί τινα ἐκ τούτων μέγα*. Heb. 10: 27 *φοβρὰ δὲ τις ἐδοχῇ κρίσεως*, i. e. a very fearful looking for of judgment. — Eurip. ap. Stob. 173. 11 *δεινὴ τις ὁργή*. Aeschin. Dial. Socr. 3. 17 *γαλῆρός τις βίος*.

d) τῆς with a Subst. or Adj. sometimes serves to limit or modify the full signification, like Engl. *somewhat*, i. q. *in some measure, a kind of*, etc. Passow no. 4. Winer § 25. 2. Buttm. § 150. p. 434. Rom. 1: 11 *ἵνα τι μεταδοῖ χάρισμα ὑμῶν*. v. 13. 1 Cor. 6: 11. James 1: 18 *εἰς τὸ εἶναι ἡμῶς ἀπαρχὴν τινα* κ. τ. λ. — Luc. D. Deor. 6. 1 *συνήμην γὰρ, ὁποῖόν τι τὸ ἀισχρόν* κ. τ. λ. Hdtot. 5. 48 *οὐ γὰρ τινα πολλὸν χρόνον*. Stob. 366. 42.

e) Neut. τὴ adverbially or as acc. of manner. (α) Simply, *in or as to something, in any way*, Phil. 3: 15 *καὶ εἰ τι ἐπιχειρῶ φρονεῖν*. Philem. 18. Hence i. q. *perhaps*, in the formula *εἰ μή τι, unless perhaps*, Luke 9: 13. John 5: 19. al. see in *Μήτις*. Comp. Buttm. § 150. p. 434. — Luc. D. Deor. 2. 1 *εἰ καὶ τι ἡμαρτον*. ib. 7. 1. Xen. Cyr. 1. 2. 9. *εἰ μή τι* Xen. H. G. 7. 4. 35. — (β) With another acc. neut. as Adv., thus serving to modify it, comp. in d; *some, somewhat, a little*, comp. Matth. § 487. 4 fin. Passow no. 4. b. E. g. *βραχύ τι, some little, a little*, spoken of time Acts

5: 34; of place or rank Heb. 2: 7. Acts 23: 20 τὶ ἀπειθίστατον. 2 Cor. 10: 8. 11: 16. So μέρος τι, in some part, partly, 1 Cor. 11: 18. — Plato Gorg. p. 498. B, πάλαι τι. Xen. Mem. 2. 6. 12 σκεδόν τι. Hi. 1. 21 τὶ ἥδιον. AL.

Τίς, neut. τί, Gen. τίς, interrog. pron. who? which? what? Lat. quis, quae, quid? Sept. τίς for ἤ, τί for ἦ. Always written with the acute accent on ι, and thus distinguished from τίς, τι, indef. see in Τίς, and comp. Buttm. § 13. n. 2. § 77. 1. The place of τίς is usually at the beginning of the interrogative clause, or at most after a particle or the like; but see below in A. a. ζ.

A) Direct, usually with the Indicative; sometimes with the Subjunct. and Optative, which then serve to modify its power; comp. below in f, g.

a) c. Indic. genr. and in various constructions: (α) Simply, Matt. 3: 7 τίς ὑπάδειν ὑμῶν φησὶν κ. τ. λ. 21: 23 καὶ τίς σοι ἔδωκεν τὴν ἐξουσίαν ταύτην; Mark 2: 7. Luke 10: 29. John 1: 23, 39 τί ζητεῖς; 13: 25. Acts 7: 27. 19: 3 εἰς τί οὖν ἐβαπτίσθητι, i. e. into what etc. Heb. 3: 17, 18. Rev. 6: 17. al. saep. τί ἐστὶ τοῦτο; what is this? what means this? Mark 1: 27. 9: 10. Eph. 4: 9. So with a pron. demonstr. in a contracted clause, Matth. § 472. 4. Luke 16: 2 τί τοῦτο ἀκούεις παρὶ σοῦ, for τί ἐστὶ τοῦτο δ κ. τ. λ. comp. John 16: 18. Acts 11: 17. For the phrases: τί πρὸς ἡμᾶς, τί πρὸς σί, see in Ἠρὶς III. 3. a. τί ἐμοὶ καὶ σοί, see in Ἐγώ c. Comp. below in δ.—Hdian. 2. 1. 17. Xen. Cyr. 3. 3. 62. τί τοῦτο Luc. D. Deor. 5. 7. c. demonstr. Xen. Mem. 4. 4. 13. — (β) With a Subst. or Adj. taken substantively. Matt. 5: 46 τίνα μισθὸν ἔχετε; Mark 5: 9. Luke 14: 31. John 2: 18 τί σημεῖον δεικνύεις; Rom. 6: 21. Heb. 7: 11. Matt. 5: 47 τί περισσὸν ποιεῖτε; Mark 15: 14 τί γὰρ κακὸν ἐποίησεν; al.—comp. Xen. An. 7. 6. 4. — (γ) Seq. genit. of class or of partition, i. e. of which τίς, τίνας, expresses a part. Matt. 22: 28 τίς τῶν ἐπὶ ἑστίαι; Luke 10: 36. Acts 7: 52 τίνα τῶν προφητῶν; Heb. 1: 5, 13. Also seq. ex c. genit. partit. Matt. 6: 27 τίς δὲ ἐξ ὑμῶν κ. τ. λ. John 8: 46. c.

Subst. Matt. 7: 9 τίς ἐστὶν ἐξ ὑμῶν ἄσφατος κ. τ. λ. Luke 11: 11.—(δ) After τίς the verb εἶναι is often omitted, e. g. τί πρὸς ἡμᾶς Matt. 27: 4. τί ἐπεὶ καὶ σοὶ John 2: 4. Mark 5: 9 τί σοι ὄναμα; Luke 4: 36. Acts 7: 49 ἡ τίς πόσις καὶ καταπαύσας μου; 10: 21. Rom. 3: 1. 8: 31, 34. James 3: 13. al. So γίνεσθαι Matt. 26: 8. John 21: 21. Comp. Winer § 66. 2.—Xen. Cyr. 3. 3. 62.—(ε) Sing. τί as predicate sometimes refers to a plural neut. as subject; John 6: 9 ταῦτα τί ἐστὶν εἰς τρώματα; comp. in ζ Acts 17: 20, comp. below in g. Comp. Matth. § 488. 7. Winer § 35. 1. p. 145. — Luc. D. Deor. 11. 1. Plat. Theaet. p. 155. C, θανατίζω, τί ποτ' ἐστὶ ταῦτα. — (ζ) By inversion, τίς is sometimes put after several words in a clause; comp. above init. Matt. 6: 28. John 6: 9 ἀλλὰ ταῦτα τί ἐστὶν κ. τ. λ. 16: 18. Acta 11: 17. 19: 15 ἑμεῖς δὲ τίνας ἐστί; Rom. 14: 10. Eph. 4: 9. al. Comp. Matth. § 488. 2.—(η) With other particles: καὶ τίς, and who? who then? Mark 10: 26. 2 Cor. 2: 2; see in Καὶ no. 1. e. γ. τίς ἄρα, who then? see in Ἄρα I. b. τί γὰρ, what then? Rom. 3: 3. Phil. 1: 18; see in Γὰρ I. c. τί οὖν, what therefore? what then? see in Οὖν no. 2. d. τί ὅτι, why? see in Ὅτι no. 1. b. διὰ τί or διὰ τί, on account of what? wherefore? why? see in Διὰ III. 2. a. εἰς τί, for what? to what end? wherefore? why? Matt. 14: 31. Mark 14: 4; see in Εἰς no. 3. d. a. But Acts 19: 3 see above in α. πρὸς τί, for what? for what intent? wherefore? John 13: 28; see in Ἠρὶς III. 3. d. (Xen. Cyr. 6. 3. 20.) ἵνα τί, that what? to what end? wherefore? see in Ἰνατί. b) Neut. τί as adverb of interrogation, or as acc. of manner, interrog. (α) wherefore? why? for what cause? i. q. διὰ τί. Matth. § 488. 8. Matt. 8: 26 τί δούλοῦ ἐστε; Mark 11: 3. Luke 6: 2. John 7: 19. Acts 26: 14. 1 Cor. 10: 30. al. saep. Sept. for ἦ Ex. 14: 15. (Xen. An. 2. 4. 3.) So τί καὶ, why then? 1 Cor. 15: 29, 30; see in Καὶ no. 1. e. γ. τί δέ, but why? expressing surprise Matt. 7: 3. Luke 6: 41; also and why? continuative, 1 Cor. 4: 7. Comp. Matth. § 488. 9. τί οὖν, why then? Matt. 17: 10. John 1: 25. Acts

15: 10. *al.* see in *Οὐν* no. 2. *d.* — Also i. q. *to what end?* for what purpose? i. q. *αἷς τίς*, Matt. 26: 65. Gal. 3: 19 *τί οὖν ὁ νόμος*; — (β) *as to what? how?* in what respect? i. q. *κατά τίς*, Matt. 19: 20 *τί ἐτι ἰστέω*; Matt. 16: 26. Mark 8: 36. Luke 9: 25. (Xen. Cyr. 2. 1. 17.) Also i. q. *in what way? how?* Rom. 8: 24 *τί καὶ ἐλπίζω*; 1 Cor. 7: 16 *his, τί γὰρ οἶδας, γύναι*, κ. τ. λ. Acts 26: 8. So Matt. 22: 17 *τί σοι δοκεῖ*; Mark 14: 64. Hence intensive, *how! how greatly!* Matt. 7: 14 in later edit. *τί στερεὴ ἡ πύλη*. Luke 12: 49 *τί θάλλω, εἰ ἤδη ἀνέφθην*. So Sept. for *ἡ* Ps. 3: 2. Cant. 4: 10. 7: 7.

c) i. q. *πότερος*, where two are spoken of, *who or which* of the two? Matt. 21: 31 *τίς ἐκ τῶν δύο*. 27: 21 *τίνα ἀπὸ τῶν δύο*. Comp. above in a. γ. Matt. 9: 5 *τί γὰρ ἐστὶν εὐκρίτερον* κ. τ. λ. 23: 17, 19. Luke 7: 42. 1 Cor. 4: 21. See Winer § 25. 1. p. 145. Matth. § 488. 4. — Xen. Cyr. 1. 3. 17. Plato Phileb. p. 52. D. comp. Stalb. in Plat. l. c. p. 167.

d) *τίς* c. Indic. through the force of the context sometimes approaches to the sense of *ποιός*, Lat. *qualis*, i. e. *of what kind or sort?* Herm. ad Vig. p. 731. E. g. of persons, Matt. 16: 18 *τίνα μὲν λέγουσι ὁ ἄνθρωπος εἶναι*; v. 15. Mark 8: 27, 29. 1 Cor. 3: 5 *τίς οὖν ἐστι Παῦλος*; James 4: 12. *τίς ἄρα* Luke 1: 66. 8: 25. Nout. Heb. 2: 6 *τί ἐστιν ἄνθρωπος*; (Soph. Trach. 511.) Of things, Luke 4: 38 *τίς ὁ λόγος ἐστίν*; 24: 17. John 7: 36. 1 Cor. 15: 22.

e) Spec. c. Indic. Fut. *τίς* expresses: (α) deliberation, Matt. 11: 16 *τίνα δὲ οὐ μοιῶμαι τὴν* κ. τ. λ. Mark 6: 24. Luke 3: 10 *τί οὖν ποιήσωμεν*; v. 12. 13: 18. Acts 4: 16. Comp. Winer § 41. 6. In most of these examples, some Mss. have the Subjunctive. — So rarely c. Indic. Present, John 11: 47. Acts 21: 22. Comp. Winer § 42. 3. p. 233. — (β) Hence implying the idea, *shall, may, can*. Matt. 5: 18 *ἐν τίνι ἀλισθήσεται*; Luke 1: 18 *κατὰ τί γνώσεται τοῦτο*; Acts 8: 33. Rom. 8: 33, 35. Comp. Winer l. c. — (γ) Sometimes put where a general truth is to be illustrated by a particular example; comp. Herm. ad Soph. Trach. 451. Matt. 12: 11 *τίς ἐστὶν ἐξ ὑμῶν ἄνθρωπος, ὃς ἔχει* κ. τ. λ. Luke 14: 5. 11: 5

where the Subjunct. alternates with the Fut.

f) c. Subjunct. implying deliberation with the idea of possibility; comp. Herm. ad Vig. p. 729. Passow no. 2. c. Winer § 42. 4. p. 235, 246. Matt. 6: 31 *λέγοντες· τί φάγωμεν*, κ. τ. λ. Luke 12: 17 *τί ποιήσω*; 16: 3. So Matt. 20: 32 *τί θέλετε ποιήσω ὑμῖν*; 27: 17, 21, 23; see in *Θάλλω* b.

g) c. Optat. et ἄν, implying doubt, uncertainty. Acts 2: 12 *τί ἂν θέλοι τοῦτο εἶναι*; 17: 18. Comp. Herm. ad Vig. p. 729. Passow no. 2. a. — Luc. D. Deor. 7. 1. Vitar. Auct. 12.

B) Indirect, where it is often equiv. to *ὅστις*, *ὃςτις*, see Buttm. § 127. 4 and n. 6. Matth. § 488. 1. Winer § 25. 1. Passow no. 3.

a) c. Indicat. after verbs of hearing, inquiring, shewing, knowing, and the like; comp. Winer § 42. 4. p. 246. Matth. § 507. 2. So in various constructions and uses: (α) genr. Matt. 6: 3 *μὴ γνῶτω ἡ ἀριστέρα σου τί ποιεῖ ἡ δεξιά σου*. 9: 13 *μάθετε τί ἐστίν*. 10: 11. 12: 3, 7. 21: 16. Mark 14: 36. Luke 6: 47. 7: 39. Acts 21: 33. Eph. 5: 10. 1 John 3: 2. John 19: 24 *λάχωμεν παρὰ αὐτοῦ, τίνας ἔσται*. So c. Subst. 1 Cor. 15: 2 *τίνα λόγῳ* κ. τ. λ. 1 Pet. 1: 11; comp. in A. a. β. With *εἶναι* implied, comp. in A. a. δ. Rom. 8: 27 *τί τὸ φρόνημα* κ. τ. λ. Eph. 3: 18. Heb. 5: 12. — Hdian. 2. 8. 8 *τίνα ἔχετε γνώμην*. Xen. An. 4. 8. 5. Mem. 1. 6. 4. — In a double question, Luke 19: 15 *τίνα γὰρ τίς τί διαπραγματεύσατο*, pp. *that he might know, what had gained what?* i. e. *who had gained and what he had gained*; comp. Matth. § 488. 12 fin. Herm. ad Soph. Antig. 90. Aj. 1164. — Xen. Mem. 2. 2. 3 *τίνας οὖν ὑπὸ τίνων εὐρομεν* κ. τ. λ. — (β) i. q. *πότερος*, comp. in A. c. Phil. 1: 22 *τί αἰρήσομαι εὐ γνωρίζω*. — Xen. Cyr. 1. 8. 17. — (γ) i. q. *ποιός*, comp. in A. δ. John 10: 6 *οὐκ ἔγνωσαν τίνα ἦν ἡ εὐαγγέλιον*. Acts 17: 19. 24: 90.

b) c. Subjunct. implying what *may* or *can* be done, i. e. possibility, Herm. ad Vig. p. 729, 741. Winer § 42. 4. b. p. 246. Matth. § 516. 3. Matt. 6: 25 *μὴ μεμενῶτε τί φάγητε*. 10: 19. 15: 32. Mark 9: 6 *οὐ γὰρ ἔδει, τί λαλήσω*. Luke 12: 5, 11, 20. 17: 8. 19: 48. Rom. 8: 26.

1 Pet. 5: 8. So in a double question, Mark 15: 24 βάλλοντες . . . τίς τί ἔφη, comp. above in a.

c) c. Optat. after a preceding praeterite, and implying doubt, uncertainty; Buttm. § 139. 2, 3. Herm. ad Vig. p. 742. Matth. § 518. Winer § 42. 4. c. p. 247. (α) genr. Luke 8: 9 ἐπαρώσαν δὲ αὐτὸν . . . τίς αἶψά ἡ παραβολὴ αὐτῆς; 15: 26 ἐκινδύναι, τί αἶψά ταῦτα; comp. in A. d. a. 18: 36. 22: 23.—Hdian. 2. 8. 5 τίνα γνώμην ἔχετε. Xen. An. 4. 5. 10.—(β) With ἄν, as strengthening the idea of uncertainty, comp. Buttm. § 139. 13. Winer § 43. 4. Herm. ad Vig. 720. Luke 1: 63 τὸ, τί ἂν θέλοι καλεῖσθαι αὐτόν. 6: 11 διαλέλουν πρὸς ἀλλήλους, τί ἂν ποιήσμεν τῷ Ἰησοῦ. 9: 46. John 13: 24. Acts 5: 24. 10: 17. 17: 20. 21: 33.—Xen. Cyr. 1. 4. 12. AL.

Τίτλος, ου, ὁ, Lat. *titulus*, i. e. a title, superscription, John 19: 19, 20.—Hesych. τίλος· πτυχίον ἐπιγράμμα ἔχον.

Τίτος, ου, ὁ, Τίτις, pr. n. of a Christian teacher of Greek origin, a companion and fellow-labourer of Paul, Gal. 2: 3; sent by him to Dalmatia, 2 Tim. 4: 10; and also left in Crete to establish and regulate the churches, Tit. 1: 5. Tradition relates that he was bishop of Crete, and died there at the age of 93 years. 2 Cor. 7: 6, 13, 14. 8: 6, 16. 12: 18 bis. Gal. 2: 1, 3. 2 Tim. 4: 10. Τίτον τὸν ἀδελφόν μου 2 Cor. 2: 12. Τ. κοινωνὸς ἡμῶς καὶ εἰς ἡμᾶς συνεργός 2 Cor. 8: 23. Τίτω γησιῶ τέκνον Tit. 1: 4.

Τίω, f. τίω, to hold worth, i. q. to respect, to honour, to reverence, e. g. ἔτινον Hom. Od. 15. 542. θεοὺς Il. 8. 540. ib. 9. 238; also to estimate, to prize, Hom. Il. 23. 703, 705. Hence in fut. and aor. 1 Act. and Mid. (and with Pres. τίω,) to honour sc. by making compensation, atonement, i. q. to atone for, to pay for, c. acc. of wrong done etc. e. g. ἔβριεν Hom. Od. 24. 352. φόνον Il. 21. 134.—In N. T. to atone with, to pay, c. acc. of thing offered or suffered in atonement, as δὶκην τίω to pay or suffer punishment, to be punished, Lat. *solvere poenas*, 2 Thess. 1: 9.—Hom. Od. 14. 84. Ael. V. H. 1. 24. 13. 2. Plut.

de sera Num. Vindict. 8 ἔκταν ὁ Βίαν τὴν δαμνῇ. VIII. p. 191. Reisk.

Τοί, enclit. particle, pp. antique dat. for τῷ, by consequence, consequently, therefore; which signification however is found only in the strengthened forms τοιγάρα, τοιγαροῦν, etc. while τοί itself retains only a sort of confirmatory sense, indeed, forsooth, yet, etc. Buttm. § 142. p. 431. Matth. § 627. In N. T. only in the compounds καίτοιγε, τοιγαροῦν, ταῦν.

Τοιγαροῦν, i. e. τοί strengthened by the particles γάρ, οὖν, i. q. by certain consequence, consequently, therefore; see Buttm. § 149. p. 431. 1 Thes. 4: 8 τοιγαροῦν ὁ ἀθετεῖν κ. τ. λ. Heb. 12: 1. Sept. for יִשְׁכַּח Job 22: 10. * 22.—Jos. Ant. 10. 1. 2. Ceb. Tab. 20. Xen. An. 1. 9. 9.

Τοίγε, see καίτοιγε in II II. 2

Τοίνυν, i. e. τοί strengthened by νύν, i. q. indeed now, yet now, therefore; used where one proceeds with an inference, Buttm. § 149. p. 431. Matth. § 627. Usually put after one or more words in a clause, Luke 20: 25 ἀπόδοτε τοίνυν τὰ καίσαρος καίσαρι. 1 Cor. 9: 26. James 2: 24 in text rec.—Wisd. 1: 11. Ceb. Tab. 3. Diod. Sic. 1. 6. Xen. Oec. 10. 2.—More rarely put at the beginning of a clause, Heb. 13: 13 τοίνυν ἐσερχομεθα πρὸς εὐσύν. So Sept. for וְכָּא 3: 10. יִשְׁכַּח Is. 5: 13.—Jos. Ant. 6. 13. 4. Ael. H. An. 2. 6. Other examples see in Lob. ad Phr. p. 342.

Τοιόσδε, τοιάδε, τοιόνδε, strengthened form of τοῖος demonstr. correlative to ποῖος, οἷος, see Buttm. § 79. 5, 6; of this kind or sort, such, Lat. *talis*, 2 Pet. 1: 17 φωνῆς . . . τοιόσδε.—Jos. Ant. 17. 13. 3 ὅσαρ τοιόνδε. Hdian. 7. 4. 2. Xen. Mem. 1. 1. 1.

Τοούτος, τοιαύτη, τοιούτο and τοιούτον Matt. 18: 5, a strengthened form of τοῖος demonstr. corrol. to ποῖος, οἷος, see Buttm. § 79. 5, 6; of this kind or sort, such, Lat. *talis*, more frequent in Attic usage than τοῖος or τοιόσδε, Passow s. v.

a) genr. e. g. (α) without art. or

corresponding relative, Matt. 18: 5 ὅς ἐάν δέξηται παιδίον τοιοῦτον &c. Mark 4: 33. John 4: 23. Acts 16: 24. 1 Cor. 11: 16. James 4: 16. al.—Hdian. 7. 8. 17. Xen. Cyr. 2. 1. 1. — With a corresponding relat. e. g. οὗτος 1 Cor. 15: 48 bis, οὗτος ὁ χοῖκος, τοιοῦτοι καὶ οἱ χοῖκοι, &c. 2 Cor. 10: 11. ὁποῖος Acts 28: 29. ὡς Philem. 9.—c. οὗτος Eccles. 49: 16. Xen. Mem. 2. 6. 12. ὅς ib. 2. 8. 3. — (β) With the art. as marking something definite or already mentioned, Matth. § 265. 7. Winer § 17 fin. Comp. in Ὁ, ἡ, τό, C. β. p. 555. Matt. 19: 14 τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τῶν οὐρ. Mark 9: 37. Acts 19: 25. Rom. 1: 32. 1 Cor. 5: 11. Gal. 5: 21. 1 Tim. 6: 5. 3 John 8. al.—Hdian. 4. 5. 4. Pol. 8. 2. 5. Xen. An. 5. 8. 20.

b) by impl. such, i. q. so great; (a) without art. or relative, Matt. 9: 8 τὸν δόντα ἐξουσίαν τοιαύτην τοῖς ἀνθρώποις. Mark 6: 2. John 9: 16. (Ceb. Tab. 4.) Neut. pl. τοιαῦτα, such things, so great things, e. g. good Luke 9: 9; evil, 13: 2. Heb. 12: 3. — With a relat. corresponding, ὅστις 1 Cor. 5: 1; ὅς Heb. 8: 1.—(β) With the art. ὁ τοιοῦτος, such as one, such a person, one distinguished, e. g. in a good sense, 2 Cor. 12: 2, 3, 5. (Ael. V. H. 11. 9.) In a bad sense, i. q. such a fellow, Acts 22: 22, coll. 21: 27. 1 Cor. 5: 5. 2 Cor. 2: 6, 7. Comp. Matth. § 265. 7. Ὁ, ἡ, τό, p. 555. AL.

Τοῖχος, ου, ὁ, a wall, sc. of a house, paries, Acts 23: 3, see in Κονία. Sept. for קיר Ex. 30: 3. Lev. 14: 37.—Ael. V. H. 14. 19. Pol. 5. 33. 5. Xen. Conv. 4. 38. Kindr. with τεῖχος, which is spoken only of the wall of a city, etc.

Τόκος, ου, ὁ, (τίκτω, τέτοκα,) a bringing forth, birth, Hom. 11. 19. 119. thing born, offspring, child, Athen. 4. 82 τόκος καλεῖται πᾶς ὁ γενόμενος παῖς. Xen. Lac. 15. 5. — In N. T. trop. gain from money put out, interest, usury, Matt. 25: 27. Luke 19: 3. Sept. for תוצא Ex. 22: 25. Lev. 25: 36, 37.—Jos. c. Ap. 2. 27. Aeschin. 68. 26. Dem. 13. 20.

Τολμᾶω, ᾧ, ε. ἦσα, (τόλμα courage, boldness, from obsol. τλάω, τάλᾶω to bear,) to have courage, boldness, con-

fidence to do any thing; to venture, to dare, intrans. c. infin. Matt. 22: 46 οὐδὲ ἐτόλμησέν τις . . . ἐπερωτῆσαι αὐτόν. Mark 12: 34. 15: 43. Luke 20: 40. John 21: 12. Acts 5: 13 οὐδὲς ἐτόλμα κολᾶσθαι αὐτοῖς. 7: 32. Rom. 5: 7. 15: 18. 1 Cor. 6: 1. 2 Cor. 10: 12. Phil. 1: 14. Jude 9. Sept. for חזק נחמה Esth. 7: 5. — 2 Macc. 4: 2. Jos. Ant. 17. 13. 4. Dem. 1377. 12. Xen. Mem. 1. 3. 10. — Also to show oneself bold, to act with boldness, confidence, c. ἐπὶ τῶν against any one 2 Cor. 10: 2; c. ἐν τινι in any thing 11: 21 bis.

Τολμηρότερον, adv. (comparat. of τολμηρῶς, Butt. § 115. 5,) the more boldly, with greater confidence and freedom, Rom. 15: 15.—Pol. 1. 17. 17. Luc. Icarom. 10. τολμηρῶς Xen. Conv. 2. 12.

Τολμητής, ου, ὁ, (τολμία,) one bold, a darer, enterpriser, Jos. B. J. 3. 10. 2. Thuc. 1. 70. In N. T. in a bad sense, one over-bold, audacious, presumptuous, 2 Pet. 2: 10.

Τομός, ῆ, ὄν, (τίμνω,) cutting, sharp, keen, Plat. Tim. p. 61. E. In N. T. only comparat. τομώτερος, η, ὄν, sharper, keener, trop. Heb. 4: 12.—Luc. Tox. 11. Phocyl. 116 or 118.

Τομώτερος, see in Τομός.

Τόξον, ου, τό, a bow, sc. for shooting arrows, Rev. 6: 2. Sept. oft for קוצר Gen. 27: 3. Ps. 7: 13. — Luc. D. Deor. 7. 1. Hdian. 6. 5. 9. Xen. Cyr. 1. 2. 9.

Τοπάζιον, ου, τό, (also τόπαζος,) the topaz Rev. 21: 20; a transparent gem of a golden or orange colour; not the green topaz of Pliny, which seems to have been the modern chrysolite, H. N. 37. 8 or 32. Comp. Rees' Cyclop. art. Topaz. — Sept. for תוצא Ex. 28: 17. Ez. 28: 13. — Diod. Sic. 3. 39 where see. Strabo XVI. p. 1115. A, τὰ τοπάζια· λίθος δὲ ἐστὶ διαφανής, χρυσοειδὲς ἀπολάμπων φέγγος. Comp. Wetst. N. T. II. p. 845.

Τόπος, ου, ὁ, place, locus, e. g. a) as occupied or filled by any person or thing, spot, space, room. (a) pp.

Matt. 26: 6 τὸν τόπον ὅπου ἐστὶν ὁ κήρυξ. Mark 16: 6. Luke 2: 7 οὐκ ἦν αὐτοῖς τόπος ἐν τῇ καταλύματι. (Sept. Gen. 24: 23.) Luke 14: 9, 10, 22. John 20: 7. Acts 7: 33. Heb. 8: 7. Rev. 2: 5 κινήσω τὴν λυχνίαν σου ἐκ τοῦ τόπου αὐτῆς. 6: 14. 20: 11. Sept. for τόπος Gen. 24: 23. 1 K. 8: 6, 7. Prov. 25: 6. —Luc. Necrom. 17 ὁ Διάκός ἀπομνηστήρη ἐκαστὴν τὸν τόπον, δίδωσι δὲ τὸ μάλιστα οὐ πλέον ποδός. Hdtian. 2. 14. 10. —So δίδωμι τόπον τινὶ to give place to any one, to make room, Luke 14: 9. Rom. 12: 19. Eph. 4: 27; see fully in Δίδωμι α. γ. —(β) Trop. i. q. condition, part, character; 1 Cor. 14: 16 ὁ ἀναπληρῶν τὸν τόπον τοῦ ἰδιώτου ἡε who fills the place of one unlearned, i. e. who is unlearned; comp. in Ἀναπληρῶς d. —Philo Somn. p. 600. E, τὸν ἀγγέλου τόπον ἐπίσχε. Jos. Ant. 16. 7. 2 αὐτὸς δὲ πολλὰς ἀπολογουμένου τόπον λαμβάνει. —(γ) Trop. place, i. q. opportunity, occasion. Acts 25: 16 πρὶν ἢ . . . τόπον τε ἀπολογίας λάβωι κ. τ. λ. Rom. 15: 23 μηκέτι τόπον ἔχωι (sc. τοῦ εὐαγγελίσασθαι) ἐν τοῖς κλήμασι τούτοις. Heb. 12: 17. —Ecclus. 4: 5. Pol. 1. 88. 2 τόπος ἐλέους. Aeschin. 84. 39.

b) of a particular place, spot, where any thing is done or takes place; Luke 10: 32 ὁμοίως δὲ καὶ Αὐτίτης, γινόμενος κατὰ τὸν τόπον. 11: 1. 19: 5. John 4: 20. 5: 13. 6: 23. 10: 40. 11: 30. 18: 2. 19: 30, 41. 2 Pet. 1: 19. Pleonast. Rom. 9: 26 ἐν τῷ τόπῳ οὗ, in the place where, i. q. simpl. where, quoted from Hos. 2: 1 [1. 10], where Sept. for רָקִיב מִקְדָּשׁ. Sept. genr. for מִקְדָּשׁ Gen. 28: 16, 17. 35: 14. Ruth 3: 4. —Pol. 4. 72. 5. Hdtian. 1. 8. 11.

c) of a place where one dwells, sojourns, belongs, i. q. dwelling-place, abode, home. Luke 16: 28 εἰς τὸν τόπον τούτου τῆς βασιάνου. John 11: 6. 14: 2 πορεύομαι ἐπορεύσας τόπον ὑμῶν. v. 3. Acts 1: 25 see in Ἰδιός b. γ. Acts 12: 7. Rev. 12: 6, 8, 14. So of a house, dwelling, Acts 4: 31; a temple, Acts 7: 49 τὸς τόπος τῆς καταπαύσεως μου, quoted from Is. 66: 1 where Sept. for מִקְדָּשׁ. Hence the temple as the abode of God is called ὁ τόπος ἁγίος Matt. 24: 15. Acts 6: 13, 14. 21: 28 bis. So Sept. and מִקְדָּשׁ Ps. 24: 3. עֲקָרָהּ יָהּ Is. 60: 13.

Sept. genr. for τόπος Gen. 29: 26. Num. 24: 11. מִקְדָּשׁ 1 Sam. 10: 26. 24: 21. 2 Chr. 18: 15. —Luc. D. Mort. 17. 2 de Luctu 2, spoken of Hades as the shade of the dead. Hdtian. 4. 2. 18, i. q. οἶκος § 16. —Of things, place where any thing is kept, as a sword, i. q. a sheath, scabbard, Matt. 26: 52.

d) in a geographical or topographical sense, a place or part of a country, of the earth, etc. (α) So of a definite place or spot in a city, district, country. Matt. 27: 33 bis, εἰς τόπον λεγόμενον Γολγοθᾶ, ὅ ἐστι λεγόμενος ἁγρίου τόπος. Mark 15: 22 bis. Luke 23: 33. John 19: 17. So Luke 6: 17. 22: 40 coll. v. 39. John 6: 10. 19: 13. Rev. 16: 16. Acts 27: 3, 29, 41. 28: 7. Sept. for τόπος Gen. 22: 2, 14. 28: 19. —Ceb. Tab. 16. Diocl. Sic. 1. 9. Xen. Cyr. 5. 3. 11. —(β) Of a place as inhabited, a city, village, quarter, etc. Luke 4: 37 εἰς πάντα τόπον τῆς περιχώρου. 10: 1 εἰς πάντα πόλιν καὶ τόπον. Matt. 14: 35. Acts 16: 3. 27: 2. Rev. 18: 17 in later edit. So ἐν παντὶ τόπῳ in every place, every where among men, 1 Cor. 1: 2. 2 Cor. 2: 14. 1 Thess. 1: 8. 1 Tim. 2: 8. —Sept. 2 Chr. 34: 6. Jos. Ant. 11. 8. 4. Hdtian. 3. 4. 6. Xen. H. G. 7. 1. 3. —(γ) Of a tract of country, district, region; e. g. ἔρημος τόπος, ἔρημος τόπος, Matt. 14: 13, 15. Mark 1: 35, 45. 6: 31, 32, 35. Luke 4: 42. 9: 10, 12. δι' ἀνδρῶν τόπων Matt. 12: 43. Luke 11: 24. κατὰ τόπους in divers places, quarters, countries, Matt. 24: 7. Mark 13: 8. Luke 21: 11. So in the sense of a land, country, John 11: 48 ἀποῦσιν ἡμῶν τὸν τόπον καὶ τὸ ἔθνος, i. e. our country and nation. Heb. 11: 8. Acts 7: 7 λατρεύουσίν μοι ἐν τῷ τόπῳ τούτῳ, i. e. in this land, in allusion to Gen. 15: 14, filled out perhaps from Ex. 3: 12. —Hdtian. 3. 14. 2. Dem. 49. 5 ταῖς ἄλλαις ταῖς ἐν τούτῳ τῷ τόπῳ νήσοις. Xen. An. 1. 5. 1. ib. 4. 2. 4. —(δ) Trop. of a place or passage in a book, Luke 4: 17 αἶψα τὸν τόπον οὗ ἦν γεγραμμένον. —Xen. Mem. 2. 1. 20. Prob. not found elsewhere in this sense, Sturz Lex. Xen. s. v. Suid. τόπος· ἢ ἐκαστον λόγον παροδος. So χώρα Jos. Ant. 1. 8. 3.

Τοσοῦτος, τοσοῦτη, τοσοῦτε and τοσοῦτον, a strengthened form for τόπος,

q, or, correl. to ὅσος, πόσος, Buttm. § 79. 5, 6; so great, so much, etc.

a) pp. of magnitude, intens. so great, Matt. 8: 10 οὐδὲ τοσαύτην πίστιν εὑρον. Luke 7: 9. John 12: 37. Rev. 18: 17. Plur. neut. τοσαῦτα so great things, benefits, Gal. 3: 4. With ὅσος corresponding, Heb. 1: 4. 7: 22 coll. 20. 10: 25. Rev. 18: 7. 21: 16 in text. rec.—2 Macc. 4: 3. Hdian. 7. 8. 4. Xen. An. 3. 5. 7. c. ὅσος Hdian. 2. 3. 17. Xen. Cyr. 8. 1. 4. — So of a specific amount, so much and no more, i. q. so little, Acts 5: 8 bis, αἱ τοσούτου τὸ χωρίον ἀπέδοσθε; κ. τ. λ. —Xen. Mem. 1. 3. 5. ib. 2. 4. 4.

b) of time, so long, John 14: 9 τοσούτον χρόνον. Heb. 4: 7. — Hdian. 1. 6. 1. Xen. H. G. 4. 6. 13.

c) of number, multitude, collect. or in plur. so many, so numerous; Matt. 15: 33 bis, ἄνθρωποι τοσούτοι . . . ὄχλον τοσούτων. Luke 15: 29. John 6: 9. 21: 11. 1 Cor. 14: 10. Heb. 12: 1.—Jos. Ant. 11. 1. 3. Hdian. 1. 17. 10. Xen. Cyr. 2. 4. 2.

Τότε, adv. demonstr. of time, then, at that time, correl. to ὅτε, πότε, Buttm. § 116. 4.

a) in general propositions, marking succession; e. g. after πρῶτον, as Matt. 5: 24 πρῶτον διαλλάγηθι . . . καὶ τότε ἔλθων πρόσφερε κ. τ. λ. 12: 29. Mark 3: 27. John 2: 10. c. ὅταν, 2 Cor. 12: 10 ὅταν γὰρ ἄσθενῶ, τότε δυνατός εἰμι. John 2: 10. Simply, Luke 11: 26.—c. ὅταν Hdian. 2. 9. 4. Xen. Mem. 4. 3. 17.

b) of time past; e. g. with a notation of time preceding, c. ὅτε, Matt. 13: 26 ὅτε δὲ ἐβλάστησεν ὁ κόκκος . . . τότε ἐφάνη καὶ τὰ ζιζάνια. 21: 1. John 12: 16. c. ὡς John 7: 10. 11: 6. μετὰ c. acc. John 13: 27. So after a participle as noting time, Acts 27: 21. 28: 1 καὶ διασωθέντες, τότε ἐπέγνωσαν κ. τ. λ. comp. Matth. § 565. 1 sq. Buttm. § 144. n. 7. Also as opp. to νῦν, Rom. 6: 21. Gal. 4: 8 coll. 9. v. 29. Heb. 12: 26. εὐθὺς τότε Acts 17: 14. Simply, where the notation of time lies in the context, and τότε, then, at that time, is often i. q. thereupon, after that; Matt. 2: 7 coll. 4. v. 17 τότε ἐκλήροθη τὸ ῥηθὲν κ. τ. λ. 3: 5, 13 τότε παραγίνεται ὁ Ἰησοῦς, i. e. after this, coll. v. 6, 7. Matt. 3: 15. 4: 1. 26: 3. John 10: 1, 16. Acts 1: 12. 10:

46, 48. Heb. 10: 7, 9. al. — c. ὅτε Xen. Cyr. 8. 4. 14 coll. 13. ὡς Hdian. 3. 3. 5. Xen. Conv. 1. 14. c. particip. Xen. Cyr. 1. 5. 6. opp. νῦν Xen. Cyr. 5. 2. 8. Simpl. Sept. Gen. 13: 7. Ezra 4: 23, 24. Jos. Ant. 6. 12. 7. Ceb. Tab. 29. Xen. Conv. 1. 14 οὐδὲ τότε. — Also in later usage ἀπὸ τότε, from then, from that time, Matt. 4: 17. 16: 21. 26: 16. Luke 16: 16; see Phryn. ed. Lob. p. 461. Sturz de Dial. Mac. p. 211. Sept. for ἡμέρη [ἡμέρη] Eccus. 8: 12. — With the art. as adj. ὁ τότε κόσμος the then world 2 Pet. 3: 6; comp. Buttm. § 125. 6. — Hdian. 1. 14. 10. Xen. An. 2. 2. 20.

c) of a time future, e. g. c. ὅταν preceded. Matt. 25: 31 ὅταν δὲ ἔλθῃ ὁ υἱὸς τοῦ ἀνθρ. . . τότε καθίσαι ἐπὶ θρόνου κ. τ. λ. Mark 13: 14. Luke 14: 10. 21: 20. John 8: 28. 1 Cor. 13: 10. 16: 2. 1 Thess. 5: 3. Pleonast. ὅταν . . . τότε ἐν ἐκείναις ταῖς ἡμέραις Luke 5: 35. (comp. Dem. 288. 21 τότε κατ' ἐκείνον τὸν καιρὸν.) c. πρῶτον, Luke 6: 42. opp. ἄρτι 1 Cor. 13: 12. Simply, Mark 13: 21 καὶ τότε ἐάν τις ὑμῖν εἴπῃ κ. τ. λ. v. 26, 27. Luke 13: 26. 21: 27. 1 Cor. 4: 5. 2 Thess. 2: 8. Sept. simpl. for ἡν Ex. 12: 44, 48. —Luc. D. Deor. 4. 5 εἰσόμεθα τότε, τί πρᾶξιόν. Hdian. 3. 9. 13. AL.

Τούναντιόν, (ἐναντιος q. v.) crasis for τὸ ἐναντιον, Buttm. § 29. n. 3; pp. the opposite, 3 Macc. 3: 22. Xen. H. G. 7. 5. 26. In N. T. as adv. on the contrary, contrariwise, 2 Cor. 2: 7. Gal. 2: 7. 1 Pet. 3: 9. Comp. Buttm. § 128. n. 4. § 131. n. 6. — Ael. V. H. 3. 12. Xen. Mem. 2. 7. 8.

Τούνομα, crasis for τὸ ὄνομα, Buttm. § 128. n. 4; i. q. by name, Matt. 27: 57; see in ὄνομα a. Comp. Buttm. § 131. 6. — Jos. Ant. 8. 7. 6. Palaeoph. 40. 3. Luc. D. Deor. 3. 1.

Τουτέστι, crasis for τοῦτ' ἐστι, that is, id est, i. q. 'which signifies,' used in explanations; so in text. rec. Acts 1: 19 Ἀνδραμά, τουτέστι, χωρίον αἵματος. 19: 4. Rom. 7: 18. 9: 8. Philem. 12. Heb. 2: 14. 7: 5. 9: 11. 10: 20. 11: 16. 13: 15. 1 Pet. 3: 20. Sept. for מָהֵר Job 40: 19. —In later editions every where written separately, τοῦτ' ἐστι, and so text. rec.

in Matt. 27: 46. Mark 7: 2. Rom. 10: 6, 7, 8.—Diod. Sic. 4. 7.

Τούτο, see in Οὔτος.

Τράγος, ου, ὁ, a he-goat, *kircus*, Heb. 9: 12, 13, 19. 10: 4. Sept. for טָרִימָא Gen. 31: 10. Num. 7: 17 sq. טָרִימָא Lev. 16: 5, 7 sq. שָׂרָא Gen. 32: 14.—Luc. D. Deor. 4. 1. Plut. Vit. Thea. 18.

Τράπεζα, ης, ἡ, (pp. τεράπεζα, from τρεπε q. v. and πίζα foot,) a table, e. g.

a) genr. for setting on food, taking meals. (α) pp. Matt. 15: 27. Mark 7: 28. Luke 16: 21. 22: 21, 30. So of the table for the shew-bread, Heb. 9: 2, i. q. ἡ τράπεζα τῆς προθέσεως 1 Macc. 1: 22; Sept. for תְּרִיבָא Ex. 25: 23, 27 sq. 26: 35. Comp. in Πρόθεσις α. Sept. and תְּרִיבָא genr. 1 Sam. 20: 33. 2 Sam. 9: 7, 10.—Palaeph. 23. 1. Luc. Asin. 7. Xen. Conv. 2. 1.—(β) Meton. like Engl. table, for that which is set on, i. q. food, a meal, banquet. Acts 16: 34 παρὶς τῆς τράπεζας he set a table, made ready a meal; comp. in Παρατίθημι α. (Ael. V. H. 2. 17. Hdian. 4. 7. 8.) Rom. 11: 9 γενηθήτω ἡ τρ. αὐτῶν εἰς παγίδα, quoted from Ps. 69: 23 where Sept. for תְּרִיבָא. 1 Cor. 10: 21 bis. So Sept. and תְּרִיבָא Ps. 23: 5. Prov. 9: 2.—Jos. Ant. 10. 9. 4. Hdian. 1. 6. 2. Xen. Cyr. 7. 2. 26.

b) spec. table of a money-changer, a broker's bench or counter, at which he sat in the market or public place, e. g. in the outer court of the temple, Matt. 21: 12. Mark 11: 15. John 2: 15. See in Καρματιστής, Κολλυβιστής.—Lys. 114. 37. Isaeus 105. 119.—Hence genr. a broker's office, bank, where money is deposited and loaned out, Luke 19: 23 διδόναι τὸ ἀργύριον ἐπὶ τὴν τράπεζαν. See in Τραπεζίτης.—Dem. 895. 5, 15. ib. 1356. 10.—Meton. Acts 6: 2 ταῖς τραπέζαις διακονῶν, to serve money-tables, i. e. to take care of money-affairs, to have charge of the alms etc.—Jos. Ant. 12. 2. 3 βασιλικὴ τράπεζα.

Τραπεζίτης, ου, ὁ, (τράπεζα b,) a tabler, i. e. a money-changer, broker, banker, in Lat. also called *trapezita*, *mensarius*, one who exchanged money, and who also received money on de-

posit at interest in order to loan it out to others at a higher rate; see Boeckh Staatsh. d. Ath. I. p. 139 sq. Adam's Rom. Ant. p. 501. Comp. Dem. p. 816 fin. p. 948 init. Matt. 25: 27 ἔδει οὖν σε βαλῆν τὸ ἀργύριόν μου τοῖς τραπεζίταις.—Jos. Ant. 12. 2. 3. Pol. 32. 13. 6. Dem. 1186. 7.

Τραῦμα, αἰος, τό, (τετραῖσμα, kindr. with τετραῖν, obool. τεραῖν,) a wound, Luke 10: 34. Sept. for טַרְחָא Gen. 4: 22. Is. 1: 6.—2 Macc. 14: 45. Pol. 2. 69. 1. Xen. Mem. 3. 4. 1.

Τραυματίζω, f. ἴσω, (τραῦμα,) to wound, trans. Luke 20: 12 τοῦτον τραυματίσαντες ἐξέβαλον. Acts 19: 16. Sept. for טַרְחָא Cant. 5: 7. part. pass. for טַרְחָא Jer. 9: 1. Ez. 23: 23.—1 Macc. 16: 9. Luc. Epigr. 20. T. IV. p. 417. Taucha Xen. H. G. 4. 3. 23.

Τραχηλλίζω, f. ἴσω, (τράχηλος,) to twist the neck, to throttle, as a wrestler his antagonist, Plut. de Curion. 12. ed. R. VIII. p. 69, ὁρᾷ τὸν ἀθλητὴν ὑπὸ παιδισκαρίον τραχηλιζόμενον, comp. Ael. V. H. 12. 58. Plut. M. Anton. 33. Also to bend back the neck, e. g. of an animal for slaughter, so as to expose the front or throat, Diog. Laert. 6. 61 ἴδε τὸν κριν ἀραιμάνιον, ὡς ὑπὸ τοῦ τίχοντος κορυπίον τραχηλλίζεται. Hence in N. T. trop. to lay bare, to lay open, Pass. part. Heb. 4: 13 πάντα δὲ γυμνά καὶ τετραχλησμένα τοῖς ὀφθαλμοῖς αὐτοῦ.—Hesych. τετραχλησμένα πεφανερωμένα. Comp. Wetst. N. T. II. p. 398.

Τράχηλος, ου, ὁ, the neck, nape, Matt. 18: 6. Mark 9: 42. Luke 17: 2. Acts 15: 10 see in ζυγός α. Rom. 16: 4 τὸν ἐναντῶν τράχηλον ὑπέθηκαν α. under the axe, i. e. have exposed their lives to peril for my safety. Luke 15: 20 et Acts 20: 37 ἐπέπεσον ἐπὶ τὸν τράχηλον αὐτοῦ, i. e. embraced him; comp. Gen. 33: 4 where Sept. for רָחַץ, as also 45: 14. Josh. 10: 24. תְּרָחַץ Deut. 10: 16. Is. 48: 4.—Hdian. 1. 17. 25. Dem. 744. 6. Xen. An. 7. 4. 9.

Τραχὺς, εἶα, ὅ, (kindr. with ῥέεω, ῥήσσω,) rough, uneven, e. g. ὁδοί Luke 3: 5. Acts 27: 29 τραχῆαί πέτραι, i. e. rocks, breakers. Sept. for טַרְחָא,

Is. 40: 4.—Sept. Jer. 2: 25 ὁδὸς τῆς. Ceb. Tab. 15. Xen. An. 4. 6. 12.

Τραχωνίτις, ἰδος, ἡ, *Trachonitis*, the north-easternmost of the districts into which the habitable region east of the Jordan was divided, bounded easterly by the Arabian desert; on the S. W. by Auranitis and Gaulonitis; and extending from the territory of Damascus on the North, to near Bostra on the South; Euseb. Onom. s. v. *Ἰτουραία*. The name is derived from two mountains called *Τράχωνες*, Strabo 16. 2. 16, 20. The modern name is *El Ledja*, on the eastern part of Haouran; and the country in its present state is fully described by Burckhardt, *Travels in Syria* etc. p. 51 sq. 211 sq. Trachonitis formed a part of the tetrarchy of Herod Antipas, Luke 3: 1; comp. in *Ἡρώδης* no. 1, 2, and in *Ἰτουραία*.—Jos. Ant. 1. 6. 4. ib. 17. 11. 4.

Τρεῖς, οἱ, αἱ, neut. *τρία*, τὰ, card. num. *three*, Matt. 12: 40. 13: 33. 18: 20. al. Comp. Buttm. § 70. 3.—Sept. for *שְׁלֹשָׁה* Gen. 7: 13. saep. Xen. An. 6. 6. 36.—For the pr. n. *Τρεῖς Τυβέρνας*, see in *Τυβέρνας*. AL.

Τρέμω, (τρίω), only in pres. and imperf. Passow s. v. Buttm. p. 472; *to tremble*, e. g. from fear, intrans. Matt. 5: 33 φοβηθεῖσα καὶ τρέμουσα. Luke 8: 47. Acts 9: 6. Sept. for *שָׁרַח* Jer. 4: 24. Chald. *שָׁרַח* Dan. 5: 21. 6: 26.—Hdian. 6. 9. 2. Dem. 314. 24.—Hence, *to tremble at any thing*, i. q. *to fear*, *to be afraid*, c. part. 2 Pet. 2: 10 οὐ τρέμουντες βλασφημοῦντες, lit. *they do not tremble speaking evil*, i. q. *they do not fear speaking evil*, are not afraid to speak evil; comp. Buttm. § 144. 4. a. Winer § 46. 1.—c. inf. Soph. Oed. Col. 128 ὅς τρέμωμεν λέγειν. Sept. c. acc. for *שָׁרַח* Is. 66: 2, 5. Just. Mart. de Resurr. p. 247 τὴν τοῦ ὀνόματος τοῦ Θεοῦ λαχὺν καὶ τὰ δαιμόνια τρέμει.

Τρέφω, f. *θρέψω*, comp. Buttm. § 18. 2; pp. *to make thick, firm, fast*, as a fluid, γάλα θρέψαι *to curdle milk*, Hom. Od. 9. 246. Genr. and in N. T. *to make thick or fat*, sc. by feeding; and hence i. q. *to feed, to nurse, to nourish*, trans. a) pp. and genr. c. acc. Matt. 6: 26 ὁ

πατὴρ ὑμῶν ὁ οὐράνιος τρέφει αὐτά. 25: 37 ποῦτε σὺ εἶδομεν πανῶντα, καὶ ἐθρέψαμεν; Luke 12: 24. Acts 12: 20. Rev. 12: 6, 14. Aslo i. q. *to pamper*, τὰς καρδίας James 5: 5, comp. in *Καρδία* a. γ. Sept. for *לְחַיֵּה* Prov. 25: 22. לְחַיֵּה 1 K. 18: 13. רָצָה Gen. 48: 15.—Luc. D. Deor. 20. 13. Dem. 1358. 13. Xen. Mem. 2. 7. 2. ib. 2. 9. 2.

b) i. q. *to nurture, to bring up*, Luke 4: 16 Ναζαρέτ, οὗ ἦν το θραμμένος.—1 Macc. 3: 33. Jos. Ant. 2. 9. 2. Hdian. 1. 7. 5. Plat. Rep. 8. p. 558. D. Xen. Mem. 3. 9. 1.

Τρέχω, f. *θρέξομαι*, aor. 2 *ἔδραμον*, Buttm. § 18. 2. § 114. p. 304; *to run*, intrans.

a) pp. and genr. absol. Matt. 27: 48 εὐθέως δραμών εἰς ἐξ αὐτῶν. Mark 5: 6. 15: 36. Luke 15: 20. John 20: 2 τρέχουσιν καὶ ἔρχονται. v. 4 ἔτρεχον διὸ οἱ ὄνο. Seq. ἐπὶ c. acc. loc. Luke 24: 12. εἰς final Rev. 9: 9. seq. inf. fin. Matt. 28: 8. Sept. for *רָץ* Gen. 24: 28. 2 Sam. 18: 19. c. ἐπὶ Gen. 24: 20. Joel 2: 9.—2 Macc. 5: 2. Palaeph. 22. 3. Xen. Cyr. 2. 2. 9.—So of those who run in a stadium or public race, 1 Cor. 9: 24 βίαι, οἱ ἐν σταδίῳ τρέχοντες, πάντες μὲν τρέχουσιν κ. τ. λ. (Hdian. 5. 6. 17. Plut. Mor. II. p. 21. Tauchn. *δραμῖν σταδίων*.) Trop. in comparisons drawn from the public races and applied to Christians, as expressing strenuous effort in the Christian life and cause. 1 Cor. 9: 24 οὕτως τρέχετε ἵνα καταλάβητε τὸ βραβεῖον. v. 26. εἰς κερὸν ἰν vain, Gal. 2: 2 βίαι. Phil. 2: 16. καλῶς Gal. 5: 7. c. acc. of kindr. subst. Heb. 12: 1 τρέχωμεν τὸν προκειμένον ἡμῖν ἀγῶνα let us run the race set before us; see Buttm. § 131. 3, and for the Subj. § 139. n. 7.—c. ἀγῶνα Dion. Hal. Ant. 7. 48. Hdor. 8. 102.—Also of strenuous effort in general, Rom. 9: 16 οὐ τοῦ θέλοντος, οὐδὲ τοῦ τρέχοντος.—Anth. Gr. IV. p. 134 πίνα καὶ σφραγίδου· τί γὰρ αὐτῶν ἢ τί τὸ μέλλον; οὐδέ τις γινώσκει· μὴ τρέχει, μὴ νομίζει.

b) trop. of rumour, word, doctrine, *to run, to spread quickly*. 2 Thess. 3: 1 ἵνα ὁ λόγος τοῦ κυρίου τρέχῃ.—Comp. Sept. *ἕως τάχους δραμῖται ὁ λόγος αὐτοῦ*, for *רָץ* *רָץ* Pa. 147: 15.

Τρεῖςκοντα, αἱ, αἱ, τὰ, (τρεῖς, τρία,) *thirty*, Matt. 13: 8, 23. 26: 15. 27: 3, 9. Mark 4: 8, 20. Luke 3: 23. John 5: 5. 6: 19. Gal. 3: 17. Comp. Buttm. § 70. 4. Sept. for עֶשְׂרִים Gen. 5: 3, 5, 16. — Luc. D. Mort. 6. 1. Xen. Mem. 1. 2. 31.

Τριακόντοι, αι, α, (τρεῖς, τρία,) *three hundred*, Mark 14: 5. John 12: 5. Comp. Buttm. § 70. 4. Sept. for עֶשְׂרִים Gen. 6: 15. — Luc. Ver. Hist. 2. 13. Xen. An. 3. 4. 43.

Τρίβολος, ὁ, ἡ, adj. (τρεῖς, βόλος,) *three-pointed, three-pronged*; Subst. ὁ τρίβολος, *a caltrop, crow-foot*, composed of three or more radiating spikes or prongs, and thrown upon the ground to annoy cavalry; comp. Adam's Rom. Ant. p. 542. Veget. 3. 24. Polyb. lib. 39. no. 2. ed. Schweigh. τριβόλους σιδηροὺς κατασπίνει. — In N. T. *tribulus*, *land caltrop*, a low thorny shrub so called from the resemblance of its thorns and fruit to the military caltrop, *tribulus terrestris* of Linn. comp. Rees' Cyclop. art. *Tribulus*. Matt. 7: 16. Heb. 6: 8. Sept. for עֵשְׂבִי Gen. 3: 18. Hos. 10: 8. עֵשְׂבִי Prov. 22: 5. — Dioscor. IV. 15. Hesych. τριβόλος· ἀκάνθης εἶδος. Lat. *tribulus* Virg. Georg. 1. 153.

Τρίβος, ου, ἡ, (τρίβω to rub,) *a beaten path, way, high-way*, e. g. ἐνθάδε ποιεῖς τὰς τρίβους Matt. 3: 3. Mark 1: 3. Luke 3: 4, all quoted from Is. 40: 3 where Sept. for הַדֶּקֶה. Sept. for הַדֶּקֶה Gen. 49: 17. הַדֶּקֶה Prov. 1: 15. — Plut. Sept. Sap. Conv. 18. ed. R. VI. p. 615. 11. Xen. Cyr. 4. 5. 13.

Τριετία, ας, ἡ, (τρίτης, from τρεῖς, τρία, and ἔτος,) *the space of three years, triennium*, Acts 20: 31. — Artemid. 4. 2.

Τρίζω, ἡ, ἰσῶ, onomatopoeitic, *to give out a stridulous, creaking, grating sound, to screek*, Lat. *stridere*, intrans. spoken chiefly of living things, as of the cry or chirping of young birds, Hom. Il. 2. 314. Luc. Tim. 21; of bats, Hdot. 3. 110. ib. 4. 183; espec. of the thin stridulous cry attributed to the manes or shades, Hom. Il. 23. 101. Od. 24. 5. Luc. Neeyom. 11; of the shrieks of women, Plut. C. Max. 19; later of

the wheezing or snoring of elephants, Luc. Zeux. 10. Also of inanimate things, as the back of a wrestler, Il. 22. 714; the chord of a lyre, Anth. Gr. IV. p. 57; iron as filed, Alex. Aphrod.—In N. T. of the teeth, *to grate, to gnash*, c. acc. Mark 9: 18 τρεῖς τοὺς ὀδόντας. For the acc. as defining and qualifying the action of the verb, see Matth. § 424. 4. Buttm. § 131. n. 3.

Τρίμηνος, ου, ὁ, ἡ, adj. (τρεῖς, μήν,) *of three months, trimestris*, Aeschin. 63. 14. In N. T. Neut. τὸ τρίμηνον, *three months, trimestre*, Heb. 11: 23. Sept. for עֶשְׂרִים שָׁנִים Gen. 38: 24. הַשָּׁנָה הַשְּׁלִישִׁתָּה K. 24: 8. — Pol. 5. 1. 12. 32. 12. 1.

Τρίς, adv. (τρεῖς, τρία,) *thrice, three times*, Matt. 26: 34, 75. Mark 14: 30, 72. Luke 22: 34, 61. John 13: 38. 2 Cor. 11: 25 bis. 12: 8. So ἐπὶ τρίς up to thrice, i. g. thrice, Acts 10: 16. 11: 10; see fully in Exi III. 2. b. p. 304. Sept. τρίς for עֶשְׂרִים שָׁנִים 1 Sam. 20: 41. 2 K. 13: 18, 19. — Luc. Tox. 39. Xen. Oec. 2. 4.

Τρίστεγος, ου, ὁ, ἡ, adj. (τρεῖς, στέγη) pp. *three-roofed*; genr. *three-storied*, having three floors or stories, οἶκος τρίστεγος Jos. B. J. 5. 5. 5. στοια Dion. Hal. Ant. 3. 68. In N. T. Neut. τὸ τρίστεγον, *the third floor, third story*, Acts 20: 9. Comp. in Παρεῖπον. — Symm. Gen. 6: 16. So ἡ τριστήγη Artemid. 4. 46.

Τρισχίλιοι, αι, α, (τρεῖς, χίλιαι,) *three thousand*, Acts 2: 41. Comp. Buttm. § 70. 4. Sept. for עֶשְׂרִים אֲלָפִים Ex. 32: 28. — Xen. Cyr. 3. 1. 33.

Τρίτος, ης, ον, ordin. adj. (τρεῖς,) *the third*, e. g.

a) genr. Matt. 20: 3 περὶ τὴν τρίτην ὥραν. 22: 26 ὁ τρίτος. 27: 64. Luke 12: 38. 2 Cor. 12: 2. Rev. 4: 7. al. Sept. for עֶשְׂרִים Gen. 1: 13. 2. 14. — Ael. V. H. 7. 5. Xen. An. 2. 2. 4.—So τῇ τρίτῃ ἡμέρᾳ on the third day Matt. 16: 21. Mark 9: 31. al. τῇ ἡμέρᾳ τῇ τρίτῃ John 2. 1. τῇ τρίτῃ sc. ἡμέρᾳ Luke 13: 32. — Xen. H. G. 4. 1. 20. τῇ τρίτῃ Cyr. 8. 7. 5.

b) Neut. τὸ τρίτον (α) Subst. c. μέγας impl. *the third part*, seq. gen. of

a whole, Rev. 8:7 τὸ τρίτον τῶν δένδρων. v. 8, 9 bis, 10, 11, 12 quinq. 9:15, 18. 12:4. non al. So Sept. for תְּרִיבִּינִי Num. 15:6, 7. 2 Sam. 18:2.—(β) Adv. *the third time*, e. g. τὸ τρίτον Mark 14:41. John 21:17 bis. Simpl. τρίτον Luke 20:12. 23:22. John 21:14. 1 Cor. 12:28. τρίτον τοῦτο *this third time* 2 Cor. 12:14. 13:1. non al. So Sept. τρίτον for תְּרִיבִּינִי Num. 24:10. τρίτον τοῦτο for תְּרִיבִּינִי Judg. 16:15. Num. 22:28, 32. — τρίτον Dio Cass. 58. 10. p. 596. — Also ἐκ τρίτου adv. *the third time* Matt. 26:44; see in Ex no. 2 fin. AL.

Τρίχες, see Θρίξ.

Τρίχινος, η, ον, (θρίξ, gen. τριχός,) *hairy, made of hair, σάκκος τριχίνος* Rev. 6:12. Sept. for צֶרֶף Zech. 13:4.—Xen. An. 4. 8. 3 τριχίνους χιτῶνας.

Τρόμος, ου, ὁ, (τρέμω,) *a trembling*, e. g. from fear, terror, Mark 16:8 εἶχε δὲ αὐτὰς τρόμος καὶ ἔκστασις. Sept. for צֶרֶף Job 4:14. Is. 33:14. תִּרְמֵב Ex. 15:15.—1 Macc. 7:18. Ecclus. 16:20. Hom. Il. 6. 137. ib. 18. 247.—Coupled with φόβος, e. g. φόβος καὶ τρόμος *fear and trembling*, intens. expressing great timidity, diffidence, 1 Cor. 2:3; or profound reverence, respect, dread, 2 Cor. 7:15. Eph. 6:5. Phil. 2:12. Comp. Sept. Is. 19:6. Ps. 55:5.

Τροπή, ἥς, ἡ, (τρέπω to turn,) *a turning, turning back*, e. g. of the heavenly bodies in their courses, at the solstices, etc. James 1:17 οὐκ ἐν παραλλαγῇ, ἢ τροπῇ ἀποσκίασμα. — Sept. Job 38:33 τροπὰς οὐρανοῦ. Deut. 33:14 ἡλίου τροπῶν. Wisd. 7:18. Hom. Od. 15. 404 τροπαὶ ἡέλιοιο. Pol. 9. 15. 2. —Also a turning back or rout of enemies, 1 Macc. 4:35. Xen. An. 1. 8. 25.

Τρόπος, ου, ὁ, (τρέπω to turn,) pp. *a turning, turn, direction*; hence genr. *manner, way, mode*, Xen. Cyr. 8. 1. 19 εἰς μὲν διδασκαλίας τρόπος ἦν αὐτῶ. In N. T.

a) genr. in adverbial constructions: (α) Acc. c. κατά, e. g. καθ' ὃν τρόπον, *in what manner*, i. q. *as, even as*, comp. in Κατὰ no. 4. a. Acts 15:11. 27:25.

κατὰ πάντα τρόπον *in every way* Rom. 3:2. κατὰ μηδένα τρόπον *in no way*, 2 Thess. 2:3.—Sept. Num. 18:7. 2 Macc. 11:31. Pol. 1. 87. 4. Xen. Cyr. 8. 2. 5. —(β) Acc. as adv. ὃν τρόπον, *in what manner*, i. e. *as, even as*, Matt. 23:37 ὃν τρόπον ἐπισυνάγει ὄρνις τὰ ροσσία. Luke 13:34. Acts 1:11. 7:28. 2 Tim. 3:8. So too Jude 7 τὸν ὁμοιον τοῖτοις τρόπον. Comp. Butt. § 115. 4. § 131. 6, and n. 3. 4. Matth. § 425. Winer § 32. 6. Herm. ad Vig. p. 882. Sept. for תְּרִיבִּינִי Gen. 26:29. Obad. 16. — 2 Macc. 15:39. Hdian. 1. 2. 3. Xen. An. 6. 3. 1. Mem. 2. 1. 23. ὁμοιον τρόπον Luc. Caupl. 6.—(γ) Dat. παντὶ τρόπῳ *in every way*, Phil. 1:18. Comp. Winer § 133. 3. 2. Winer § 31. 4. Also c. ἐν, as ἐν παντὶ τρόπῳ 2 Thess. 3:16; comp. in Ex no. 3. b.—dat. 1 Macc. 14:35. Arr. Epict. 2. 20. 8. Xen. Cyr. 2. 1. 13.

b) trop. *turn of mind and life, disposition, manners, mode of thinking, feeling, acting*. Heb. 13:5 ἀφιλάργυρος ὁ τρόπος. — Jos. Ant. 6. 12. 7. Hdian. 2. 14. 9. Xen. An. 1. 9. 22.

Τροποφορέω, ῶ, f. ἴσω, (τρόπος b, φορέω,) *to bear with the turn of any one*, i. e. with his disposition, manners, conduct, c. acc. Acts 13:18 text. rec. τροποφόρησεν αὐτοῖς, from Deut. 1:31 where Sept. Alex. et Compl. for תְּרִיבִּינִי. Later edit. τροποφορήσεν. — Constitut. Apost. 7. 36. Cic. ad Att. 13. 29.

Τροφή, ἥς, ἡ, (τρέφω q. v.) *food, nourishment, sustenance*, Matt. 3:4 ἡ δὲ τροφή αὐτοῦ ἦν ἀκρίδος κ. τ. λ. 6:25. 24:45. Luke 12:23. John 4:8. Acts 2:46. 9:19. 14:17. 27:33, 34, 36, 38. James 2:15. Trop. *nutriment for the mind, instruction*. Heb. 5:12, 14. Sept. pp. for תְּרִיבִּינִי Job 38:31. Ps. 104:27. תְּרִיבִּינִי Ps. 136:25. Prov. 6:8.—Arr. Epict. 1. 11. 12. Hdian. 1. 17. 23. Xen. Mem. 3. 11. 6. — In the sense of *stipend, hire*, Matt. 10:10 ἔξιος γὰρ ὁ ἐργάτης τῆς τροφῆς αὐτοῦ, comp. Luke 10:7 et 1 Tim. 5:18 where it is τοῦ μισθοῦ αὐτοῦ.—Xen. Oec. 5. 13.

Τρόφιμος, ου, ὁ, Trophimus, pr. n. of a Christian of Ephesus, Acts 20:4. 21:29. 2 Tim. 4:20.

Τροφός, οὔ, ὁ, ἡ, (τρέφω,) *a nurse*,

nurse, 1 Thess. 2: 7. Sept. for τροφή Gen. 35: 8. Is. 49: 23. — Hdot. 6. 61. Pol. 16. 31. 2. Xen. Cyr. 7. 3. 13.

Τροφοφορέω, ὦ, f. ἴσω, (τροφός, φέρω,) *to bear as a nurse, to carry in the arms, as a nurse her nursing; trop.* i. q. *to cherish, to care for*, trans. Acts 13: 18 in later edit. from Deut. 1: 31 where Sept. Cod. Vatic. for Heb. נָחַם. Comp. in Τροποφορέω.— 2 Macc. 7: 27. Macar. Homil. 46 ἀναλαμβάνει καὶ περιθάλλει καὶ τροποφορεῖ ἐν πολλῇ στοργῇ.

Τροχιά, ᾤς, ἥ, (τρόχος,) *a wheel-track, rut*, Nicand. Theriac. 876 ἑμάξης τροχιά. Hesych. τροχιά· αἱ τῶν τροχῶν χαράξεις. In N. T. in a wider sense, *a way, path*; trop. Heb. 12: 13 τροχίας ὁρθῶς ποιήσατε τοῖς ποσὶν ὑμῶν, i. e. *ways of life and conduct*; quoted from Prov. 4: 26 where Sept. for לְיָרֵךְ, as also Prov. 2: 15. 4: 11.—Suid. τροχιάς· πορείας, τριβῶν, ἐργασίας.

Τροχός, οὖ, ὁ, (τρέχω,) pp. *a runner*, i. e. *any thing made round for rolling or running*; hence *gener.* *a wheel*, as of a chariot, Sept. for רָכָב 1 K. 7: 32. Xen. Cyr. 6. 1. 30; of a potter, Pol. 12. 15. 6; for torture, Luc. D. Deor. 6. 5. Plut. Phocion 35. In N. T. *trop.* *a course as run by a wheel, or perh. circular course, circuit*; James 3: 6 τροχὸν τῆς γενέσεως i. q. *course of life*, see in Γένεσις α.—Comp. Anacr. 4. 7 τροχὸς ἄρματος γὰρ οὐα, βίωτος τρέχει κυλίσθαις. Weist. N. T. II. p. 670. The grammarians make a distinction between τρέχος wheel, and τροχός course; see Passow in τρέχος fin.

Τρυβλίον, ου, τό, *a dish, bowl*, for eating or drinking; Matt. 26: 23 ὁ ἐμβάψας μετ' ἐμοῦ ἐν τῷ τρυβλίῳ. Mark 14: 20. On this mode of eating, see Calmet art. *Eating*, p. 365 sq. Jahn § 147. Sept. for תְּרִיבֵּי Ex. 25: 39. Num. 4: 7.—Jos. Ant. 3. 8. 10. Luc. Tim. 54. Ael. V. H. 9. 37.

Τρυγάω, ὦ, f. ἴσω, (τρίγη ripe fruits or grain, fruitage, vintage, harvest,) *to gather in ripe fruits or grain, to harvest*, *gener.* Sept. for תְּרִיבֵּי Hos. 10: 12, 14. ὑπόκειν τῷ. Long. 2. 4. Oftener and in N. T. of vintagers, *to gather*

grapes, c. acc. Luke 6: 44 οὐδέ τι βῆναι τρυγῶσι σταφυλῆν. Rev. 14: 18. 19. 86 Sept. for תְּרִיבֵּי Deut. 24: 21. Judg. 9: 7.—Jos. Ant. 1. 6. 3. Dioscor. 5. 29 τῇ σταφυλῇ. Luc. Catapl. 20. Xen. Oec. 19. 19.

Τρυγών, ὄνος, ἥ, (τρίγω to murmur, to coo, kindr. τριζω q. v.) *a turtle-dove*, Luke 2: 24. Comp. in Περικρά. Sept. for תְּרִיבֵּי Lev. 5: 7, 11.—Ael. V. H. 1. 15. H. A. 1. 35, 39.

Τρυμαλιά, ᾤς, ἥ, (τρίμη, τρίμη to rub through,) *a hole, eye of a needle*, i. q. τρύπημα, Mark 10: 25. Luke 18: 25.—Gener. τρύμη τῆς πέτρας Sept. Judg. 15: 11. Jer. 13: 4. 16: 15. Plut. de Puer. educ. 14. ed. R. VI. p. 36. 5.

Τρύπημα, ατος, τό, (τρύπειν to bore, τρύπα, τρύπα,) *a hole, eye of a needle*, Matt. 19: 24.—Gener. Aristoph. Eccles. 630 or 634. Etymol. Mag. 726. 55. Moeris p. 289, ὀπήν, Ἀττικῶς· τρύπημα, Ἑλληνικῶς.

Τρύφαινα, ης, ἥ, Tryphaina, pr. n. of a female Christian at Rome, Rom. 16: 12.

Τρυφαίω, ὦ, f. ἴσω, (τρυφή) *to live delicately and luxuriously, to live in pleasure*, intrans. James 5: 5. Sept. for תְּרִיבֵּי Neh. 9: 25. תְּרִיבֵּי Is. 66: 11.—Jos. Ant. 4. 7. 3. Ael. V. H. 2. 5. Xen. Ath. 1. 11.

Τρυφή, ῆς, ἥ, (θρύπτω to break,) *delicate living, luxury*, sc. as breaking down the mind and making effeminate. Luke 7: 25 οἱ ἐν . . . τρυφῇ ὑπάρχοντες. 2 Pet. 2: 13. Sept. for תְּרִיבֵּי Prov. 19: 10. Cant. 7: 6.—Test. XII Patr. p. 701 ὁ ἐν τρυφῇ διάγων. Hlian. 5. 2. 14. Xen. Mem. 1. 6. 10.

Τρυφῶσα, ης, ἥ, Tryphosa, pr. n. of a female Christian at Rome, Rom. 16: 12.

Τρωάς, ᾠδος, Τροας, strictly *Myandria-Troas*, a city of Phrygia Minor in Mysia, situated on the coast at some distance southward from the site of Troy; now *Eski-Stambul*. Acts 16: 8, 11. 20: 5, 6. 2 Cor. 2: 12. 2 Tim. 4: 13.—Ptolem. 5. 3. Plin. H. N. 5. 20. The

name *Troas* or the *Troad* strictly belonged to the whole district around Troy.

Τρωγύλλιον, ου, τό, Trogyllium, pr. n. of a town and promontory on the western coast of Asia Minor, opposite Samos, at the foot of Mount Mycale. Acts 20: 15.—Strabo 14. 1. 13.

Τρώγω, f. ξομαι, aor. τρώγων, (τρώω, τρώω), to eat, pp. fruits, nuts, raw beans, etc. which require cracking with the teeth, Hdot. 2. 37. ib. 2. 92; hence τρωγάδια, τρωπά, i. q. fruits, nuts, almonds, and the like, set on as desert. In N. T. genr. to eat, i. q. εσθίω, absol. Matt. 24: 38 τρώγοντες καὶ πίνοντες eating and drinking, i. e. feasting, revelling, comp. in Έσθίω c. γ. — Dem. 402. 21 τρώγειν καὶ πίνειν ἡσυχῇ. Pol. 32. 9. 9. Xen. Conv. 4. 8. — Seq. acc. ἄρτον v. ἄρτους by Hebr. John 13: 18, quoted from Ps. 41: 10 where Heb. לֶחֶם, Sept. εσθίω, see fully in Έσθίω b. Trop. John 6: 58. c. σάρκα v. 54, 56, 57; see fully in Αἷμα a. β.

Τυχάνω, f. τεύξομαι, (kindr. with τεύγω,) aor. 2 έτυχον, perf. τετύχηκα; also perf. τέτυχα Hdot. 3. 14, and in later writers, see in no. 1 fin. See Butt. § 114. p. 303. Matth. § 251. Lob. ad Phr. p. 395. — To hit, to strike, to reach a mark or object, of a weapon, absol. Hom. Il. 5. 98. Xen. Cyr. 4. 6. 4. c. acc. Il. 5. 582. c. gen. Il. 5. 587. Ael. V. H. 13. 1 fin. Xen. Cyr. 2. 3. 18. Also, to fall in with, to meet casually, of persons, absol. Od. 21. 13. Hes. Theog. 973. Hence in N. T.

1. trans. *to attain unto, i. q. to obtain, to gain, to receive, seq. gen. Matt. § 326. Winer § 30. 5. n. p. 166, 490. Luke 20: 35 καταξιώθεντες τοῦ αἰῶνος ἐλπίου τυχεῖν. (Dem. Coron. p. 328. B, κατ' αὐτό τοῦτο ἄξιός εἰμι ἐπαίνου τυχεῖν.) Acts 24: 3 πολλῆς εἰρήνης τυγχάνοντες διὰ σοῦ. 26: 22. 27: 3. 2 Tim. 2: 10 ἵνα σωτηρίας τύχωσι. Heb. 11: 35. Perf. Heb. 8: 6 διαφ. τέτυχα λειτουργίας.—2 Macc. 4: 6 εἰρήνης. Diod. Sic. 4. 33 σωτηρίας. Hdtan. 2. 3. 25. Xen. Oec. 11. 8. Perf. τέτυχα c. gen. 3 Macc. 5: 35 βοηθείας τετυχότες. Diod. Sic. 1. 57. Pol. 1. 66. 10. Plut. Alcib. 1. Comp. Sturz de Dial. Alex. p. 198. Lob. ad Phr. p. 395.*

2. intrans. *to fall out, to happen, to chance. a) εἰ τύχοι impera. if so happen, it may be, i. q. perchance, perhaps, comp. in Έί I. 1. So 1 Cor. 14: 10 et 15: 37, where it is equiv. to for example. — Philo de Nom. mut. p. 1067 μονωικὸν μὲν γὰρ, εἰ τύχοι, καὶ γραμματικόν κ. τ. λ. Dion. Hal. 4. 19. Hdtan. 7. 3. 4. 9. Luc. Bis, accus. 2. Comp. Wetst. N. T. II. p. 160. Viger. p. 301. n. 38. b) Part. τυχών, οὔσα, ὄν, (α) as Adj. happening, sc. any where and at all times, i. q. chance, casual, common; hence οὐ τυχών, uncommon, special. Acts 19: 11 δυνάμεις τε οὐ τὰς τυχοῦσας ἐποίησεν ὁ θεός. 28: 2.—c. οὐ 3 Macc. 3: 7. Jos. Ant. 2. 6. 6. Hdtan. 2. 3. 16. Genr. Pol. 1. 25. 6. Xen. Mem. 1. 1. 14.—(β) Neut. τυχόν adv. it may be, i. q. perchance, perhaps; 1 Cor. 16: 6 πρὸς ὑμᾶς δὲ τυχόν, παραμενέω. — Arr. Exp. Alex. M. 1. 10. 10. Xen. An. 6. 1. 20. Comp. Viger. p. 365.*

c) Before the participle of another verb, *τυγχάνω* is used in an adverbial sense, much like Engl. 'to happen to be, to chance to be,' before a participle; e. g. Ceb. Tab. 1 ἐτυγχάνομεν περιπατοῦντες we happened [to be] walking about, we were by chance walking, etc. Xen. An. 1. 5. 8 ὅπου ἕκαστος έτυχεν εἰσπηκῶς where each happened [to be] standing. Butt. § 144. n. 8. Matth. § 553. δ. Espec. with ὢν, ὄντες, Xen. Cyr. 2. 2. 11 ἐν τῇ σπητῇ ἐτύχοντες εἷς ὢν in the tent there happened to be one etc. Ag. 2. 2 πλὴν ὅσοι αὐτῶν φυγάδες τότε ὄντες ἐτύγγανον. But not unfreq. and especially in later writers, ὢν is here omitted, particularly before a predicate; and then *τυγχάνω* takes the place of a conditional to be, which can often be expressed in English only by to be or sometimes not at all; comp. Matth. § 533. no. 1. Thus in the same words of Xenoph. H. G. 4. 3. 3 πλὴν ὅσοι αὐτῶν φυγάδες τότε ἐτύγγανον except those who happened [to be] exiles, Engl. who were exiles. Plato Hipp. Maj. p. 299 ult. διὰ ταῦτα τυγχάνει καλή. Aristoph. Eccles. 1141. Palaeph. 15. 2 ὅπου ἐτύγγανε ἄρκτος where there chanced [to be] a bear, Engl. where there was a bear. Jos. Ant. 1. 19. 5 εἰς τὴν Λαβάνου παῖς τυγγάνας; dost thou happen [to be] the daugh-

ter of Laban? i. e. art thou perhaps his daughter? ib. 3. 5. 1. ib. 4. 7. 2 Μωϋσῆς δὲ, γεραιὸς ἦδη τυγχάνων, Moses happening now [to be] an old man, Engl. being now old. See Matth. l. c. Lob. ad Phryn. p. 277. Passow s. v. no. 2. — Hence in N. T. Luke 10: 30 ἀφάντες [αὐτὸν] ἤμθανή τυγχάνοντα, lit. leaving him happening [to be] half dead; Engl. 'leaving him as it were half dead.'

Τυμπανίζω, f. *ισω*, from *τύμπανον* *tympanum*, a drum, tabret, timbrel, (*τύπανον*, *τύπταις*) consisting in the East of a thin wooden rim covered over with membrane, and hung around with brass bells or rattles, used chiefly by dancing women, Sept. for *ἥρ* Ex. 15: 20. Judg. 11: 34. Ael. V. H. 9. 8. Hdian. 4. 11. 5. But the *τύμπανον*, *tympanum*, was also an instrument of torture, a wooden frame, prob. so called as resembling a drum or timbrel in form, on which criminals were bound to be beaten to death, 2 Macc. 6: 19, 28, comp. v. 30; in Jos. de Macc. the same instrument is called *τροχός* wheel, §§ 5, 9. Phot. in Lex. *τύμπανον*· τὸ τοῦ δημίου ξύλον, ᾧ τοὺς παραδιδόμενους διεχειρίζετο. Luc. Catapl. 6 ἐν τυμπάνου, Schol. ξύλον ἐν ᾧ τοὺς καταδίκους ἐφόρουν.—Hence *τυμπανίζω*, to *tympanize*, i. e. to drum, to beat the drum or timbrel, Diod. Sic. 3. 50. In N. T. to scourge upon the *tympanum*, to torture, to drum to death; comp. Engl. 'to break upon the wheel'; Pass. Heb. 11: 35 ἄλλοι δὲ ἐτυμπανίσθησαν, comp. 2 Macc. l. c. — Luc. Jup. Trag. 19 ἀνασκολιζόμενους δὲ καὶ τυμπανιζόμενους. Aristot. Rhet. 2. 5. Plut. de Adul. et Amic. 17. T. VI. p. 220. 14. Reisk. So ἀποτυμπανίζω, 3 Macc. 3: 27 αἰσχίοις βασάνοις ἀποτυμπανισθήσεται. Jos. c. Ap. 1. 20. Plut. Galb. 8.

Τύπος, ου, ὁ, (*τύπτω*), a type, i. e. any thing caused, produced, made through the agency of strokes, blows.

a) i. q. a mark, print, impression, John 20: 25 βίη, τὸ τύπον τῶν ἡλῶν. — Athen. 18. p. 585. C, τοὺς τύπους τῶν πληγῶν ἰδοῦσα. Jos. B. J. 3. 9. 3. Plut. Symp. 8. qu. 7. § 4.

b) i. q. figure, form, e. g. (α) of an image, statue. Acts 7: 43 τοὺς τύπους

οὓς ἐκτείνεσθε προσκυνεῖν αὐτοῖς, quoted from Amos 5: 26 where Sept. for *ἱεῖ*. — Hdian. 5. 5. 11 τὸν τύπον τοῦ θωῶ. Diod. Sic. 1. 7.—(β) Trop. form, manner, e. g. of the contents of a letter Acts 23: 25; of a doctrine Rom. 6: 17. — 3 Macc. 3. 30 ὁ μὲν τῆς ἐπιστολῆς τύπος α. τ. λ. Jambl. Vit. Pythag. c. 16. p. 58. c. 22 p. 69, τὸν τύπον τῆς διδασκαλίας. Pd. 22. 7. 9.—(γ) Trop. of a person as bearing the form and figure of another, i. e. as having a certain resemblance in relations and circumstances; Rom. 3. 14 ὃς ἐστὶ τύπος τοῦ μίλλοντος.

c) i. q. prototype, pattern. (α) pp. of a pattern or model after which any thing is to be made; Acts 7: 44 τοῖς αὐτῇ κατὰ τὸν τύπον α. τ. λ. Heb. 8: 5 Comp. Ex. 25: 40 where Sept. for *ἱεῖ*. — Anthol. Gr. II. p. 72.—(β) Trop. an exemplar, example, pattern, e. g. to be imitated, followed, Phil. 3: 17 συμμημαί μεν γίνεσθε . . . καθὼς ἔφατ' ὁ κύριος ἡμῶν. 1 Thess. 1: 7. 2 Thess. 3. 9. 1 Tim. 4: 12. Tit. 2: 7. 1 Pet. 5: 3. Hence also for admonition, warning, 1 Cor. 10: 6, 11.

Τύπτω, f. *πτω*, to beat, to strike, to smite, pp. with repeated strokes, *τυπώ*.

a) pp. and genr. (α) in enmity, with a staff, club, the fist, etc. c. acc. of pers. Matt. 24: 49 τύπτειν τοὺς συνδούλους. Luke 12: 45. Acts 18: 17. 21: 32 τίτοντες τὸν Παῦλον. 23: 3. τίνα ἐν τῇ σιναγῇ Luke 6: 29. εἰς τὴν κεφαλὴν αὐτοῦ Matt. 27: 30. τὴν κεφαλὴν αὐτοῦ καλύμει Mark 15: 19. αὐτοῦ τὸ πρόσωπον Luke 22: 64. τὸ στόμα Acts 23: 2. Sept. of pers. for *ἱεῖ* Ex. 2. 11, 13. 21: 15.—Aeschin. 4. 42 τίπτειν τὴν κατέρα, ἢ τὴν μητέρα. Pol. 3. 53. 4. Xen. Ath. 1. 8. τίνα εἰς τι Xen. Cyr. 5. 4. 5.—(β) Of those who beat upon their breasts in strong emotion; Luke 23: 48 τίπτοντες ἑαυτῶν τὰ στήθεα. 18: 13 ἔτυπεν [ἑαυτὸν] εἰς τὸ στήθος.—Jos. Ant. 7. 10. 5 τυπτόμενος τὰ στήθεα.—(γ) Trop. from the Heb. to smite, i. q. to punish, to inflict evil, to afflict with disease, calamity, spoken only of God, c. acc. Acts 23: 3 τίπτειν σε μὴ ἐὶς θεός. So Sept. and *ἱεῖ* 2 Sam. 24: 17. Ex. 7: 9.—2 Macc. 3: 33. Comp. in *ἱατάσσω* c.

b) trop. to strike against, i. q. to offend, to wound, e. g. the conscience of any one, τὴν συνείδησιν 1 Cor. 8: 12. Sept. and 1 Sam. 1: 8. — Hom. Il. 19. 125. Hdot. 3. 64 init.

Τύραννος, ου, ὁ, Tyrannus, pr. n. of a man at Ephesus, in whose school Paul disputed, and thus taught the Gospel, Acts 19: 9. Comp. in Σχολή. He was prob. a Greek sophist; since Paul had left the Jewish synagogue.

Τυρβάζω, f. άσω, (τύρβη, Lat. turba,) to make turbid, to disturb, to stir up, τὸν πηλόν Aristoph. Vesp. 257. In N. T. trop. to disturb in mind, to trouble, to make anxious, Pass. or Mid. Luke 10: 41 μεμυνης καὶ τυρβάζῃ περὶ πολλά.—Aristoph. Pax 1006sq. Athen. 8. 3. p. 336.

Τύριος, ου, ὁ, ἡ, adj. (Τύρος,) Tyrian; hence ὁ Τύριος a Tyrian, Acts 12: 20.—Hdian. 3. 3. 3.

Τύρος, ου, ἡ, Tyre, Heb. רֹצ (rock), Aram. form ܪܫܐ whence Τύρος, pr. n. of the celebrated emporium of Phenicia, younger than Sidon, and not mentioned by Moses or Homer; but soon outstripping the latter city in commerce, wealth and power. Comp. Gesen. Lex. art. רֹצ. Tyre was situated on the coast of the Mediterranean within the limits assigned to the tribe of Asher; but was never subdued by the Israelites; Josh. 19: 29, comp. Judg. 3: 4. 18: 7. On the contrary, under the reigns of David and Solomon there was a close alliance of aid and commerce between the two nations; 2 Sam. 5: 11. 1 K. 5: 1 sq. 1 Chr. 14: 1 sq. 2 Chr. 2: 3. 9: 10. Jos. Ant. 8. 2. 6 sq. ib. 8. 3. 4. c. Ap. 1: 17. The ancient city lay on the continent, and the more modern part upon an island opposite. It was long besieged by Salmanassar, Menand. ap. Jos. Ant. 9. 14. 2; and afterwards for 13 years by Nebuchadnezzar, Jos. Ant. 10. 11. 1. c. Ap. 1. 21. Comp. Ez. c. 26, 27, 28. Whether it was actually captured by the latter, is matter of question among critics; since neither Josephus nor any Greek or Phenician writer asserts it; Jerome ad Ez. 26: 7. At any rate Tyre

appears to have come under the dominion of the Babylonians; and afterwards under that of the Persians; in whose time the Tyrians furnished cedar for the second temple, Ezra 3: 7. Tyre was taken by Alexander the Great, after a celebrated siege, B. C. 332; see Diod. Sic. 17. 40 sq. Arr. Exped. Alex. M. 2. 16 sq. Q. Curt. 4. 2 sq. The ancient part of the city, lying upon the continent, was destroyed in this siege, and never again rebuilt. Under the Seleucidae and the Romans, Tyre still retained its importance as a commercial city. Strabo describes it as situated wholly upon an island, and as flourishing in trade and commerce; Strabo 16. 2. 23. In the fourth century, according to Jerome, it was still a place of great importance; ad Ezech. 26: 7; and such it continued to be in the time of the crusades. See genr. Roland Palaest. p. 1046 sq. Gesen. Comm. zu Jesaja c. 23. T. I. ii. p. 707 sq. Rosenm. Bibl. Geogr. II. i. p. 29 sq. For the present state of Tyre or Sur, a small village on a peninsula, see Miss. Herald, 1824. p. 277, 305. The prophets of the O. T. describe Tyre as full of wealth, pride, luxury, and vice; and denounce judgments against her for her idolatry and wickedness; see Is. 23: 13. Ez. 26: 7. 28: 1 sq. 29: 18. — In N. T. Acts 21: 3, 7; elsewhere only Τύρος καὶ Σιδὼν Matt. 11: 21, 22. 15: 21. Mark 3: 8. 7: 24, 31. Luke 6: 17. 10: 13. 14.

Τυφλός, ἡ, ὄν, (perh. for τυφελός, from τυφω q. v.) blind, Matt. 9: 27, 28. 11: 5. 12: 22. Luke 7: 21, 22. John 9: 1 sq. Acts 13: 11. al. Sept. for 717 Lev. 19: 14. Job 29: 15. — Ceb. Tab. 7. Luc. Tim. 20. Xen. Mem. 4. 3. 3. — Trop. in respect to the mind, blind, ignorant, stupid, dull of apprehension; Matt. 15: 14 ὀφθαλμοὶ εἰσὶ τυφλοὶ τυφλῶν. 23: 16, 17, 19, 24, 26. Luke 4: 18. John 9: 39, 40, 41. Rom. 2: 19. 2 Pet. 1: 9. Rev. 3: 17. So Sept. and 717 Is. 42: 16, 18, 19. 43: 8. — Luc. Vitar. Auct. τυφλός γὰρ εἰ τῆς ψυχῆς τὸν ὀφθαλμόν. Soph. Oed. Tyr. 371 or 378. Comp. Xen. Mem. 1. 3. 4. AL.

Τυφλόω, αῖ, f. άσω, (τυφλός,) to

blind, to make blind, trans. Ael. V. H. 13. 24. Hdot. 4. 2. In N. T. only trop. c. acc. John 12: 40 τοὺς ὀφθαλμούς. 1 John 2: 11. 2 Cor. 4: 4 τὰ νοήματα. So Sept. for 719 Is. 42: 19. — Test. XII Patr. p. 534 τὸν νοῦν. Jos. Ant. 8. 2. 2 τῇ διανοίᾳ τυφλωμένοι. Plato Phaedo 48 τὴν ψυχὴν τυφλωθείην.

Τυφός, ὦ, f. ὠσα, (τύφος smoke, vapour, trop. conceit, pride, from τύφω,) *to smoke, to fume, to surround with smoke*, Jul. Caesares. τυφοῦμαθα ὑπὸ τοῦ καπνοῦ. Trop. *to make conceited, proud, to inflate*, Philo Leg. ad Cai. p. 1015 ὁ δὲ Γάιος ἰαντὶν ἐτυφώσεν. Jos. B. J. 2. 17. 9. Hdot. 6. 5. 24. In N. T. only Pass. *to be conceited, proud, arrogant, lifted up with pride*; 1 Tim. 3: 6 μὴ τυφώεις εἰς κλέμα ἐμπύση. 6: 4. 2 Tim. 3: 4. — Jos. c. Ap. 1. 3. Ael. V. H. 3. 28 τυφωμένος ἐπὶ τῷ πλούτῳ. Pol. 3. 81. 1.

Τύφος, f. θύψω, Buttin. § 18. 2; *to make a smoke, fume, vapour, καπνὸν τυφεῖν* Hdot. 4. 196. *to smoke, to sur-*

round or fill with smoke, vapour, σμῶν τυφῶν τὴν πόλιν Aristoph. Vesp. 45, 1079. *to let burn out in smoke*, i. e. slowly and faintly, Diod. Sic. 3. 29 ἡφουσι τὸν ἐν τῇ χαράδρᾳ χόρτον. — In N. T. Pass. Matt. 12: 20 ἄνθρωπον τυφόν, *a smoking wick*, i. e. burning faintly, dimly, quoted from Is. 42: 3 when Heb. 7172, Sept. καπνίζωμαι. So fully in Ἄνθων. — Chariton. Aphrod. 6. 3 τυφομένου πυρός. Anth. Gr. I. p. 7. Plut. Solon. 1 παρὰ φύλαξ τυφωμένη ἀδρού πυρός ἐτι ζώσαν φλόγα.

Τυφωνικός, ἡ, ὄν, (τυφὼν typhos, whirlwind,) *typhonic*, i. e. like a whirlwind, violent, tempestuous, e. g. ἄνεμος Acts 27: 14.

Τύχικος, ου, ὅ, also Τυχικός, ὅ, Tychicus, pr. n. of a Christian teacher, the friend and companion of Paul, Acts 20: 4. Eph. 6: 21. Col. 4: 7. 2 Tim. 4: 12. Tit. 3: 12. — For the accentuation, see Winer § 6. 1. p. 49.

Τύχον, see in Τυχάνω no. 2 b β

Υ.

Ῥακύνθινος, η, ὄν, (Ῥακύνθος,) *hyacinthine*, having the colour of the hyacinth, Rom. 9: 17. Sept. for 7177 Ex. 25: 5. 7177 Ex. 26: 4. — Hom. Od. 6. 231. Luc. pro Imag. 5.

Ῥακύνθος, ου, ὅ, ἡ, *a hyacinth*, a flower of a deep purple or reddish blue, Hom. Il. 14. 348. Ael. V. H. 13. 1. In N. T. a gem of like colour, nearly related to the zircon of mineralogists, Rev. 21: 20. Comp. Plin. H. N. 37. 10 or 41. Rees' Cyclop. art. *Gems*.

Ῥάλινος, η, ὄν, (Ῥάλος,) *of glass, glassy, transparent*, Rev. 4: 6 θάλασσα ὑάλινη. 15: 2 bis.

Ῥαλος, ου, ἡ, (Ῥα,) pp. 'any thing transparent like water,' e. g. any transparent stone or gem, as *rock-salt* Hdot.

3. 24; *crystal*, Sept. for 7177 Job 28: 17; a burning glass or mirror, prob. of crystal, Aristoph. Nub. 766 or 768 ἄλδος διαφανής, ἀπ' ἧς τὸ πῦρ ἄντων . . . τὴν Ῥάλον. In N. T. *glass*, Rev. 21: 18, 21. — Antiphr. 6 in Anth. Gr. II. p. 155. Luc. Quom. Hist. 25. Diod. Sic. 2. 15. The grammarians prefer the form Ῥάλος: to the more Ionic Ῥάλος in Hdot. et Diod. II. oc. Lob. ad Ph. p. 309. — On the history of ancient glass, see Strabo XIV. p. 758. Rees' Cyclop. art. *Glass*.

Ἰβρίξω, f. ἰω, (ἰβρίξ,) *to act with insolence, wantonness, wicked violence*, intrans. Luc. D. Deor. 6. 1. Xen. Cyr. 3. 1. 27. c. εἰς τινα towards any one, Luc. D. Deor. 12. 1. Dem. 212. 23. In N. T. c. accus. expr. or impl. *to act*

insolently as to or towards any one, i. e. to treat with insolence, contumely, i. q. to injure, to abuse; comp. Math. § 411. 2. Winer § 32. 1. n. p. 182. Matt. 23: 6 ὑβρισαν καὶ ἀπέκτειναν sc. αὐτοῖς. Luke 11: 45. 18: 32. Acts 14: 5. 1 Thess. 2: 2. Sept. for ἔβρι 2 Sam. 19: 43.—2 Macc. 14: 42. Pol. 10. 7. 3. Xen. Mem. 2. 1. 5.

ἴβρις, εὖς, ἦ, (perh. ἰπέρι,) *pride, haughtiness, arrogance*, as an affection or disposition of mind, Sept. for ἰβρία Is. 9: 9 ἐφ' ὑβρι καὶ ὑψηλῇ καρδίᾳ λέγοντες. Prov. 29: 23. ἰβρία Prov. 16: 19. Jos. Ant. 6. 4. 4. Thuc. 1. 38. In N. T. as shown in external acts, insolence, contumely, injurious treatment.

a) 2 Cor. 12: 10 ἐν ὑβρεσιν in contumelies, sc. as heaped upon one. Sept. for ἰβρία Is. 16: 6. Nah. 2: 2.—Aristot. Rhet. 2. 2. Dem. 296. 11 τοῦ θανάτου φοβερωτέρας ἡγήσεται τὰς ὑβρεις καὶ τὰς αἰτιμίας. Xen. Cyr. 8. 4. 14.

b) meton. *injury, harm, damage*, in person or property, sc. as arising from the insolence or violence of any one, and trop. from the violence of the sea, tempests, etc. Acts 27: 10, 21.—Jos. Ant. 3. 6. 4 τὸ το καῦμα καὶ τὴν ἀπὸ τῶν ὀμβρῶν ὑβριν ἀπομαζόμεναι. Pind. Pyth. 1. 140 ναυόστονον ὑβριν ἰδών. Comp. Dem. 522. ult.

ἰβρωτής, οὔ, ὅ, (ὑβρίζω,) *one insolent, contumelious, injurious*, Rom. 1: 30 ὑβριστὰς, ὑπερηφάνους. 1 Tim. 1: 13. Sept. for ἰβρία Is. 16: 6. ἰβρία Job 40: 6. Is. 2: 12.—Palaeph. 1. 8 ὑβριστὰ καὶ ὑπερήφανοι. Luc. D. Deor. 6. 1. Xen. Mem. 1. 2. 19.

ἰγαιῖνω, f. αὐῷ, (ἰγνῆς,) *to be sound, healthy, well*; to be in good health; intrans.

a) pp. Luke 5: 31 οἱ ἰγαινόντες *those well*. 7: 10. 3 John 2. Also i. q. *to be safe and sound*, Luke 15: 27. Sept. for ἰγνῆ Gen. 29: 6. 43: 27, 28. — Tob. 5: 13, 20. Ceb. Tab. 36. Dem. 1256. 4. Xen. Mem. 2. 2. 10.

b) trop. c. g. of persons, ἰγαινεν τῇ πίστει v. ἐν τῇ πίστει, *to be sound in the faith*, i. e. firm, pure in respect to Christian doctrine and life, Tit. 1: 13. 2: 2. (Pol. 28. 15. 12.) Of doctrine, διδασκαλία ἰγαινοῦσα, λόγος ἰγαινον,

sound teaching, sound doctrine, i. e. true, pure, uncorrupted, 1 Tim. 1: 10. 6: 3. 2 Tim. 1: 13. 4: 3. Tit. 1: 9. 2: 1.—Philo de Abr. p. 32. 29 τοὺς ἰγαινόντας λόγους. Plut. de aud. Poet. 4. ed. R. VI. p. 72, ἰγαινόνσαι παρὶ θεῶν δοῦναι καὶ ἀληθεῖς.

ἰγνῆς, εὖς, οὔς, ὅ, ἦ, adj. Dat. εἰ, εἰ; acc. εἰ, ἦ; so acc. ἰγνῆ for the more usual ἰγνῆ, John 5: 11, 15. 7: 23. Tit. 2: 7; also Lev. 13: 15. Plat. Phaedo 39. p. 89. D. comp. Greg. Cor. p. 163. Matth. § 103. n. 1. Winer § 9. 1.—*Sound, healthy, well*, in good health.

a) pp. of the body or its parts, Matt. 12: 13. 15: 31 βλέποντας . . . κυλλοὺς ἰγνῆς. Mark [3: 5.] 5: 34. [Luke 6: 10.] John 5: 4, 6, 9, 14. Acts 4: 10. So ποιεῖν τινα ἰγνῆ to make sound, to heal, i. q. ἰγνῆζειν, John 5: 11, 15. 7: 23; comp. in Ποιῶν no. 1. e. β. — Tob. 12: 3. Ecclus. 30: 13. Dion. Hal. Ant. 4. 4. Xen. Mem. 4. 2. 17. Apol. Socr. 7.

b) trop. λόγος ἰγνῆς, *sound doctrine*, i. e. true, pure, uncorrupted, Tit. 2: 8. — Anth. Gr. IV. p. 85 λόγος ἰγνῆς οὐχ ἰγνῆς. M. Antonin. 8. 29 or 30. Dion. Hal. Ant. 1. 11. ib. 2. 20 δόξας οὐχ ἰγνῆς.

ἰγρός, ᾰ, ὄν, (ἰγρῶς, ὑδαρ,) *watery, wet, moist*, pp. Hdian. 6. 6. 2. Xen. Oec. 19. 6, 7. In N. T. of a tree or plant, *sappy*, i. e. *fresh, green*, opp. ξηρός, Luke 23: 31; comp. in ξηρός. Sept. for ἰγρῶ Judg. 16: 7, 8. — Theophr. H. Pl. 5. 10 λέγω δὲ ἰγρὰ τὰ ἔλαια.

ἰδρία, ας, ἦ, (ὑδαρ,) *a water-pot*, e. g. a large vessel of stone in which water is kept standing, John 2: 6, 7; also a vessel for drawing and carrying water, a *pot, bucket, pail*, in the East often of stone or earthen ware, John 4: 28. Sept. for ἰγρῶ Gen. 24: 14 sq. Judg. 7: 16, 19. — Jos. Ant. 8. 13. 5. Athen. XIII. p. 589. B. Xen. H. G. 1. 7. 9.

ἰδροποτέω, ᾠ, f. ἴσω, (ὑδροπότης, from ὑδαρ, πίνω,) *to drink water*, to be a water-drinker, intrans. 1 Tim. 5: 23.—Athen. II. p. 44. C. Ael. V. H. 2. 38. Xen. Cyr. 6. 2. 26.

ἰδρωπικός, ἦ, ὄν, (ὑδρωψ-dropsy, ὑδαρ,) *hydropic, dropsical*, Luke 14: 2.—Pol. 13. 2. 6.

Ἰδωρ, ὕδατος, τό, (ὕω,) water, plur. τὰ ὕδατα the waters.

a) pp. Matt. 27: 44 λαβὼν Ἰδωρ ἀπε-
νίψατο x. τ. l. Mark 9: 41. 14: 13. Luke
7: 44. John 2: 7. Rev. 16: 12. al. As
the instrument of baptism, Matt. 3: 11.
Mark 1: 8. Luke 3: 16. John 1: 26, 31,
33. 3: 5. Acts 1: 5. 10: 47. 11: 16. 1
John 5: 6, 8. al. Sept. every where for
עֲרֵב Lev. 1: 9. Judg. 4: 19. saep. —
Hdian. 7. 12. 7. Dem. 73. 3. Xen. Mem.
3. 13. 3. — In various connexions, e. g.
Ἰδωρ ζῶν, living water, running, see in
Ζάω a. γ. πηγαὶ ὑδάτων, see in Πηγή
a. Of medicinal waters, John 5: 3
sq. Of flowing waters, a stream, river,
e. g. the Jordan, Matt. 3: 16. Mark 1:
10. genr. Acts 8: 36 bis, 38, 39. (Sept.
Ex. 7: 15. Hdian. 3. 3. 2. Xen. An. 4.
3. 21.) Of a lake or sea, e. g. of Tibe-
rias, Matt. 8: 32. 14: 28, 29. Luke 8: 24,
25. genr. Rev. 1: 15. 14: 2. al. — Sept.
Gen. 6: 17. Luc. Philopat. 13. Xen.
H. G. 3. 2. 19. — Of a watery fluid
found in the pericardium, John 19: 34.

b) trop. as an emblem of spiritual
nourishment, i. q. the doctrines and
blessings of the Gospel, John 4: 14 ter.
Ἰδωρ ζῶν 4: 10. 7: 38; comp. in Ζάω
a. γ. Ἰδωρ ζωῆς Rev. 21: 6. 22: 1, 17;
see in Ζωή a. β. Rev. 7: 17 see ib. —
Comp. Eccles. 15: 3 Ἰδωρ σοφίας ποτί-
σκει αὐτόν. AL.

Ἰετός, οὖ, ὅ, (ἰώ,) rain, Acts 14:
17 ἡμῖν ὑετοὺς διδούς, i. e. rains, seasons
of rain. 28: 2. Heb. 6: 7. James 5: 18.
Rev. 11: 6. James 5: 7 ὑετὸν προΐμουν
καὶ ὄψιμον, see in Ὀψιμος. Sept. for
עֲשָׂה Gen. 7: 12. 2 K. 3: 17. רָצַח Ex.
9: 33, 34. 2 Sam. 1: 21. — Luc. Icarom.
25. Xen. Venat. 5. 3.

Ἰουθεσία, ας, ῆ, (νός, θετός,
τίδημι,) pp. 'the placing as a son,' adop-
tion, Hesych. ἰουθεσία 'ὅταν τις θετὸν
νιόν λαμβάνει. comp. Hdian. 5. 7. 1
θετῶναι νιόν. Diod. Sic. 4. 39 θετὸν
νιόν ποιῆσθαι. In N. T. trop. adop-
tion, sonship, spoken of the state of those
whom God through Christ adopts as
his sons and thus makes heirs of the
promised salvation; comp. in Ἰός B. b.
E. g. of the true Israel, the spiritual de-
scendants of Abraham, Rom. 9: 4, comp.

v. 6, 7. Espec. of Christians, the fol-
lowers of Jesus, (elsewhere called οἱ
τοῦ θεοῦ, as Rom. 8: 14. Gal. 3: 2
comp. John 1: 12;) Rom. 8: 15 υἱοί
μα ἰουθεσίας, see in Ἰουθεσία p. 677. col
A. Rom. 8: 23. Gal. 4: 5. Eph. 1: 5.

Ἰός, οὔ, ὅ, a son, Sept. for יָה.

A) Genr. a) pp. son, a male child:
(a) strictly spoken only of man; Mat.
1: 21 τίσεις δὲ υἱόν. v. 25. 7: 9. Mat.
6: 3. 9: 17. al. saep. Once pleonast.
υἱός ἄφ' ἑνὸς Rev. 12: 5. Emphat. opp.
νόθος, Heb. 12: 8. Sept. for יָה Gen.
4: 16, 24. saep. — Hdian. 3. 6. 11. Xen.
Cyr. 2. 2. 14. — Spoken of one who fills
the place of a son, John 19: 26 γυνὴ
ἰδοὺ ὁ υἱός σου. Also of an adopted
son, Acts 7: 21 et Heb. 11: 24, in allu-
sion to Ex. 2: 10 where Sept. and יָה.
— Hdian. 5. 7. 1, 10, 11. Diod. Sic. 4.
39. — Often the case of υἱός is omitted
before a genitive, the article remaining
in its place; comp. Buttm. § 125. 5. ὁ
ῆ, τό, p. 551. col. B. a. Mat. 4: 21 τὸν
τοῦ Ζεβεδαίου sc. υἱόν. 10: 2 John 2:
15. al. — 1 Macc. 2: 1. Jos. Ant. 14. 13.
3. Xen. An. 3. 3. 20. — (β) By Hebr.
of the young of animals, e. g. foal of an
ass, Matt. 21: 5 πῶλον υἱόν ὑποτίθεν
quoted from Zech. 9: 9 where Sept. for
רִכְזִיכָהוּ. Sept. Ps. 29: 1 υἱός ἁπλῶς.
Comp. Heb. בָּקָר-יָה son of the herd
i. e. a calf, Gen. 16: 7, 8.

b) by Hebr. in a wider sense, nam.
i. q. a descendant, Plur. descendants, pos-
terity; comp. in Τέκνον b. (a) Sing.
Mat. 1: 1 Ἰησοῦ Χριστοῦ, υἱοῦ Δαβὶδ
υἱοῦ Ἀβραάμ. v. 20 Ἰωσήφ, υἱός Δαβὶδ.
Luke 19: 9 καὶ αὐτὸς υἱός Ἀβραάμ ἐστίν.
So the Messiah, as descended from the
line of David, is said to be υἱός Δαβὶδ,
Matt. 22: 42, 45. Mark 12: 35, 37. Luke
20: 41, 44. Hence υἱός Δαβὶδ, Son of
David, i. q. Messiah, Matt. 9: 27. 12: 23.
15: 22. 20: 30, 31. 21: 9, 15. Mark 16:
47, 48. Luke 18: 38, 39. Comp. Sept.
and יָה Gen. 29: 5. Ezra 5: 1 coll. Zech.
1: 1. — (β) Plur. Acts 7: 16 υἱοὶ Ἐπαφρό.
Heb. יָה Gen. 33: 19. Heb. 7: 5 υἱοὶ
Λεβὶ sons of Levi, i. q. the Levites;
Sept. Num. 26: 57. Gal. 3: 7 υἱοὶ Ἀβρα-
άμ, emphat. the true or spiritual pos-
terity of Abraham. Espec. of υἱοὶ Ἰε-
ραὴμ, the sons, descendants of Israel, i. q.

the Israelites, Matt. 27: 9. Luke 1: 16. Acts 5: 21. 7: 23, 37. Rom. 9: 27. 2 Cor. 3: 7, 13. Rev. 21: 12. al. So Sept. for בְּנֵי יִשְׂרָאֵל Ex. 13: 19. 14: 2. saep. בְּנֵי Ex. 16: 31. Lev. 17: 3, 8, 10.—(γ) υἱός ἀνθρώπου, i. q. man, and also of Jesus as the *Messiah*; see fully in Ἀνθρώπος no. 4.

c) trop. and from the Heb. of one who is the object of parental love and care, or who yields filial love and reverence towards another, e. g. a *pupil*, *disciple*, *follower*, the spiritual child of any one, comp. in Τένον c. β. Heb. 2: 10. 12: 5 bis, ἡμῖν ὡς υἱός διαλεγεται· υἱὸς μου, κ. τ. λ. quoted from Prov. 3: 11 where Sept. and בְּנֵי. 1 Pet. 5: 13 Μάρκος ὁ υἱός μου, comp. Acts 12: 12; others here understand another Mark, the real son of Peter. So of the disciples and followers of the Pharisees etc. Matt. 12: 27. Luke 11: 19. — Sept. and בְּנֵי 1 K. 20: 35. 2 K. 2: 3, 5. Prov. 2: 1. 3: 1. 4: 10, 20. al. Eccl. 4: 11. Comp. among the Greeks ἱατρῶν υἱός, φητόρων υἱός, for ἱατροί, φητορες, spoken of classes, castes, professions, as transmitted from father to son. See Gesen. Lex. בְּנֵי no. 5. Passow in υἱός. — For υἱός v. υἱοὶ τοῦ θεοῦ, see below in B.

d) by Hebr. c. genit. *the son of any thing* is one connected with, partaking of, or exposed to that thing; often put instead of an adjective. See Winer § 34. 2. n. 2. Gesen. Lex. בְּנֵי no. 4, 8. E. g. seq. genit. of place, condition, connexion, υἱοὶ τοῦ νυμφῶνος, *sons of the bridal chamber*, *bridemen*, Matt. 9: 15. Mark 2: 19. Luke 5: 34; see in Νυμφῶν. Matt. 8: 12 υἱοὶ τῆς βασιλείας sc. τῶν οὐρανῶν, *sons of the kingdom*, i. e. subjects to whom its privileges belong of right, here spoken of the Jews; but also of the true subjects or citizens, Matt. 13: 38; comp. in Βασιλεία c. β. Opp. υἱοὶ τοῦ πονηροῦ, *subjects, vassals of Satan*, his followers, imitators, ib. 13: 38; and so υἱὸς τοῦ διαβόλου Acts 13: 10. — Comp. Sept. υἱός ἀεκυβερν for בְּנֵי-בְנֵי Ecc. 10: 11. — 1 Macc. 4: 2 υἱοὶ τῆς ἀρχῆς. — Seq. genit. implying quality, character, e. g. υἱοὶ βροντῆς *sons of thunder* Mark 3: 17, see in Βροντῆς. Luke 10: 6 υἱός εἰρήνης *son of peace*,

i. e. friendly, admitting your benediction and receiving you to hospitality. 1 Thess. 5: 5 υἱοὶ τῆς ἡμέρας, i. e. enlightened with true knowledge. Acts 4: 36 υἱός παραλήψεως, see in Παραλήψεις b. John 12: 36 υἱοὶ τοῦ φωτός, i. e. enlightened with the true light; and so 1 Thess. 5: 5. Luke 16: 8. Opp. υἱοὶ τοῦ αἰῶνος τούτου *sons of this world*, i. e. devoted to this world, ib. 16: 8. 20: 34. υἱοὶ τῆς ἀπειθείας, i. q. οἱ ἀπειθεῖς, the disobedient, Eph. 2: 2. 5: 6. Col. 3: 6. Comp. Sept. υἱός δυνάμεως for בְּנֵי-דִין 2 Sam. 13: 28. υἱός ἀνομίας for בְּנֵי-חֵן Ps. 89: 23.—Seq. genit. of that in which one partakes, to which one is exposed, etc. Luke 20: 36 υἱοὶ τῆς ἀναστάσεως *sons of the resurrection*, partakers in it. Acts 3: 25 υἱοὶ τῶν προφητῶν καὶ τῆς διαθήκης, i. e. to whom the prophecies and the covenant appertain. Also υἱός τῆς ἀπωλείας *son of perdition*, devoted to destruction, see in Ἀπωλεία b, John 17: 12. 2 Thess. 2: 3. υἱός τῆς γέννης, i. e. deserving everlasting punishment, Matt. 23: 15. Comp. Sept. υἱός θανάτου for Heb. בְּנֵי-חַיַּת 1 Sam. 20: 31. 2 Sam. 12: 5. comp. the Hebr. Deut. 25: 2. — Psalt. Sal. 17: 17 υἱοὶ τῆς διαθήκης.

B) Spec. υἱός τοῦ θεοῦ, υἱοὶ τοῦ θεοῦ, *son of God, sons of God*. Spoken

a) of one who derives his human nature directly from God, and not by ordinary generation; e. g. of Adam, impl. Luke 3: 38; of Jesus Luke 1: 35. b) of those whom God loves and cherishes as a father; see in Πατήρ B. a. β. Γεννάω I. a. β. comp. in Τένον c. γ. So genr. of the pious worshippers of God, *the righteous, saints*, etc. (α) genr. Matt. 27: 54 et Mark 15: 39 ἀληθῶς ὁ ἄνθρ. οὗτος υἱός ἦν θεοῦ, comp. Luke 23: 47 where it is δίκαιος ἦν. Matt. 5: 9 μακάριοι οἱ ἐλεηνοποιοί, ὅτι υἱοὶ τοῦ θεοῦ κληθήσονται. So of one who is like God, e. g. in eternal life, Luke 20: 36; in disposition, benevolence, Matt. 5: 45. Luke 6: 35 υἱοὶ τοῦ ὑψίστου. Sept. and בְּנֵי Ps. 73: 15. Deut. 14: 1.—Wind. 2: 18. 5: 5. Eccl. 4: 10. Psalt. Sal. 13: 7. — (β) Spec. of the Israelites, Rom. 9: 26. 2 Cor. 6: 18. So Sept. and בְּנֵי יִשְׂרָאֵל 1: 2. 43: 6. Jer. 3: 14. Sing. Ex. 4: 22, 23. Hos. 11: 1.

— (γ) Of Christians, Rom. 8: 14, 19. Gal. 3: 26 πάντες γὰρ υἱοὶ θεοῦ ἐστε διὰ τῆς πίστεως ἐν Χρ. Ἰ. 4: 6, 7. Heb. 12: 6 sq. Rev. 21: 7. Comp. in Τίτλων c. γ.

c) Of Jesus Christ, as υἱός τοῦ θεοῦ, the Son of God; also υἱός τοῦ ὑψίστου Son of the Most High, Luke 1: 32, comp. Mark 5: 7. Luke 8: 28; and simply ὁ υἱός, the Son, κατ' ἐξοχήν. (α) In the Jewish sense as the Messiah, the Anointed, ὁ Χριστός, the expected king of the Jewish nation, constituted of God, and his vicegerent in the world; see fully in Βασιλεῖα c. So as joined with ὁ Χριστός in explanation; Matt. 16: 16 σὺ εἶ ὁ Χριστός, ὁ υἱός τοῦ θεοῦ. 26: 63. Mark 14: 61. Luke 4: 41. John 6: 69. 11: 27. 20: 31. Also John 1: 50 σὺ εἶ ὁ υἱός τοῦ θεοῦ, σὺ εἶ ὁ βασιλεὺς τοῦ Ἰσραὴλ, comp. Luke 1: 32. So too Matt. 2: 15, quoted from Hos. 11: 1 where Sept. for יִשְׂרָאֵל spoken of Israel. Matt. 4: 3 et Luke 4: 3. Matt. 8: 29 et Mark 5: 7 et Luke 8: 28. Matt. 14: 33. 27: 40, 43. Mark 3: 11. Luke 22: 70. John 1: 34 coll. 42. 9: 35. Perhaps Acts 13: 33 et Heb. 1: 5 et 5: 5 υἱός μου εἶ σὺ, σήμερον γενένηκά σε, quoted from Ps. 2: 7 where Sept. for יָדָנָה; comp. in Γεννάω I. α. β. But these passages belong rather to β below. So Sept. for יְהוָה, e. g. of Solomon whom God calls his son, 2 Sam. 7: 14; also for יְהוֹדָה of kings or magistrates, Ps. 89: 8. Comp. Ps. 89: 28. — (β) In the Gospel sense, as the Messiah, the Saviour, the Head of the Gospel dispensation; so called as proceeding and sent forth from God, as partaking of the divine nature, and being in intimate union with God the Father; comp. in Θεός b. Λόγος III. Κύριος B. b. β. Βασιλεῖα c. Compare also passages like John 10: 33—36. Matt. 11: 27. Luke 10: 22. John 1: 14, 18. Heb. 1: 5 sq. 3: 6. So where ὁ πατήρ and ὁ υἱός are mentioned in connexion or antithesis, as in most of the above passages; also Matt. 28: 19. Mark 13: 32. John 5: 26. 1 John 1: 3. 2: 22. 4: 14. 2 John 3, 9. Genr. Matt. 3: 17 οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός. 17: 5. John 3: 16 οὕτως γὰρ ἀγαπήσθαι ὁ θεὸς τὸν κόσμον, ὥστε τὸν υἱὸν αὐτοῦ τὸν μονογενῆ ἔδωκεν κ. τ. λ. v. 17, 18. 17: 1. Rom. 1: 3, 4, 9. 5: 10.

8: 3, 22, 32. 1 Cor. 1: 9. 15: 28. 2 Cor. 1: 19. Gal. 1: 16. 2: 20. Eph. 4: 13. Col. 1: 13. 1 Thess. 1: 10. Heb. 1: 2. 6: 6. 1 Pet. 1: 17. 1 John 1: 7. 5: 5. Rev. 2: 18. saop. AL.

Ἰλῆ, ἡς, ἡ, (ῥεῖ, φῶς,) a wood, forest, Lat. *sylva*, Sept. Job 38: 40. Hdian. 7. 2. 10. Xen. An. 5. 2. 31. In N. T. wood, i. e. fire-wood, fuel, James 3: 5—Ecclus. 28: 10. Jos. Ant. 6. 3. 1. Xea H. G. 4. 5. 4. In Greek writers also timber, materials, Hdian. 4. 10. 2. Xea H. G. 1. 1. 25.

Ἰμεῖς, plur. see in Σὺ.

Ἰμεναῖος, ου, ὁ, *Hymenaeus*, n. of a man, an adversary of Paul, 1 Tim. 1: 20. 2 Tim. 2: 17.

Ἰμέτερος, α, ου, possess. pron. (ὑμεῖς,) your, Lat. *vestri, vestra, vestrum*; comp. Buttin. § 72. 4.

a) pp. of that which ye have, which belongs or pertains to you; John 7: 6 ὁ πατήρ ὁ ὑμῶν. 8: 17 ἐν τῇ νύκτι τῇ ὑμῶν. Acts 27: 34. Rom. 11: 31. Gal. 6: 13. So Luke 6: 20 ἡμεῖς ἐστὶν ἡ βασιλεῖα τοῦ θεοῦ. 16: 12 τὸ ὑμῶν your own, that which belongs to you is assured to you. — Sept. Prov. 1: 26 Hdian. 3. 6. 7. Xen. H. G. 6. 3. 6.

b) of that which proceeds from you, of which ye are the source, cause, occasion; John 15: 20 καὶ τὸν ὑμῶν [λόγον] τηρήσονται. 1 Cor. 15: 31 ἡ ἐμὴ ὑμῶν καύχησις ἦν ἔγω, i. e. my boasting as to you. 2 Cor. 8: 8. — Hdian. 1. 5. 25. Thuc. 1. 33 τοὺς Ἀσσυρίωνας φόβῳ τῇ ὑμῶν πολυμυσολογίας. Comp. Mauth. § 466. 2.

Ἰμνέω, ᾶ, ῖ, ἡσω, (ἕμνος,) to hymn, i. e.

a) pp. c. acc. to sing hymns to any one, to praise in song, e. g. τὸν θεόν Acts 16: 25. Heb. 2: 12. Sept. for יְהוָה Is. 12: 4. יְהוָה 2 Chr. 29: 30. — Jos. Ant. 7. 12. 3 τὸν θεόν. Ael. V. H. 2. 4. Xen. Cyr. 8. 1. 23 τοῖς θεοῖς.

b) intrans. to sing a hymn or hymns, to sing praise, absol. Matt. 26: 30 καὶ ὑμνήσαντες ἐξῆλθον. Mark 14: 26. Sept. for יְהוָה Neh. 12: 24. יְהוָה 2 Chr. 22: 13. יְהוָה Ps. 65: 14. Is. 42: 10.

Ἰμνος, ου, ὁ, (ἕμ, ἕμνα,) a hymn, song of praise. Eph. 5: 19 ψαλμοὶ καὶ

ὑμῶν καὶ ᾧδαίς πνευ. Col. 3:16. Sept. for ידע Is. 42:10. ידעו 2 Chr. 7:6. Ps. 40:4.—2 Macc. 10:7. Jos. Ant. 7. 12. 3 εἰς τὸν θρόν. Arr. Exp. Alex. M. 4. 11. 3 εἰς τοὺς θεούς. Hdian. 4. 2. 10.

Ἰνάγω, f. ἄγω, (ὑπό, ἄγω,) *to lead or bring under*, as horses under a yoke, Luc. D. Deor. 25. 3. Hom. Il. 16. 148. *to bring under a tribunal*, i. e. before a judge on his elevated seat, *to arraign, to accuse*, Hdol. 6. 72, 82. Xen. H. G. 2. 3. 28. *to bring under one's power or will, to subdue*, Hdol. 8. 106. Jos. Ant. 5. 10. 1. Thuc. 7. 46. *to lead or bring down*, εἰς τὸ πεδίον Jos. Vit. § 24. *to lead or bring away under*, i. e. *from under* any thing, Hom. Il. 11. 163 'Ἐκτορα δ' ἐκ βελίων ὑπάγε Ζεύς. — In N. T. and later usage intrans. or c. *εαυτὸν impl. to go away*, pp. *under cover*, out of sight, strictly with the idea of stealth, stillness, without noise or notice. Comp. in Ἰγώ no. 3.

a) pp. *to go away, to depart, to withdraw oneself*, sc. so as to be under cover, out of sight. Absol. of persons, Mark 6:31 οἱ ἐρχόμενοι καὶ οἱ ὑπάγοντες. v. 33. John 18:8. Trop. of persons withdrawing themselves from a teacher or party, John 6:67. 12:11. Imperat. *ὑπάγε, go thy way, depart*, as a word of dismissal, Matt. 8:13, 32. 20:14. Mark 7:29. 10:52. Luke 10:3. Once infin. John 11:44. So ὑπάγε εἰς εἰρήνην Mark 5:34, ἐν εἰρήνῃ James 2:16; see in Εἰς no. 4 fin. As expressing aversion, i. q. *get thee hence, begone*, ὑπάγε Σατανᾶ Matt. 4:10; elsewhere ὑπάγε ὀπίσω μου Matt. 16:23. Mark 8:33. Luke 4:8; comp. in Ὀπίσω b. — Seq. εἰς local, εἰς τὸν οἶκον Matt. 9:6. Mark 2:11. 5:19. Trop. Rev. 13:10 εἰς αἰχμαλωσίαν. 17:8, 11 εἰς ἀπόλειαν. Seq. πρὸς c. acc. e. g. πρὸς τὸν πατέρα John 7:33. 13:3. 16:5, 10, 16, 17. c. πρὸς τ. π. impl. 8:21 ἐγὼ ὑπάγω. 14:28 ὑπάγω . . . πορεύομαι πρὸς τ. π. In a like sense seq. ποῦ *whither*, John 8:14 bis. 13:36. 14:5. 16:5. ὅπου John 8:21, 22. 13:33, 36. 14:4. Once of the wind, c. ποῦ, John 3:8. Trop. and absol. i. q. *to depart this life, to die*, Matt. 26:24 et Mark 14:21 ὁ υἱὸς τοῦ ἀνθρώπου ὑπάγει, καθὼς γέγραπται κ. τ. λ. — Thom. Mag.

p. 866 τὸ ὑπάγω μὴ εἴπω ἀντὶ τοῦ ἀπαρχομαι, ἀλλ' ἀντὶ τοῦ ὑπὸ ζυγὸν ἄγω. Arr. Epict. 3. 16. 10 μακρὰν ἀπὸ τοῦ ἡλίου ὑπάγεται. Anth. Gr. III. p. 57. no. 2. εἰς ἄδην ὑπάγω ib. p. 60. no. 7. Comp. Hdol. 4. 120, 122.

b) genr. i. q. *to go, to go away to a place etc.* c. εἰς local, εἰς τὴν πόλιν v. καίην Matt. 26:18. Mark 11:2. 14:13. Luke 19:30. Matt. 20:4, 7 εἰς τὸν ἀμπελῶνα. John 7:3. 9:11 ὑπάγε εἰς τὴν πολυβήθραν. 11:31. 6:21 εἰς ἣν [γῆν] ὑπῆγον sc. by ship. Seq. μετὰ τινος Matt. 5:41. Luke 12:58. c. ἐκ John 11:8. c. ποῦ John 12:35. 1 John 2:11. ὅπου Rev. 14:4. c. inf. final, John 21:3 ὑπάγω ἀλειύνω. Absol. John 4:16. 9:7 coll. 11. Luke 8:42. 17:14. — By a species of pleonasm, ὑπάγω is often prefixed, espec. in the imperative, to verbs which already imply motion or action, in order to render the expression more full and complete; see in Προσύνω a. Ἀνίστημι II. d. John 15:16 ἵνα ὑμεῖς ὑπάγητε καὶ καρπὸν φέρετε. Matt. 13:44. Imperat. Matt. 5:24 ὑπάγε, πρῶτον διαλλάγηθι. 8:4. 18:15. 19:21. 21:28. 27:65. 28:10. Mark 1:44. 6:38. 10:21. 16:7. Rev. 10:8. 16:1. — Arr. Epict. 3. 21. 6 ὑπάγε, ζήτει κ. τ. λ. So i. q. 'to go forwards, to advance,' Pol. 11. 16. 1. Xen. An. 3. 4. 48.

Ἰπακοή, ἡς, ἡ, (ὑπακούω,) *a hearing attentively, a listening, audience*, Sept. for ידע 2 Sam. 22:36. Aquil. for ידעו 2 Sam. 22:23. In N. T. obedience, Rom. 1:5 εἰς ὑπακοήν πίστεως, i. e. obedience which springs from faith. 5:19 διὰ ὑπακοῆς τοῦ ἔθους. 6:16 bis. 15:18. 16:19, 26. 2 Cor. 7:15. 10:6. Philem. 21. Heb. 5:8. 1 Pet. 1:2. v. 14 see in Τίκνον e. Seq. genit. of object, 2 Cor. 10:5 ὑπακοήν τοῦ Χριστοῦ, i. e. *to or towards Christ*. 1 Pet. 1:22 ὑπ. τῆς ἀληθείας. — Not found in the classics.

Ἰπακούω, f. οῖσα, (ὑπό, ἀκούω,) *to hear*, pp. with the idea of stealth, stillness, or with attention, in order to answer, i. q. *to listen*.

a) pp. of a porter or door-keeper who listens and replies to the knock or call of any one from without, absol. Acts 12:13 κρούσαντες δὲ αὐτοῦ . . .

προῆλθον πρὸς αὐτὸν ὑπακούοντες. — Dem. 1149. 27. Plut. de Gen. Secr. 31. Plato Crito 1. Xen. Conv. 1. 11 πρὸς αὐτὸν τὴν θύραν εἰς τὴν ὑπακούοντι ἀσπαγγίλιν.

b) trop. to listen to any one, to obey, seq. dat. expr. or impl. Matth. § 362. no. 2. E. g. c. dat. of pers. Matth. 8: 27 et Mark 4: 41 ὁ ἄνθρωπος καὶ ἡ θύλ. ὑπακούουσιν αὐτῷ. Mark 1: 27. Luke 8: 25. 17: 6. Eph. 6: 1, 5. Col. 3: 20, 22. Heb. 5: 9. 1 Pet. 3: 6. dat. impl. Heb. 11: 8. Seq. dat. of thing, Acts 6: 7 ἐπὶ ἡμῶν τῇ κρίσει. Rom. 6: 12, 16. 10: 16. 2 Thess. 1: 8. 3: 14. dat. impl. Rom. 6: 17. Phil. 2: 12. Sept. c. dat. for ὑπὸ Gen. 39: 10. comp. Deut. 20: 12. — c. dat. Jos. Ant. 5. 4. 1 τοῖς νόμοις. Hdian. 3. 12. 15 τῷ βασιλεῖ. Xen. Cyr. 1. 1. 3. Mem. 1. 2. 30. The more usual construction is c. gen. Sept. Gen. 16: 3. Xen. Oec. 14. 3; comp. Matth. § 362. 4.

Ἰανδρος, ου, ὁ, ἡ, adj. (ὑπό, ἀντή), under a husband, subject to a husband, spoken of a wife, Rom. 7: 2. Sept. for ὑπὸ τῷ νόμῳ Num. 5: 29. — Ecclus. 9: 9. Plut. Pelopid. 9. Pol. 10. 26. 3.

Ἰαντιάω, ὦ, f. ἴσω, (ὑπό, ἀντίαω fr. ἀντί,) to come opposite to any one, i. e. to encounter, to meet, pp. with the idea of stealth, unperceived, without noise or notice, comp. in Ἰνό note. Seq. dat. Matth. 8: 26 ὑπὸ ἡγεμονίαν αὐτῷ δύο δαιμονιζόμενοι. Luke 8: 27. John 11: 20, 30. 12: 18. — Tob. 7: 1. Jos. B. J. 1. 1. 5. Hdian. 1. 7. 4. Xen. Cyr. 5. 3. 57.

Ἰαντήρις, εως, ἡ, (ὑπαντιάω,) meeting, encounter, in N. T. only in the phrase εἰς ὑπάντησιν, used for inf. ὑπαντῆν, to meet; c. dat. John 12: 13 ἐγγέλθον εἰς ὑπάντησιν αὐτῷ. Sept. for ὑπὸ τῷ νόμῳ Judg. 11: 34. — genr. Jos. Ant. 11. 8. 4.

Ἰπαρξίς, εως, ἡ, (ὑπάργω,) being, existence, τοῦ ἀγαθοῦ Plut. adv. Stoic. 18. ed. R. X. p. 403. 13. In N. T. the being to any one, possession; meton. a possession, property, goods, substance; Acts 2: 45 τὰς ὑπαρξίς ἐπιπρασσον. Heb. 10: 34. Sept. for ὑπὸ 2 Chr. 35: 7. 7: 17 Prov. 18: 11. 19: 14. — Test. XII Patr. p. 583 ἡ γῆ καὶ ἡ ὑπαρξίς αὐτῆς. Dion. Hal. Ant. 7. 8. Pol. 2. 17. 11. ib. 10. 25. 5. In later usage for the earlier

τὰ ὑπάρχοντα, comp. Titim. de Syn. K. T. p. 193.

Ἰπάργω, f. ἔω, (ὑπό, ἄργω,) to begin, pp. in some degree, gradually, imperceptibly, Hom. Od. 24. 286. Dem. 12. 1. to begin doing, to do first, c. part. Xen. An. 2. 3. 23. ib. 5. 5. 9. c. acc. impl. Dem. 1345. 7. to begin to be, to come into existence, to arise, Dem. 408. 29 τὴν ὑπάρχουσαν ἀσπίδα. — Hence genr. and in N. T. to exist, to be extant, present, at hand.

a) genr. and absol. Acts 19: 40 πρὸς αἰῶνα ὑπάρχοντος πατρὸς οὐ καὶ 1. 27: 21. 28: 18 δὲ τὸ μαρτυρεῖται αἰῶνα θανάτου ὑπάργω ἐν ἐμῷ. 1 Cor. 11: 16. — Dem. 32. 20 τοῦτ' οὖν δὲ προῖον, τὰ δ' ἄλλα ὑπάργω. Xen. Ag. 8. 1 ὑπαρξίως μὲν τιμῆς καὶ 1. Cyr. 3. 3. 52. — Seq. dat. of pers. to be present to any one, implying possession, property; comp. in Εἰμί II. e. Acts 3: 6 ἄγγισαι καὶ χρυσίον οὐκ ὑπάργω μοι, i. e. silver and gold have I none. 4: 37 ὑπάρχον; αὐτῷ ἄγοῦ. 26: 7. 2 Pet. 1: 8. (Sept. Job 2: 4. Ecclus. 20: 16. Jos. Ant. 7. 3. Hdian. 1. 10. 9. Xen. An. 2. 2. 11.) Hence Particip. τὰ ὑπάρχοντα, subst. things present, in hand to any one, i. q. possessions, property, goods, substance, c. dat. of pers. as above, Luke 8: 3. Acts 4: 32. c. gen. of pers. Matth. 19: 21 τὰς ἀπορίας σου τὰ ὑπάρχοντα. 24: 47. 25: 14. Luke 11: 21. 12: 15, 33, 44. 14: 33. 16: 1. 19: 8. 1 Cor. 13: 3. Heb. 10: 34. Comp. Matth. § 570. Lob. ad Soph. 4. p. 577. Schaef. ad Greg. Cor. p. 139. Sept. for ὑπὸ Gen. 31: 18. 36: 6, 7. 37: 3 Gen. 12: 5. 1 Chr. 28: 1. — Ceb. Tab. 7. Pol. 4. 3. 1. Xen. Vect. 4. 22.

b) simpl. to be, i. q. εἶμι, as logical copula connecting the subject and predicate, comp. in Εἰμί II. (a) With a subst. as predicate; Luke 8: 41 καὶ αὐτὸς ἄρχων τῆς συναγωγῆς ὑπᾶρχε. 23: 50. Acts 2: 30. 4: 34 ὅσοι γὰρ ἀσπίδες... ὑπᾶρχον. 16: 3, 20, 37. 17: 24, 29. 21: 20. 22: 3. 1 Cor. 11: 7. 12: 22. Gal. 4: 2. 14. 2 Pet. 2: 19. — Hdian. 6. 7. 2. — (β) With an adj. as predie. Luke 9: 48. 11: 13 εἰ οὖν ἐμοὶς παῖδες ὑπάρχοντες. 16: 14. Acts 3: 2. 4: 34 οὐδὲ γὰρ ἐμῷ τις ὑπᾶρχω. 7: 55. 14: 8. 27: 12. Rom. 4: 19. 1 Cor. 7: 26. 2 Cor. 2: 17. 12: 16.

James 2: 15. 2 Pet. 3: 11. — Diod. Sic. 4. 11. Xen. Mem. 2. 3. 1.—(γ) With a participle of another verb as predic. comp. Εἰμι II. f. So with part. perf. pass. as adj. Acts 19: 36. As forming a periphrasis for a finite tense of the same verb; Acts 8: 16 *μόνον δι βεβαπτισμένοι ἦρχον* κ. τ. λ. *only they were baptized*, where *ἦν ἐπισκτασιώς* precedes. Comp. Matth. § 559. Winer § 46. 8. — Dem. 305. 23 *καὶ τὰ μὲν τῆς πόλεως οὕτως ὑπῆρχον ἔχοντα*.—(δ) With an adverb as predic. Acts 17: 27 *τόν θρόνον οὐ μακρὸν . . . ὑπάρχοντα*.—(ε) With a prop. and its case as predic. e. g. ἐν ε. dat. where *ὑπάρχει* then implies a *being, remaining, living* in any state or place; so ἐν ε. dat. of state or condition, Luke 7: 25 οἱ ἐν . . . τρυφῇ ὑπάρχοντες. 16: 23. Acts 5: 4. Phil. 2: 6. (Jos. Ant. 7. 15. 2.) ἐν ε. dat. of place, Acts 10: 12 Phil. 3: 20. *πρὸς ε. gen.* Acts 27: 34 *σοῦτο γὰρ πρὸς τῆς ἡμ. σωτηρίας ὑπάρχει*.

ἵστηω, f. ξω, (ὑπό, εἰλω,) *to give way under, to give under, to yield*, pp. to cease fighting, c. dat. Hdian. 1. 15. 16. Xen. H. G. 5. 4. 45. In N. T. *to yield, to submit* to, c. dat. Heb. 13: 17. — Jos. de Macc. 6 τῶν ἡδονῶν κρατεῖν, μηδὲ αὐταῖς ὑπέμειν. Hdian. 2. 13. 10. Xen. Cyr. 8. 1. 33.

ἵπεναντιός, α, ον, (ἵπεναντιός,) *opposed, contrary, adverse*, pp. with the idea of stealth, covertness, clandestineness; comp. ἵπνό note. Tittm. de Syn. N. T. p. 157. Seq. dat. Col. 2: 14 ὃ ἦν ἵπεναντιόν ἡμῶν. Subst. οἱ ἵπεναντιοὶ *opposers, adversaries*, Heb. 10: 27. Sept. ὃ ὑπ. for בִּלְעָא Ex. 23: 27. Lev. 26: 16. 27 Deut. 32: 27. Is. 28: 11.—Ael. V. H. 13. 40 ἵπεναντιόν τι. Plut. Agesil. 24. Subst. Wisd. 18: 18. Pol. 1. 11. 14. Xen. Cyr. 1. 6. 38.

ἵστη, prep. governing the genitive and accusative, with the primary signif. *over*, Lat. *super*, Germ. *über*.

I. With the genitive, pp. of place where, i. e. the place *over* or *above* which any thing *is* or *moves*, without immediate contact; e. g. of rest *over*, Hdian. 5. 5. 20. Xen. Mem. 1. 4. 6 τὰ ὑπὲρ τῶν ὀμμάτων. Of motion *over*, Hdian. 2. 6.

19. Xen. Mem. 3. 8. 9 ὃ ἥλιος ὑπὲρ ἡμῶν καὶ τῶν σιγῶν πορευόμενος. So a mountain or hill is said to be *over* a place, to *overhang*, Hdot. 2. 105. Xen. An. 1. 10. 12. Comp. Passow ὑπὲρ A. Buttm. § 147. n. 2. Matth. § 562. Winer § 51. p. 327 sq.—In N. T. only trop.

a) *over*, i. q. *for*, in behalf of, for the sake of, in the sense of protection, care, favour, benefit, i. e. in commodum aliqujus; pp. as if bending *over* a person or thing and thus warding off what might fall upon and harm it; comp. Buttm. Matth. Winer II. cc. Passow A. 2. — (α) Genr. John 17: 19 καὶ ὑπὲρ αὐτῶν ἐγὼ ἀγιάζω ἑμαυτόν. Acts 21: 26 ἕως οὐ προσήνυχθῃ ὑπὲρ ἐνὸς ἀσέτου αὐτῶν ἡ προσφορά. 2 Cor. 13: 8. Col. 1: 7. 4: 12 πάντοτε ἀγωνιζόμενος ὑπὲρ ὑμῶν ἐν ταῖς προσευχαῖς. Heb. 6: 20. 13: 17. al.—Ael. V. H. 3. 25 ὑπὲρ τῆς Ἑλλάδος εὐ καὶ καλῶς ἀγωνισάμενοι. Xen. Cyr. 2. 1. 21 μαχοῦνται ὑπὲρ τῶν τριφόντων. An. 7. 7. 21. — Espec. after verbs or words implying prayer for any one, comp. Engl. *to pray over* any one, James 5: 14. Seq. gen. of pers. as δεῖσθαι ὑπὲρ τινος Acts 8: 24. εὐχεσθαι James 5: 16. προσεύχεσθαι Matt. 5: 44. Luke 6: 28. Col. 1: 9. (2 Macc. 12: 44.) So δέησις ὑπὲρ τινος Rom. 10: 1. 2 Cor. 9: 14. Phil. 1: 4. Eph. 6: 19 where ὑπὲρ τινος and περὶ τινος alternate, comp. Winer § 51. p. 328. προσευχή Acts 12: 5. Rom. 15: 30. Genr. 1 Tim. 2: 1, 2 δέησις, προσευχή, ἐντεύξις, εὐχαριστία ὑπὲρ πάντων κ. τ. λ. After verbs implying speaking, pleading, intercession for any one; Acts 26: 1 ὑπὲρ σεαυτοῦ λέγειν. Rom. 8: 26 τὸ πνεῦμα ὑπερεντυγχάνει ὑπὲρ ἡμῶν. v. 27, 34. Heb. 7: 25. 9. 24. (Aeschin. Dial. Soer. 1. 8. Xen. Cyr. 2. 1. 13 τὲ ἐπιτῶν ὑπὲρ ἡμῶν.) After verbs and nouns implying zeal, care, effort for any person or thing, 1 Cor. 12: 25 ἀλλὰ τὸ αὐτὸ ὑπὲρ ἀλλήλων μεριμνῶσι τὰ μέλη. So ζήλος ὑπὲρ τινος 2 Cor. 7: 7. Col. 4: 13. σπουδή 2 Cor. 7: 12. 8: 16. τὸ φρονεῖν Phil. 4: 10. (Xen. Cyr. 1. 6. 12 ἐπιμαλίσσθαι ὑπὲρ τινος.) So εἶναι ὑπὲρ τινος, pp. to be over any one, sc. for protection, i. q. to be for him, to take his part; Rom. 8: 31 αἱ ὁ θεὸς ὑπὲρ ἡμῶν [ἵστη], τίς καθ' ἡμῶν; Mark 9: 40. Luke 9: 50.—Often

after verbs or words implying the suffering of evil or death *for*, in *behalf of* any one; c. gen. of pers. as ἀνάδεμα εἶναι ὑπὲρ τινος Rom. 9: 3. ἀποθνήσκων John 11: 50, 51, 52. Rom. 5: 6 Χριστός . . . ὑπὲρ ἀσεβῶν ἀπέθανε. v. 7 bis, 8. 14: 15. 2 Cor. 5: 14, 15 bis. 1 Thess. 5: 10. ἀπολίσθαι John 18: 14. γίνεσθαι θάνατον Heb. 2: 9. δίδοναι ἑαυτὸν v. τοῦ σώματος Luke 22: 19. Tit. 2: 14. 1 Tim. 2: 6. ἀγνύναι τὸ αἷμα Luke 22: 20. θύειν τὸ πάσχα 1 Cor. 5: 7. κατὰ γίνεσθαι Gal. 3: 13. κλῆν τὸ σῶμα 1 Cor. 11: 24. παραδίδόναι ἑαυτὸν v. τινά Rom. 8: 32. Gal. 2: 20. Eph. 5: 2, 25. πάσχειν τι 1 Pet. 2: 21. 3: 18. 4: 1. ποιεῖν τινα ἁμαρτίαν 2 Cor. 5: 21. σταυροῦσθαι 1 Cor. 1: 13. τιθέναι τὴν ψυχὴν John 10: 11, 15. 13: 37, 38. 15: 13. 1 John 3: 16 bis. Seq. gen. of thing, John 6: 51. Rom. 16: 4. 2 Cor. 12: 15. — Eccl. 29: 15. Xen. An. 7. 4. 9 ἀποθνήσκων ὑπὲρ τινος. — (β) Closely allied to the above is the sense *for*, i. q. in the *stead of* any one, in *place of*, comp. Winer p. 328. Passow a. no. 5. Philem. 13 ἵνα ὑπὲρ σοῦ μοι διακονῇ ἐν τοῖς δεσμοῖς τοῦ εὐαγγ. Perh. 2 Cor. 5: 20 bis, ὑπὲρ Χριστοῦ οὖν πρεσβύμεν, κ. τ. λ. Eph. 6: 20. Here too some refer the passages cited above in a fin.—Palaeph. 41. 1. Eurip. Alcest. 701. Pol. 21. 14. 9. Thuc. 7. 13.

b) i. q. *for*, causal, i. e. in the sense *because of*, *on account of*, *propter*, implying the ground, motive, occasion of an action; comp. Matth. Winer, II. cc. John 11: 4 ἡ ἀσθενεία οὐκ ἔστι πρὸς θάνατον, ἀλλ' ὑπὲρ τῆς δόξης τοῦ Θεοῦ, i. e. *for* the glory of God, in order to manifest his glory. Acts 5: 41 ὑπὲρ τοῦ ὀνόματος αὐτοῦ *for* his name, *for* his honour. 9: 16. 15: 26. 21: 13. Rom. 1: 5. 15: 8. 1 Cor. 15: 3 Χρ. ἀπέθανεν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν. v. 29 bis. 2 Cor. 1: 6. 12: 10, 19 ὑπὲρ τῆς ὑμῶν οἰκοδομῆς. [Gal. 1: 4.] Eph. 3: 1, 13. Phil. 1: 29 bis. Col. 1: 24 bis. 2 Thess. 1: 4, 5. Heb. 5: 1 bis, 3. 10: 12. 7: 27. 9: 7, 3 John 7. So after δεῖξαι Rom. 15: 9. εὐχαριστεῖν Rom. 1: 8. 1 Cor. 10: 30. 2 Cor. 1: 11. Eph. 1: 16. 5: 20. — Jos. Ant. 3. 8. 6 ὑπὲρ ἁμαρτιῶν. Isocr. 301. C. Xen. An. 1. 7. 3 τῆς ἐλευθερίας . . . ὑπὲρ ἧς ὑμεῖς ἐγὼ εὐδαμονίζω. —

Once i. q. *by virtue of*; Phil. 2: 13 θεὸς γὰρ ἔστιν ὁ ἐνεργῶν ἐν ὑμῖν . . . ὑπὲρ τῆς εὐδοκίας, *by virtue of* his *own* good-pleasure, because it is his will: comp. Winer p. 329.

c) *over*, after verbs of speaking and the like, i. q. *upon*, *about*, *concerning*: ooinp. Engl. *to talk over* a matter, *to boast over*; Passow A. no. 3. Matth. Winer, II. cc. Rom. 9: 27 Ἡσαΐας ἐκράζει ὑπὲρ τοῦ Ἰσραὴλ. 1 Cor. 4: 6 2 Cor. 5: 12. 7: 4 πολλὴ μοι καύχησις ὑπὲρ ὑμῶν. v. 14. 8: 23, 24. 9: 2, 3, 12, 5, 8.—Ael. V. H. 12. 52. Pol. 1. 13. 7 ἱστορεῖν ὑπὲρ τινος. — Hence i. q. *as to*, *in respect to*; 2 Cor. 1: 6 ἡ ἐλπίς ἡμῶν βαθαία ὑπὲρ ὑμῶν. v. 8 ἀγνοεῖν . . . τὴν τῆς θλίψεως κ. τ. λ. i. q. ἀγνοεῖν πρὸς τινος 1 Cor. 12: 1. Phil. 1: 7 τοῦ φρονεῖν ὑπὲρ ὑμῶν. 2 Thess. 2: 1.—Jos. Ant. 15. 3. 6. Pol. 3. 4. 3. Dem. 534. 11 ἡ βουλὴ ὑπὲρ Ἀριστάρχου. Xen. Mem. 4. 3. 12 προνοεῖσθαι ὑπὲρ τῶν μολλότων.

II. With the Accusative, pp. of place *whither*, implying motion or direction *over* or *above* a place; Hdt. 4. 168 φηπτεύουσι ὑπὲρ τὸν δόμον. Eurip. Ion. 46. Hdt. 7. 2. 13 ὑπὲρ γαστέρα καὶ ἱππου βερεχόμενον. Pol. 3. 84. 9. Also *over*, *above*, *beyond*, Xen. An. 1. 1. 9 τοῖς ἑσπέραις τοῖς ὑπὲρ ἑλλησπορον ὁμίον. Comp. Passow ὑπὲρ B. Matth. § 522. b. Winer § 53. c. p. 341. — In N. T. only trop. *over*, *above*; comp. Winer I. c.

a) implying superiority in rank, dignity, worth; Matt. 10: 24 bis, οὐκ ἔστι μαθητὴς ὑπὲρ τὸν διδάσκαλον, κ. τ. λ. Luke 6: 40. Eph. 1: 22 κεφαλὴν ὑπὲρ πάντα. Phil. 2: 9 ὄνομα τοῦ ὑπὲρ πάντων ὀνομα. Philem. 16. — Luc. Vit. Auct. 2 τὸς ὑπὲρ ἀνθρώπων εἶναι βούλει; Ael. V. H. 12. 1. p. 159. Tauchn. Ἀσκαπία . . . ὑπὲρ τὰς γυναῖκας βασιλικῶς κ. τ. λ.

b) implying excess beyond a certain measure or standard, and spoken comparatively, i. q. *beyond*, *more than*. (a) genr. and simply; Matt. 10: 37 bis, ὁ φιλῶν πατέρα ἢ μητέρα ὑπὲρ ἐμεῖ κ. τ. λ. Acts 26: 13 ὑπὲρ τὴν λαμπρότητα τοῦ ἡλίου . . . φῶς. 2 Cor. 1: 8 et 8: 3 ὑπὲρ δύναμιν. Gal. 1: 14 προέκοπτον ἐν τῇ Ἰουδαίᾳ ὑπὲρ πολλοὺς κ. τ. λ. Eph. 3: 20. ὑπὲρ ὅ, *above what, more than what*, 1 Cor. 4: 6. 10: 13. 2 Cor. 12: 6.

Philom. 21.—Sept. 1 Sam. 15: 22. Ecclus. 7: 1. Dion. Hal. Ant. 5. 68. Epict. Ench. 31 et 37 *ὑπὲρ δύναμιν*. Xen. Mein. 4. 3. 8 *πῶς οὐχ ὑπὲρ λόγον*;—(β) Pleonast. after comparatives; e. g. after an adj. in the comparat. degree, Luke 16: 8 *φρονοώμενοι ὑπὲρ τοὺς νόμους τοῦ φωτός*. Heb. 4: 12. Comp. in Παρά III. d, fin. With a verb, 2 Cor. 12: 13 *τί γὰρ ἐστίν, ὃ ἡγήθητε ὑπὲρ τὰς λοιπὰς ἐκκλησίας*; comp. Winer § 53. e. — So Sept. *σὺ κρείσσων ἐμὶ ὑπὲρ τοὺς πατέρας μου*, for Heb. *יְהוָה* comparat. 1 K. 19: 4; also Judg. 11: 25. Ps. 19: 11.—(γ) Without case, where it then stands as an adverb, i. q. *more, much more*; comp. Butt. § 147. n. 8. Matth. § 594. 1. Winer § 54 fin. p. 357. 2 Cor. 11: 23 *διάκονοι Χριστοῦ εἰσι; ὑπὲρ ἐγώ*. Comp. Kypke Obes. ad loc. — For the adverbial forms *ὑπὲρ λίαν*, *ὑπὲρ ἐκπερισσοῦ*, see Ἱπερλίαν, Ἱπερεκπερισσοῦ.

NOTE. In composition *ὑπὲρ* implies: 1. motion or rest *over, above, beyond* a place; as *ὑπεραίρω, ὑπερβαίνω, ὑπερέχω*. 2. protection, aid, *for, in behalf of*, as *ὑπεραινι νυχάνω*. 3. excess, a surpassing, *over, above, more than*, often with the idea of censure; as *ὑπερβάλλω, ὑπερεκτείνω, ὑπερεκπερισσεύω*. Hence intens. as *ὑπεραυξάνω, ὑπερνικάω*.

Ἱπεραίρω, f. αἶω, (αἶρω,) *to lift up over or above* any thing, Luc. Amor. 54 *ὅσοι τὴν φιλοσοφίας ὁρῶν ὑπὲρ αὐτοῦς τοὺς κροτάφους ὑπερήρασαν*. Intrans. of water overflowing, Dem. 1274. 20; of persons passing over walls, mountains, Pol. 2. 23. 1. Xen. Mag. Eq. 8. 3. — In N. T. only Mid. *ὑπεραίρομαι*, trop. *to lift up oneself overmuch, to over-exalt oneself*, to become conceited, arrogant, insolent; absol. 2 Cor. 12: 7 bis, *ἵνα μὴ ὑπεραίρομαι κ. τ. λ.* Seq. *ἐπὶ τινα* 2 Thess. 2: 4. — 2 Macc. 5: 23. Anthol. Gr. IV. p. 11. no. 22.

Ἱπέρακμος, ου, ὁ, ἡ, adj. (ἀκμή point, acme, flower of life,) *beyond the flower of life*, past the proper age; 1 Cor. 7: 36 *εἴαν ἡ ὑπέρακμος* sc. ἡ παρθένος. — Suid. *ὑπέρακμος ὑπερδραμὼν τὴν ὥραν*. Found only in N. T.

Ἱπεράνω, adv. (ὑπὲρ, ἄνω,) intens. *over above*, Engl. *up above, high above*;

of place, c. gen. Eph. 4: 10 *ὑπεράνω πάντων οὐρανῶν*. absol. Heb. 9: 5. Sept. for *ἡδὴ* Ex. 8: 2. *ἡδὴ* Ez. 11: 22. — c. gen. Jos. Ant. 3: 7. 2. Ael. V. H. 9. 7. absol. Luc. D. Deor. 4. 2. — Trop. of rank, dignity, c. gen. Eph. 1: 21 *ὑπεράνω πάσης ἀρχῆς*. So Sept. for *ἡδὴ* Deut. 26: 19. 28: 1.

Ἱπεραυξάνω, f. ξήσω, (αὐξάνω q. v.) intens. *to over-grow*, i. e. trop. *to increase exceedingly*, in a good sense; intrans. 2 Thess. 1: 3 *ὑπεραυξάνει ἡ πίστις ὑμῶν*.

Ἱπερβαίνω, f. βήσομαι, (βαίνω,) trans. *to make go over*, Xen. Eq. 7. 2. Intrans. *to go or pass over*, e. g. a wall, mountains, c. acc. depending on *ὑπὲρ* in composit. Sept. 2 Sam. 22: 30. Hdian. 3. 2. 11. Xen. An. 7. 3. 43. Trop. *to overgo, to overpass*, sc. certain limits, i. q. *to transgress*, c. acc. *τὸ ἴσον καὶ τὸ δικαιον* Diog. Laert. 8. 18. νόμον Diod. Sic. 17. 34. Aeschin. 58. 30. — In N. T. trop. and absol. *to overgo, to go too far*, i. e. *to go beyond right*, 1 Thess. 4: 6.

Ἱπερβαλλόντως, adv. (ὑπερβάλων,) *exceedingly, above measure*, 2 Cor. 11: 23.—Sept. Job 15: 11. Pol. 5. 43. 8. Xen. Ag. 1. 36.

Ἱπερβάλλω, f. βαλῶ, (βάλλω,) *to throw or cast over, beyond*, e. g. beyond a certain goal or limit in the accus. Hom. Od. 11. 595 *ἀλλ' ὅτε μᾶλλον [λύων] ἄκρον ὑπερβαλέειν*, i. e. Sisyphus. Il. 23. 843. Of a kettle, *to throw over, to boil over*, Hldot. 1. 59. Intrans. *to throw oneself over* a mountain etc. i. q. *to pass over*, Xen. An. 4. 4. 20. Also *to throw beyond* or farther than another, *to surpass* in throwing a weapon, c. acc. of pers. Hom. Il. 23. 637. Hence genr. *to surpass, to exceed, to excel*, Jos. Ant. 2. 2. 1 *πλούτω τε γὰρ ὑπερέβαλλε τοὺς ἐπιχωρίους*. Xen. H. G. 7. 3. 6.—In N. T. only Particip. pres. *ὑπερβάλλον, οὔσα, ον, surpassing, exceeding, super-eminent*. 2 Cor. 3: 10 *ἐνεκεν τῆς ὑπερβαλλούσης δόξης*. 9: 14 *διὰ τὴν ὑπερβαλλουσάν χάριν τοῦ Θεοῦ*. Eph. 1: 19. 2: 7. 3: 19. — 2 Macc. 4: 13. Jos. Ant. 4. 2. 2. Hdian. 3. 10. 12. Xen. Hi. 11. 2.

Ἱπερβολή, ῆς, ἡ (ὑπερβάλλω q.

v.) a throwing, casting, shooting beyond, Soph. Oed. Tyr. 1196 καὶ ὑπερβολὴν ταῖς ὕψους. Then, a passing over, e. g. a river, mountain, Pol. 10. 1. 8. Xen. An. 1. 2. 25. — In N. T. trop. excess, supereminence, excellence, 2 Cor. 4: 7 ἡ ὑπερβολὴ τῆς δυνάμεως. 12: 7. — Jos. B. J. 6. 7. 3 δι' ὑπερβολὴν ἀμώτητος. Ant. 1. 13. 4. Dem. 97. 3. Pol. 3. 99. 4. — With a prop. in an adverbial sense: καθ' ὑπερβολὴν, i. q. exceedingly, supereminently, Rom. 7: 13. 2 Cor. 1: 8. Gal. 1: 13. 2 Cor. 4: 17 see below. Also i. q. par excellence, 1 Cor. 12: 31 καὶ ἔτι καθ' ὑπερβολὴν ὁδὸν, a way par excellence, i. e. a far better way. Comp. in Κατά 11. 1. d. (Luc. Luct. 12. Pol. 3. 92. 10. Diod. Sic. 17. 47.) εἰς ὑπερβολὴν id. exceedingly; hence intens. by Hebr. καθ' ὑπερβολὴν εἰς ὑπερβολὴν q. d. exceeding exceedingly, in the highest possible degree, 2 Cor. 4: 17. Gesen. Lebrg. p. 693. 2. Stuart § 456, coll. 438. — Ael. V. H. 4. 20. ib. 12. 1. p. 160. Tauchn. εἰς ὑπερβολὴν τιμῆν.

Ἱερεῖδον, (ἰδὼν q. v.) aor. 2 to ὑπεροράω, to see or look out over, e. g. τὴν θάλασσαν Hdot. 7. 36 fin. In N. T. trop. to overlook, not to regard, i. q. to bear with, not to punish, c. acc. Acts 17: 30 χρόνους τῆς ἀγνοίας ὑπεριδὼν ὁ θεός. Sept. for עָיַן Lev. 20: 4. — Jos. Ant. 2. 6. 9 [8] τὸ περὶ μικρῶν ζημιωμάτων ἀφῆναι τοὺς πλημυλίσαντας, ἐκαιὼν ἥνικα τοῖς ὑπεριδοῦσι. So i. q. to neglect, Tob. 4: 3. Ael. V. H. 3. 22. to despise, Xen. Ag. 8. 4.

Ἱερεκέεινα, adv. (ἐκείνος, Butt. § 115. n. 5.) pp. 'beyond those;' hence beyond, over beyond, c. art. τὰ ὑπερεκείνα ὑμῶν sc. μέρος, the parts beyond you, 2 Cor. 10: 16. Comp. Butt. § 125. 6, 7. Bos Ellips. ed. Schaeff. p. 289. — Thom. Mag. p. 336 ἐκείνην φήτορε λέγουσιν ὑπερεκείνην δὲ, μόνοι οἱ σύμφωνοι.

Ἱερεκεπερισσοῦ, adv. (ὑπὲρ ἐκ περισσοῦ,) pp. intens. over superabundantly, comp. in Περισσοῦς h; i. q. very abundantly, above all measure, most vehemently; Eph. 3: 20 ὑπὲρ πάντα ποιήσαι ὑπερεκπερισσοῦ ὡς αἰτούμεθα. 1 Thess. 3: 10. 5: 13. — Sept. for Chald. ܡܢܬܐ Dan. 3: 23.

Ἱερεκτεῖνω, f. ὠᾶ, (ἐκτεῖνω,) to stretch out overmuch, beyond measure, trop. c. acc. of pers. 2 Cor. 10: 14 μὴ ὑπερεκτείνωμεν ἑαυτοὺς we stretch not ourselves out too far, i. e. do not go beyond our measure, τὸ μέτρον τοῦ κανόνος; n v. 13. — Luc. Eunuch. 2 παρεγόντι καὶ ὑπερεκτενόμενοι, Schol. ὑπερβολοναῖτες. Other editions read ὑπερδιαιτῶμενοι.

Ἱερερχύνομαι, Pass. (ἐκχύνω, q. v.) to be poured out over, as from a vessel, i. q. to run over, to overflow, absol. Luke 6: 38 μέτρον ὑπερερχόμενον. Sept. for רָצַף Joel 2: 24 Sept. ὑπερερχόμεναι for רָצַף Prov. 5: 16.

Ἱερενιυχάω, f. τεύξωμαι, (ἐνιυχάω q. v.) to intercede for any one, in his behalf; seq. ὑπὲρ τινος, Rom. 8: 26. Comp. Winer § 56. 2. a.

Ἱερερέχω, f. ἔχω, (ἔχω,) trans. to hold over, e. g. any thing over the fire, Hom. Il. 2. 246; also for protection, τὴν χυρὰ τινι v. τινος Anth. Gr. I. p. 193. Jos. Ant. 6. 2. 2. Pol. 15. 31. 11. Intrans. pp. to hold oneself over, i. q. to be over, to be prominent, to jut out over or beyond, Sept. Ex. 26: 13. 1 K. 8: 2. Ael. V. H. 9. 13. Xen. Cyr. 7. 5. 2. Comp. in ἔχω f. — In N. T. trop. to hold oneself above, i. q. to be superior, better, to surpass, to excel, intrans.

a) genr. pp. c. gen. of pers. also c. dat. of manner, Phil. 2: 3 ἀλλήλους ἡννομένοι ὑπερέχοντας ἑαυτῶν. Comp. Matth. § 358. Butt. § 132. 5. 3. — Hlian. 4. 15. 11. Diod. Sic. 17. 77. Xen. Venat. 1. 11. — Seq. acc. Phil. 4: 7 ἡ εὐφροσύνη τοῦ ἡ ὑπερέχουσα πάντα νοῦν. Comp. Matth. § 358 note. — Diod. Sic. 3. 22. Plat. Phaedo 50. p. 102. D. Xen. H. G. 6. 1. 4. p. 236. Tauchn. — Part. τοῦ ὑπερέχονος as subst. excellence, supereminence, i. q. ὑπεροχή, Phil. 3: 8 διὰ τὸ ὑπερέχον τῆς γνώσεως. See Matth. § 570. Lob. ad Soph. Aj. p. 277. Schaeff. ad Greg. Cor. p. 139.

b) in rank, dignity, part. ὑπερέχων, οὐσα, εν, superior, higher, Rom. 13: 1 ἐξουσία ὑπερεχούσας. 1 Pet. 2: 13. — Wisd. 6: 5. Pol. 28. 4. 9. Hlian. 4. 9. 4.

Ἱερεφανία, ac, ἡ, (ὑπερφανία)

νος q. v.) *arrogance, haughtiness, pride*, Pol. 6. 18. 5. Dem. 577. 16. Xen. Cyr. 5. 2. 27. — In N. T. from the Heb. *arrogance, pride*, with the accessory idea of impiety, ungodliness, Mark 7: 22. So Sept. for תִּקְחָהּ Ps. 31: 24. Is. 16: 6. תִּקְחָהּ Ps. 59: 13. Prov. 8: 13. תִּקְחָהּ Deut. 17: 12. — Tob. 4: 17. 1 Macc. 1: 23. Jos. Ant. 1. 11. 1.

Ἱπέρφανος, ου, ὁ, ἡ, adj. (ὑπέρ, φαίνω,) *appearing over, conspicuous above other persons or things; so pp. ὑπερφανής*, Xen. Mag. Eq. 5. 7 τοὺς μὲν ὀφθαλμοὶ τὰ δοκῶντα ἔχουσιν, τοὺς δ' ἄλλους ταπεινὰ καὶ μὴ ὑπερφανῇ. Elsewhere trop. *conspicuous, distinguished, splendid*, as οἰκίας τῶν πολλῶν ὑπερφανώτατος Dem. 175. 10; usually of persons, with censure, *arrogant, haughty, proud*, Ael. V. H. 12. 63. Diod. Sic. 4. 13. Xen. Mem. 1. 2. 25. — In N. T. from the Heb. *arrogant, proud*, with the accessory idea of contemning God, impiety, wickedness. Luke 1: 51 διεσκόρπισεν ὑπερφάνους διανοίᾳ καρδίας. Rom. 1: 30. 1 Tim. 3: 2. James 4: 6. 1 Pet. 5: 5. So Sept. for תִּקְחָהּ Ps. 94: 2. 140: 6. תִּקְחָהּ Ps. 119: 21. Jer. 43: 2. תִּקְחָהּ Job 38: 15. Is. 2: 12. — Wisd. 14: 6. Eccles. 23: 7. Jos. Ant. 4. 8. 17.

Ἱπέρλιαν, adv. (λίαν,) *over-much*, i. e. *very exceedingly, super-eminently*; c. art. ὁ ὑπερλίαν adj. *the most eminent, the very chief*, τῶν ὑπερλίαν ἀποστόλων 2 Cor. 11: 5. 12: 11. Comp. Buttin. § 125. 6. — On such compounds, see Lob. ad Phr. p. 45—48. So ὑπεράγαν 2 Macc. 10: 4. ὑπέρην Dem. 228. 17. Xen. Hi. 6. 9.

Ἱπερνικάω, ὦ, f. ἦσω, (νικάω,) *to more than conquer*, absol. Rom. 8: 37. — Leo Tact. 14. 25 νικήσῃ καὶ μὴ ὑπερνικήσῃ. Socr. Hist. Ecc. 3. 21 νικήσῃ καλόν, ὑπερνικήσῃ δὲ ἐπιφθόνον.

Ἱπέρογκος, ου, ὁ, ἡ, adj. (ὄγκος,) *over-swollen, much swollen*, Ael. V. H. 13. 1. Xen. H. G. 5. 4. 58. In N. T. trop. *over-tumid, over-swelling, boastful*, with the idea of insolent pride, impiety; so of language, 2 Pet. 2: 18 ὑπέρογκα γὰρ ματαιότητος φθεγγόμενοι. Jude 16 τὸ στόμα αὐτῶν λαλεῖ ὑπέρογκα. Sept. for בִּיגָה Ex. 18: 22. תִּפְחָהּ Ex. 18: 26.

תִּפְחָהּ Dan. 11: 36. — Comp. ὑπέρογκον φρόνημα Plut. Lucull. 21.

Ἱπέροχη, ῆς, ἡ, (ὑπέρχω q. v.) *a prominence, eminence*, e. g. a mound, hill, Pol. 3. 104. 3; peak, summit of a mountain, ib. 10. 31. 1. In N. T. trop. *prominence, eminence*, e. g.

a) of station, authority, power; 1 Tim. 2. 2 βασιλείων καὶ πάντων τῶν ἐν ὑπέροχῃ ὄντων. — 2 Macc. 3: 11. Pol. 5. 41. 3. Diod. Sic. 4. 41.

b) genr. of things, i. q. *superiority, excellence*, 1 Cor. 2: 1 καὶ ὑπέροχην λόγου. — Pol. 5. 41. 1. In evil, 2 Macc. 13: 6. Jos. Ant. 6. 4. 3.

Ἱπερπερισσέω, f. ἴσω, (περισσέω q. v.) *to superabound over, much more, in a comparative sense*, absol. Rom. 5: 20 οὐ δὲ ἐπλεόνασεν ἡ ἁμαρτία, ὑπερπερισσεύσεν ἡ χάρις, comp. v. 15. Without comparison, Pass. *to be made to superabound over-much*, i. e. *to superabound greatly, exceedingly*, in anything, c. dat. 2 Cor. 7: 4 ὑπερπερισσεύομαι τῇ χαρῇ, i. e. *I am exceeding joyful*. — Not found in the classics.

Ἱπερπερισσῶς, adv. (περισσῶς,) q. d. *over-superabundantly*, i. e. *very exceedingly, beyond all measure*, ἀπαξ λεγ. Mark 7: 37 ὑπερπερισσῶς ἐκτελήσονται.

Ἱπερπλεονάζω, f. ἴσω, (πλεονάζω q. v.) *to superabound, to be exceedingly abundant, intrans.* 1 Tim. 1: 14. — Psalt. Salom. 5: 19.

Ἱπερυψώω, ὦ, f. ὥσω, (ὑψώω,) *intens. to make high above, to raise high aloft*; only trop. *to highly exalt*, sc. over all, c. acc. Phil. 2: 9 θεὸς αὐτὸν ὑπερύψωσα. Sept. pass. for תִּפְחָהּ Ps. 97: 9. comp. Sept. Ps. 37: 35. — So in praise, Sept. Dan. 4: 34. Song of 3 Childr. 28, 29.

Ἱπερφρονέω, ὦ, f. ὥσω, (ὑπέρφρων over-thinking, high-thinking, from φρήν,) *to think overmuch of oneself, to be high-minded*, i. q. *to be proud, arrogant*, intrans. Rom. 12: 3 μὴ ὑπερφρονεῖν παρ' ὃ δέει φρονεῖν. — Jos. Ant. 1. 11. 1 οἱ Σοδομίται κλοῦνται . . . ὑπερφρονεῦντες. Pol. 6. 18. 7.

Ἱπέρῳς, α, ον, (ὑπέρ, as πατέρῳς from πατήρ,) *over, upper*, e. g. of

a chamber, Plut. Pelop. 35 ὁ δὲ θάλαμος ἐν ᾧ καθύπαινον εἰς θέσαν, ὑπερῶος ἦν. Philo de Vit. Mos. 2. p. 662 οἰκηματα ἐπίπεδα καὶ ὑπερῶα, sc. in the ark. Luc. Asin. 45. — Oftener and in N. T. Neut. τὸ ὑπερῶον, an upper chamber, the upper part of a house, i. e. a sort of guest-chamber not in common use, where the Hebrews received company and held feasts, and where at other times they retired for prayer and meditation, i. q. ἀνάγειον q. v. In Greek houses it occupied the upper story; among the Hebrews it seems to have been on or connected with the flat roof of their dwellings, Heb. מִגְדָּלֵי סֵפֶר Sept. ὑπερῶον 1 K. 17: 19, 22. 2 K. 4: 10; comp. Acts 10: 9. See Calmet art. *House* p. 509. Jowett's Chr. Researches in the Mediterranean, Lond. 1824. p. 67, quoted in Miss. Herald 1823. p. 267, 268, where he describes the chief room in the houses of Haivali (opposite Lesbos) as in the upper or third story, secluded, spacious, and commodious, "higher and larger than those below, having two projecting windows, and the whole floor so much extended in front beyond the lower part of the building, that the projecting windows considerably overhang the street; comp. Acts 20: 8 sq. where the ὑπερῶον at Troas is also ἐν τῷ τριστέγῳ. In N. T. Acts 1: 13 εἰς τὸ ὑπερῶον οὗ ἦσαν καταμένοιτες κ. τ. λ. 9: 37, 39. 20: 8. — Jos. Vit. § 30. Luc. Tox. 61. Asin. 45. Lys. 93. 46. Hom. Il. 2. 514.

Ἰνέχω, f. ὑπέχω, (ἔχω,) to hold under, e. g. the hand, Hom. Il. 7. 188; a vessel etc. Hdot. 2. 151. Plut. M. Anton. 9. Trop. to hold out under, i. e. towards or before any one, e. g. οὐας, to give ear, Simonid. Fr. 7. 16. λόγον, εὐθύνας, to render account, Pol. 18. 35. 3. Plut. J. Caes. 33. δίκην τινί, to render satisfaction, to make atonement, Soph. Oed. Tyr. 552. Hence in N. T. genr. δίκην ὑπέχειν, to pay or suffer punishment; Jude 7 πόλεως . . . πυρός αἰωνίου δίκην ὑπέχοντες. — 2 Macc. 4: 48. Hdian. 1. 8. 12. Pol. 12. 8. 5 θανάτου κρῖσιν. Xen. Mem. 2. 1. 8 τοῦτον δίκην ὑπέχειν.

Ἰπήκοος, ου, ὅ, ἡ, adj. (ὑπακούω q. v.) listening, obedient, c. dat. Acts

7: 39 ᾧ οὐκ ἠδύλησαν ὑπήκοοι γίνεσθαι 2 Cor. 2: 9 εἰς πάντα. absol. Phil. 2: 1 — Jos. Ant. 2. 4. 3 ὑπήκοος γίνομαι c. dat. Xen. Cyr. 2. 4. 22. absol. Plut. Pelop. 29. Xen. Mem. 3. 4. 9.

Ἰπηρετώ, ᾧ, f. ἦσω, (ὑπηρετέω,) pp. to do the service of an ὑπηρετής, q. v. Hence genr. to act for any one, to minister, to serve, to subserve, seq. dat. Acts 13: 36 Δαβὶδ μὲν γὰρ ἰδίᾳ γαστρί ὑπηρετήσας. 20: 34 ταῖς χρεῖαις μου . . . ὑπηρετήσαν αἱ χεῖρες αὐταί. 24: 23. — Wisd. 16: 21, 24. Jos. Ant. 3. 8. 1. Diod. Sic. 1. 70. Xen. Mem. 2. 4. 7. Oec. 21. 8.

Ἰπηρετής, ου, ὁ, (ὑπό, ἱρμα, ἐρέσω,) pp. an under-rower, genr. a common sailor, hand, as distinguished from οἱ ναῦται shipmen, seamen, and οἱ κυβάται mariners, Dem. 1209. 11, 14 in some editions, where others read ἱερσία collect. id. Comp. also Dem. 1208. 20. 1214. 23. 1216. 13. Pol. 1. 25. 3. Hence genr. a hand, agent, minister, attendant, who does service under the direction of any one; in N. T. spoken

a) of those who wait on magistrates or public bodies and execute their decrees, a lictor, officer, like the modern constable, beadle, e. g. as the attendant on a judge, Matt. 5: 25, i. q. παραταξ in Luke 12: 58. So of the attendants or beadles of the Sanhedrim, Matt. 26: 56. Mark 14: 54, 65. John 7: 32, 45, 46. 18: 3, 12, 18, 22. 19: 6. Acts 5: 22, 26. — comp. Jos. 4. 3. 1. genr. Jos. 15. 8. 4. Luc. Pisc. 45. Xen. H. G. 2. 3. 54. ib. 3. 1. 27. Of the Roman lictors, Dion. Hal. Ant. 2. 8. ib. 5. 2. See Adam's Rom. Ant. p. 178 sq.

b) of the attendant in a synagogue, who handed the volume to the reader, and returned it to its place, Luke 4: 20. Comp. Jahn § 372. IV.

c) genr. a minister, attendant, associate in any work, John 18: 36. Acts 13: 5 εἶχον δὲ καὶ Ἰωάννην ὑπηρετήν. So of a minister of the word or of Christ, Luke 1: 2. Acts 26: 16. 1 Cor. 4: 1. — Wisd. 6: 4. Jos. Ant. 3. 1. 4 τὴν ὑπηρετήν θεοῦ sc. Moses. Dem. 1285. 2 ὑπηρετῆς καὶ συνεργοὶ οὗτοι Κλεομένης. Xen. An. 1. 9. 27. — Others in Luke 1:

2, render *ὑπηρεῖται λόγου* associates or *aiders in the matter*; comp. Xen. An. 1. 9. 18 *κράτιστοι ὑπηρεῖται παντός ἔργου*.

ἵπνος, ου, ὁ, sleep, Matt. 1: 24. Luke 9: 32. John 11: 13. Acts 20: 9 bis. Sept. for ἵπν Gen. 28: 16. Ecc. 5: 11. — 1 Macc. 6: 10. Hdian. 2. 1. 12. Xen. Hi. 6. 9. — Trop. of spiritual sleep, torpor, sloth, Rom. 13: 11. — Psalt. Sal. 3. 1 *ἵνατι ὑπνοῖς ψυχῇ, καὶ οὐκ εὐλογῆς τὸν κύριον*.

ἵπνo, prep. governing the genitive and accusative; in the Greek classics also the dative; with the primary signification *under*.

I. With the Genitive, pp. of place whence, i. e. *from under* which anything comes forth, Hom. Od. 9. 141 *ὅσει κρήνη ὑπὸ σπείους*. Hes. Theog. 669 *Ζεὺς . . . ὑπὸ χθονὸς ἦκε φωνάδε*. Also of loosing or freeing *from under* any thing; Il. 8. 543 *ἵππους μὲν λύσαν ὑπὸ ζυγοῦ*. 9. 248 *ἐρύσθαι ὑπὸ Τρώων*. ib. 21. 553. Also of place where, *under* which, like ὑπὸ c. dat. Plato Legg. 5. p. 728. A, ὁ ἔ ἐπὶ γῆς καὶ ὑπὸ γῆς χερσός. Trop. after passive and neuter to verbs mark the subject or agent *from under* whose hand, power, agency, causation, the action of the verb proceeds, in Engl. *from, by, through*; comp. Buttm. § 134. 2. § 147. n. 3. Matth. § 592. Winer § 51. p. 316. In this sense only is ὑπὸ c. gen. found in N. T.

a) with *Passive* verbs, c. gen. of pers. Matt. 1: 22 *τὸ ῥηθὲν ὑπὸ τοῦ κυρίου*. 2: 16 *ἐνεπαίχθη ὑπὸ τῶν μάγων*. 3: 6 *ἐβaptίστοτο ὑπ' αὐτοῦ*. 4: 1 *ἀνέχθη ὑπὸ τοῦ πνεύματος πειρασθῆναι ὑπὸ τοῦ διαβόλου*. 5: 13. Mark 1: 13. 2: 3. Luke 5: 15. 8: 14 *ὑπὸ μεριμνῶν . . . συμπίπτονται*. 14: 8. John 10: 14. Acts 4: 36. 23: 27 bis. Rom. 15: 15. 1 Cor. 7: 25. 2 Cor. 1: 16. Gal. 1: 11. al. saepius. Seq. gen. collect. Luke 21: 20. Acts 15: 4 *προπιμφοθέντες ὑπὸ τῆς ἐκκλησίας*. 2 Cor. 8: 19. Seq. gen. of thing, Matt. 8: 24 *ὥστε τὸ πλοῖον καλύπτεσθαι ὑπὸ τῶν κυμάτων*. 14: 24. Luke 7: 24 *κάλαμον ὑπὸ ἀνέμου σαλευόμενον*. John 8: 9. Acts 2: 24. 27: 41. Rom. 12: 21. 1 Cor. 10: 9. 2 Cor. 5: 4. James 3: 4, 6. 2 Pet. 1: 17 *φωνῆς ἐνεχθείσης αὐτῷ ὑπὸ τῆς μεγαλοκροτοῦς δόξης*, i. e. a voice being

sent forth unto him *from* (by) the radiant glory, i. e. by the divine Majesty, from God himself. 2 Pet. 2: 7, 17. Jude 12. Rev. 6: 13. — Diod. Sic. 1. 8, 15. Hdian. 2. 7. 9. Xen. Mem. 1. 5. 1. ib. 4. 4. 4. c. gen. of thing, Ael. V. H. 13. 1 init. *μαζῶν βαρυνόμενων ὑπὸ τοῦ γάλακτος*. Hdian. 4. 15. 14. Xen. An. 1. 5. 5.

b) with *Neuter* verbs having a passive power; e. g. after *γίνομαι* and *εἶναι* signifying *to be made, done*; so *γίνομαι*, Luke 9: 7 *τὰ γινόμενα ὑπ' αὐτοῦ*. 13: 17. 23: 8. Acts 12: 5. 20: 3. 26: 6. Eph. 5: 12. c. *εἶναι* Acts 23: 30. impl. 2 Cor. 2: 6. (*γίν.* Xen. An. 7. 1. 30. impl. Xen. Hi. 1. 28. ib. 7. 6.) So *πάσχειν* τι ὑπὸ τινος, Matt. 17: 12. Mark 5: 26. 1 Thess. 2: 14. — Hdian. 7. 12. 6. Xen. Cyr. 6. 1. 36. Conv. 1. 9. — In like manner after some *transitive* verbs, where a passive sense is implied; e. g. *λαμβάνειν* τι ὑπὸ τινος *to receive* i. e. *to have given of or from* any one, i. q. *to suffer*, 2 Cor. 11: 24. *ὑπομένειν* τι ὑπὸ τινος id. Heb. 12: 3. *ἀποκτείναι* . . . ὑπὸ τῶν θηρίων i. q. *to cause to be killed by beasts*, Rev. 6: 8. — Hdian. 7. 10. 9 *γρόντες [ταῦτα] ὑπὸ τῆς φήμης*. Comp. Buttm. § 147. n. 3. Passow A. 1. b. AL.

II. With the Accusative, pp. of place whither, i. e. of motion or direction *under* a place; but also of place where, i. e. of rest *under* a place. Buttm. l. c. Matth. § 593. Winer § 53. k. p. 344.

a) pp. of place whither, after verbs of motion or direction, *under, beneath*, e. g. *τιθέναι* λύχνον ὑπὸ τὸν μόδιον Matt. 5: 15. Mark 4: 21. Luke 11: 33. ὑπὸ τὴν κλίνην Mark 4: 21. ὑπὸ τὴν στέγην εἰσέρχεσθαι Matt. 8: 8. Luke 7: 6. *ἐπισυνάγειν* ὑπὸ τὰς πτέρυγας Matt. 23: 37. Luke 13: 34. So Mark 4: 32. James 2: 3. — Palaeph. 10. 2 *λύχνους καταφύγων ὑπὸ τὴν γῆν*. Diod. Sic. 13. 51. Hdot. 7. 88. Xen. An. 1. 10. 14. — Trop. of what is brought *under* the power of any one, e. g. ὑπὸ τὰς πόδας τινος Rom. 16: 20. 1 Cor. 15: 25, 27. Eph. 1: 22; comp. in *Ἰουῖς β.* Rom. 7: 14, comp. in *Πιπράσκω*. Gal. 3: 22, 23, comp. in *ἐνυκλιῶ*. James 5: 12, comp. in *Πικτω* e. 1 Pet. 5: 6, see in *Ταπεινῶ* b. β. — Ael.

V. H. 6. 11. Isocr. p. 142. B, ἀπέσης τῆς Ἑλλάδος ὑπὸ τὴν πόλιν ἡμῶν ὑποποιήσης.

b) of place where, after verbs implying a being or remaining under a place; e. g. c. εἶναι, John 1: 49 ὄντα ὑπὸ τὴν σκῆπν. 1 Cor. 10: 1. impl. Luke 17: 24 bis. Acts 2: 5 τῶν ὑπὸ τὸν οὐρανόν. 4: 12. Rom. 3: 13. Col. 1: 23. Jude 6 ὑπὸ ζόφον τατήρηκεν.—Sept. 1 K. 19: 5. Palaeoph. 10. 1 τὰ ὑπὸ γῆν. Hdian. 2. 1. 9. Dem. 33. 31. — Trop. of what is under the power or authority of any person or thing; gen. Matt. 8: 9 bis, ἀνθρώπος εἰμι ὑπὸ ξυστίαν, ἔχων ἐν εἰμαντὸν στρατιώτας. Luke 7: 8 bis. Gal. 3: 25. 4: 2. (Esd. 3: 1. Hdian. 3. 14. 17. Xen. Cyr. 1. 5. 3.) Seq. acc. of thing, implying state or condition under any thing; 1 Tim. 6: 1 ὑπὸ ζυγὸν δοῦλοι. So ὑπὸ νόμον Rom. 6: 14, 15. 1 Cor. 9: 20 ter. Gal. 4: 4, 5, 21. 5: 18. ὑπὸ χάριν Rom. 6: 14, 15. ὑφ' ἀμαρτίαν Rom. 3: 9. ὑπὸ κατάραν Gal. 3: 10. ὑπὸ τὰ στοιχεῖα τοῦ κ. Gal. 4: 3. — Hdian. 1. 4. 20.

c) of time when, under, i. e. *at*, during, Lat. *sub*, once Acts 5: 21 ὑπὸ τὸν οὐρανόν. — Jos. Ant. 14. 15. 5 init. ὑπὸ δὲ τὸν αὐτὸν χρόνον. Ael. V. H. 14. 27. Thuc. 1. 100. ὑπὸ νύκτα Sept. Jon. 4: 10. Thuc. 7. 22. ὑπὸ τὴν ἐσθρινήν Pol. 53. 4. Comp. Matth. § 593. — C. Accus. *non al.*

NOTE. In composition ὑπὸ implies: 1. place, i. e. motion or rest under, beneath, as ὑποβάλλω, ὑποδίδω, ὑποπόδιον. 2. subjection, dependence, the being under any person or thing, as ὑπανδρός, ὑποτάσσω. 3. succession, the being behind, after, as ὑπολείπω, ὑπομένω. Comp. ὑπαικύν to speak after, to subjoin, Dem. 797. 14; also Pol. 6. 31. 1. Lat. *subsequi*. So in Engl. what goes before or beyond is said to *overgo*, and by antith. what falls short or behind may be said to *undergo*. 4. Ἰνό in composition also implies something done or happening under-hand, covertly, by stealth, unperceived, without noise or notice; also a little, somewhat, by degrees; like Lat. *sub* e. g. ὑποπνέω, ὑποπνέω, comp. in ὑπαντίω, ὑπεναντίας. Comp. Lat. *subirasco*, *subridere*. See Passow ὑπό E. Viger. p. 672 sq.

Ἰνόβαλλω, *ε. βαλῶ*, (*βαίλω*) to cast or thrust under, e. g. under-foot, Xen. Oec. 18. 5; under a person, like Hom. Od. 10. 353. Xen. Cyr. 5. 5. 7. to put or thrust under, e. g. a child to another mother, to substitute, Dem. 563. 5. Xen. Venat. 7. 3. to thrust under one's notice, to suggest, Hdian. 7. 10. 13. Xen. Cyr. 3. 3. 55. In N. T. of persons, to thrust under, to suborn, to put forward by collusion, trans. Acts 6: 11. — Aristid. de Parat. p. 619. App. B. Civ. I. p. 663 ἐπεβλήθησαν κατηγοροί. So ὑπόβλητος Jos. B. J. 5. 10. 4.

Ἰπογραμμός, *οὐ, ὁ*, (ὑπογράμμι) to underwrite, to write a copy, comp. Plato Protag. 44. p. 336. D,) pp. a writing-copy, ὑπογραμμοὶ παιδαῖοι Clem. Alex. see Passow s. v. In N. T. trop. a copy, pattern, example, for imitation, 1 Pet. 2: 21.—2 Macc. 2: 28. Clem. Ep. I. ad Corinth. p. 40 ed. Lond. [Zailler] ὑπομοιγῆς μέγιστον ὑπογραμμόν.

Ἰποδείγμα, *αιος, τό*, (ὑποδείκνυμι) pp. 'what is shown,' i. q. a pattern, example.

a) genr. as set before any one; either for imitation, John 13: 15 ὑποδείγμα ἔδωκα ὑμῖν, ἵνα κ. τ. λ. James 5: 10; or for warning, Heb. 4: 11 ἐν τῷ αὐτῷ ὑποδείγματι τῆς ἀπειθείας. 2 Pet. 2: 6.—Eccles. 44: 16. 2 Macc. 6: 26, 31. Jos. B. J. 6. 2. 1. Hdian. 8. 4. Pol. 3. 17. 8. The earlier Attic writers used παράδειγμα, Phryn. et Lob. p. 12.

b) meton. a copy, likeness, taken from an original; Heb. 8: 5. 9: 23 ὑποδείγματα τῶν ἐν τοῖς οὐρανοῖς, i. q. τὰ ἀντίτυπα in v. 24. — Aquil. for Heb. מִצָּרְתִּי Deut. 4: 17.

Ἰποδείκνυμι, *ε. δείκω*, (*δείκνυμι*) to show or point out, pp. under-hand, by stealth, privately, i. q. to give to understand, to signify, to let be known, Sept. תִּגְלִית Esth. 2: 10. Hdot. 1. 189. Xen. Mem. 4. 3. 13. Genr. i. q. to show, to let see, Eccles. 49: 8 ὅραται δόξης ἢ ἐπιδείξαι αὐτῷ. Andocid. 19. 11. Diod. Sic. 13. 12.—In N. T. trop. to show, sc. by words or example, to teach, to signify, seq. acc. et. dat. c. ὅτι, Acts 20: 35 πάντα ὑπέδειξα ὑμῖν ὅτι κ. τ. λ. Seq.

lat. of pers. c. infin. Matt. 3: 7 et Luke 3: 7 *τις ὑπιδέειν ὑμῖν φυγεῖν* κ. τ. λ. Seq. dat. c. orat. indir. Luke 6: 47. 12: 5. Acts 9: 16. Sept. for *יְהוָה* 2 Chr. 15: 3.—Ecclesi. 48: 25. Jos. Ant. 2. 3. 1. Pol. 3. 6. 1. Plut. Marcell. 20.

ὑποδέχομαι, f. *δομαι*, depon. Mid. (*δέχομαι*) to take to oneself, pp. as if placing the hands or arms under a person or thing; hence genr. to take or receive to oneself, favourably, kindly, e. g. *εὐχάς* Hes. Theog. 419. Usually and in N. T. of guests, to receive hospitably, to welcome, to entertain, c. acc. Luke 10: 38 *Μάρθα ὑπεδέξατο αὐτὸν εἰς τὸν οἶκον αὐτῆς*. 19: 6 *ὑπεδέξατο αὐτὸν χαίρων*. Acts 17: 7. James 2: 25.—Tob. 7: 8. Jos. Ant. 11. 3. 2. Palaeph. 5. 1. Ael. V. H. 4. 9. Xen. Mem. 2. 3. 13. Also, to undertake, to promise, Hdot. 9. 21, 22. Thuc. 1. 71.

ὑποδέω, f. *ἴσω*, (*δέω*) to bind under, as sandals under the feet, to put on sandals, slippers, etc. to shoe, Plut. ed. R. IX. p. 46. 1, *ὑποδήσας τὴν γυναῖκα κρηπίαι*.—In N. T. only Mid. *ὑποδέομαι*, to bind under or put on one's own sandals; Perf. to have bound on one's sandals, etc. i. q. to be shod; so seq. acc. *σανδάλια* Mark 6: 9, comp. Winer § 64. p. 490. Acts 12: 8 *ὑπόδησαι τὰ σανδάλια σου*. Comp. Buttm. § 135. 4. Seq. acc. of part, Eph. 6: 15 *ὑποδησάμενοι τοὺς πόδας*. Buttm. § 135. 5.—c. acc. of sandal Hdian. 4. 8. 5. Xen. Mem. 1. 6. 6. c. acc. of part Ael. V. H. 1. 18. Thuc. 3. 22.

ὑπόδημα, αἰος, τό, (*ὑποδῆμα*) pp. 'what is bound under' sc. the foot, a sandal, a sole of wood or hide bound on with thong, i. q. *σανδάλιον* q. v. In later usage *ὑπόδημα κοῖλον* and also *ὑπόδημα* simply, is put for the Roman *calceus* or *shoe* which covered the whole foot; so Jos. B. J. 6. 1. 8, of the thick nailed shoes of the Roman soldiers, *caliga*. See the Commentators on Aristoph. Plut. 483, 4. Passow s. v. Comp. Adam's Rom. Ant. p. 419 sq. Genr. Matt. 10: 10. Luke 10: 4. 15: 22 *ὑποδήματα εἰς τοὺς πόδας*. 22: 35. Acts 7: 33 *λύσον τὸ ὑπόδημα τῶν ποδῶν σου*, i. e. take off thy sandal or shoe, quoted

from Ex. 3: 5 where Sept. for *לַחֹף*, as also Deut. 25: 9. Josh. 5: 15. Is. 5: 27.—Hdian. 5. 5. 21. Ael. V. H. 7. 11. Plut. Conjug. Praec. 30 bis. Xen. Cyr. 8. 2. 5. Oec. 10. 2.—Hence τὰ ὑποδήματα *τινὸς βαστάσαι* to bear the sandals of any one Matt. 3: 11, also *λύσαι τὸν ἵμαρτα τῶν ὑποδημάτων τινὸς* to unbind one's sandals, Mark 1: 7. Luke 3: 16. John 1: 27. Acts 13: 25, expressions implying inferiority, since this was usually done only by menial servants or slaves, for their masters. Comp. Arr. Epict. 3. 26. 1. Luc. Herod. 5, quoted in *Σανδάλιον*. Plut. Sympos. 7. 8. 4 τοῖς τὰ ὑποδήματα κομίζουσι παιδαρίοις. Diog. Laert. 6. 44 *πρὸς τὸν ὑπὸ τοῦ οἰκέτου ὑποδύμενον*. Terent. Heauton. 1. 1. 72 'domum revertor . . . accurrent servi, soccos detrahent.' Sueton. Vitell. 2. Comp. Talm. Babyl. Kiddushin f. 22. 2, 'Quomodo emitur servus? Solvit ementi calceum, portat post eum quae ei necessaria ad balneum, exuit eum, . . . induit calceos ac à terra levat.' Cetuboth f. 90. 1, 'Omnia opera quae servus praestat hero, etiam discipulus praestat praeceptorum, praeter solutionem calcei ejus.' See Wetstein N. T. and Lightfoot Hor. Heb. ad Matt. 3: 11.

ὑπόδικος, ου, ὁ, ἡ, adj. (*δίκη*) pp. 'under process, under sentence,' i. q. *condemned, guilty*; Rom. 3: 19 *ἵνα ὑπόδικος γένηται πᾶς ὁ κόσμος τῷ θεῷ*, i. e. before or in the sight of God, comp. Matth. § 388. a.—Act. Thom. 5. Luc. Phalar. alt. 13. Dem. 518. 3 *ὑπόδικος ἔστω τῷ παθόντι*.

ὑποζύγιον, ου, τό, (neut. of adj. *ὑποζύγιος* under a yoke, yoked, from *ζυγός*), a draught-animal, beast of burden, genr. Jos. B. J. 3. 5. 2. Hdian. 1. 12. 2. Xen. An. 1. 3. 1.—In N. T. spec. an ass, Matt. 21: 5 quoted from Zech. 9: 9 where Sept. for *רִמְחָה*. 2 Pet. 2: 16, in allusion to Num. 22: 28 sq. where Heb. *רִמְחָה*, Sept. *ἡ ὄνος*.—Sept. for *רִמְחָה* Ex. 23: 4, 5. Josh. 6: 21. Diod. Sic. 19. 20 *ὑποζυγίων πλήθος*, opp. *ἵππους*.

ὑποζώννυμι, f. *ζώω*, (*ζώννυμι*) to undergird, i. e. of persons, to gird under the breast, ὑπὸ τοὺς μαστοὺς 2

Macc. 3: 19. Ael. V. H. 10. 22. In N. T. of a ship, *to undergird*, i. e. to gird around the bottom and whole body of the ship with chains or cables, in order to strengthen it against the waves, Acts 27: 17.—Pol. 27. 3. 3.

Ἰποκάτω, adv. (κάτω,) i. q. Engl. *underneath*, spoken of place, c. gen. Mark 6: 11. 7: 28 ὑποκάτω τῆς τραπέζης. Luke 8: 16. John 1: 51 ὑποκάτω τῆς σκῆς. Rev. 5: 3, 13. 6: 9. 12: 1. Ἰποκατάσσειν ὑποκάτω τῶν ποδῶν τινος Heb. 2: 8, see in Πούς β. Sept. for ἵστη Ez. 24: 5. ἵστηται 1 K. 6: 6. Ez. 40: 19.—Pol. 3. 55. 2. Diod. Sic. 1. 72.

Ἰποκρίνομαι, depon. Mid. (κρίνω,) pp. *to give judgment under a cause or matter, to give a judicial answer*; hence genr. *to answer, to reply*, used by the earliest writers instead of the later and more usual ἀποκρίνομαι, Hom. Il. 7. 407. Hdot. 1. 78. Thuc. 7. 44. Xen. Mem. 1. 3. 1. *to interpret dreams*, sc. in answer to inquiries, Hom. Od. 19. 535, 555. Artemid. 1. 9. Then in Attic usage, *to answer upon the stage, to play a part, to act*, Luc. de Merc. cond. 30. Ael. V. H. 14. 40. Diod. Sic. 13. 97 ὑποκρίνεται τραγωδίας Εὐριπίδου Φαίλοισι. — Hence genr. and in N. T. *to play the hypocrite, to dissemble, to feign*, c. acc. et inf. Luke 20: 20 ὑποκρινομένους ἑαυτοὺς δικαίους εἶναι. — 2 Macc. 6: 21, 24. Jos. Vit. § 9. Epict. Ench. 17. Pol. 2. 49. 7. Dem. 878. 3.

Ἰπόκρισις, εἰς, ἡ, (ὑποκρίνομαι q. v.) pp. *answer, response*, e. g. of an oracle Hdot. 1. 90, 116. Thom. Mag. p. 874 ὑποκρίνομαι καὶ τὸ ἀποκρίνομαι, καὶ ὑπόκρισις τὸ αὐτό. Genr. *stage-playing, acting*, the histrionic art, Luc. Piscat. 32. Artemid. 3. 13. Anth. Gr. IV. p. 284 ult. τραγικῆς εἰδος ὑποκρίσεως. — In N. T. *hypocrisy, dissimulation*, Matt. 23: 28. Mark 12: 15 ὁ δὲ εἰδὼς αὐτῶν τὴν ὑπόκρισιν. Luke 12: 1. Gal. 2: 13. 1 Tim. 4: 2. 1 Pet. 2: 1.—2 Macc. 6: 25. Jos. Ant. 2. 6. 10. Pol. 35. 2. 13.

Ἰποκριτής, οὗ, ὁ, (ὑποκρίνομαι,) a *stage-player, actor*, Luc. Piscat. 33. Ael. V. H. 3. 30. Xen. Mem. 2. 2. 9. In N. T. a *hypocrite, dissembler*, sc. in respect to religion, piety, Matt. 6: 2, 5,

16. 7: 5. 15: 7. 16: 3. 22: 18. 23: 13, 14. 15, 23, 25, 27, 29. 24: 51. Mark 7: 6. Luke 6: 42. (11: 44.) 12: 56. 13: 13. Sept. for ἵστη Job 34: 30. 36: 13. So Aquil. et Theod. Job 15: 34. 20: 5. — Not found in this sense in classic writers; Eustath. in Il. ἡ, p. 564. 8, ὑποκριτής παρὰ τοῖς ὑπερογενέσι φησὶν αὐτῷ μὴ ἐκ ψυχῆς λέγων ἢ πράττων, μηδὲ ἀπὸ φρονιᾶς.

Ἰπολαμβάνω, f. λήγωμαι, (λαμβάνω,) *to take under any person or thing*, i. e. *to take up by placing oneself underneath*, trans.

a) pp. *to take* ὃν receive up, c. acc. Acts 1: 9 νεφέλῃ ὑπάλαβεν αὐτὸν ἀπὸ τῶν ὀφθαλμῶν.—Hdot. 1. 24 τὸν δὲ [Δάριον] δελφίνα λίγυσσι ὑπολαβόντα ἐξενίστατο ἐπὶ ταύραρον. Comp. Jos. Ant. 4. 2. 48 fin.

b) trop. *to take up the discourse, to continue*; hence *to answer, to reply*; absol. Luke 10: 30 ὑπολαβὼν δὲ ὁ Ἰησοῦς αὐτὸν. Sept. for ἵστη oft in Job, c. 2. 4. 4. 1. 6: 1. Dan. 3: 9. — Ael. V. H. 14. 8 ὑπολαβὼν ἔφη. Pol. 15. 8. 1. Xen. Mem. 2. 1. 29.

c) trop. *to take up in thought, to suppose, to think*, comp. in comm. Engl. *take it*; absol. Acts 2: 15 οὐ γὰρ ἡμεῖς ὑπολαμβάνετε, κ. τ. λ. Seq. αὐτὸν Luke 7: 43. — Sept. Job 25: 3 c. ὅτι Jos. Ant. 12. 2. 3 init. Dem. 622. 5. Xen. Mem. 2. 2. 4.

Ἰπολείω, f. ψω, (λείπω,) *to leave behind*, see in Ἰπό note no. 3; Pass. *to be left behind, to remain*; Rom. 11: 3 καὶ γὰρ ὑπελείφθη μόνος, quoted from 1 K. 19: 10, 14, where Sept. for ἵστη ἵστη. Sept. for ἵστη; Ex. 16: 19. Judg. 7: 3. — Jos. Ant. 6. 4. 2. Luc. Mort. Perēgr. 14. Xen. Cyr. 1. 4. 27.

Ἰπολήνιον, ου, τό, (λήνιον,) the *under-vat of a wine-press, into which the juice of the grapes flowed*; see in Ἀνός b. Mark 12: 1. Sept. for ἵστη; Is. 16: 10. Joel 3: 13. Hagg. 2: 17.

Ἰπολημπάνω, a lengthened form for ὑπολείπω q. v. found only in pres. and imperf. Buttm. § 112. 13; *to leave behind*, trans. 1 Pet. 2: 21 ὑπολημπάνων ὑπογραμμῶν.—In the sense 'to fail pat-

ially,' Dion. Hal. Ant. 1. 23. καταλι-
τάνω Act. Thom. § 43.

ἵππομένω, f. ενω, (μένω.) 1. in-
trans. to remain behind, after others are
gone; see in ἵππο note no. 3. Luke 2:
13 ὑπέμειναν Ἰησοῦς ὁ παῖς ἐν Ἱερουσα-
λήμ. Acts 17: 14 ἐκεῖ.—Jos. Ant. 6. 5.
b. Ael. V. H. 5. 5 αὐτοὺς ὑπέμεινε οἴκοι.
c. ἐν Dem. 671. 15. absol. Xen. Conv.
b. 7.

2. trans. to remain under the approach
or presence of any person or thing, i. q.
o. await, Tob. 5: 7 ὑπόμεινόν με. Jos.
Ant. 5. 2. 2. Xen. An. 4. 1. 21; espec.
a hostile attack, to await, to sustain,
Jos. Ant. 7. 4. 1 ὑπομένειν τῶν πολέμων
ράλλαγες. Hdtan. 5. 3. 26. Xen. An.
i. 5. 26. Hence in N. T. trop. to bear
up under, to be patient under, to endure,
o. suffer, c. acc. 1 Cor. 13: 7 πάντα ὑπο-
μένει. 2 Tim. 2: 10. Heb. 10: 32 πολλὴν
ἰθλήσιν ὑπεμείνατε. 12: 2, 7. v. 3, comp.
n. ἵππο I. b. James 1: 12. Sept. for
פָּצַח Mal. 3: 2. — Diod. Sic. 1. 3 τὸν
τόρον. Ael. V. H. 1. 34. Xen. Mem. 2.
l. 17. — Absol. or neut. i. q. to endure,
o. hold out, to persevere, e. g. πᾶς δὲ ὁ
πομείνας εἰς τέλος Matt. 10: 22. 24: 13.
Mark 13: 13. So c. dat. Rom. 12: 12 τῇ
ἀλλοτρὶ ὑπομείνοντες. 2 Tim. 2: 12. James
i. 11. 1 Pet. 2: 20 bis. Sept. for פָּצַח
Dan. 12: 12. — Jos. Ant. 12. 3. 1 μέχρι
τ' ἐσχάτου πολεμοῦντες ὑπέμειναν. Luc.
Prometh. 21 ὑπομένει οὐκ καρτερῶς. Thuc.
76.

ἵππομνήσκω, f. ὑπομνήσκω, (μν-
νήσκω q. v.) to recall to one's mind, pp.
privately, silently, by hints or sugges-
tions, to suggest to one's mind, i. q. genr.
o. put in mind of, to remind, to bring to
remembrance.

a) Act. in various constructions: c.
dupl. acc. of pers. and thing, John 14:
26 ὑπομνήσκει ὑμᾶς πάντα. Winer § 30.
b. Matth. § 347. n. 2. Comp. Butt. m.
131. 5. (Thuc. 7. 64. Xen. Hi. 1. 3.)
Seq. acc. of pers. c. περί τούτων, 2 Pet.
i. 12. Comp. Matth. § 347. n. 1. Seq.
acc. of pers. c. inf. Tit. 3: 1; or c. ὅτι
Iude 5.—c. inf. Plat. Apophth. Antig. 6.
F. II. p. 28. Tauchn. c. ὅτι Ael. V. H.
i. 17.—Seq. acc. of thing, e. g. precepts,
lutes, 2 Tim. 2: 14 ταῦτα ὑπομνήσκου.
Also evil deeds, with the idea of cen-

sure, reprehension, 3 John 10 ὑπομνήσκω
αὐτοῦ τὰ ἔργα. Comp. Matth. § 347.
n. 2. — Hdtan. 6. 2. 11. Dem. 316. 10
ὑπομνήσκουσιν τὰς ἰδίας εὐεργεσίας μι-
κροῦ δειν ὁμοίον ἐστὶ τῷ ὀνειδίζειν.

b) Mid. i. q. to call to mind, to recol-
lect, to remember, c. gen. Luke 22: 61
ὑπομνήσθη ὁ Πέτρος τοῦ λόγου τοῦ κ.
Comp. Matth. § 347. b. Butt. m. § 132.
5. 3.—Luc. Catapl. 4. Ael. V. H. 5. 19.

ἵππομνήσεις, εως, ἡ, (ὑπομνή-
σκω,) a putting in mind, a reminding,
remembrance.

a) trans. ἐν ὑπομνήσει by putting in
mind, by way of remembrance, 2 Pet.
1: 13. 3: 1.—2 Macc. 6: 16. Thuc. 4. 95.

b) intrans. recollection, remembrance;
so ὑπομνήσιν λαμβάνειν to take remem-
brance of, i. q. to remember, 2 Tim. 1: 5;
comp. v. 4. — So ὑπομνήσιν ποιῶνται
Act. Thom. § 38. Genr. Wisd. 16: 11.
Jos. Ant. 4. 3. 4. Pol. 1. 1. 2.

ἵππομονή, ἥς, ἡ, (ὑπομένω,) a re-
maining behind, abode, Sept. 1 Chr. 29:
15. Dion. Hal. Ant. 1. 44. In N. T.
trop. a bearing up under, patient endu-
rance, comp. in ἵππομένω no. 2.

a) pp. c. gen. of thing borne, as evils
etc. 2 Cor. 1: 6 ἐν ὑπομονῇ τῶν αὐτῶν
παθημάτων. — Jos. Ant. 2. 2. 1 πόσων
ὑπομονῇ. Pol. 4. 51. 1 ὑπ. τοῦ πολέμου.
Diod. Sic. 5. 34.

b) genr. i. q. patience, perseverance,
constancy, sc. under suffering, in faith
and duty; absol. Luke 8: 15 καρποφό-
ρουσιν ἐν ὑπομονῇ. Rom. 8: 25. 2 Cor.
6: 4. 12: 12. Col. 1: 11. Heb. 10: 36.
12: 1. James 1: 3, 4. 2 Pet. 1: 6 bis.
Rev. 2: 3. Seq. gen. of that in or as
to which one perseveres, Rom. 2: 7 καθ'
ὑπομονὴν ἔργου ἀγαθοῦ. 1 Thess. 1:
3 τῆς ὑπομονῆς τῆς ἐλπίδος. Comp.
Winer § 30. 2. Seq. gen. of pers. Luke
21: 19 ἐν τῇ ὑπομονῇ ὑμῶν κτήσεσθε
τὰς ψυχὰς ὑμῶν. 2 Thess. 1: 4. 3: 5.
James 5: 11. Rev. 1: 9. 2: 2, 19. 13: 10.
14: 12. 3: 10 τὸν λόγον τῆς ὑπομονῆς
μου, i. e. the precept of constancy to-
wards me.—Psalt. Salom. 2: 40 χρηστός
ὁ κύριος τοῖς ἐπικαλουμένοις αὐτὸν ἐν
ὑπομονῇ. Diod. Sic. 11. 9 τὴν ἐν τοῖς
κινδύνοις ὑπομονήν. — Spec. patience as
a quality of mind, the bearing of evils
and suffering with tranquil mind, Rom.

5: 3 ἡ θλίψις ἱπομονὴν καταργᾷται. v. 4. Rom. 15: 4, 5 ὁ θεὸς τῆς ἱπομονῆς, i. e. who bestows patience. 1 Tim. 6: 11. 2 Tim. 3: 10. Tit. 2: 2.—Sept. for *patient hope*, Heb. עֲזָרָה Ezra 10: 2. עֲזָרָה Pa. 9: 19. comp. Eccles. 2: 13. 16: 13.

Ἱπποπόδα, ὦ, f. ἡσῶ, (νοῶ,) Lat. *suspiciere, suspectare*, i. q. *to suspect, to surmise*, Hdot. 9. 99. Diod. Sic. 20. 42. Thuc. 7. 73. In N. T. i. q. *to conjecture, to suppose, to deem*, c. acc. impl. Acts 25: 18 ὡς [i. e. τούτων ᾧ] ὑπενόουν ἐγώ. c. acc. et inf. Acts 13: 25. 27: 27. —Judith 14: 14. Plut. de Garrul. c. 14 οὐχ ὑπονοούντος, ἀλλ' αἰδότης ἐφαίνετο. Xen. Cyr. 3. 3. 20.

Ἱπποπόδα, ας, ἡ, (ὑπονοῶ,) *under-thought*, i. e. *suspicion, surmise*, 1 Tim. 6: 4 ὑπονοῶται πομπή. —Eccles. 3: 24. Jos. B. J. 1. 11. 5. Pol. 5. 15. 1. Dem. 1178. 2.

Ἱπποπιᾶζω, Dor. for ὑποπιᾶζω, (πιᾶζω q. v.) *to press under, to suppress, to oppress*, in Mss. for ὑπωπιᾶζω, Luke 18: 5. 1 Cor. 9: 27.—So ὑποπιᾶζω Clem. Alex. Paed. 3. 16. Plut. IX. p. 647. 17. Reisk.

Ἱπποπλέω, f. ὑπόμαι, (πλέω q. v.) *to sail under*, i. e. *under the lee or shelter of an island or shore*. seq. acc. depending on ὑπό in composit. Acts 27: 4, 7 ὑπεκλυσάμεν τὴν Κρήτην. Comp. Matth. § 426. 3. Buttm. § 147. n. 11, 12. Winer § 56. 2, 3.

Ἱπποπνέω, f. ὑσώ, (πνέω q. v.) *to blow gently, softly*, of the wind, Acts 27: 13. Comp. in Ἱππό note.

Ἱπποπόδιον, ου, τό, (pp. neut. of adj. ἱποπόδιος *under foot*, from ποῦς,) *a footstool*, James 2: 3 καίθου ὡς ὑπὸ τὸ ἱποπόδιόν μου. Anthropopath. of God, whose footstool is the earth, τὸ ἱποπόδιον τῶν ποδῶν αὐτοῦ Matt. 5: 35 et Acts 7: 49; comp. Is. 66: 1 where Sept. and עֲזָרָה. For the phrase τιθεῖν τοὺς ἑχθρούς ἱποπόδιον τῶν ποδῶν τωος, quoted from Pa. 110: 1 where Sept. for עֲזָרָה, see in Πούς β. Matt. 22: 44. Mark 12: 36. Luke 20: 43. Acts 2: 35. Heb. 1: 13. 10: 13. Sept. gear. for עֲזָרָה Pa. 99: 5. Lam. 2: 1. עֲזָרָה 2 Chr. 9: 18.—Sext. Empir. adv. Math.

1. 246. Chares ap. Athen. 12. 9. Athen. p. 192. E. Eustath. ad Od. 8, p. 1482. Hesych. θρανίον· ὑποπόδιον. A like word, found in no early writer; comp. Sturz de Dial. Alex. p. 199.

Ἱπποστάσις, εως, ἡ, (ὑπόστασις *under-set*), pp. 'what is set or stands under,' *a foundation, substructure*, Sept. Ez. 43: 11 ὑπ. τοῦ οἴκου. Diod. Sic. 1. 66 ὑπ. τοῦ τάφου. 13. 82. Then of any thing which subsides, sediment, Pol. 31. 9. 10. αἵματος ὑπόστασις καὶ ἕλξ Gelen. de Temper. 2. 5. Tom. III. p. 66. F. a thick broth or sauce, καρύκεμα. Athen. IV. p. 133; also lees, dregs, increment, ἡ ἐν πλῆθι τοῦ οἴνου ὑπόστασις ἐνέδρα, Pacat. in Lob. ad Phr. p. 73 Trop. *foundation, origin, beginning*, Jos. c. Ap. 1. 1. Diod. Sic. 1. 3 ὑπ. τῆς ἐκβολῆς. ib. 15. 70. *purpose begun, undertaking*, Diod. Sic. 16. 32, 33.—In N. T.

a) meton. *well-founded trust, firm expectation, confidence*, pp. *foundation or ground of trust and confidence*. Heb. 3: 14 τὴν ἀρχὴν τῆς ὑποστάσεως, i. e. our first hope or confidence, sc. in Christ. i. q. τὴν πρώτην πίστιν 1 Tim. 5: 12; comp. Heb. 10: 35. So Heb. 11: 1 ὡς δὲ πίστις ἐλπίζομένων ὑποστάσεως, sc. *confidence as to things hoped for*; so Engl. Vers. marg. Comp. below in c. 2 Cor. 9: 4 καταισχυνθῶμεν ἡμῖς... ἐπὶ τῇ ὑποστάσει ταύτῃ, in later edit. comp. in b, c. So Sept. for עֲזָרָה Pa. 33: 8. עֲזָרָה Ruth 1: 12. Ez. 19: 5.

b) meton. of that quality which leads one to stand under, endure, or undertake any thing, *firmness, boldness, confidence*. 2 Cor. 11: 17 ἐν ταύτῃ τῇ ὑποστάσει τῆς καυχήσεως in this boldness of boasting, this confident boasting. So 2 Cor. 9: 4 in text. rec. comp. in a. See also in c.—Jos. Ant. 18. 1. 6. Diod. Sic. Tom. VI. p. 37. Tauchn. § 61 βασάνοις ὑπόστασις τῆς ψυχῆς. Pol. 4. 50. 10. ib. 6. 55. 2 ὑπόστασις καὶ ταῦτα.

c) trop. *hypostasis*, Lat. *substantia*, i. e. *what really exists under any appearance, substance, reality, essential nature*. Heb. 1: 3 χαρακτὴρ τῆς ὑποστάσεως αὐτοῦ sc. θεοῦ, i. e. the express image or counterpart of God's essence or being, i. q. of God himself. So Heb. 11: 1, according to Chrysostom and others;

comp. above in α.—Wind. 16: 21. Test. XII Patr. p. 683 πᾶσα ἡ ὑπόστασις τῶν σπλαγγῶν. Artemid. 3. 14 φαντασίαν μὲν ἔχων πλούτου, ὑπόστασιν δὲ μὴ. Aristot. de Mund. c. 4. p. 1210. Diod. Sic. 1. 38 νέφους ὑποστάσεις, real clouds, clouds.—Hence in 2 Cor. 9: 4 et 11: 17 some take it in the sense of *subject, matter, thing*, ἐν τῇ ὑποστάσει ταύτῃ in this matter, i. q. ἐν τῷ μίρει τούτῳ 9: 3.

ὑποτέλλω, f. εἰλῶ, (στέλλω q. v.) to send or draw under, e. g. a sail, to contract, to furl, Pind. Isth. 2. 59. In N. T. c. ταυτὸν or Mid. to draw oneself back, pp. under cover, out of sight; hence genr. to shrink or draw back, to withdraw oneself, ac. from timidity, not openly and boldly. Gal. 2: 12 ὑποστέλλεν ταυτὸν. Heb. 10: 38 ἐὰν ὑποστέλλῃται, quoted from Sept. Hab. 2: 4 where Heb. חָפַץ.—Pol. 1. 16. 10 ὁ δὲ βασιλεὺς ὑποστέλλας ταυτὸν ὑπὸ τὴν Ῥωμαίων σκέπην. Mid. Jos. B. J. 3. 8. 1.—Seq. acc. of thing, pp. to draw back as to any thing, i. q. to keep back, to suppress, from timidity, clandestinely. Acts 20: 20 οὐδὲν ὑποστεύλαμην τῶν συμφερόντων, τοῦ μὴ ἀναγγεῖλαι κ. τ. λ. So c. οὐδὲν impl. v. 27. — Jos. B. J. 1. 20. 1 μὴδὲν τῆς ἀληθείας ὑποστεύλαμενος ἀντικρὺς εἶπα. Diod. Sic. 13. 70. Dem. 54, ult. Plato Apol. Socr. 10 οὔτε μέγα οὔτε μικρὸν ἀποκρυψάμενος ἐγὼ λέγω, οὐδὲ ὑποστεύλαμενος.

ὑποστολή, ἤς, ἡ, (ὑποστέλλω,) a shrinking or drawing back, from timidity, clandestinely, Heb. 10: 39, comp. v. 38. — Meton. timidity, Jos. Ant. 2. 14. 12. Hesych. ὑποστολή· δειλία, φονγή.

ὑποστρέφω, f. ψω, (στρέφω,) to turn behind, i. e. back, to turn about, trans. e. g. ἑκπνεύς Hom. Il. 5. 581, comp. 505; see in ὑπό note. In N. T. intrans. or c. ταυτὸν impl. see in ἄγω no. 3; to turn back, to return, either from a short distance or from a journey etc. Absol. Mark 14: 40 ὑποστρέφας εὔρεν αὐτοὺς κ. τ. λ. Luke 2: 43. 17: 18. 23: 48, 56. Acts 8: 28 ἦν δὲ ὑποστρέφων was returning. Sept. for חָשַׁב Josh. 2: 23. — Jos. Ant. 11. 2. 2. Palaeph. 1. 6. Xen. An. 6. 6. 38. — With adjuncts of place etc. εἰς c. acc. Luke 1: 56. 2: 39, 45. 4: 14.

Gal. 1: 17. al. εἰς c. acc. of state, εἰς διαφθοράν Acts 13: 34. (Sept. Gen. 50: 14. Ael. V. H. 3. 29. c. acc. of state ib. 3. 18.) ἀπό c. gen. Luke 4: 1. Heb. 7: 1. ἐκ c. gen. Acts 12: 25. διὰ c. gen. Acts 20: 3. Sept. for חָשַׁב, c. ἀπό Gen. 50: 14. & Ruth 1: 6. AL.

ὑποστρωννύω v. ὠννυμι, f. ὑποστρώσω, (στρωννύω, ὠννυμι,) to strow underneath, trans. Luke 19: 36. Sept. for שָׁרַף Is. 58: 5. — Hdian. 4. 2. 3. Xen. Cyr. 8. 8. 16.

ὑποταγή, ἤς, ἡ, (ὑποτάσσω,) subordination, i. e. subjection, submission, 2 Cor. 9: 13 see in ὁμολογία, Gal. 2: 5 οὐδὲ πρὸς ἄνθρωπον εἵξαμεν τῇ ὑποταγῇ, i. e. as to subjection, so as to submit to them. 1 Tim. 2: 11. 3: 4.—Ignat. ad Eph. § 2. In the Greek Grammarians ὑποταγή is the subordinate mode, i. e. the Subjunctive.

ὑποτάσσω v. τιω, f. ξω, (τάσσω,) to range or put under, to subordinate, to make subject, trans.

a) Act. and also in Pass. to be subjected, to be subject, subordinate; construed c. acc. et dat. expr. or impl. Rom. 8: 20 bis, τῇ γὰρ ματαιότητι ἡ πύσις ὑπετάγη . . . διὰ τὸν ὑποτάξαντα. 1 Cor. 14: 32, see in Πνεῦμα p. 676. col. B. 1 Cor. 14: 34, comp. Eph. 5: 24. 1 Cor. 15: 27 ter, 28 ter, comp. in Πούς. Eph. 1: 22. 5: 24. Phil. 3: 21. Heb. 2: 5, 8 ter. 1 Pet. 3: 22. Sept. for חָשַׁב Ps. 8: 7, comp. in Πούς. רָבַדְתִּיךָ Ps. 47: 4. חָשַׁבְתִּיךָ Dan. 11: 39. — 2 Macc. 8: 9, 22. Jos. Ant. 8. 5. 3. Hdian. 7. 2. 20. Pass. Jos. Ant. 1. 19. 8. οἱ ὑποτασσόμενοι, soldiers Pol. 3. 13. 8; subjects ib. 3. 18. 3. Diod. Sic. 1. 55.

b) Mid. to submit oneself, to be subject, to be obedient, seq. dat. Luke 2: 51 ἦν ὑποτασσόμενος αὐτοῖς. 10: 17, 20. Rom. 8: 7. 10: 3 τῇ δικαιοσύνῃ τοῦ θεοῦ οὐχ ὑπετάγησαν. 13: 1, 5. 1 Cor. 16: 16. Eph. 5: 21, 22 αἱ γυναῖκες, τοῖς ἰδίοις ἀνδράσιν ὑποτάσσονται. Col. 3: 18. Tit. 2: 5, 9. 3: 1. Heb. 12: 9. James 4: 7. 1 Pet. 2: 13, 18. 3: 1, 5. 5: 5 bis. Sept. for חָשַׁב Ps. 62: 6, coll. v. 2.—Palaeph. 2. 6. Arr. Epict. 4. 12. 11. Diod. Sic. 16. 46 ὁ Πρωταγόρας ἐκουσίως ὑποταγεί τοῖς Πίρροις.

Ἰποτίθημι, f. τίθω, (τίθημι) *to set or put under, to lay under*, e. g. a prop, support, Xen. Cyr. 7. 5. 12. In N. T.

a) pp. c. acc. τίθιναι τὸν τράχηλον, *to lay down one's neck* sc. under the sword or axe of the executioner, i. q. to hazard one's life, Rom. 16: 4. — Ael. V. H. 10. 16 ὑποθήσω τὴν κεφαλὴν sc. for one to strike. Of those who place their necks under a yoke, Arr. Diss. Epict. 4. 1. 77. trop. Eccles. 51: 26.

b) Mid. ἰποτίθεμαι, *to bring under the mind or notice of any one, to suggest, to put in mind of*, as a teacher or otherwise, c. acc. et dat. 1 Tim. 4: 6. — Jos. B. J. 2. 8. 7. Pol. 1. 22. 3. Plato Euthyphr. 11. p. 9. D, σκόπει, εἰ τοῦτο ὑποθίμενος, οὕτω ῥῆστί με διδάξεις ὃ ὑπέσχεο.

Ἰποτρέχω, aor. 2 ὑπέδραμον, (τρέχω q. v.) *to run under*, e. g. under a tree, Plut. Apophth. Themist. 13. T. II. p. 37. Tauchn. ταῖς πλατείαις, αἷς ὑποτρέχουσι χιμαζόμενοι. In N. T. of a ship, *to run under the lee or shelter of an island or coast*; c. acc. as in Ἰσσωπία. Acts 27: 16 ἡσπὶον δέ τι ὑποδραμόντες. — c. dat. Plut. de Virt. Mul. II. p. 191. Tauchn. Comp. Weist. N. T. II. p. 642.

Ἰποτύπωσης, εὖως, ἡ, (ὑποτυπώω *to form or copy slightly, to sketch*, Aristot. Ethic. 1. 7 ὑποτυπῶσαι πρῶτον, εἰδ' ὅστερον ἀναγράφειν,) *a form, sketch, imperfect delineation*, trop. 2 Tim. 1: 13 ἡ. ὑγιαίνοντων λόγων. — Poll. On. 7. 128 ζωγράφειν ἔργα . . . τὰ δὲ μέρη τῆς τέχνης ὑποτύψεις . . . σιάν ὑποτυπώσασθαι. Plotin. Ennead. 6. 37. Strabo II. p. 182. B, ἀναλαβόντες ἀπὸ τῆς πρώτης ὑποτυπώσεως. Comp. Weist. N. T. II. p. 320. — Meton. *a sketch, pattern, for imitation*, 1 Tim. 1: 16 πρὸς ὑποτύπωσιν. — Hesych. πρὸς ὑποτύπωσιν. πρὸς σημειῶν.

Ἰποφέρω, aor. 1 ὑπήνεγκα, (φέρω) *to underbear*, i. e. to bear up from underneath, *to support, to sustain*, e. g. ὄπλα, heavy armour, Engl. 'to be under arms,' Xen. Cyr. 4. 5. 57. In N. T. trop. *to bear up under, to endure*, e. g. evils, c. acc. πειρασμόν 1 Cor. 10: 13. διωγμούς 2 Tim. 3: 11. λύπας 1 Pet. 2: 19. Sept.

for ἄνη; Pa. 69: 8. Prov. 18: 14. — 1 Mace. 2: 28. Jos. B. J. 6. 3. 3. Pol. 1. 1. 2. Xen. Conv. 8. 40.

Ἰποχωρέω, ὦ, f. ἵσω, (χωρεῖν q. v.) *to give place covertly, to withdraw oneself under cover*, without noise or notice, intrans. c. εἰς local, Luke 9: 10 ὑπεχώρησε κατ' ἰδίαν εἰς τόπον ἔρημον. So c. ἐν Luke 5: 16, see in Ἰν no. 4. — Sept. Judg. 20: 37. Jos. Vit. § 29 ὑπεχώρησαν εἰς τὴν οἰκίαν. Isaacus 58. 19 εἰς Σικυνάνα. Xen. Cyr. 3. 1. 2.

Ἰσσωπιάζω, f. ἴσσω, (ἰσώπιον part under the eyes, the face, from ἴνα, ἄρ.) *to strike under the eyes, to beat the face black and blue*, Engl. *to give a black eye*, Aristoph. Pac. 539 or 541, et ibi Schol. Plut. de Fac. in Lun. 4 ἔμεγες, ἰσσωπιάζου [al. ὑποπιάζου] αὐτοὺς τὴν σελήνην, σπιλῶν καὶ μελασμῶν ἀναπικιλάντες. Comp. Weist. N. T. I. p. 779. — In N. T. genr. i. q. *to maltreat*, trans. spoken of the body, *to subject to hardship, to mortify*, τὸ σῶμά μου 1 Cor. 9: 27. — Trop. *to weary with prayers, entreaties*, Engl. *to beat out*, c. acc. Luke 18: 5 Comp. Lat. obtundo Ter. Adelph. 1. 2. 33. — See Ἰσσωπιάζω.

Ἰς, ὄς, ὁ, ἡ, *a swine*, 2 Pet. 2: 22; see in Βόρβορος. Sept. for ἰχθ. Deut. 14: 8. — Ael. V. H. 10. 5. Xen. Mem. 4. 3. 10.

Ἰσσωπος, ου, ἡ, (Heb. זיתון;) *hyssop*, a low plant or shrub, put in antith. with the cedar as growing out of the wall or rocks, 1 K. 5: 13 [4: 33] Dioscor. 3. 30. Plin. H. N. 14. 16. The Hebrews, under the names זיתון and Ἰσσωπος, appear to have comprised not only the common hyssop, *hyssopus officinalis*, but also other similar aromatic plants, as lavender and espec. origanum or wild marjoram, *origanum cretense*, called by the Arabs *Zattar*, (*ocimum zatarhendi*), and found in great abundance around Mount Sinai and on Mount St. Catharine; see Burckhardt's Travels in Syria etc. p. 572. R. Tauchum of Jerus. "זיתון nomen est origani (satureia, savory) et Kormith, i. e. stoechadis, quae est species origani." See fully in Gesen. Thesaur. Ling. Heb. p. 57. Hyssop was much used in the ritual

nurifications and sprinklings of the Hebrews, comp. בִּזְיָה Sept. ὕσσωπος Ex. 12: 22. Lev. 14: 4, 6. Num. 19: 18. Ps. 51: 8. Jos. Ant. 4. 4. 6. — In N. T. of a stalk or stem of hyssop, John 19: 29, . q. κάλαμος in Matt. 27: 48 et Mark 15: 36. Also of a bunch of hyssop for sprinkling, Heb. 9: 19; comp. Sept. and בִּזְיָה Lev. 14: 4, 6, 49, 51, 52. — Jos. Ant. 2. 14. 6 ὕσσωπον κόμας.

Ῥοτερέω, ὠ, f. ἕσσω, (ὑστερος,) to be last, behind, posterior, e. g. in place, ὑστερήσαν τῇ διώξει Thuc. 1. 134; in time, absol. Hdot. 1. 70. c. gen. Xen. An. 1. 7. 12. — In N. T. trop. of dignity, condition, strength, and the like, to be behind, inferior, to lack; in later usage also depon. Pass. ὑστερούμαι id. Passow s. v. fin. On the construction comp. Lob. ad Phr. p. 237.

a) of dignity etc. absol. i. q. to be the worse, 1 Cor. 8: 8 οὐκ ἐάν μὴ φάγομεν ὑστερούμεθα. Seq. genit. depending on the idea of comparison contained in the verb, comp. Matth. § 357. 2 Cor. 11: 5 λογιζομαι γὰρ μηδὲν ὑστερῆναι τῶν ὑπερῶν ἀποστόλων. 12: 11. — So ὑστερεῖν Xen. Mem. 3. 5. 13.

b) genr. i. q. to lack, to fail, e. g. (α) to fail of any thing, to come short of, to miss, not to reach, seq. gen. expr. or impl. Rom. 3: 23 πάντες ὑστεροῦνται τῆς δόξης τοῦ θεοῦ, all of come short of that glory which is from God, have failed to obtain the divine favour etc. Heb. 4: 1 ὑστερῆναι sc. τῆς καταπαύσεως ταύτης. Once seq. ἀπό c. gen. praegn. Heb. 12: 15. — c. gen. Pol. 5. 101. 4. Thuc. 3. 31. c. ἀπό comp. Eccclus. 7: 34. — (β) i. q. to want, to be without, to lack; seq. gen. Luke 22: 35 μή τινος ὑστερήσῃτε; (Jos. Ant. 15. 6. 7 μηδὲ οὐρου μηδὲ ὕδατος ὑστερηθῆναι. Diod. Sic. 13. 110.) Seq. ἐν c. dat. of that in which one is wanting, 1 Cor. 1: 7; comp. the usual Greek construction c. dat. of thing, Lob. ad Phr. p. 237. Eccclus. 11: 12. Seq. acc. of thing as to which, Matt. 19: 20 τί ἐν ὑστερῶ; what lack I yet? comp. Mark 10: 21 et Luke 18: 22. (Sept. τί ὑστερῶ ἐγώ, for לְךָ Ps. 39: 5. הָסֵךְ Deut. 15: 8.) Absol. i. q. to be in want, to suffer need, Luke 15: 14. 2 Cor. 11: 8. Phil. 4: 12. Heb. 11: 37. — Eccclus.

13: 4. — (γ) Intrans. of things, to fail, to be lacking, wanting, absol. John 2: 3 ὑστερήσαντος οἴνου. c. dat. Mark 10: 21 ἐν σοὶ ὑστερεῖ, comp. Luke 18: 22. Sept. for הָסֵךְ Neh. 9: 21. Ps. 23: 1. — Dioscor. 5. 87 ὑστερούσης σποδοῦ.

Ῥοτερήμα, ατος, τό, (ὑστερία,) that which is wanting, want, lack.

a) genr. seq. gen. of thing, Phil. 2: 30 τὸ ὑμῶν ὑστερήμα τῆς πρὸς με λειτουργίας, and so impl. 1 Cor. 16: 17. Col. 1: 24 τὰ ὑστερήματα τῶν θλίψεων τοῦ Χρ. i. e. what is yet lacking of afflictions for Christ. 1 Thess. 3: 10. Sept. for הָסֵךְ Judg. 18: 10. 19: 19, 20. הָסֵךְ Ps. 34: 9.

b) absol. or c. gen. of pers. want, need, poverty, Luke 21: 4, coll. Mark 12: 44. 2 Cor. 8: 13, 14. 9: 12. 11: 9.

Ῥοτερήσις, εως, ἡ, (ὑστερία,) the being in want, want, need, poverty, Mark 12: 44, coll. Luke 2: 1, 4. Phil. 4: 11 οὐκ ὅτι καθ' ὑστερήσιν λέγω.

Ῥοτερος, α, ον, (kindr. with ὑψος,) a defective comparative, Butt. § 69. 2. Ausf. Sprachl. § 69. 2; latter, last, hindmost, e. g. in place Hom. 11. 5. 17. comp. Xen. Cyr. 5. 3. 42. In N. T. only of time:

a) genr. 1 Tim. 4: 1 ἐν ὑστεροῖς καιροῖς, in the latter times, in after times; comp. in Ἐσχάτος b. β. Sept. for הָסֵךְ 1 Chr. 29: 29. — Pol. 2. 41. 9. Xen. H. G. 7. 2. 10.

b) Neut. ὑστερον as adv. (α) seq. gen. last, after, Matt. 22: 27 et Luke 20: 32 ὑστερον δὲ πάντων ἀπέθανε καὶ ἡ γενή, last of all, after all. So Sept. for הָסֵךְ Jer. 31: 19. — Xen. H. G. 3. 2. 22. — (β) Absol. i. q. at last, afterwards; Matt. 4: 2 ὑστερον ἐπεισε. 21: 29, 32, 37. 25: 11. 26: 60. Mark 16: 14. Luke 4: 2. John 13: 36. Heb. 12: 11. Sept. for הָסֵךְ Prov. 5: 4. — Jos. Ant. 2. 15. 1. Ael. V. H. 5. 13. Xen. Conv. 1. 14.

Ῥφαντός, ἡ, ὄν, (ὑφαίνω to weave,) woven, John 19: 23 χιτῶν Ῥφαντός δι' ὕλου, comp. in Ἀΐψαφος. Sept. for הָסֵךְ Ex. 39: 21, 26. חֲשֵׁב Ex. 26: 32. 28: 6. — Jos. Ant. 3. 2. 4. Thuc. 2. 97.

Ῥυηλός, ἡ, ὄν, (ὑψος, ὑψος,) high, elevated, lofty.

a) pp. as ὄρος ὑψηλόν Matt. 4: 8. 17: 1. Mark 9: 2. Luke 4: 5. Rev. 21: 10. ταῖς ὑψ. v. 12. Sept. for מְבֵלָה Gen. 7: 19. Is. 2: 15. מְבֵלָה Is. 2: 14. Ez. 20: 28. — Palaeph. 29. 5. Hdian. 5. 6. 21. Xen. An. 3. 4. 25. — From the Heb. רַי ὑψηλά, *high places, the heights*, put for *the highest heavens*, Heb. 1: 3; comp. in Οὐρανός d. β. So Sept. for מְבֵלָה Ps. 93: 4. Is. 33: 5. In a like sense spoken of Christ, comparat. ὑψηλότερος τῶν οὐρανῶν γερόμενος, *being made higher than the heavens*, i. e. exalted above the heavens, Heb. 7: 26; comp. Eph. 4: 10 ἐπάρω πάντων οὐρανῶν. — Symbol. by Hebr. Acts 13: 17 μετὰ βραχίονος ὑψηλοῦ ἐξήγαγεν αὐτοὺς ἐξ Αἰγύπτου, *with a high arm*, with the arm up-lifted as if about to destroy the enemy; thus emblematic of threatening might. So Sept. for Heb. מְבֵלָה מְבֵלָה Ex. 6: 6. Deut. 4: 34. Ez. 20: 33, 34. Comp. Sept. χεὶρ ὑψηλή for מְבֵלָה Ex. 14: 8. Num. 33: 3. For the force of the figure, see Is. 5: 25. 9: 12. 14: 26.

b) trop. *high*, i. e. *highly esteemed*, regarded with pride, Luke 16: 15 τὸ ἐν ἀνθρώποις ὑψηλόν, βδελύγμα ἐνώπιον τοῦ Θεοῦ. Rom. 12: 16 μὴ τὰ ὑψηλά φρονοῦντες, *high things*, pride, opp. τὰ ταπεινά *humility*; comp. in Συναπάγια. So Sept. לִלְבֵּין ὑψηלָה, Heb. מְבֵלָה, 1 Sam. 2: 3; comp. Ecc. 7: 8. Is. 9: 8. — Theocr. Id. 16. 98 ὑψηλὸν κλέος. Dion. Hal. Ant. 10. 49 λόγον ὑψηλόν. Luc. Hermot. 5 ὑψηλά φρονοῦν.

ὑψηλοφρονέω, ὦ, f. ἦσω, (ὑψηλός, φρονέω,) *to be high-minded, to be proud, arrogant, intrans.* Rom. 11: 20. 1 Tim. 6: 17. Comp. Rom. 12: 16.

ὑψιστος, η, ον, (ὑψι, ὕψος,) *a defect superlat. Butt. § 69. n. 1. Matth. § 133; highest, most elevated, loftiest.*

a) pp. as ὑψιστον ὄρος Hdian. 3. 3. 2; in N. T. only from the Heb. רַי ὑψιστά, *the highest places, the heights*, put for *the highest heavens*, comp. in Οὐρανός d. β. Matt. 21: 9 ὡσαννά ἐν τοῖς ὑψιστοῖς. Mark 11: 10. Luke 2: 14. 19: 38. So Sept. for מְבֵלָה מְבֵלָה Job 16: 19; for sing. מְבֵלָה Ps. 71: 19. — Eccles. 43: 9.

b) trop. ὁ ὑψιστος, *the Most High*, spoken of God as dwelling in the highest heavens, and as far exalted above

all other beings; comp. in Οὐρανός d. Mark 5: 7. Luke 1: 32, 35, 76. 6: 35. 8: 28. Acts 7: 48. 16: 17. Heb. 7: 1. So Sept. for Heb. מְבֵלָה מְבֵלָה Deut. 32: 8. 2 Sam. 22: 14. Ps. 9: 3. 21: 8. Chald. מְבֵלָה Dan. 4: 14, 21. 7: 25. — Eccles. 41: 8. 2 Macc. 3: 31. Philo Leg. ad Cai. II. p. 569. 8. Diog. Laert. 8. 1. So of Jupiter, Pind. Nem. 1. 90. Theocr. Id. 25. 159.

ὑψος, εος, ους, τό, (ὑψι,) *height, elevation.*

a) pp. Eph. 3: 18 καὶ βάθος, καὶ ὕψος. Rev. 21: 16. Sept. for מְבֵלָה 1 Sam. 17: 4. מְבֵלָה Gen. 6: 15. — Hdian. 4. 2. 3. Xen. An. 3. 4. 7. — From the Heb. מְבֵלָה height, on high, put for *heaven, the highest heaven, the abode of God*, comp. in Οὐρανός d. So ἐξ ὕψους *from on high*, from God, Luke 1: 78. 24: 49. αὐτὸς ὕψος *to on high, to God*, Eph. 4: 8, quoted from Ps. 68: 19 where Sept. for מְבֵלָה. Sept. ἐξ ὕψους, Heb. מְבֵלָה, Ps. 13: 17. 144: 7. — genr. Eccles. 17: 26. 42: 10. Act. Thom. § 10.

b) trop. *elevation, dignity*, James 1: 9. Sept. for מְבֵלָה Job 5: 11. מְבֵלָה 2 Chr. 1: 17: 12. — 1 Macc. 1: 4. Luc. Tim. 5 Hdian. 1. 13. 12.

ὑψόω, ὦ, f. ὥσω, (ὑψος,) *to heighten, i. e. to raise high, to elevate, to lift up, trans.*

a) pp. of the brazen serpent and also of Jesus on the cross, John 3: 14 καὶ ὡς Μωϋσῆς ὑψώσας τὸν ὄφιν, οὕτως ὑψωθήσεται δὲ τὸν υἱὸν τοῦ ἀνθρώπου. 8: 28. — So Test. XII Patr. p. 739 καὶ ζήλον ὑψωθήσεται. Genr. Sept. for מְבֵלָה Gen. 7: 17. Dan. 12: 7. מְבֵלָה 2 Chr. 33: 14. Anth. Gr. I. p. 241 ὑψων ὑψώσαντα. IV. p. 18 θρόνον. — Hence Jesus is further said ὑψωθῆναι ἐκ τῆς γῆς, i. q. *to be lifted up from the earth and exalted to heaven*, with allusion to the death of the cross, John 12: 32, 34. Also, τῇ δεξιᾷ τοῦ Θεοῦ ὑψωθείς, *exalted to [at] the right hand of God*, Acts 2: 33. 5: 31. Comp. Heb. 7: 26 in ὑψηλός a; see also Mark 16: 13. 1 Pet. 3: 22. Heb. 1: 3. 8: 1. 12: 2. Others render trop. *eralted by the right hand of God*, as in b; but see Winer § 31. 2. p. 174. For this dative of place whither, comp. ἐρχομαι εἰς πόλιν Ps.

bric. Pseudop. V. T. I. p. 594. ὑποδύ-
χεσθαι τῇ οὐλῃ Luc. Asin. 39. Winer l. c.

b) trop. to *elevate, to exalt*, i. e. (α) genri to raise to a condition of prosperity, dignity, honour, etc. Luke 1:52 καθεύδα δυνάστας ἀπὸ θρόνων, καὶ ὑψώ-
σε ταπεινοὺς. Acts 13:17. 2 Cor. 11:7. James 4:10. 1 Pet. 5:6. Pass. ὑψω-
θήσεται Matt. 23:12. Luke 14:11. 18:
14. Matt. 11:23 et Luke 10:15 Καταρ-
ναούμ, ἡ ἕως τοῦ οὐρανοῦ ὑπεθεύσα, ex-
alted to heaven, either in external pros-
perity, or more espec. in respect to the
privileges of the Gospel, as the abode of
Jesus; comp. in Καταρναούμ, also in
Οὐρανός α. Sept. for עֲרֵן Job 36:7.
עֲרֵן Num. 24:7. 1 K. 14:7. יִרְדְּן
Josh. 3:7. — Eccles. 15:5. Diog. La-
ert. 1.3.2. Pol. 5.26.12.—(β) Reflex.
ὑπὸς ἑμαυτὸν, to *exalt oneself, to be
proud, arrogant*, Matt. 23:12. Luke 14:

11. 18:14. So Sept. Pass. or Mid. for
עָלָה Is. 3:16; comp. ὑψώθη ἡ καρδία
τινός for עָלָה הַכּוֹרָה Pa. 131:1. Prov.
18:12. 2 Chr. 26:16.

Ἵψωμα, τος, τό, (ὑψώ, perf.
pass. ὑψώμαι) pp. 'something made
high, elevated,' i. e. a *high place, height,
elevation*. Rom. 8:39 οὐτε ὑψωμα, οὐτε
βάθος, prob. put for *heaven*, comp. in
Ἵψος. (Epiph. adv. Haer. 1.1.1.)
Trop. of a proud adversary, under
the figure of a lofty tower or fortress
built up proudly by the enemy, 2 Cor.
10:5 πάν ὑψωμα ἐπαυρόμενον κατὰ τῆς
γνωστῆς τοῦ Θεοῦ. — Plut. Sept. Sep.
Conv. 3. ed. R. VI. p. 564, τοὺς ἀσπίδας
ὑψώματα καὶ ταπεινώματα λαμβάνοντα
ἐν τοῖς τόποις οὓς διαβίαι. Trop. ex-
altation, Judith 10:8. 13:6; pride,
Sept. Job 24:24.

Φ.

Φάγομαι, ἔφαγον, see in Ἐσθία.

Φάγος, οὔ, ὁ, (φαγῆν,) an *eater,
glutton*, Matt. 11:19 ἄνθρωπος φάγος
καὶ οἰνοπότης. Luke 7:34.—Eustath. in
Il. p. 1630. 15. ib. 1737. 50. Written
also φαγός, see Lob. ad Phryn. p. 434.

Φαιλόνης, ου, ὁ, by metath. for
φαινόλης, Lat. *penula, a cloak or great
coat* with a hood, used chiefly on jour-
nies or in the army, 2 Tim. 4:13. See
Adam's Rom. Ant. p. 419. For the
metathesis see Buttm. § 19. n. 2. Matth.
§ 16. 2. c. Written also in Mss. and
edit. φαυλόνης, φαλόνης, φελόνης. —
Athen. III. p. 97. E, οἱ σὺ εἰ, ὁ καὶ τὸν
καιρὸν φαλόνην (εἰρηται γὰρ, ὃ βέλτεται,
καὶ ὁ φαινόλης) ἐπών· παῖ Λεῦκε, δός
μοι τὸν ἀχρηστον φαινόλην, where comp.
Schweigh. So φαινόλη Artemid. 2.3.
Arr. Epict. 4.8.—Others suppose it to
be a travelling-case for books etc.

Hesych. φαλόνης· εἰλητάριον μμβρά-
νον, ἢ γλωσσόκομον.

Φαίνω, f. φαῖνῃ, aor. 2 pass. ἐφά-
νην, (φαῖν, φαός, φῶς,) pp. to *lighten, to
give light, to illuminate*.

1. intrans. to *give light, to shine forth,
to shine* as a luminary or light, absol.
Rev. 1:16 ὡς ὁ ἥλιος φαίνει. 8:12.
Seq. ἐν c. dat. of place, 2 Pet. 1:19 ὡς
λίχνη φαίνοντι ἐν ἀχμῇ τῷ τόπῳ. Rev.
21:23. Sept. for פָּאָר Gen. 1:17.
Ex. 13:22. — Theocr. Id. 2.11 Σελίνα,
φαῖνε καλόν. Anth. Gr. I. p. 183. 1. —
Trop. of spiritual light and truth, comp.
in Σκότος b. John 1:5 τὸ φῶς ἐν τῇ
σκοτίᾳ φαίνει. 5:35. 1 John 2:8.

2. trans. to *bring to light, to let ap-
pear, to show*, c. acc. τίρας Hom. Il. 2.
324. σήματα 2. 353. Xen. Cyr. 6.4.
13 τὰ ἱερὰ ἡμῖν οἱ θεοὶ φαίνουσι. Of-
tener and in N. T. only Pass. or Mid.
φαίνομαι, aor. 2 ἐφάνην, to *come to
light, to appear, to be or become visible*.

a) strictly i. q. *to shine forth, to shine*, c. *ἐν* of place, Rev. 18: 23 *φῶς λύχνου οὐ μὴ φανῇ ἐν σοὶ* etc. trop. Phil. 2: 15 *ἐν οἷς φαίνεσθε ὡς φωστῆρες ἐν κόσμῳ*. Sept. for פִּלְגִי Is. 60: 2. — pp. 2 Macc. 12: 9. Luc. D. Deor. 4: 3. Xen. Conv. 1. 9 *ὅταν φάγῃς τι ἐν νυκτὶ φανῇ*.

b) genr. *to appear, to be seen*, seq. dat. of pers. expr. or impl. (α) Of persons, Matt. 1: 20 *ἄγγελος κυρίου κατ' ὄναρ ἐφάνη αὐτῷ*. 2: 13, 19. Mark 16: 9. Sept. for פִּלְגִי Num. 23: 3. — 2 Macc. 3: 33. Jos. Ant. 7. 7. 3. Luc. D. Deor. 20. 5. Xen. Cyr. 1. 6. 43. — With a particip. or adj. as predicate in nominat. comp. Matth. § 549. 5. p. 1078. Herm. ad Vig. p. 771. Passow no. 2. c. Matt. 6: 16 *ὅπως φανῶσι ἄνθρωποις νηστεύοντες*. v. 18. 23: 28 *ὑμεῖς . . . φαίνεσθε τοῖς ἀνθρώποις [ὄντες] δίκαιοι*. c. dat. impl. 2 Cor. 13: 7. c. particip. impl. Matt. 6: 5 *ὅπως ἂν φαινῶσι τοῖς ἀνδρ. sc. προσεύχοντες*. — c. part. Test. XII Patr. p. 530. Luc. D. Deor. 4. 1. Xen. Cyr. 1. 3. 1. c. adj. Hdtan. 3. 14. 15. Xen. H. G. 4. 3. 10 *ὁ ἥλιος μηροειδὴς ἔδοξε φανῆναι*. c. dat. impl. Ceb. Tab. 5. Xen. Cyr. 1. 4. 19. — Absol. *to appear, to make his appearance*, Luke 9: 8. 1 Pet. 4: 18. — (β) Of things, e. g. τὰ ζῆζαντα Matt. 13: 26. (2 Macc. 1: 33.) Of an event, Matt. 9: 33 *ἐν τῷ Ἰσραὴλ*. So τὰ φαινόμενα, *things visible*, apparent to the senses, Heb. 11: 3. With a predicate, see above in α; Matt. 23: 27. Rom. 7: 13 *ἵνα φανῇ ἁμαρτία . . . καταργηζομένη θάνατον*. Comp. Winer p. 285. — Espec. of things appearing in the sky, air, etc. phenomena, Matt. 2: 7 *τὸν χρόνον τοῦ φαινόμενου ἀστέρος*. 24: 27, 30. James 4: 14. — Hom. Il. 8. 556. Hdtan. 2. 15. 11. Xen. Cyr. 1. 6. 1 *ἀστράπηαι καὶ βρονταὶ . . . τοῦτων δὲ φανέντων*.

c) trop. as referred to the mental eye, *to appear, to seem*, seq. dat. pers. c. predic. Mark 14: 64 *τί ὑμῖν φαίνεται*; Seq. ἐνώπιόν τινος Luke 24: 11. — c. dat. Esdr. 2: 21. Hom. Od. 1. 318. Aristoph. Eccl. 870. c. inf. Xen. Cyr. 2. 2. 20.

Φάλεγ, ὁ, indec. *Phaleg*, Heb. פֶּלֶג (part) *Peleg*, pr. n. m. the son of Eber, Luke 3: 35. Comp. Gen. 11: 16 sq.

Φανερός, ὁ, ὄν, (φαίνω,) *apparent, visible, conspicuous*, Xen. Mem. 1.

1. 10 *πληθούσης ἀγορᾶς ἐπὶ φανερός*; sc. Socrates. Usually and in N. T. *apparent, manifest, known*; e. g. *φανερὸν εἶναι, to be manifest, known*, Acts 4: 16. Rom. 1: 19. Gal. 5: 19. 1 Tim. 4: 15. 1 John 3: 10. (Ecclus. 6: 24. 2 Macc. 6: 30. Diod. Sic. 1. 10. Xen. Mem. 3. 9. 2.) *φανερὸν γίνεσθαι to be or become apparent, manifest, well known*, Mark 4: 14. Luke 8: 17. Acts 7: 13. 1 Cor. 3: 13. 11: 19. 14: 25. Phil. 1: 13. (1 Macc. 15: 9. 2 Macc. 1: 33. Pol. 1. 18. 14.) *φανερὸν ποιεῖν τινα, to make one manifest, known, to disclose*, Matt. 12: 16. Mark 3: 12. — 2 Macc. 12: 41. Jos. Ant. 3. 4. 2. — Neut. c. prep. εἰς *φανερὸν εἶναι, to become manifest, known, to be brought to light*, Mark 4: 22. Luke 2: 17. (εἰς τὸ φ. Luc. Calumn. 9.) *ἐν φανερόφ, adverbially, comp. in 'Εν no. 3. α; manifestly, openly*, Matt. 6: 4, 6, 18; also i. q. *externally, outwardly*, Rom. 2: 28 bis. — Jos. Ant. 4. 2. 4. Xen. Cyr. 2. 1. 31.

Φανερός, ὡ, f. ὥσω, (φανερός,) *to make apparent, manifest, known; to manifest, to show openly, trans.*

a) of things, Act. c. acc. John 2: 11 *ἐφανέρωσεν τὴν δόξαν αὐτοῦ*. 1 Cor. 4: 5. 2 Cor. 2: 14 *ἐν παντὶ τόπῳ*. Col. 4: 4. Tit. 1: 3. c. acc. et dat. John 17: 6. Rom. 1: 19 *ὁ γὰρ θεὸς αὐτοῖς [εἰπε] ἐφανέρωσεν*. Pass. Mark 4: 22 *οὐ γὰρ ἐστὶ τι κρυπτόν ὃ ἐὰν μὴ φανερωθῇ*. John 3: 21 *ἵνα φανερωθῇ τὰ ἔργα*. 8: 3. Rom. 3: 21. 16: 26. 2 Cor. 7: 12. Eph. 5: 13 bis, τὰ δὲ πάντα . . . *φανερῶνται*. πᾶν γὰρ τὸ φανερούμενον, *quod est, whatever is made manifest, is itself light*. 2 Tim. 1: 10. Heb. 9: 8. 1 John 3: 2 *οὕτως ἐφανέρωθη τὸ ἐσόμεθα*. Rev. 3: 18. 15: 4. *ἐν τούτῳ* 1 John 4: 9. *ἐν τῷ σωματι* 2 Cor. 4: 10, 11. c. dat. Col. 1: 26. Sept. Act. for פִּלְגִי Jer. 33: 6. — Suid. *φανερῶν* . . . *εἰς φῶς ἄγειν*.

b) of persons, (α) reflex. c. εἰπαῖν, or Mid. *φανερῶμαι, aor. 1 pass. ἐφανερῶμην* as Mid. Buttm. § 136. 2; *to manifest oneself, to show oneself openly, to appear*. Reflex. c. dat. John 7: 4 *φανέρωσον σεαυτὸν τῷ κόσμῳ* *show thyself to the world, appear publicly*. Mid. c. *ἐμπροσθεν τινος*, 2 Cor. 5: 10 *πάντες ἡμᾶς φανερωθῆναι δεῖ ἐμπροσθεν τοῦ*

βήματος τοῦ Χρ. — *Espec. of those appearing from heaven or from the dead; reflex. c. dat.* John 21: 1 bis, *ἐφανερώσεν αὐτὸν πάλιν ὁ Ἰ.* τοῖς μαθηταῖς, κ. τ. λ. *Mid. c. dat.* John 21: 14 τοῦτο ἦδη τρίτον ἐφανερώσθη ὁ Ἰ. τοῖς μαθ. αὐτοῦ. 1 John 1: 2 καὶ ἐφανερώσθη ἡμῖν. Mark 16: 12, 14. absol. Col. 3: 4 bis, ὅταν ὁ Χρ. φανερωθῇ κ. τ. λ. 1 Tim. 3: 16. Heb. 9: 26. 1 Pet. 1: 20. 5: 4. 1 John 1: 2 καὶ ἡ ζωὴ ἐφανερώσθη, i. e. Christ as the source of eternal life. 2: 28. 3: 2, 5, 8. — (β) *Pass. to be manifested, to become or be made manifest, known, c. dat.* John 1: 31 ἵνα φανερωθῇ τῷ Ἰσραὴλ. 2 Cor. 5: 11. ἐν c. dat. ib. 5: 11. ἐν παντί εἰς ὑμᾶς 11: 6. Seq. οὕτως, 2 Cor. 3: 3. 1 John 2: 19. — *In the sense 'to become known, conspicuous,' Hdot. 6. 122. Act. to make conspicuous, Dion. Hal. Ant. 10. 37.*

Φανερώς, adv. (*φανερός*,) *manifestly, openly*, i. e. clearly, evidently, *Acts* 10: 3; publicly, *Mark* 1: 45 *φανερῶς ἐἰς πόλιν ἐισέλθειν*. *John* 7: 10. — *Jos. Ant.* 5. 6. 2. *Hdian.* 7. 11. 7. *Xen. An.* 1. 9. 19.

Φανέρωσις, εως, ἡ, (φανερῶν,) manifestation, a making known, φ. τῆς ἀληθείας 2 Cor. 4: 2. φ. τοῦ πνεύματος, i. q. revelation, 1 Cor. 12: 7.

Φάνος, ου, ὁ, (φαῖνω) a light, e. g.
a torch, lantern, John 18: 3 μετὰ φανῶν
καὶ λαμπάδων. — Artemid. 5. 20. Dion.
Hal. 11. 40 ξιπτερχον ἐκ τῶν σπηρῶν
ἅπαντες ἄθροοι, φανούς ἔχοντες καὶ
λαμπάδας. Xen. Lac. 5. 7. Comp.
Phryn. et Lob. p. 59 sq. Hesych. Ἄτι-
κοι δὲ λυγροῦσι ἐκάλουν, ὃν ἡμεῖς φανόν.

Φανουήλ, ὁ, indec. *Phanuel*, Heb. פְּנֵל (face of God) *Penuel*, pr. n. of the father of Anna, Luke 2:36.

Φαντάζω, f. σω, (φαίρω), strictly a frequentative, implying oft repeated action, Butt. § 119. 5. 2; *to make appear, to make visible, to show*, rare in the Act. Callistr. Stat. 14 *φαντάζων τὴν χύσθην*. Alex. Aphrod. *τοῦτο φαντάζοντα ὡς κατ' ἀλήθειαν*. — Usually and in N. T. Pass. *φαντάζομαι*, *to appear, to be seen, to be visible*; hence Neut. part. *το φαντάζομενον* i. q. *τὸ φαίνον*.

ror, the phenomenon, i. e. the sight, the spectacle, Heb. 12:21; comp. Ex. 19:16 sq. See Buttm. § 128. 2. Winer § 46. 4. — Wisd. 6:16. Hdian. 8. 3. 21. Diod. Sic. 1. 12 τοὺς θεοὺς φανταζομένους τοῖς ἀνθρώποις ἐν ἑσπέρῳ ζωῶν μορφαῖς. Eurip. Androm. 877.

Φαντασία, ας, ἡ, (φαντάζομαι),
an appearing, appearance, Pol. 11. 27.
 7. Diod. Sic. 20. 11. In N. T. *appear-*
ance, show, pomp, Acts 25: 23. Sept.
for פָּנִינִי זֶכְרִי Zech. 10: 1.—Pol. 10. 40. G.
 Elsewhere also i. q. *phantasy, fancy,*
Sept. Hab. 2: 18, 19. Epict. Ench. 1. 5.
Luc. Vit. Auct. 21.

Φάντασμα, αἰώς, τό, (φαντάζομαι) a phantasm, phantom, apparition, spoken of a spirit, spectre, ghost, Matt. 14: 26. Matt. 6: 49. — Jos. Ant. 1. 20, 2. ib. 5. 8. 2. Artemid. 1. 2. Of phantasms in dreams, Wisd. 17: 15. Jos. B. J. 3. 8. 3.

Φάραγξ, ἄγγος, ἡ, (kindr. with *φάρυγξ*;) a gorge, ravine, valley, a narrow and deep pass or valley between high rocks; Luke 3: 5 *πᾶσα φάραγξ πληρωθήσεται*, quoted from Is. 40: 4 where Sept. for נִיָּץ, as also 22: 1. Josh. 15: 8. Sept. for פִּתְיֹן Is. 8: 7. לְחֵן Gen. 26: 17. Deut. 2: 24. — Jos. B. J. 7. 6. 1. Pol. 3. 52. 8. Xen. H. G. 7. 2. 13.

Φαραώ, ὁ, indec. *Pharaoh*, Heb. פַּרְעֹה, pp. *the king*, the common title of the Egyptian kings down to the time of the Persian invasion, and often employed like a proper name; Acts 7: 10 *ἱερατὸς Φαραώ βασιλέως Αἰγύπτου*. v. 13, 21. Rom. 9: 17. Heb. 11: 24. — Jos. Ant. 8. 6. 2 ὁ Φαραὼν κατ' Αἰγυπτίους βασιλεὺς σφραλινε. The Heb. פַּרְעֹה is strictly from a Coptic word signifying *the king*; but is so inflected as to appear to come from the Heb. root פָּרַע; whence also פָּרַע a leader, prince. See Gesen. Lex. in פַּרְעֹה. Bibl. Repos. I. p. 581.

Φαρέξ, ὁ, indec. Phares, Heb. פָּרֶץ
(breach), pr. n. of one of the sons of
Judah by Tamar, Matt. 1: 3 bis. Luke
3: 33. Comp. Gen. c. 38.

Φαρισαῖος, ου, ὁ, α *Pharisee,*

one of the sect of the Pharisees, Heb. פָּרִישִׁי, פָּרִישִׁי, *the Separate*, see Buxtorf Lex. Chald. Rabb. 1851 sq. This was a powerful sect of the Jews, in general opposed to the Sadducees (Σαδδουκαῖος q. v.) first mentioned by Josephus as existing under Hyrcanus about B. C. 130, and already in high repute; Jos. Ant. 13. 10. 5, 6. The Pharisees were rigid interpreters of the Mosaic law, and exceedingly strict in its ceremonial observances; but often violated the spirit of it by their traditional and strained expositions; comp. Matt. 5:20 sq. 12:2 sq. 19:3 sq. 23:13 sq. They also attributed equal authority to the traditional law, or unwritten precepts, relating chiefly to external rites, as ablutions, fastings, prayers, alms, and the avoiding of intercourse with Gentiles, publicans, etc. Matt. 9:11. 23:2 sq. Mark 7:3 sq. Luke 18:11 sq. Jos. Ant. 17. 2. 4. Their professed sanctity and adherence to the external ascetic forms of piety, gave them great favour and influence with the people, and especially with females; Jos. Ant. 13. 10. 5, 6. ib. 17. 2. 4. B. J. 1. 5. 2. They believed, with the Stoics, that all events are controlled by fate; but yet did not wholly exclude the liberty of the human will. They held to the separate existence of spirits and of the soul, and believed in the resurrection of the body; both of which the Sadducees denied; Acts 23:8. They are sometimes said to have admitted the transmigration of souls; but this was only partially the case; since they merely held that the souls of the just pass into other human bodies; Jos. B. J. 2. 8. 14. See genr. on their character and tenets, Jos. Ant. 18. 1. 2 sq. B. J. 2. 8. 14. Jahn § 316 — 320.—In N. T. Jesus is often represented as denouncing the great body of the Pharisees for their hypocrisy and profligacy, e. g. Matt. 23:13 sq. Luke 16:14. al. Yet there were doubtless exceptions, and individuals among them appear to have been men of probity and even of genuine piety; e. g. Gamaliel Acts 5:34; Simeon Luke 2:25; Joseph of Arimathea Luke 23:51; Nicodemus John 7:50, coll. 19:39. Ar.

Φαρμακία, ας, ἡ, (φαρμακία, φαρμακίον a medicine, poison, magic potion or formula,) *the preparing and giving of medicine*, Engl. *pharmacy*, Did. Sic. 17. 31. Xen. Mem. 4. 2. 17. *poisoning* Pol. 6. 13. 4. In N. T. *magic art, sorcery, enchantment*, Gal. 5:20. Rev. 9:21. 18:23. Sept. for פָּרִישִׁי, פָּרִישִׁי, Ex. 7:11, 22. Is. 47:9, 12.—Wied. 12:4. 18:13. Luc. Merc. cond. 40. So φαρμακίῳ Hdt. 7. 114. comp. Aristoph. Plut. 302. Lat. *veneficium* Cic. Brut. 60. Plin. H. N. 18. 6.

Φαρμακεύς, έως, ὁ, (φαρμακία) a *pharmacist, apothecary*, one who prepares and uses medicines, Luc. D. Deor. 13. 1. a *poisoner*, Jos. Vit. § 31. Plut. Artax. 19. In N. T. a *magician, sorcerer, enchanter, πόρνος καὶ φαρμακῦς* Acts 21:8 in text rec. Other φαρμακός q. v. — Luc. Merc. cond. 40. μοιχὸν ἢ φαρμακίῳ σα. Comp. in φαρμακία. See Lob. ad Phryn. p. 316.

Φαρμακός, οῦ, ὁ, ἡ, (φάρμακον) i. q. φαρμακῦς Lob. ad Phr. p. 316; a *poisoner*, Jos. Ant. 17. 4. 1. Dem. 794. 4. In N. T. a *magician, sorcerer, enchanter*, Rev. 21:8 in later edit. 22:15. Sept. for פָּרִישִׁי Ex. 9:12. Ex. 7:11. Deut. 18:10. Dan. 2:2.—Jos. Ant. 9. 6. 3 τὴν μητέρα αὐτοῦ φαρμακὸν καὶ πόρνον ἀποκαλεῖσθαι.

Φάσις, εως, ἡ, (φήμι) *speech, word, report*, Acts 21:31.—So of private report, information, Dem. 793. 16. Poll. On. 8. 6. 47 κοινῶς δὲ φάσις λεγέσθαι πᾶσαι αἱ μηνύσεις τῶν λαοδαμόντων ἐκσημάτων.

Φάσκω, imperf. ἔφασκον, *defect. to say, to affirm*, i. q. φημί, seq. inf. c. acc. Acts 24:9. 25:19. Rev. 2:2. Seq. inf. c. nom. Rom. 1:22; comp. Butt. § 142. 2. 1. Sept. for פָּרִישִׁי Gen. 28:20.—2 Macc. 14:27, 32. Jos. Ant. 3. 15. 2. Hdtan. 3. 12. 21. Xen. Mem. 1. 2. 29. On φάσκω and φημί comp. Butt. § 108. l. n. 2.

Φάσμα, ης, ἡ, a *crib, manger*, Luke 2:7, 12, 16. 13:15 οὐ λίαν... τὸν ὄνον ἀπὸ τῆς φάσματος. Sept. for פָּרִישִׁי Job 39:9. Is. 1:3.—Jos. Ant. 8. 2. 4. Lat.

Τιμ. 14 *αυθάγες τὴν ἐν τῇ φάτῃ κίνα*. Xen. Eq. 4. 1 τοῦ ἵππου σίτον κλαπῆναι ἐκ τῆς φάτῃς.

Φαῦλος, η, ον, (comp. Germ. *faul*, *flau*.) *bad, ill, worthless*, physically, as food, a garment, Hdian. 4. 12. 4. Xen. Mem. 1. 6. 2. ib. 3. 11. 13. In N. T. morally, *bad, evil, wicked*; πᾶν φαῦλον πρᾶγμα James 3: 16. τὰ φαῦλα *evil deeds* John 3: 20. 5: 29. φαῦλον *lignum* Tit. 2: 8. Sept. for פֶּזֶז Prov. 22: 8. — Luc. Hermot. 82 φαῦλον οὐδὲν ποιήσουσιν. Jos. Vit. § 9 φαῦλος τὸν βίον. Pol. 4. 45. 1. Xen. Mem. 2. 3. 17.

Φέγγος, εος, ους, τό, (kindr. φάος,) *light, brightness, shining*, espec. of the moon, see Passow s. v. whence in Mod. Gr. *φεγγάριον* the moon. Matt. 24: 29 et Mark 13: 24 *σέληνι οὐ δώσει τὸ φέγγος αὐτῆς*, comp. Is. 13: 10. Of a lamp, Luke 11: 33. Sept. for פֶּזֶז of the stars Joel 2: 10; of the sun 2 Sam. 23: 4. — Of fire, 2 Macc. 12: 9; of the moon Xen. Venat. 5. 4. genr. Jos. Ant. 2. 14. 5. Xen. Conv. 1. 9.

Φείδομαι, f. *δομαι*, depon. Mid. *to spare*, e. g. *to abstain from using, to use sparingly, to save*, c. gen. Hes. Op. 603 or 606 σίτου. Xen. Mem. 1. 2. 22. *ἐξουσίας* Plut. Cato Maj. 8. In N. T. also

a) *to spare*, i. q. *to abstain from doing any thing, to forbear*, absol. 2 Cor. 12: 6 *φείδομαι δι' εὐ. τοῦ καυχᾶσθαι*. Sept. c. inf. for *ἐπι* 2 Sam. 12: 4, 6. — c. gen. of action, Hdian. 7. 9. 22. c. τοῦ et inf. Xen. H. G. 7. 1. 24.

b) *to spare*, i. q. *to abstain from treating with severity, to treat with forbearance, tenderness*, c. gen. Butt. § 132. 5. 3. Acts 20: 29 *μὴ φειδόμενοι τοῦ ποιμνίου*. Rom. 8: 32 *ἰδὼν τίς οὐκ ἐπέσειτο*. 11: 21 bis. 1 Cor. 7: 28. 2 Cor. 1: 23. 2 Pet. 2: 4, 5. c. gen. impl. 2 Cor. 13: 2. Sept. for *ἐπι* 1 Sam. 24: 11. Neh. 13: 22. *ἐπι* 2 Chr. 36: 15, 17. *ἐπι* Gen. 22: 12, 16. — Wisd. 11: 26. Dion. Hal. Ant. 5. 10 *ἐγὼ τῶν ἐμῶν οὐ φεισάμενος τέκνων*. Hdian. 2. 13. 15. Xen. Cyr. 4. 2. 1.

Φειδομένως, adv. (φείδομαι,) *sparingly*, i. e. *frugally, not bountifully*, 2

Cor. 9: 6 bis. — Plut. Alex. M. 25 *φειδομένως χρῆσθαι τοῖς παροῦσι*.

Φέρω, f. *οἶσω*, aor. 1 *ἤνεγκα*, aor. 1 pass. *ἤνιχθην*, *to bear*, Lat. *fero, trane*.

a) pp. *to bear as a burden or the like, to bear up, to have or take upon oneself*, Luc. Contempl. 11 *τί καὶ ἐπὶ τῶν ὅμων φέρουσι*. Hdian. 2. 11. 18. Xen. Mem. 3. 13. 6 *φορτίον φέρειν* . . . πότερον κενός, ἢ φέρων τι. ib. 2. 2. 5. In N. T. only trop. (α) *to bear up under, to bear with, to endure*, e. g. evils, c. acc. Rom. 9: 22 *ὅπως ἤνεγκαν σκευὴ ὀργῆς*. Heb. 12: 20. 13: 13 *τὸν ὀνειδισμόν αὐτοῦ φέροντες*. So Sept. *ὀνειδισμόν φ.* for *ἐπι* Ez. 34: 29. 36: 15. genr. Gen. 36: 7. Deut. 1: 12. — Jos. Ant. 17. 13. 2. Ael. V. H. 9. 33 *ὀργὴν*. Hdian. 4. 13. 4 *τὰς ὕβρεις*. Xen. Mem. 4. 8. 1. — (β) *to bear up any thing, to uphold*, i. q. *to have in charge, to direct, to govern*, c. acc. Heb. 1: 3 *φέρων τε τὰ πάντα τῇ γῆματι κ. τ. λ.* So Sept. and *ἐπι* Num. 11: 14. Deut. 1: 9. Chrysost. ad h. l. *φέρων· κυβερνῶν, διαπύπτοντα συγκρατῶν*. — Plut. Lucull. 6 *Κίθηρον ἀνδούντα τῇ δόξῃ τότε καὶ φέροντα τὴν πόλιν*. A late usage, comp. Passow *φέρει* no. 2.

b) *to bear*, with the idea of motion, i. q. *to bear along or about, to carry*. Luke 23: 26 *τὸν σταυρὸν φέρειν ὅπισθον τοῦ Ἰησοῦ*. Sept. for *ἐπι* Is. 30: 6. 40: 11. — Ael. V. H. 3. 22 [*ἀνέλας*] *τὸν πατέρα . . . τοῖς ὅμοις ἔφεραν*. 10. 21 *τὸν Πλάτωνα ἢ Περικιόνην ἔφεραν ἐν ταῖς ἀγκάλαις*. Hdian. 4. 15. 8. Xen. An. 3. 4. 32. — Pass. *φέρομαι*, *to be borne along*, e. g. as in a ship before the wind, *to be driven*, Acts 27: 15, 17. (Test. XII Patr. p. 670 *χειμαζόμενοι ἐπὶ τὸ πύλαγος ἐφερομεθα*. Diod. Sic. 20. 16.) Trop. i. q. *to be moved, incited*, 2 Pet. 1: 21 *ὑπὸ πνεύματος ἁγίου φερόμενος*. — Sept. Job 17: 1 *πνεύματι φερόμενος*. Jos. B. J. 6. 5. 2 *φερόμενοι τοῖς θυμοῖς*. Plut. ed. R. VI. p. 487. 8. — Mid. *φέρομαι*, *to bear oneself along*, i. q. *to move along, to rush*, as a wind, Acts 2: 2 *ὥσπερ φερόμενης πνοῆς*. Trop. i. q. *to go on, to advance*, in teaching, ἐπὶ τὴν τελειότητα Heb. 6: 1. Sept. pp. *ὕψος βιαιῶς ἄνω φερόμενον* for *ἐπι* Jer 18: 14. *ἐπι* Is. 28: 15, 18. — Diog. Laert. 10. 104. 25 *διὰ τοῦ πνεύματος*.

τες πολλοὶ φερόμενοι. comp. Xen. Ven. 10. 21.

c) to bear, with the idea of motion to a place, i. q. to bear *hither, thither, to bring*. (α) Of things, seq. acc. expr. or impl. Genr. Mark 6: 28. Luke 24: 1 ἤλθον ἐπὶ τὸ μῆμα, φέρονται ἃ ἡτοίμασαν ἀράματα. John 19: 39. Acts 4: 34, 37. 5: 2. 2 Tim. 4: 13 φέρε καὶ τὰ βιβλία. Seq. ἀπό partit. John 21: 10 ἐνέγκω [τι] ἀπὸ τῶν ὀφθαλμῶν. Pass. Matt. 14: 11. Mark 6: 27. Also c. dat. of pers. τί τινι, Matt. 14: 11 καὶ ἤνεγκας [αὐτήν] τῇ μητρὶ αὐτῆς. Mark 12: 15 φέρετέ μοι δηνάριον. impl. v. 16. John 2: 8. 4: 33 μήτις ἤνεγκαν αὐτῷ φαγεῖν; So c. ὥδε added, Matt. 14: 18. Seq. εἰς c. acc. of place, Rev. 21: 24, 26. Spoken of the finger or hand, i. q. to reach *hither*, John 20: 27 bis. Sept. genr. for מֵצֵיף Gen. 43: 2. Neh. 8: 3, 4. c. dat. Gen. 27: 14, 17. c. εἰς 1 Sam. 31: 12.—Hdian. 8. 1. 13 προσέλασιν οἱ ἱππεῖς τὴν κεφαλὴν τοῦ Μαξιμίλου φέροντες. Xen. Cyr. 2. 2. 9. c. dat. Xen. Cyr. 2. 4. 1.—Trop. of a voice or declaration, Pass. to be borne, brought, to come, φωνῆς ἐνεχθῆσθαι αὐτῷ . . . ἐξ οὐρανοῦ 2 Pet. 1: 17, 18. (Comp. Plut. J. Caes. 1 φωνῆς ἐνεχθῆσθαι πρὸς Καίσαρα.) Of good brought to any one, bestowed on him, Pass. c. dat. 1 Pet. 1: 13 ἐπὶ τὴν φερομένην ὑμῖν χάριν. (Hdian. 5. 6. 22. Xen. An. 2. 1. 17.) Of accusations, charges, etc. to bring forward, to present, seq. κατὰ τινας, John 18: 29 τίνα κατηγορίαν φέρετε κατὰ τοῦ ἀνδρ. τούτου; Acts 25: 7. 2 Pet. 2: 11, coll. Jude 9. (Comp. Ael. V. H. 3. 14.) Of a doctrine, prophecy, i. q. to announce, to make known, τὴν διδαχὴν 2 John 10. προφητείας 2 Pet. 1: 21. (Diod. Sic. 13. 97 fin. τῶν δ' ἱερῶν φέροντων νῆα, i. e. announcing, portending. Dem. 72. 22.) Of a fact or event as reported or testified, i. q. to adduce, to show, to prove; Pass. Heb. 9: 16 ὅπου γὰρ διαθήκη, θάνατον ἀνάγκη φέρεσθαι τοῦ διαθεμένου. — Diod. Sic. 1. 89, 90, 97 τῆς δ' Ὀμήρου παρουσίας ἄλλα σημεῖα φέρονται, καὶ μάλιστα τὴν π. τ. λ.—(β) Of persons, c. acc. to bear, to bring, e. g. the sick, Mark 2: 3 ἔρχονται πρὸς αὐτὸν παραλυτικὸν φέροντες. Luke 5: 18. Acts 5: 16. Seq. dat. τινά τινι, Matt. 17: 17 φέρετέ μοι αὐτὸν ὧδε. Mark

7: 32. 8: 22. πρὸς c. acc. Mark 1: 32. 9: 17, 19, 20. Spoken also of any motion to a place, not proceeding from the person himself, i. q. to bring, to lead, c. acc. et ἐπὶ, Mark 15: 22 καὶ φέρουσιν αὐτὸν ἐπὶ Γολγοθᾶ τόπον. John 21: 18 ὅπου. So of beasts, Luke 15: 23. Acts 14: 13. Sept. for מֵצֵיף Neh. 12: 27. Ezra 8: 17. c. πρὸς 1 K. 1: 13.—Trop. and absol. a way or gate is said to lead [one] any whither, τὴν πύλιν τὴν φέρουσαν εἰς τὴν πόλιν Acts 12: 10.—Jos. Ant. 5. 2. 1. Pol. 8. 32. 6 ἡ πύλις φέρουσα ἐπὶ τὸν λιμένα. Xen. H. G. 7. 2. 7.

d) to bear, as trees or fields their fruits, i. q. to yield, καρπὸν Mark 4: 8. John 12: 24. 15: 2 ter, 4, 5, 8, 16. Sept. for מֵצֵיף Ez. 17: 8. Joel 2: 22.—Jos. Ant. 15. 4. 2. Hdian. 4. 2. 16. Xen. Mem. 2. 1. 28.

Φεύγω, ε. εἶμαι, aor. 2 ἔφυγον, ἡ flee, to fly, to betake oneself to flight, intrans.

a) pp. and genr. Matt. 8: 33 of οἱ βόσκοντες ἔφυγον. 26: 56. Mark 5: 14. 14: 50. Luke 8: 34. John 10: 12, 13. Acts 7: 29. Seq. ἀπὸ c. gen. Mark 16: 8 ἔφυγον ἀπὸ τοῦ μνημείου. 14: 52. John 10: 5. James 4: 7 φεύξεται ἀπ' ἐμοῦ. Seq. ἐκ out of, Acts 27: 30 ἐκ τοῦ πλοίου. Seq. εἰς c. acc. Matt. 2: 13 φεύγετε εἰς Αἴγυπτον. 10: 23. Mark 13: 14 εἰς τὸ ὄρη. Luke 21: 21. Rev. 12: 6. ἐπὶ τὸ ὄρη Matt. 24: 16. Sept. for מֵצֵיף Ez. 14: 5. Dn. Gen. 30: 12. Josh. 10: 16 c. ἀπὸ Ez. 4: 3. Ez. Jer. 51: 6. εἰς Gen. 14: 10. Jer. 50: 16. — Hdian. 3. 2. 20. Dem. 33. 7. Xen. An. 1. 10. 11. c. ἀπὸ 1 Macc. 4: 5. Xen. Cyr. 7. 2. 4. Ez. 2 Macc. 5: 8. Palseph. 43. 3. εἰς Luc. Asin. 18. Xen. Mem. 1. 2. 24. ἐπὶ Hdian. 3. 4. 11. Xen. Ag. 2. 11.—Poetically of death, c. ἀπὸ Rev. 9: 6. Also of heaven and earth etc. to flee away, i. q. to vanish suddenly, c. ἀπὸ Rev. 16: 20. 20: 11. Comp. Ps. 114: 3, 5.

b) i. q. to flee from, to escape; seq. ἀπὸ c. gen. Matt. 3: 7 et Luke 3: 7 φεύγειν ἀπὸ τῆς μελλούσης ὁργῆς. Matt. 23: 33.—c. ἐκ Xen. H. G. 4. 4. 4.—Trans. c. acc. Heb. 11: 34 ἔφυγον στόματα χαλκῆς. impl. 12: 25.—Hom. Il. 2. 401 θάνατον. Hdian. 2. 1. 23 κινέσθω.

c) trop. to flee, i. q. to avoid, to shun, seq. ἀπό c. gen. 1 Cor. 10: 14 φ. ἀπό τῆς εἰδωλολατρίας.— Ecclus. 21: 2 φ. ἀπό τῆς ἀμαρτίας.— Trans. c. acc. 1 Cor. 6: 18 φ. τὴν πορνείαν. 1 Tim. 6: 11. 2 Tim. 2: 22.— Ael. V. H. 13. 1 post init. τὰς τῶν ἀνδρῶν ὀμίλλας ἔφυνε. Dem. 498. pen. Xen. Cyr. 8. 1. 31 τὰ αἰσχρὰ φεύγειν.

Φῆλιξ, ἱκός, Felix, pr. n. of the eleventh Roman procurator of Judea, about A. D. 51—58, after Cumanus and before Festus; see Bibl. Repos. II. p. 382. He was a freedman of the emperor Claudius and his mother Antonia, and hence is called Claudius and also Antonius. He first married Drusilla, a grand-daughter of Antony and Cleopatra; and afterwards another Drusilla, the daughter of Herod Agrippa I, (see Δρουίλλα,) by whom he had a son who perished in an eruption of Vesuvius. Suetonius calls him the husband of three queens, *trium reginarum maritus*, Suet. Claud. 28. His administration in Judea was cruel and vindictive; and Tacitus says of him: *jus regium servili ingenio exercuit*, Hist. 5. 9. 6. He was recalled by Nero, and escaped punishment only through the influence of his brother Pallas, the emperor's favourite. Comp. Tacit. et Sueton. II. cc. Jos. Ant. 20. 7. 1 sq. ib. 20. 8. 5—9. B. J. 2. 13. 2, 7. — Paul was brought before Felix, and left by him in prison; Acts 23: 14, 26. 24: 3, 22, 24, 25, 27 bis. 25: 14.

Φήμη, ης, ῆ, Dor. φάμα, (φημή) whence Lat. fama, Engl. fame, i. e. word, report, rumour, common fame, Matt. 9: 26. Luke 4: 14. Sept. for πῆχη Prov. 16: 1.—Ael. V. H. 14. 30. Hdian. 1. 4. 19. Thuc. 1. 11.

Φημί, enclit. and defect. Imperf. ἔφην, (obsol. φάω), pp. 'to bring to light by speech,' genr. to say, to speak, to utter; see fully in Buttm. § 109. I. The other tenses are supplied from εἶπον q. v.

a) genr. and usually followed by the express words; Matt. 26: 34 ἔφη αὐτῷ ὁ Ἰησοῦς· ἀμήν, λέγω σοι κ. τ. λ. v. 61. Luke 7: 44. Acts 8: 36. 10: 28, 31. c. acc. 1 Cor. 10: 15 κλέψατε ὑμεῖς ὁ φημι.

—Hdian. 5. 6. 9. Xen. Mem. 1. 2. 45.— Hence as interposed in the middle of a clause quoted, like Engl. said I, said he, Lat. inquam; Matt. 14: 8 δός μοι, φησὶν, ὥδε ἐπὶ πύλαις κ. τ. λ. Acts 23: 35. 25: 5, 22. 1 Cor. 6: 16. 2 Cor. 10: 10. Heb. 8: 5.—Hdian. 2. 1. 16. Xen. Oec. 9. 14. Mem. 3. 11. 15. Comp. Sturz Lex. Xenoph. s. v. φάναι no. 16.

b) as modified by the context, where the sense often lies not so much in φημί as in the adjuncts; e. g. (α) Before interrogations, for to ask, to inquire; Matt. 27: 23 ὁ δὲ ἡγεμὼν ἔφη· τί γὰρ κακὸν ἐποίησεν; Acts 16: 30. 21: 37.—Xen. Mem. 1. 2. 41 sq.—(β) Before replies, for to answer, to reply; Matt. 4: 7 ἔφη αὐτῷ ὁ Ἰησοῦς· Πάλιν γίγρεται κ. τ. λ. 13: 29. John 1: 23. Acts 2: 38. al. With ἀποκριθεὶς added, Matt. 8: 8. Luke 23: 3.—Xen. Mem. 1. 2. 41 sq.—(γ) Emphat. i. q. to affirm, to assert, Rom. 3: 8. 1 Cor. 7: 29. 10: 19. 15: 50.—Hdian. 2. 8. 8. Diod. Sic. 1. 90. Xen. Cyr. 4. 4. 2. AL.

Φῆστιος, ου, ὁ, Festus, i. e. Porcius Festus, the twelfth Roman procurator of Judea, about A. D. 58—62; sent by Nero to supersede Felix; comp. Jos. Ant. 20. 8. 9 sq. B. J. 2. 13. 7. ib. 2. 14. 1. Bibl. Repos. II. p. 382.—Festus sent Paul to Rome as a prisoner, on his own appeal. Acts 24: 27. 25: 1, 4, 9, 12, 13, 14, 22, 23, 24. 26: 24, 25, 32.

Φθάνω, f. άσω, aor. 1 ἔφθασα, to go or come before, first, ec. in being or doing any thing.

a) pp. c. acc. i. q. to precede, to anticipate; 1 Thess. 4: 15 οὐ μὴ φθάσωμεν τοὺς κοιμηθέντας, i. e. in being admitted into the divine kingdom. For the accus. comp. Matth. § 412. 4.—Plut. Pyrrh. 3. Hdot. 7. 161. Thuc. 3. 5 φθάσαι δὲ οὐ δυνάμενοι τὸν τῶν Ἀθηναίων ἐπὶ πλοῦν. In Greek writers φθάνω with the participle of another verb may often be rendered adverbially, before, sooner than; Buttm. § 144. n. 8. On the construction of φθάνω generally, see Buttm. § 150. p. 440 sq. Matth. § 533. Herm. ad Vig. p. 763 sq.

b) genr. aor. 1 ἔφθασα, to have come first, already, by anticipation; seq. ἄχρι c. gen. 2 Cor. 10: 14 ἄχρι γὰρ ὑμῶν

ἐφθάσαμεν ἐν τῇ εὐαγγελίᾳ, *for even as far as to you have we already come in preaching the Gospel*, comp. v. 16. Seq. εἰς τὴν, trop. i. q. *to have already attained unto*, Rom. 9:31. Phil. 3:16. Seq. ἐπὶ τινα, *to have already come to or upon any one*, Matt. 12:28 et Luke 11:20 ἄρα ἐφθασεν ἐπ' ἡμᾶς ἡ βασιτεία τοῦ θεοῦ. 1 Thess. 2:16 ἡ ἀγγελία. Sept. for Chald. ܡܬܝܢ, c. ܝܘܣܕܢ. 4:8. 7:13. εἰς Dan. 4:18, 19. ἐπὶ Dan. 4:21. ܡܕܢܝܢ Ecc. 8:14. — Seq. ܝܘܣܕܢ c. gen. Test. XII Patr. p. 530. εἰς ܝܘܣܕܢ. Xen. Cyr. 5. 4. 9.

Φθαριός, ἡ, ὄν, (φθίρεα, perf. pass. ἐφθαρμαι,) *corruptible, perishable, mortal*, Rom. 1:23 φ. ἀνθρώπος. 1 Cor. 9:25 φ. στίφανος. 15:53, 54. 1 Pet. 1:18, 23. — Wisd. 9:15. 2 Macc. 7:16. Philo de Cherub. p. 516. Plut. Consol. ad Apoll. 10. ed. R. VI. p. 404, τί θανατώσιν... εἰ τὸ φθαρόν ἐφθαταί.

Φθέγγομαι, f. γέομαι, depon. Mid. (φίγγος,) *to sound*, pp. to emit a brilliant sound, clang, tone, as a trumpet, Xen. An. 7. 4. 19; of thunder, Cyr. 7. 1. 3; of the voice, Sept. for ܡܕܢܝܢ Am. 1:2. Xen. An. 1. 8. 18. Comp. D'Orville ad Charit. p. 409. — In N. T. i. q. *to speak*, absol. Acts 4:18. ὑποζύγιον... ἐν ἀνθρώπων φωνῇ φθεγγόμενον 2 Pet. 2:18. c. acc. ὑπὸ φωνῇ 2 Pet. 2:18. — Hdian. 4. 6. 12. Xen. Conv. 2. 7. ἀλλοτρίᾳ γλώττῃ Philostr. Vit. Soph. 1. 16. 13. c. acc. Ecclus. 13:22. Xen. Mem. 4. 2. 6.

Φθείρω, f. φῶ, aor. 1 pass. ἐφθάρον, *to spoil, to corrupt, to destroy*, genr. to bring into a worse state, trans. c. acc. 1 Cor. 3:17 bis, εἰ τις τὸν ναὸν τοῦ θεοῦ φθείρει, φθαρήσκει τούτου ὁ θεός. 2 Cor. 7:2. Mid. Jude 10. Sept. for ܡܕܢܝܢ Gen. 6:11. Is. 54:16. Jer. 13:9. — Wisd. 16:27. Plut. Consol. ad Apoll. 10, see in Φθαρός. Xen. H. G. 5. 3. 3. Of a virgin dishonoured, Dion. Hal. Ant. 2. 67. — Trop. in a moral sense, *to corrupt, to deprave*, c. acc. 1 Cor. 15:33 φθείρουσι ἡθὴν χρηστὰ ὁμιλίας κακαί, from Menander, see below. Eph. 4:22. Rev. 19:2. Praegn. 2 Cor. 11:3 μήπως... οὕτω φθαρή τὰ νοήματα ὑμῶν ἀπὸ τῆς ἀπλότητος α. τ. λ. — Poet. Gnom. ed. Trenchin. p. 187, φθαίρουσιν ἡθὴν χρηστὰ ὁμιλίας κακαί. Xen. Mem. 1. 5. 3.

Φθινοπωρινός, ἡ, ὄν, (φθινοπώρινον autumn, from φθίω to fall and ὁπώρα q. v.) *autumnal*; Jude 12 δένδρα φθιν. *trees of autumn*, stripped of their fruits and verdure. — Plut. Symp. 8. 10. 2. φ. ἱσημερία, the autumnal equinox, Pol. 4. 37. 2.

Φθόγγος, ου, ὅ, (φθέγγομαι,) *a sound*, espec. of a musical instrument, 1 Cor. 14:17. Poet. for the voice Rom. 10:18, quoted from Ps. 19:5 where Sept. for ܡܕܢܝܢ. — Wisd. 19:18. Arr. Epict. 3. 6. Plut. Conjug. Praec. 11 φθόγγου δύο σύμφωνοι.

Φθονέω, ὦ, f. ἴσω, (φθόνος,) *to envy*, c. dat. Gal. 5:26 ἀλλήλους φθονούντας. James 4:2 in some ed. for φονείω. — Joa. Ant. 4. 8. 21. Hdian. 3. 2. 6. Xen. Mem. 5. 3. 16.

Φθόνος, ου, ὅ, envy, Matt. 27:18. Mark 15:10. Rom. 1:29. Phil. 1:15. 1 Tim. 6:4. Tit. 3:3. James 4:5. Plur. φθόνοι envyings, bursts of envy, Gal. 5:21. 1 Pet. 2:1. — 1 Macc. 8:16. Pol. 6. 9. 11. Xen. Mem. 3. 9. 8.

Φθορά, ᾤς, ἡ, (φθείρω,) *a spoiling, corruption, destruction*, genr. the bringing or being brought into a worse state; e. g. of the air, τοῦ αἵρος Hdian. 1. 12. 3; of a female dishonoured, Joa. c. Apion. 2. 24. Dion. Hal. Ant. 2. 25 φθ. τοῦ σώματος. In N. T. spoken

a) of death, slaughter; 2 Pet. 2:12 ζῶα... εἰς ἅλασιν καὶ φθορᾷ. Also of mortality, mortal nature, a dying away; Rom. 8:21 ἀπὸ τῆς δουλείας τῆς φθορᾶς. 1 Cor. 15:42, 50. Sept. for ܡܕܢܝܢ Ps. 103:4. Jon. 2:7. — Joa. Ant. 7. 13. 3. Diod. Sic. 1. 10. Thuc. 2. 47. Xen. Cyr. 7. 5. 64. — Trop. of spiritual death, condemnation, misery, Gal. 6:8. Col. 2:22 see in Ἀπόχρησις.

b) trop. in a moral sense, *corruption, depravity, wickedness*, 2 Pet. 1:4. 2:12 ἐν τῇ φθορᾷ αὐτῶν. v. 19. — Wisd. 14:12, 25.

Φιάλη, ης, ἡ, a bowl, goblet, having more breadth than depth. Rev. 5:8 φιάλας χρυσᾶς γεμούσας θυμωμάτων. 15:7. 16:1, 2, 3, 4, 8, 10, 12, 17. 17:1. 21:9. Sept. for ܡܕܢܝܢ a bowl for sprinkling, Ex. 27:3. Num. 7:13 sq.—

Jos. Ant. 3. 6. 6. Luc. Tox. 25. Xen. Conv. 2. 22.

Φιλάγαθος, ου, ὁ, ἡ, adj. (φίλος, ἀγαθός,) *loving good, a lover of good, loving right, upright*, Tit. 1: 8.—Wisd. 7: 22. Plut. Praec. conjug. 17.

Φιλαδέλφεια, ας, ἡ, *Philadelphia*, anciently the second city of Lydia, situated near the foot of Mount Tmolus, about 27 miles S. E. from Sardis; so called from its founder, Attalus Philadelphus king of Pergamus. With this kingdom it came under the power of the Romans; and was destroyed by an earthquake, with the adjacent cities, in the reign of Tiberius, A. D. 17. It is still a considerable town; called by the Turks *Allah Shahr* or *Allah Sheyr*. See Rosenm. Bibl. Geogr. I. ii., p. 181, 223. Miss. Herald 1821. p. 253 sq.—Rev. 1: 11. 3: 7.

Φιλαδελφία, ας, ἡ, (φιλᾶδελφος,) *brotherly love*, in N. T. only in the Christian sense, the mutual love of Christian brethren, Rom. 12: 10. 1 Thess. 4: 9. Heb. 13: 1. 1 Pet. 1: 22. 2 Pet. 1: 7 bis. — pp. Jos. Ant. 4. 2. 4. Luc. D. Deor. 26. 2.

Φιλᾶδελφος, ου, ὁ, ἡ, adj. (φίλος, ἀδελφός,) *loving one's brethren*, in N. T. only in the Christian sense, loving each other as Christian brethren, 1 Pet. 3: 8. — pp. 2 Macc. 15: 14. Plut. Solon. 27. Xen. Mem. 2. 3. 17.

Φιλανδρος, ου, ἡ, adj. (φίλος, ἀνὴρ,) *loving one's husband*, spoken of a wife, Tit. 2: 4.—Luc. Halcy. 8. Plut. Brut. 13. Plut. Amator. 23. ed. R. IX. p. 81. 9, φιλότεκνοι καὶ φιλανδροί.

Φιλανθρωπία, ας, ἡ, (φιλάνθρωπος,) *philanthropy, love of man*, i. q. benevolence, humanity, Acts 28: 2. Tit. 3: 4.—2 Macc. 6: 22. Jos. Ant. 7. 6. 1. Hdian. 2. 3. 16. Xen. Cyr. 1. 4. 1.

Φιλανθρωπώς, adv. (φιλάνθρωπος,) *philanthropically, humanely*, with kindness, Acts 27: 3. — 2 Macc. 9: 27. Pol. 1. 68. 13. Dem. 411. 10.

Φιλαργυρία, ας, ἡ, (φιλάργυρος,) *love of money, covetousness*, 1 Tim. 6: 10.

Sept. for φῆη Jer. 8: 10.—Ceb. Tab. 22. Hdian. 6. 9. 17. Diod. Sic. 5. 26.

Φιλάργυρος, ου, ὁ, ἡ, adj. (φίλος, ἀργυρος,) *money-loving, covetous*, Luke 16: 14. 2 Tim. 3: 2. — Jos. de Macc. 3. Ael. V. H. 9. 1. Xen. Mem. 3. 1. 10.

Φίλαντος, ου, ὁ, ἡ, adj. (φίλος, αὐτοῦ,) *self-loving, selfish*, 2 Tim. 3: 2.—Jos. Ant. 3. 8. 1. Aristot. Repub. 2. 5. Plut. Arat. 1.

Φιλέω, ὦ, f. ἤσω, (φίλος,) *to love*, trans.

a) genr. c. acc. of person, i. q. to have affection for, Matt. 10: 37 bis, ὁ φιλῶν πατέρα ἢ μητέρα κ. τ. λ. John 5: 20 ὁ πατὴρ φιλεῖ τὸν υἱόν. 11: 3, 36. 15: 19. 16: 27 bis. John 20: 2. 21: 15, 16, 17 ter. 1 Cor. 16: 22. Tit. 3: 15 ἐν πίστει, i. e. with Christian love. Rev. 3: 19. Sept. for φῆη Gen. 37: 3. Prov. 8: 17. —Hdian. 1. 5. 12. Dem. 1161. 18. Xen. Mem. 2. 7. 9.—Of things, i. q. to be fond of, to like, c. acc. Matt. 23: 6 φιλοῦσὶ τὴν πρωτοκλισίαν. Luke 20: 46. Rev. 22: 15. With the idea of overweening fondness, ὁ φιλῶν τὴν ψυχὴν αὐτοῦ John 12: 25. Sept. for φῆη Gen. 27: 4, 9, Prov. 29: 3.—Wisd. 8: 2. Ael. V. H. 12. 15 init. Xen. Oec. 20. 27, 29.

b) spec. to show one's love by a kiss; hence, to kiss, c. acc. Matt. 26: 48 ὃν ἂν φιλήσω, αὐτός ἐστι. Mark 14: 44. Luke 22: 47. Sept. for φῆη Gen. 27: 26, 27. Ex. 18: 7. — Tob. 10: 13. Ael. V. H. 9. 26. Xen. Mem. 3. 11. 10. Fully, with στόματι added, Luc. Ver. Hist. 1: 8 καὶ ἐφιλοῦν δὲ ἡμᾶς τοῖς στόμασιν.

c) seq. infin. to love to do any thing, i. q. to do willingly, gladly, and by impl. to be wont to do, solere. Matt. 6: 5 φιλοῦσιν ἐν ταῖς συναγωγαῖς προσεύχεσθαι, they love to pray in public, are wont to do it. Comp. Winer § 58. 4. p. 390. So Sept. for φῆη c. inf. Is. 56: 10.—Ael. V. H. 14. 37 φιλεῖ δὲ μηδὲ τὰ ἀγάλματα . . . ἀργῶς ὀφέν. Hdian. 1. 2. 8. Xen. Mag. Eq. 7. 9.

Φίλη, ης, ἡ, (pp. fem. of φίλος,) *a female friend*, Luke 15: 9. — Aquil. for φῆη Cant. 1: 15. 2: 2. Xen. Mem. 3. 11. 16.

Φιλήδονος, ου, ὁ, ἡ, adj. (φίλος,

ἡδονή,) *pleasure-loving*, *subst. a lover of pleasure*, 2 Tim. 3: 4. — Pol. 40. 6. 11. Plut. Cato Maj. 9.

Φίλημα, *ατος*, τό, (φίλει b,) a *kiss*, pp. a love-token, as given in salutation, comp. Ex. 18: 7; also in *Προσκυνία*. Jahn § 175. Luke 7: 45 *φίλημά μοι οὐκ ἔδωκες*. 22: 48. Sept. for *ἡρῶν* Prov. 27: 6. Cant. 1: 2.—Luc. Asin. 17 *φίλημασιν ἑσπάζοντο ἀλλήλους*. Ael. V. H. 1. 15. Xen. Mem. 1. 3. 8 sq.—Spoken of the sacred kiss given by Christians to each other as the token of mutual love, *φίλημα ἅγιον* Rom. 16: 16. 1 Cor. 16: 20. 2 Cor. 13: 12. 1 Thess. 5: 26. *φίλημα ἀγάπης* 1 Pet. 5: 14.

Φιλήμων, *ονος*, ὁ, *Philemon*, pr. n. of a Christian of Colosse, *Philem.* 1; comp. v. 10 and Col. 4: 9. He was converted under the preaching of Paul, and a church met in his house, v. 2, 19. Paul sent back to him his slave Onesimus from Rome, with an epistle. Tradition makes him to have been bishop of Colosse.

Φιλητός, *ου*, ὁ, *Philetus*, pr. n. of an opposer of Paul, 2 Tim. 2: 17.

Φιλία, *ας*, ἡ, (φίλος,) *love, friendship, fondness*; c. gen. of object, James 4: 4 ἡ *φιλία τοῦ κόσμου*. Sept. for *ἡρῶν* Prov. 10: 12. 15: 17.—Jos. Ant. 11. 3. 1. Dem. 19. pen. Xen. Mem. 2. 3. 4. Hi. 3. 3.

Φιλιππῆσιος, *ου*, ὁ, a *Philippian*, Phil. 4: 15.

Φίλιπποι, *ων*, οἱ, *Philippi*, a city of proconsular Macedonia, situated eastward of Amphipolis within the limits of ancient Thrace, Acts 16: 12. 20: 6. Phil. 1: 1. 1 Thess. 2: 2. — It was anciently called *Κρήνιδες*, from its many fountains; but having been taken and fortified by Philip of Macedon, he named it after himself, Philippi. In its vicinity were gold and silver mines; and it became afterwards celebrated for the defeat of Brutus and Cassius. In Acts 16: 12 it is called a colony, see in *Κολωνία*. Plin. H. N. 4. 11 *intus Philippi colonia*. It is there said also to be *πρώτη τῆς μερίδος τῆς Μακεδονίας πόλις*,

i. e. a *chief city of this part of Macedonia*; not the capital, for this was Amphipolis, Liv. 45. 29. Others explain *πρώτη* of its geographical position, the *first city* as one comes from the east; but Paul had just landed at Neapolis, still farther east. Comp. Dio. Sc. 16. 8. Strabo VII. p. 511. B. Dio Cass. 47. p. 232. See also Rosenm. Bibl. Geogr. III. p. 393. For its site and the present state of its ruins, see *Miss. Herald* 1836. p. 334 sq.

Φίλιππος, *ου*, ὁ, *Philip*, pr. n. of several persons.

1. *Philip*, one of the twelve apostles, a native of Bethsaida, John 1: 44, 45, 46, 47, 49. 6: 5, 7. 12: 21, 22 bis. 14: 8, 9. Matt. 10: 3. Mark 3: 18. Luke 6: 14. Acts 1: 13.

2. *Philip the Evangelist*, ὁ *εὐαγγελιστής*, one of the seven primitive deacons at Jerusalem, but residing afterwards at Caesarea, Acts 6: 5. 21: 8. After the death of Stephen he preached the Gospel at Samaria, Acts 8: 5, 6, 12, 13; comp. v. 14. It was he also who baptized the Ethiopian treasurer, Acts 8: 26, 29, 30, 31, 34, 35, 37, 38, 39, 40; comp. v. 5 sq.

3. *Philip*, tetrarch of Batanea, Trachonitis, and Auranitis, Luke 3: 1. He was a son of Herod the Great, by his wife Cleopatra, and own brother of Herod Antipas; at his death, his tetrarchy was annexed to Syria. From him the city Caesarea Philippi took its name, Matt. 16: 13. Mark 8: 27; see in *Καυσαρεία* no. 1. Comp. in *Ἡρώδης* no. 1 fin. Jos. Ant. 17. 1. 3. ib. 17. 11. 4. ib. 18. 4. 6. B. J. 1. 28. 4. ib. 2. 6. 1, 3.

4. *Philip Herod*, called by Josephus only *Ἡρώδης*, also a son of Herod the Great by Mariamne the daughter of Simon the High Priest. He was the first husband of Herodias, see in *Ἡρώδιας*; and lived a private life, having been disinherited by his father. Matt. 14: 3. Mark 6: 17. Luke 3: 19. — See Jos. B. J. 1. 28. 4, comp. Ant. 17. 1. 2. Also Ant. 17. 4. 2, comp. B. J. 1. 30. 7. Ant. 18. 5. 1.

Φιλόθεος, *ου*, ὁ, ἡ, (φίλος, θεός,) *loving God, pious*; *subst. a lover of God*, 2 Tim. 3: 4. — Poil. On. 1. 20. Luc.

Calurnn. 14 πρὸς τὸν εὐσεβῆ καὶ φιλό-
θεον.

Φιλόλογος, ου, ὁ, *Philologus*, pr.
n. of a Christian at Rome, Rom. 16: 15.

Φιλονεικία, ας, ἡ, (φιλόνεικος,) *love of quarrel, eager contention*, Dem. 1440. 22. Thuc. 1. 41. *emulation, ardour*, Pol. 4. 49. 2. Xen. Cyr. 7. 1. 18. In N. T. *quarrel, contention, strife*, Luke 22: 24.—2 Macc. 4: 4. Ael. V. H. 12. 64. Pol. 5. 93. 9. Thuc. 8. 76.

Φιλόνεικος, ου, ὁ, ἡ, adj. (φιλος, νεϊκος,) *loving quarrel, fond of strife, contentious*, 1 Cor. 11: 16.—Jos. Ant. 15. 6. 2. Plut. Agesi. 2. Xen. Eq. 9. 8.

Φιλοξενία, ας, ἡ, (φιλόξενος,) *love to strangers, hospitality*, Rom. 12: 13. Heb. 13: 2.—Plut. Vit. Thes. 14, 23. Pol. 4. 20. 1.

Φιλόξενος, ου, ὁ, ἡ, adj. (φιλος, ξενος,) *loving strangers, hospitable*, 1 Tim. 3: 2. Tit. 1. 8. 1 Pet. 4: 9.—Palaeph. 5. 1. Plut. Cimón 10. Xen. H. G. 6. 1. 3.

Φιλοπρωτεύω, f. εἶσω, (φιλόπρωτος,) *to love to be first, to affect pre-eminence*, 3 John 9.—Only in N. T. Comp. φιλόπρωτος Artemid. 2. 33. Plut. Sol. 29. Alcib. 2.

Φίλος, η, ον, pp. Pass. *loved, dear, befriended*, Hom. Od. 2. 363 φίλε τέκνον. Jos. Ant. 4. 3. 3 πανδ' ὅσα φίλα τούτοις ἦν. Hdian. 7. 9. 14. Also Act. *loving, friendly, kind*, Jos. Ant. 6. 2. 1 θεὸς συμμνής ἀρχεῖται γίνεσθαι καὶ φίλος. ib. 7. 9. 2. Dem. 480. 9. Thuc. 7. 1.—In N. T. Subst. ὁ φίλος, *a friend*, Buttm. §123. 3. Luke 7: 6 ἐπεμψε πρὸς αὐτὸν . . . φίλους. 11: 5 bis, 6, 8. 12: 4. 14: 12. 15: 6, 29. 16: 9. 21: 16. 23: 12. John 11: 11. 15: 13, 14, 15. 19: 12 φίλος τοῦ Καίσαρος i. e. a favourer of Caesar, loyal to him. Acts 10: 24. 19: 31 ὄντες αἰτῶ φίλοι, i. e. friends to him. 27: 3. James 2: 23 φίλος θεοῦ. 4: 4 φ. τοῦ κόσμου. 3 John 15 bis. In the sense of *companion, associate*, Matt. 11: 19 φ. τελωνῶν κ. τ. λ. Luke 7: 34. John 3: 29 φ. τοῦ νυμφίου, *a bride-man*, see in Νυμφῶν. As a word of courteous address, Luke 14: 10. Sept. for בְּרֵיחַ Esth. 5: 10. Prov. 14: 20. עַרְבִי

Ex. 33: 11. Job 2: 11. בְּרֵיחַ companion Dan. 2: 13, 17, 18.—Jos. Ant. 17. 11. 1. Pol. 9. 24. 2. Dem. 113. 27. Xen. Mem. 2. 4. 1 sq. c. dat. Xen. Mem. 2. 1. 33.—For ἡ φίλη *a female friend* Luke 15: 9, see Φίλη.

Φιλοσοφία, ας, ἡ, (φιλοσοφίω, φιλόσοφος,) pp. *love of wisdom*, Hdian. 1. 2. 6; then, *philosophy, knowledge natural and moral, knowledge of things human and divine, comp. in Σοφία* b. Aeschin. Dial. Soer. 2. 22. Hdian. 4. 5. 13. Xen. Conv. 1. 5; spoken of the wisdom and learning of the Chaldeans, Diod. Sic. 2. 29.—In N. T. *philosophy, i. e. the Jewish theology or theological learning, pertaining to the interpretation of the law and other scriptures, and to the traditional law of ceremonial observances*, Col. 2: 8; comp. v. 16 et 1 Tim. 6: 20. Comp. Jahn § 106.—So Philo, πάτριος φιλοσοφία, i. e. Jewish theology, Leg. ad Cai. p. 1014. D. de Somn. p. 1125. D.

Φιλόσοφος, ου, ὁ, ἡ, adj. (φιλος, σοφία,) pp. *loving wisdom*; then as subst. *a philosopher, an inquirer after knowledge natural and moral, in things human and divine*; spoken in N. T. of Greek philosophers, Epicureans and Stoics, who spent their time in inquiries and disputations respecting moral science, Acts 17: 18.—Arr. Epict. 3. 23. 30. Hdian. 1. 9. 7. Xen. Vect. 5. 4 σοφίσται καὶ φιλόσοφοι.

Φιλόστοργος, ου, ὁ, ἡ, adj. (φιλος, στοργή *love of kindred*), *tenderly loving, kindly affectioned*, pp. towards one's kindred; in N. T. towards Christian brethren, Rom. 12: 10.—pp. Jos. Ant. 7. 10. 5. Plut. Cleomen. 1. Xen. Cyr. 1. 3. 2.

Φιλότεκνος, ου, ὁ, ἡ, adj. (φιλος, τέκνον,) *loving one's children*, Tit. 2: 4.—Luc. Tyrann. 4. Plut. Agesi. 25. Plut. Amator. 23, see in Φίλανδρος.

Φιλοτιμέομαι, οὔμαι, f. ἵσσομαι, depon. Mid. or Pass. (φιλότιμος *loving honour, ambitious, from φίλος, τιμή*), *to love honour, to be ambitious*, Luc. Icarom. 17. Dem. 1046. 7. In N. T. seq. infin. *to be ambitious of doing any thing, to exert oneself, to strive*, sc. from a love

and sense of honour; as in Engl. to make it a point of honour to do so and so. Rom. 15: 20 οὕτως δὲ φιλοτιμούμενον ἐν ἀγγαλιεύσθαι κ. τ. λ. 2 Cor. 5: 9. 1 Thess. 4: 11 παρακαλοῦμεν ἑμᾶς . . . φιλοτιμῆσθαι ἡσυχάζειν κ. τ. λ.—Jos. Ant. proem. § 3. ib. 15. 9. 5. Ael. V. H. 9. 29. Diod. Sic. 1. 1 init. Xen. Mem. 2. 9. 3.

Φιλοφρόνως, adv. (φιλόφρων,) in a friendly-minded manner, kindly, courteously, Acts 28: 7.—2 Macc. 3: 9. Jos. Ant. 17. 9. 7. Plut. Solon. 5. Xen. Mem. 3. 10. 4.

Φιλόφρων, ονος, ὅ, ἡ, adj. (φίλος, φρήν,) friendly-minded, kind, courteous, 1 Pet. 3: 8 in text. rec. where later edit. ταπεινόφρων.—Plut. Amator. 19. T. IV. p. 500. Tauchn. Xen. Mem. 3. 1. 6.

Φιμόω, ὦ, f. ὠσω, (φιμός a muzzle,) to muzzle, trans.

a) pp. as oxen treading out grain; 1 Cor. 9: 9 et 1 Tim. 5: 18 οὐ φιμάσεις βεῖν ἀλοῶντα, quoted from Deut. 25: 4 where Sept. for עֲרִיף. Comp. Jahn § 64. Calmet art. *Threshing*.

b) trop. to muzzle, i. q. to stop the mouth, to put to silence; Pass. to be silenced, silent, to hold one's peace. (α) Spoken of persons, Matt. 22: 34 οὐ ἐφίμωσι τοὺς Σαδδουκαίους. 1 Pet. 2: 15. Pass. Matt. 22: 12. Mark 1: 25 et Luke 4: 35 φιμώθητι.—Jos. B. J. proem. § 5. ib. 1. 22. 3. Luc. Mort. Peregr. 15. Sext. Empir. adv. Logic. 11. 275. — (β) Of winds and waves, Pass. to be still, hushed; Mark 4: 39 πεφίμωσα. On this Perf. Imperat. comp. Butt. § 137. n. 11.—Jos. de Macc. § 2 fin.

Φλέγων, ονος, ὅ, *Phlegon*, pr. n. of a Christian at Rome, Rom. 16: 14.

Φλογίζω, f. ἰσω, (φλόξ,) to inflame, to set on fire, pp. Sept. for פִּלְגֵּץ Ps. 97: 3. Sept. Dan. 3: 28. Eccles. 3: 30. Soph. Philoct. 1199. — In N. T. trop. to inflame, to fire with passion, discord, hatred; spoken of the tongue, c. acc. James 3: 6 bis.

Φλόξ, γός, ἡ, (φλέγω,) flame, Luke 16: 24 ἐν τῇ φλογὶ ταύτῃ. So φλόξ πυρός flame of fire, i. e. fiery flame, or flaming fire, Acts 7: 30. Rev. 1: 14. 2: 18. 19: 12. ἐν πυρὶ φλογός id. 2 Thess. 1:

8. Comp. in Πύρ α. Sept. for פִּלְגֵּץ Is. 29: 6. פִּלְגֵּץ Joel 1: 19. פִּלְגֵּץ Ex. 3: 2. — Eccles. 8: 13 ἐν πυρὶ φλογῇ. Ael. V. H. 5. 6. Xen. Conv. 2. 24.—Of lightning, Heb. 1: 7 πυρὸς φλόγω, quoted from Ps. 104: 4 where Heb. פִּלְגֵּץ אֵשׁ, Sept. Vatic. πῦρ φλέγον. Sept. for פִּלְגֵּץ Is. 30: 30.

Φλυαρέω, ᾶ, f. ἥσω, (φλύαρος,) pp. 'to overflow with talk,' i. q. to prate, to trifles, intrans. Aeschin. Dial. Socr. 2. 16. Xen. An. 3. 1. 26. In N. T. c. acc. to prate about or against; 3 John 10 λόγοις πονηροῖς φλυαρεῖν ἡμᾶς.

Φλύαρος, ου, ὁ, ἡ, adj. (φλύα, Lat. fluo,) pp. overflowing acc. with talk; hence subst. a prater, tattler, trifler, 1 Tim. 5: 13.—Arr. Epict. 3. 25. 8. Aeschin. Dial. Socr. 3. 18. Luc. Asia. 16.

Φοβερός, ᾶ, ὄν, (φοβέω,) fearful, terrible, frightful; Heb. 10: 27 φοβερός δὲ τις ἐλδοχὴ κρισίως. v. 31. 12: 21. Sept. for אֲרִיךְ Gen. 28: 17. Deut. 10: 17. — 2 Macc. 1: 24. Jos. Ant. 3. 5. 3. Dem. 505. 12. Xen. An. 5. 2. 23.

Φοβέω, ᾶ, f. ἥσω, (φόβος,) to put in fear, to terrify, to frighten, Hldian. 1. 8. 4. Xen. Cyr. 7. 1. 48 αἱ κάμηλοι ἐφόβουν τοὺς ἵππους.—Often and in N. T. only Mid. or Pass. φοβεῖσθαι, εἶμαι, nor. 1 Pass. ἐφοβήθη and fut. 1 pass. φοβηθήσομαι often in Mid. sense, pp. 'to put oneself in fear,' i. q. to fear, to be afraid, to be terrified, affrighted, either from fear simply or from astonishment; see Butt. § 135. 3. 4. § 136. 2.

a) pp. and gear. in various constructions: (α) Intrans. and absol. Rom. 13: 4 ἐὰν δὲ κακὸν ποιῇς, φοβοῦ. So μή φοβοῦ fear not Mark 5: 36. Luke 1: 13. 30. al. μή φοβεῖσθε Matt. 14: 27. Mark 6: 50. al. ἐφοβοῦντο Mark 10: 32. 16: 8 ἐφοβήθη Matt. 14: 30. Acts 22: 29. ἐφοβήσαν σφόδρα Matt. 17: 6. 27: 54. etc. Heb. 13: 6 κύριος ἡμῶν βροχθὲς καὶ οὐ φοβηθήσομαι, quoted from Ps. 118: 6 where Sept. for אֲרִיךְ; as also Gen. 15: 1. 50: 19. Ex. 2: 14. (Palaeoph. 32. 2. Ael. V. H. 3. 43. Thuc. 4. 68. Xen. Cyr. 3. 3. 30.) Seq. accus. of a cognate noun; comp. Butt. § 131. 3. Winer § 32. 2. So 1 Pet. 3: 14 τὸν δὲ φόβον αὐτῶν μὴ φοβηθήτε, fear not their fear,

. e. which they would inspire, v. 6 *μή φοβ. μηδεμίαν πτοήσιν*. Emphat. Mark : 41 et Luke 2: 9 *εφοβήθησαν φόβον μέγαν*.—(β) Trans. c. acc. comp. Buttin.

135. 3, 4. Winer § 39. p. 208. E. g. . acc. of person, Matt. 10: 26 *μή οὖν φοβηθήτε αὐτοῖς*; 14: 5 *εφοβήθη τὸν ὄχλον*. Mark 12: 12. Luke 20: 19. John : 22. Acts 9: 26. Rom. 13: 3 *τὴν ἐξουσίαν* concr. Gal. 2: 12. al. So Sept. for *לִי* Num. 21: 34. Deut. 3: 2. (Luc. D. Deor. 16. 3. Xen. Hi. 2. 18.) Seq. acc. of thing, τὸ *διάταγμα* Heb. 11: 23. *τὸν θυμὸν τοῦ βασιλέως* v. 27. *μηδὲν* Rev. : 10. — Luc. D. Deor. 19. 2. Plut. Galba 22. Xen. H. G. 4. 4. 8. *τί* Xen. Tyr. 2. 4. 22. — (γ) Seq. ἀπό c. gen. *to fear from, to be afraid of* any one; Matt. 0: 28 *μή φοβέσθε ἀπὸ τῶν ἀποκτενόντων τὸ σῶμα*. Luke 12: 4. So Sept. for *לִי* Deut. 1: 29. Lev. 26: 2. Ps. 3: 5. *לִי* Jer. 10: 2.—(δ) Seq. *μή, lest*; see in *Μή* II. p. 518. Acts 27: 17 *φοβούμενοι τε, μή εἰς τὴν σύρτιν ἐκπίσωσι*. Also seq. *μήπως* id. v. 29. 2 Cor. 11: 3. 2: 20. Gal. 4: 11 *φοβοῦμαι ὑμᾶς, μήπως* x. τ. λ. i. e. *as to you*. Seq. *μήποτε* d. Heb. 4: 1.—Seq. *μή* Hdian. 1. 14. 27. Thuc. 1. 36. Xen. Cyr. 1. 6. 10. *μήποτε* Sept. Gen. 32: 11.—(ε) Seq. infin. *o fear to do any thing, to scruple, to hesitate*; Matt. 1: 20 *μή φοβηθῇς παραβεῖν Μαριάμ τὴν γυναῖκά σου*. 2: 22. Mark 9: 32. Luke 9: 45. So Sept. for *לִי* Gen. 19: 30. 46: 3. Ex. 34: 30. — Plut. Galba 27. Xen. An. 1. 3. 17.

b) morally, *to fear*, i. q. *to reverence*, o *honour*, c. accus. (α) genr. Mark 6: 20 *εφοβείτο τὸν Ἰωάννην*. Eph. 5: 33 *ὅς σε φοβήται τὸν ἄνδρα*. So Sept. and *לִי* Lev. 19: 3. Josh. 4: 14. — Plut. Galba 3. Hdian. 3. 13. 6. — (β) Spec. τὸν θεὸν v. τὸν κύριον *φοβεῖσθαι, to fear God, to reverence*, e. g. to stand in awe of God, the punisher of wrong, so as not to do evil; Luke 18: 2 *τὸν θεὸν μή φοβοῦμενος, καὶ ἄνθρωπον μή ἐντρέπονμενος*. v. 4. 23: 40. Col. 3: 22. 1 Pet. 2: 17. (Sept. Ex. 1: 17, 21. Lev. 19: 14.) Also by Hebr. in the sense of religion, piety, i. q. *to worship, to adore God*, Luke 1: 50 *καὶ τὸ ἔλκος αὐτοῦ . . . τοῖς φοβουμένοις αὐτόν*. Acts 10: 2, 22, 35. Rev. 11: 18. 14: 7. 15: 4. 19: 5. So οἱ φοβούμενοι τὸν θεόν, i. q. *proclaytes*, Acts 12:

16, 26; comp. in *Σέβω*. Sept. and *לִי* Deut. 4: 10, 29. 6: 2, 13, 24. 28: 58. I Sam. 12: 14. etc. AL.

Φόβητον, ου, τό, (φοβίαν) something fearful, a fearful sight, terrible portent; Luke 21: 11 *φόβητό τε καὶ σημεῖα ἀπ' οὐρανοῦ*. Sept. for *לִי* Is. 19: 17. — Anth. Gr. III. p. 45. Luc. Philopatr. 9.

Φόβος, ου, ὁ, (φόβομαι), fear, terror, affright.

a) pp. and genr. Matt. 14: 26 ἀπὸ τοῦ φόβου ἐκράσαν. Luke 1: 12 φόβος ἐπέπτεον ἐπ' αὐτόν. 2: 9 *εφοβήθησαν φόβον μέγαν*, see in *Φοβέω* a. & 37. 21: 28. Rom. 8: 15. 2 Cor. 7: 5 φόβοι *fears*. v. 11. 1 Tim. 5: 20. 1 John 4: 18 *ter*. Seq. gen. of pers. or thing feared, i. e. which inspires fear, Matt. 28: 4 ἀπὸ δὲ τοῦ φόβου αὐτοῦ sc. τοῦ ἀγγέλου John 7: 13. 19: 28. 20: 19. 1 Pet. 3: 14 comp. in *Φοβέω* a. Heb. 2: 15 φ. τοῦ θανάτου. Rev. 18: 10, 15. Meton. a *terror*, an object of fear, Rom. 13: 3. Sept. for *לִי* Gen. 9: 2. Jon. 1: 10, 15. *לִי* Deut. 11: 25. Ps. 53: 6. φόβος for *לִי* Job 20: 25. — Hdian. 1. 14. 19. Dem. 798. 3. Xen. An. 2. 2. 19, 21. — Including the idea of *astonishment*, amazement; Matt. 28: 8 *μετὰ φόβου καὶ χαρᾶς μεγάλης*. Mark 4: 41. Luke 1: 65. 5: 26. 7: 16. Acts 2: 43. 5: 5, 11. 19: 17. Rev. 11: 11.

b) in a moral sense, *fear*, i. q. *reverence, respect, honour*; e. g. of persons, Rom. 13: 7 bis, ἀπόδοτε οὐ πᾶσι τὰς ὀφειλάς . . . τῷ τὸν φόβον, φόβον.—Elsewhere of God or Christ, φόβος τοῦ θεοῦ v. κύριου, i. e. a deep and reverential sense of accountability to God or Christ; 2 Cor. 5: 11 *εἰδοτες οὖν τὸν φόβον τοῦ κυρίου* x. τ. λ. 7: 1. Eph. 5: 21 ὑποτασσόμενοι ἀλλήλοις ἐν φόβῳ Χριστοῦ. Simply, c. τοῦ θεοῦ etc. impl. 1 Pet. 2: 18 coll. Eph. 5: 21. Jude 23. Intens. ἐν φόβῳ καὶ ἐν τρόμῳ, 1 Cor. 2: 3. 2 Cor. 7: 15. Phil. 2: 12. Eph. 6: 5. (Sept. for *לִי* 2 Chr. 19: 9. Ps. 2: 11. *לִי* Ps. 36: 1.) By Hebraism, i. q. *religion, piety*, φ. τοῦ κύριου Acts 9: 31. φ. τοῦ θεοῦ Rom. 3: 18. Simpl. 1 Pet. 1: 17. 3: 2, 15. So Sept. *לִי* Ps. 19: 10. 111: 10. Prov. 1: 7, 29. 8: 13. 9: 10. 14: 28, 29. — Ecclus. 1: 12, 18. 40: 26.

Φοίβη, ἡς, ἡ, Phoebe, pr. n. of a Christian female, an almoner (ἡ διάκονος) in the church at Cenchrea, commended by Paul to the church at Rome, Rom. 16: 1.

Φοινίκη, ἡς, ἡ, (φοίνιξ palm-tree,) *Phenice, Phenicia*, a narrow tract of country on the east of the Mediterranean, between Palestine and Syria; according to Greek and Roman writers, terminating on the north at the river Eleutherus, opposite the little island Aradus; and extending on the south as far as to Dora, or even to Pelusium; though according to the Scriptures all the country south of Tyre belonged to the Hebrew jurisdiction; comp. in Τύρος. The Phenicians were the most celebrated commercial nation of antiquity; their chief cities were Tyre and Sidon; and they planted many colonies, among others Carthage. Other cities were Byblus, Orthosias, Berytus now Beyroot, Acco now Acre. See Rosenm. Bibl. Geogr. II. i. p. 1 sq.—Acts 11: 19, 15: 3, 21: 2.

I. **Φοίνιξ, ἑκός, ὁ**, sometimes written φοίνιξ, *a palm-tree, the date-palm, Phoenix dactylifera* of Linnaeus, and called by him one of the princes of the vegetable kingdom. The palm is a lofty tree, consisting of a straight scaly trunk, crowned with a spreading evergreen tuft of long narrow leaves. It was anciently very abundant in Palestine, particularly around Jericho, which was thence called the City of Palma, עִיר הַחֲמָרִים, Sept. πόλις φοινίκων, Deut. 34: 3. Judg. 1: 16. 2 Chr. 28: 15; comp. Jos. Ant. 4. 6. 1. ib. 15. 4. 2. al. Hence on Jewish and Roman coins, the palm sometimes appears as the emblem of Palestine. Its fruit is the date, a great article of food in oriental countries. The boughs, called also *palms*, were borne in the hands or strewed in the way on seasons of rejoicing. See Jahn § 75. Rees' Cyclop. art. *Palmae, Phoenix, Dates*.—John 12: 13. Rev. 7: 9. Sept. for חֲמָרִים II. cc. Neh. 8: 17. — 2 Macc. 10: 7. Jos. B. J. 4. 8. 3. Diod. Sic. 2. 53. Xen. Cyr. 6. 2, 22.

II. **Φοίνιξ, ἑκός, ἡ, Phoenix**, a

city on the S. E. coast of Crete, with a harbour, Acts 27: 12.

Φονεύς, ἑώς, ὁ, (φόνος,) a *murderer, murderer*, Matt. 22: 7. Acts 3: 14. 7: 52. 28: 4. 1 Pet. 4: 15. Rev. 21: 8. 22: 15.—Wisd. 12: 5. Hdian. 3. 12. 4. Xen. Cyr. 4. 6. 6.

Φονεύω, f. εἶσω, (φόνος,) to *kill a person, to slay, to murder*; absol. φονεύουσιν Matt. 5: 21. 19: 18. Rom. 13: 9. μὴ φονεύετε Mark 10: 19. Luke 18: 20. James 2: 11. (Sept. for נָשַׁךְ Ex. 20: 13. Deut. 5: 17.) Genr. Matt. 5: 21. James 2: 11. 4: 2 see in Ζηλώ b. Seq. accus. Matt. 23: 31 τῶν φονευσάντων τοὺς προφῆτας. v. 35. James 5: 6. Sept. for נָשַׁךְ Deut. 4: 42. Josh. 24: 5. 6. 1. Neh. 4: 11. — Hdian. 1. 17. 2. Diod. Sic. 20. 22. Xen. Mem. 1. 2. 11.

Φόνος, ου, ὁ, (φόνος,) *the killing of men, murder, slaughter*; Matt. 15: 7 φόνον ποιούμενοι. Luke 23: 19. 25 στάσιν καὶ φόνον. Acts 9: 1. Rom. 1: 29. Heb. 11: 37 ἐν φόρῳ μαχίρας. Plur. φόνου murders Matt. 15: 19. Mark 7: 21. Gal. 5: 21. Rev. 9: 21. Sept. for נָשַׁךְ bloodshed Ex. 22: 2. Prov. 1: 13 φ. ποιῶν Deut. 22: 8. φ. μαχίρας; for נָשַׁךְ Ex. 17: 13. Deut. 13: 15. — 2 Macc. 4: 35. Jos. Ant. 4. 8. 16. Ad. V. H. 2. 17. Xen. Cyr. 3. 3. 65.

Φορέω, ὦ, f. ἴσω, (φέρειν,) pp. a frequentative form implying the repetition or continuance of the simple action expressed by φέρω, Passow a. v. Loh. ad Phr. p. 585; *to bear about ac. with or on oneself, to wear*, trans. Matt. 11: 8 καὶ μαλακὰ φοροῦντες. John 19: 5 στήθων. Rom. 13: 4 τὴν μάχαραν. 1 Cor. 15: 49 bia. James 2: 3 τὴν ἐσθῆτα. — Ecclus. 11: 3. Jos. Ant. 3. 7. 2. Pol. 6. 22. 1. Xen. Oec. 17. 3.

Φόρον, ου, τό, Lat. forum, only in pr. n. Φόρον Ἀππίου, *Forum Appii*, a small town on the Appian way, according to the Itinerary of Antoninus 63 Roman miles from Rome, in or near the Pontine marshes. Acts 28: 15. Comp. Weist. N. T. II. p. 654 sq. Hor. Sat. 1. 5. 3. Cic. ad Att. 2. 10, see in Ταξίματα.

Φόρος, ου, ὁ, (φέρειν,) pp. 'what is borne, brought'; hence, *a tax, tribute*.

imposed upon persons and their property annually, in distinction from τέλος toll, which was more usually levied on merchandize and travellers. Luke 20: 22 φόρον δοῦναι. 23: 2. Rom. 13: 6 φόρους ταῖς τε. v. 7 bis. Sept. for כֶּסֶף Judg. 1: 30. 2 Sam. 20: 24. כֶּסֶף Ezra 4: 20.—1 Macc. 3: 31 φ. τῶν χωρῶν. Jos. Ant. 17. 11. 2 φόρους ἐπιβαλλομένους ἐκάστοις τὸ ἐπ' ἔτος. Hdian. 6. 2. 3. Xen. Conv. 4. 32.

Φορτίω, f. ἴω, (φόρτος,) *to burden, to load*, to lay a burden upon any one, pp. Anthol. Gr. IV. p. 289. ult. In N. T. trop. as of the burden of the Jewish ritual, c. dupl. acc. Luke 11: 46 φορτίζετε τοὺς ἀνθρώπους φορτία δυσβάστακτα, comp. Buttm. § 131. 5. Winer § 32. 4. Pass. part. Matt. 11: 28 οἱ κοπιῶντες καὶ πεφορτισμένοι, *ye weary and heavy laden*, sc. with the burden of sin and suffering.

Φορτίον, ου, τό, (φόρτος,) *a burden, load*; a dimin. in form but not in sense, comp. Buttm. § 119. n. 15. p. 330.

a) pp. and as spoken of a ship, *lading, freight, cargo*, Acts 27: 10 in later edit. for φόρτος in text. rec.—Of a ship Jos. Ant. 14. 14. 3. Xen. Oec. 8. 12. Genr. Sept. Is. 46: 1. Ael. V. H. 9. 14. Xen. Mem. 3. 13. 6.

b) trop. (α) of the Jewish ceremonial law as *a burden* upon its followers, Matt. 23: 4. Luke 11: 46 bis, comp. in Φορτίω. Of the precepts and requisitions of Christ, in antithesis, Matt. 11: 30. Comp. in Ζυγός. — Act. Thom. § 28. Diog. Laert. 7. 5. 4 αὐτὸς μόνος δύνασθαι βαστάσαι Ζήνωνος φορτίον. — (β) Of the burden of one's faults, sins, Gal. 6: 5. Comp. Sept. and אָנָה Ps. 38: 5.

Φόρτος, ου, ὁ, (φίρω,) pp. 'what is borne,' i. q. *a burden, load*; e. g. of a ship, *lading, freight, cargo*, Acts 27: 10 in text. rec. Comp. in Φορτίον α. — Luc. Navig. 18 τὸ πλοῖον . . . καὶ ὁ φόρτος.

Φορτουνάτος, ου, ὁ, *Fortunatus*, pr. n. of a Christian, 1 Cor. 16: 17.

Φραγέλλιον, ου, τό, Lat. *flagellum*, i. e. *a whip, scourge*, John 2: 15.—

Schol. in Aristoph. Acharn. 724, ἡμῶντας δὲ, λώρους, φραγέλλια. Hesych. σκυτάλαι· τῶν ὅχιων φραγέλλια, λώροι.

Φραγελλῶω, ᾶ, f. ὥσω, (φραγέλλιον,) Lat. *flagello*, i. e. *to flagellate*, to scourge, c. acc. Matt. 27: 26. Mark 15: 15. — Test. XII Patr. p. 728 φραγελλώσας μ.

Φραγμός, ου, ὁ, (φράσσω,) *a fence, a hedge*, as enclosing any thing; e. g. *a thorn-hedge* around a vineyard, besides which there was often a wall; Matt. 21: 33 φραγμὸν αὐτῷ περιέθηκε. Mark 12: 1. The language is here borrowed from Is. 5: 2, 5, where Sept. for רִצְּ and רִצְּוֹ. Comp. Jahn § 67. Harimar's Observ. III. p. 179 sq. Luke 14: 23 εἰς τὰς ὁδοὺς καὶ φραγμούς, *into the highways and hedges*, i. e. the narrow ways among the vineyards. Trop. Eph. 2: 14, see in Μισοτοιχόν. Sept. also for רִצְּ Num. 22: 24. Ecc. 10: 8. — Plut. Cimon. 10 τῶν ἀγρῶν τοὺς φραγμούς ἀφείλεν. Xen. Venat. 11. 4.

Φράζω, f. ἄσω, q. d. *to phrase it*, i. e. *to say, to speak, to tell, to declare* in words, trans. Luc. D. Deor. 6. 2. Plut. Theseus 12. Xen. Mem. 1. 4. 15. — In N. T. *to tell*, i. q. *to explain, to interpret*, τὴν παραβολὴν Matt. 13: 36. 15: 15. Sept. for רִצְּ Job 6: 24. רִצְּ Job 12: 8. — Jos. Vit. § 59. Ceb. Tab. 33. Xen. Cyr. 4. 3. 11.

Φράσσω v. τιω, f. ξω, *to enclose* with a fence, hedge, wall, for protection, *to fence around, to hedge in*, trans. Sept. for רִצְּ Hos. 2: 6. Xen. Cyr. 2. 4. 25; *a city with walls, to fortify*, Hdian. 8. 2. 13; *a defile with troops, to shut up*, Plut. Cato Maj. 13. *So the ears with wax etc. to stop*, τὰ ὦτα Sept. for רִצְּ Prov. 21: 13. Luc. Nigr. 19. — In N. T. only in reference to the mouth, φράσσειν τὸ στόμα, *to stop the mouth*, viz.

a) pp. as of wild beasts, Heb. 11: 33 ἔφραξαν στόματα λέόντων, i. e. rendered them harmless, powerless; comp. Dan. 6: 22. — M. Antonin. 12. 1 ὁ δὲ Φίλιος περιβαλὼν τὸν βραχίονα τῇ ἐσθῇ, ἢ ἰφόρει, ἔφραξε τὸ στόμα τοῦ λέοντος. Diog. Laert. 5. 5.

b) trop. i. q. *to silence, to put to silence*;

Rom. 3: 19 ἵνα πᾶν στόμα φραγῇ. So 2 Cor. 11: 10 ἡ καύχησις αὐτῇ οὐ φραγίσται. — 2 Macc. 14: 36. So ἐμφράσσιν τὸ στόμα Dem. 406. 5.

Φρέαρ, ατος, τό, a well, pit, for water, dug in the earth, and thus strictly distinguished from πηγή fountain; though a *well* may also be called a *fountain*; comp. in Πηγή b, and Gesen. Lex. art. ראב. Jahu § 45. So Luke 14: 5. John 4: 11 τὸ φρέαρ ἐστὶ βαθύ. v. 12. Sept. for ראב Gen. 16: 14. 26: 15, 18 sq. — Jos. Ant. 7. 9. 7. Luc. Demon. 22. Xen. An. 4. 2. 25. — Trop. of any pit, abyss, e. g. in Hades, the bottomless pit, Rev. 9: 1, 2 ter. So Sept. φρέαρ διαφθοράς for חורב ראב Ps. 55: 24.

Φρεναπατάω, ῶ, f. ἦσω, (φρήν, ἀπατάω,) to deceive the mind of any one, i. q. genr. to deceive, trans. Gal. 6: 3 ἑαυτὸν φ.—Hesych. φρεναπατῶ· χλινά-ζα. Not found in profane writers.

Φρεναπάτης, ου, ὁ, (φρεναπα-τάω,) a mind-deceiver, i. q. genr. a deceiver, Tit. 1: 10.—Etymol. Mag. 811. 3. Not found in profane writers.

Φρήν, ενος, ἡ, pp. the diaphragm, midriff, praecordia, often in plur. Hom. Il. 10. 10. Od. 9. 301. Hence, as the supposed seat of all mental emotions and faculties, usually and in N. T. meton. the mind, the soul, including the intellect, disposition, feelings, etc. 1 Cor. 14: 20 bis, μὴ παιδία γίνεσθε ταῖς φρεσίν . . . ταῖς δὲ φρεσὶ τέλει γίνεσθε. Sept. for רב Prov. 7: 7. 9: 4. Chald. רבב Dan. 4: 31, 33.—Hdian. 3. 11. 17. Dem. 780. 21 τοῦ καὶ φρενῶν ἀγαθῶν καὶ πονηρίας πολλῆς. Xen. Conv. 8. 30.

Φρίσσω v. τιῶ, f. ξω, (φρίξ,) to be rough, uneven, jaggy, sc. with bristling points, to bristle, intrans. e. g. a field with ears of grain, Hom. Il. 23. 599; an army with spears, Il. 13. 339. Spec. of hair etc. to bristle, to stand on end, Hes. Op. 538 or 542; also of animals, to bristle up the hair, mane, etc. Hes. Scut. 391. Plut. Aristid. 18. In N. T. of persons, to shudder, to quake, from fear or aversion, in which the skin becomes rough and pimpled, and the

hair stands on end, intrans. James 2: 19 τὰ δαιμόνια . . . φρίσσονται. — Sept. Dan. 7: 15. Judith 16: 8. Plut. de Puer. educ. 12. Dem. 332. 11 πεφρικώς ἄνθρωπος.

Φρονέω, ῶ, f. ἦσω, (φρήν,) to have mind, intellect, to think, to be composed mentis, Hom. Il. 6. 79. Ael. V. H. 14. 29. Xen. Mem. 1. 3. 12. In N. T. and usually, to mind, to be minded, to have in mind, spoken generally of any act or emotion of the mind.

a) genr. i. q. to think, to mean, to be of opinion; seq. acc. of thing implying manner of thinking, Acts 28: 22 ἀποδοῦναι ἀ φρονεῖς. Rom. 12: 3 παρ' ὃ δεῖ φρονεῖν. 1 Cor. 4: 6. Gal. 5: 10. τοῖς φρονεῖν ὑπὲρ ὧν Phil. 1: 7. With an adv. or the like, 1 Cor. 13: 11 ὡς νῦν ἐφρόνουν. Rom. 12: 3 φρονεῖν εἰς τὸ σωφρονεῖν. — Wisd. 14: 30. Jos. B. J. 5. 7. 4 οὐδὲν ὕγις φρονεῖν. Hdian. 4. 1 τὰ ἐναντία. Dem. 319. 27. Thuc. 6. 36 κακῶς. Xen. Cyr. 4. 6. 8.

b) as including the affections, emotions, to be minded, to think, to feel in mind, seq. accus. (α) genr. Phil. 2: 5 τοῦτο γὰρ φρονεῖσθαι ἐν ὑμῖν ὃ ἐν Χριστῷ, i. e. let the same mind be in you as in Christ. Phil. 3: 15 bis. So τὰ ἱερὰ φρονεῖν Rom. 12: 16; see in Τροπός b (μῆγα φρονεῖν Luc. D. Deor. 15. 1. Xen. Cyr. 3. 1. 26.) In the phrase τὸ αὐτὸ v. τὸ ἐν φρονεῖν, to be of one mind, one accord, to think the same thing, Rom. 12: 16. 15: 5. 2 Cor. 13: 11. Phil. 2: 2 bis. 3: 16. 4: 2.—τὰ αὐτὰ Jos. B. J. 5. 7. 4 τὸ αὐτὸ Dion. Hal. Ant. 4. 20. Hdol. 1. 60.—(β) to think, i. q. to mind, to favour, pp. to set the mind and affections upon, to be devoted to, etc. Matt. 16: 23 αὐτὸν Mark 8: 33 οὐ φρονεῖς τὰ τοῦ Θεοῦ, ἀλλ' τὰ τῶν ἀνθρώπων. Rom. 8: 5 φ. τὰ τῆς σαρκός. Phil. 3: 19 τὰ ἐπίγεια. Col. 3: 2 τὰ ἄνω.—1 Macc. 10: 20 φ. τὰ ἡμῶν. Jos. B. J. 5. 13. 1. Hdian. 8. 6. 13. Xen. H. G. 4. 8. 24.

c) to mind, i. q. to regard, to care for, seq. ὑπὲρ τινος Phil. 4: 10 bis. (2 Macc. 14: 8.) Of time, to regard, to keep, τὴν ἡμέραν Rom. 14: 6 quater; comp. Gal. 4: 10.

Φρόνημα, ατος, τό, (φρονέω,) pp. 'what one has in mind, what one thinks and feels,' hence, mind, thought, feeling,

will; Rom. 8: 27 *οὗτο τί τὸ φρόνημα τοῦ πνεύματος*. v. 6 *hinc*, 7 *τὸ φρόνημα τῆς σαρκὸς* κ. τ. λ.—Jos. B. J. 4. 6. 1. Diod. Sic. 20. 12. Dem. 173. 23. Xen. Cyr. 2. 1. 13.

Φρόνησις, εὖως, ἡ, (φρονέω,) mind, thought, thinking, viz.

a) i. q. *mode of thinking and feeling*, Luke 1: 17 *ἐν φρονήσει δικαίων*. — Luc. Amor. 47 *ἡ θεοῦς γέντων ἡρώϊκῃ φρόνησις*.

b) i. q. *understanding; prudence*, Eph. 1: 8 *ἐν πάσῃ σοφίᾳ καὶ φρονήσει*. Sept. for פִּרְוִי Prov. 1: 2. 7: 4. חֵכֶם Prov. 3: 13. 8: 1. חֵכֶם 1 K. 3: 28. 4: 29.—Jos. Ant. 8. 7. 5. Luc. Halcy. 6. Xen. Mem. 1. 2. 10. Cic. de Off. 1. 43 “*prudencia enim, quam Graeci φρόνησιν dicunt, est rerum expetendarum fugiendarumque scientia*.”

Φρόνιμος, ἡ, ον, (φρονέω,) having mind, thinking, prudent, wise; Matt. 7: 24 *ὁμοιώσω αὐτὸν ἀνδρὶ φρονίμῳ*. 10: 16. 24: 45. 25: 2, 4, 8, 9. Luke 12: 42. 1 Cor. 4: 10. 10: 15. Comparat. *φρονιμώτερος* Luke 16: 8. Also *παρ' ἑαυτοῖς φρόνιμοι*, i. e. *wise in their own conceit*, Rom. 11: 25. 12: 16. impl. 2 Cor. 11: 19. Sept. for פִּרְוִי 1 K. 3: 12. Is. 44: 25. *παρ' ἑαυτῷ* Prov. 3: 7. חֵכֶם Prov. 14: 6. 18: 15. — Eccles. 20: 27. Cel. Tab. 3. Plut. Cato Maj. 9. Xen. Mem. 2. 3. 1. ib. 4. 8. 11.

Φρονίμως, adv. (φρόνιμος,) with mind, thoughtfully, i. e. prudently, wisely, Luke 16: 8.—Xen. Ag. 1. 17.

Φρονιζέω, f. ἴσω, (φροντίς forethought, care, from φρονέω, φρήν,) to be thoughtful, provident; to take care, to be watchful; seq. inf. Tit. 3: 8 *ἵνα φρονιζῶσι καλῶν ἔργων προϊστασθαι*. Sept. c. gen. for פִּרְוִי Ps. 40: 18. — 2 Macc. 2: 26. Xen. Mem. 3. 11. 12. c. ἵνα Pol. 2. 8. 8. c. ὅπως Xen. Mem. 2. 4. 2. c. gen. Ael. V. H. 14. 11. Xen. Mem. 1. 4. 11.

Φρουρέω, ᾧ, f. ἴσω, (φρουρός a watchman, guard, from προοράω,) to watch, to keep watch, absol. Thuc. 8. 35. In N. T. and genr. seq. accus. *to watch, to guard, to keep*.

a) pp. as of a military watch, 2 Cor.

11: 33 *ὁ ἐθνώρχης . . . ἐφρουρήσῃ τὴν πόλιν*. Trop. as of a prisoner, Gal. 3: 23. — Judith 3: 6. Jos. B. J. 3. 8. 1. Hdtan. 2. 13. 8. Xen. Cyr. 1. 2. 12.

b) trop. *to keep, to preserve in any state*; Phil. 4: 7 *τὰς καρδίας ὑμῶν ἐν Χριστῷ*. Pass. 1 Pet. 1: 5 *τοὺς φρουροῦμένους εἰς σωτηρίαν*.

Φρυάσσω v. τιω, f. ἴω, (kindr. βρύω, βρυάζω,) in profane writers only. Depon. Mid. *φρυάσσομαι v. τιωμα, to rage, to be fierce*, pp. of animals, as of horses fierce for contest, Callim. Hymn. in Lav. Pall. 2. Plut. Lycurg. 22 *ὥσπερ ἵπποις γανυῶσι καὶ φρυατισμένοις πρὸς τοὺς ἀγῶνας*. Of persons acting with pride and insolence, 2 Macc. 7: 34. 3 Macc. 2: 2. Diod. Sic. 4. 74.—In N. T. once Act. aor. 1, *to rage, to make a noise and tumult*, intrans. Acts 4: 25 *ἵνατί ἐφρυάσαν ἔθνη*, quoted from Ps. 2: 1 where Sept. for פִּרְוִי.

Φρύγανον, ου, τό, (φρύγω, φρύσσω,) a dry stick or twig, dry brushwood, Acts 28: 3 *φρυγάνων πλῆθος*. Sept. for פִּרְוִי Is. 40: 24. 47: 14. — Theophr. H. Plant. 1. 5. Hdtan. 4. 2. 21. Xen. An. 4. 3. 11 *φρύγανα συλλέγοντες ὡς ἐπὶ πύρ*.

Φρυγία, ας, ἡ, Phrygia, an inland province of Asia Minor, bounded N. by Bithynia and Galatia; E. by Cappadocia and Lycaonia; S. by Lycia, Pisidia and Isauria; and W. by Caria, Lydia and Mysia. In early times Phrygia seems to have included the greater part of Asia Minor. Later, it was divided into Phrygia Major on the South, and Phrygia Minor or Epictetus (acquired) on the Northwest. The Romans divided it into three parts; Phrygia Salutaris on the East; Phrygia Pacatiana on the West; and Phrygia Katakekaumene in the Middle. The cities of Phrygia mentioned in N. T. are Laodicea, Hierapolis, and Colossae; Antioch of Pisidia was also within its limits. Acts 2: 10. 16: 6. 18: 23. [1 Tim. 6: 23.] — Hdtan. 1. 11. 3. Xen. An. 1. 2. 6 sq. See Rosenm. Bibl. Geogr. I. ii. p. 202 sq.

Φύγαλλος, ου, ὁ, Phygallus, pr. n.

of a man who deserted Paul, 2 Tim. 1: 15.

Φυγή, ἡς, ἡ (φύγω), *flight*, Matt. 24: 20. Mark 13: 18. Sept. for 𐤒𐤓𐤕 Jer. 49: 23. 𐤒𐤓𐤕 Jer. 25: 35.—2 Macc. 12: 22. Hdian. 7. 12. 10. Xen. Cyr. 4. 2. 28.

Φυλακή, ἡς, ἡ (φυλάσσω), *watch, guard*, i. e.

a) pp. the act of keeping watch, guarding; Luke 2: 8 φυλάσσοντες φυλακίας, *keeping watch or guard, excubias agentes*; comp. Buttin. § 131. 3. Sept. for 𐤒𐤓𐤕 𐤒𐤓𐤕 Num. 1: 53. 3: 7, 29 sq.—φυλακίας φυλάττειν Xen. An. 2. 6. 10. Cyr. 8. 6. 14. genr. Jos. Ant. 14. 7. 1. Pol. 6. 35. 1. Xen. Cyr. 8. 2. 3.

b) meton. of persons set to watch, a *watch, guard*, collect. *guards*; Acts 12: 10 διελθόντες δὲ πρῶτην φυλακὴν καὶ δευτέραν.—Jos. B. J. 6. 2. 5. Dion. Hal. Ant. 1. 86. Xen. Cyr. 3. 3. 33.

c) meton. the place where watch is kept: (α) i. q. *watch-post, station*, pp. Sept. for 𐤒𐤓𐤕 𐤒𐤓𐤕 Hab. 2: 1. Xen. H. G. 5. 4. 49. Comp. Bar. 3: 34. In N. T. trop. of Babylon as the *watch-post, station, haunt* of demons and unclean birds, where they resort and hold their vigils, Rev. 18: 2 bis. Comp. Is. 34: 11 sq. Jer. 50: 39. 51: 37. Others, i. q. *hold, den, cage*, in which they are imprisoned, as in β; but less well.—(β) Of the place where any one is watched, guarded, *ward, custody, a prison*, genr. Matt. 5: 25 εἰς φυλακὴν βληθήσῃ. 14: 3 ἔσται ἐν φυλακῇ. v. 10 ἀπεκφαλίσσε τὸν Ἰωάννην ἐν τῇ φυλακῇ. 18: 30. 25: 36, 39, 43, 44. Mark 6: 17, 28. Luke 3: 20. 12: 58. 21: 12. 22: 33. 23: 19, 25. John 3: 24. Acts 5: 19 τὰς θυρὰς τῆς φυλακῆς. v. 22, 25. 8: 3. 12: 4, 5, 6, 17. 16: 23, 24, 27, 37, 40. 22: 4. 26: 10. Rev. 2: 10. In the sense of *imprisonment*, 2 Cor. 6: 5. 11: 23. Heb. 11: 36. Sept. genr. for 𐤒𐤓𐤕 Gen. 40: 3 sq. 42: 17. Lev. 24: 12. 𐤒𐤓𐤕 Neh. 3: 25. Jer. 32: 2. 𐤒𐤓𐤕 𐤒𐤓𐤕 1 K. 22: 27.—Arr. Epict. 1. 29 εἰς φυλακὴν σε βαλῶ. Diod. Sic. 4. 46 αὐτὴν ἐκ τῆς φυλακῆς ἀφείσαν.—Poet. of the bottomless pit, abyss, Tartarus, as the prison of demons and the souls of wicked men, 1 Pet. 3: 19. Rev. 20: 7. Comp. 2 Pet. 2: 4. Jude 6. See in Ταγματάρι, and comp. Act. Thom. §

10. Tholuck Bergpred. on Matt. 5: 25. p. 205.

d) meton. of time, a *watch* of the night, i. e. a division of the night during which one watch of soldiers kept guard, and were then relieved; Luke 12: 38 bis, ἐν τῇ δευτέρᾳ φυλακῇ, καὶ ἐν τῇ τρίτῃ φυλακῇ. Matt. 14: 25 τετάρτῃ δὲ φυλακῇ τῆς νυκτός. 24: 43. Mark 6: 48. The ancient Hebrews, and probably the Greeks, divided the night into three watches of four hours each, Heb. 𐤒𐤓𐤕𐤒𐤓𐤕, Sept. φυλακῇ, Judg. 7: 19. Ps. 90: 6. Comp. Genes. Lex. art. 𐤒𐤓𐤕𐤒𐤓𐤕. Buxt. Lex. Chald. Rab. 2454. Jahn § 101. Sturz Lex. Xenoph. art. φυλακῇ no. 4. Potter's Gr. Ant. II. p. 74. But after the Jews came under the dominion of the Romans, they made like them four watches of about three hours each. These were either numbered first, second, third, fourth, as above; or were also called ὀγέ, μεσονύκτιον, ἀλεξιοφωγία, πρῶτ; comp. Mark 13: 35, and these articles respectively. See Adam's Rom. Ant. p. 333. Veget. R. M. 3. 8, "in quatuor partes ad clepsydrum sunt divisae vigiliae, ut non amplius quam tribus horis nocturnis necesse sit vigilare." Censorin. de Die natal. 23. See Τετραδίων.—Jos. Ant. 18. 9. 6 περὶ τῆς τετάρτης. Arr. Exped. Al. M. 5. 24. 2. Diod. Sic. 18. 40 περὶ τὴν δευτέραν φ. Xen. An. 4. 1. 5.

Φυλακίζω, f. ἴσω, (φυλακῇ,) *to put in ward, to imprison*, trans. Acts 22: 19.—Wisd. 18: 4. Act. Thom. § 45 ὁ φυλακίζόμενος ἐν δαυματηρίᾳ. Not found in profane writers.

Φυλακίτηρ, ου, τό, (φυλακῇ, φυλάσσω,) a *watch-post, guarded place*, Hdot. 5. 52. Pol. 8. 17. 1. Xen. Cyr. 7. 5. 12. Trop. *protection, safe-guard*, Dem. 71. 24. Plut. Arat. 25; hence, an *amulet*, Plut. de Is. et Osir. 63, 68. ed. R. VII. p. 484, 487. Horapoll. 1. 24. In N. T. plur. τὰ φυλακίτηρα, *phylacteries*, Heb. 𐤒𐤓𐤕𐤒𐤓𐤕 prayer-fillets, later Heb. 𐤒𐤓𐤕𐤒𐤓𐤕 prayers, i. e. strips of parchment on which are written various sentences of the Mosaic law, as Ex. 13: 1—10, 11—16. Deut. 6: 4—9. 11: 13—21; and which the Jews usu-

ally bind in different ways around the forehead and left wrist while at prayer, following a literal interpretation of Ex. 13: 16. Deut. 6: 8. 11: 18. The Rabbins have many minute precepts respecting them. Comp. Gesen. Lex. art. תְּבִירָיו. Buxt. Lex. Chald. Rab. 1743. Wetst. N. T. I. p. 481. Jos. Ant. 4. 8. 13. — Matt. 23: 5 πλατύνουσι δὲ τὰ φυλακτήρια. Comp. Lightf. Hor. Heb. in loc.

Φύλαξ, αχος, ὁ, (φυλάσσω,) a *watcher, keeper, guard*; Acts 5: 23. 12: 6. 19. Sept. for מִשְׁכָּן Gen. 4: 9. Is. 62: 6. — Jos. Ant. 7. 11. 7. Hdian. 3. 3. 12. Xen. Ath. 3. 4.

Φυλάσσω v. τιω, f. ξω, *to watch*, not to sleep, Hom. Od. 20. 53; *to keep watch* by night, Hom. Od. 5. 466. ib. 22. 195. In N. T.

a) intrans. *to watch, to keep watch*, seq. acc. of the cognate noun; Luke 2: 8 φυλάσσοντες φυλακίας. See fully in Φυλακή a.

b) trans. c. acc. *to watch, to guard, to keep*, e. g. (α) Persons or things from escape or violence; persons, Luke 8: 29 ἐδεσμεύτο . . . φυλασσομένους. Acts 12: 4 φ. αὐτὸν sc. τὸν Ἡέρον. 28: 16. ἐν τῷ πραιτωρίῳ 23: 35. Acc. τί Luke 11: 21. Acts 22: 20 τὰ ἑμάτια. Sept. for מִשְׁכָּן 1 Sam. 19: 11. Gen. 2: 15. 3: 24. — τινά Hdian. 1: 17. 3. Xen. Cyr. 4. 2. 40. τί, Palaeph. 19. 1. Ael. V. H. 2. 4. Xen. Ag. 4. 1.—(β) Of persons or things kept in safety, *to keep, to preserve*, e. g. persons, John 17: 12 οὓς διδάσκας μοι ἐφύλαξα. 1 Pet. 2: 5. ὑμᾶς ἀπαιτῶντας Jude 24. ἀπὸ τοῦ πονηροῦ 2 Thess. 3: 3. Acc. τί, 1 Tim. 6: 20. 2 Tim. 1: 14. c. εἰς ἡμέραν 2 Tim. 1: 12. εἰς ζωὴν John 12: 25. Sept. for מִשְׁכָּן Prov. 6: 22. Ex. 23: 20. c. ἀπὸ for γὰρ Ps. 141: 9. — τινά Wisd. 19: 6. Hdian. 4. 4. 9. c. ἀπὸ Xen. Cyr. 1. 4. 7. τί Dem. 25. 23. c. εἰς καιρὸν Ael. V. H. 9. 21. — (γ) Mid. and once Reflex. *to keep oneself from or as to any thing, to be on one's guard*, i. q. *to beware of, to avoid*; e. g. seq. ἀπὸ τινος, once reflex. 1 John 5: 21 φυλάττετε ἑαυτοὺς ἀπὸ τῶν ἐιδώλων. Mid. Luke 12: 15. (Reflex. Test. XII Patr. p. 648.

Mid. Eccus. 22: 26. Xen. Cyr. 2. 3. 9.) Mid. seq. accus. q. d. *to guard against*, Acts 21: 25. 2 Tim. 4: 15 ὃν καὶ σὺ φυλάσσου. Comp. Winer § 32. p. 182. (Jos. B. J. 4. 9. 11. Hdian. 3. 5. 9. Xen. Mem. 2. 2. 14.) Seq. ἵνα μή, 2 Pet. 3: 17 φυλάσσεσθε, ἵνα μή . . . ἐκπέσῃτε κ. τ. λ. — ὅπως μή Xen. Mem. 1. 2. 37. μή Epict. Ench. 34.

c) trop. *to keep*, i. q. *to observe*, not to violate, e. g. precepts, laws, etc. c. acc. Luke 11: 28 τὸν λόγον τοῦ Θεοῦ. Acts 7: 53. 16: 4 τὰ δόγματα. 21: 24 τὸν νόμον. Rom. 2: 26. Gal. 6: 13. 1 Tim. 5: 21. Mid. πάντα ταῦτα ἐφυλάξαμην, *all these have I kept of myself*, Matt. 19: 20. Mark 10: 20. Luke 18: 21. Sept. for מִשְׁכָּן Ps. 105: 45. Prov. 4: 4. saep. מִשְׁכָּן Prov. 6: 20. 28: 7. מִשְׁכָּן 1 K. 11: 38. מִשְׁכָּן Deut. 5: 15.—Eccus. 21: 11. Jos. Ant. 7. 14. 2. Hdian. 1. 7. 12. Xen. H. G. 1. 7. 30.

Φυλή, ἥς, ἡ, (φύλον, φύω,) a *tribe*, pp. a *race, lineage, kindred*, i. e.

a) i. q. φύλον, a *nation, people*, as descended from a common ancestor. Matt. 24: 30 πᾶσαι φυλαὶ τῆς γῆς, *all the tribes [nations] of the earth*. Rev. 1: 7. Pleonast. 5: 9 ἐκ πάσης φυλῆς καὶ γλώσσης καὶ λαοῦ καὶ ἔθνους. 7: 9. 11: 9. 13: 7. 14: 6. So Sept. for מִשְׁכָּן Gen. 12: 3. Ex. 20: 32. Am. 3: 2. Mic. 2: 3.—Eccus. 16: 4, coll. 6. Xen. Cyr. 8. 3. 25 κατὰ φυλὰς, *others κατὰ φύλα*, ib. 8. 5. 7. Comp. Sturz. Lex. Xen. φυλή no. 4.

b) spec. a *tribe, clan*, spoken of the tribes of Israel, as subdivisions of a whole nation. Matt. 19: 28 et Luke 22: 30 κλόνοντες τὰς δώδεκα φυλὰς τοῦ Ἰσραὴλ. Luke 2: 36 ἐκ φυλῆς Ἀσὶρ. Acts 13: 21. Rom. 11: 1. Phil. 3: 5. Heb. 7: 13, 14. James 1: 1. Rev. 5: 5. 7: 4, 5 ter, 6 ter, 7 ter, 8 ter. 21: 12. Sept. for מִשְׁכָּן Ex. 31: 2, 6. saep. מִשְׁכָּן Ex. 24: 4. Deut. 1: 13. saep. — Jos. Ant. 7. 2. 2 ἐκ τῆς Ἰουδα φυλῆς. ib. 10. 1. 1. So of tribes, classes, orders in a state, Plut. Romul. 20. Dem. 556. 5. Xen. Mem. 3. 4. 5. Vect. 4. 30.

Φύλλον, ου, τό, (φύω,) a *leaf*, Plur. τὰ φύλλα *leaves, foliage*, Matt. 21: 19. 24: 32. Mark 11: 13 bis. 13: 28.

Rev. 22:2. Sept. for $\pi\lambda\gamma$ Gen. 3:7. 8:11. Neh. 8:17. — Ael. V. H. 9:24. Diod. Sic. 2:49. Dem. 615:10.

Φύραμα, αἰτός, τό, (φυράω et φύρω) to mix by stirring or kneading, to stir or knead together, Plat. Theaet. 4. p. 147. C. Hes. Op. 61,) a kneaded mass, genr. a mass, lump; e. g. of potter's clay prepared for moulding, Rom. 9:21. So a mass of dough, proverbially, 1 Cor. 5:6 et Gal. 5:9; see in Ζύμη. Trop. Rom. 11:16 see in Ἀπαρχή. 1 Cor. 5:7. Sept. for $\pi\lambda\gamma$ Num. 15:20, 21. $\pi\lambda\gamma$ Ex. 8:3. 12:34. — M. Antonin. 7:68. Of a kind of cake Athen. 9. p. 402.

Φυσικός, ἡ, ὄν, (φύσις,) *physical, natural*, i. e. from or by nature, Test. XII Patr. p. 648 τυφλοὶ τοῖς φυσικοῖς ὀφθαλμοῖς αὐτοῦ. Arr. Epict. 3. 24. 91. Xen. Mem. 3. 9. 1. In N. T. *natural*, according to nature, φυσικὴ χρῆσις Rom. 1:26, 27. Of beasts, ἄλογα ζῶα, φυσικά, i. e. following their natural bent, sensual, 2 Pet. 2:12. — Arr. Epict. 2. 20. 6 φυσικὴ κοινωνία ἀνθρώπων πρὸς ἀλλήλους. Luc. Somn. a. Gall. 27. Diod. Sic. 3. 61 or 62.

Φυσικῶς, adv. (φυσικός,) *physically, naturally*, i. e. from or by nature; Jude 10 ὅσα δὲ φυσικῶς, ὡς τὰ ἄλογα ζῶα, ἐπίσταται, i. e. by the natural senses. — Diog. Laert. 10. 137 φυσικῶς καὶ χωρὶς λόγου. Diod. Sic. 20. 5.

Φυσιώω, ὦ, f. ὠσω, in N. T. i. q. φυσιάω, (φυσάω, φύσα, φύω,) pp. to blow, to puff, to pant; so φυσίαω intrans. of horses, Hom. Il. 4. 227. ib. 16. 506. In N. T. φυσιώω trop. to puff up, to inflate with pride and vanity, absol. 1 Cor. 8:1 ἡ γνῶσις φυσιοῖ. Pass. or Mid. 1 Cor. 4:18, 19. 5:2. 13:4. ὑπέριτινος 1 Cor. 4:6. ὑπό τινος Col. 2:18. — Test. XII Patr. p. 579 κατὰ τῶν ἐντολῶν τοῦ θεοῦ φυσιοῦμενοι. Ichn. ad Magnes. § 12 οἶδα ὅτι οὐ φυσιοῦσθε μὴ προσέχον τοῖς φυσιοῦσίν με. Hesych. φυσιοῦμεθα· ἐπαιρόμεθα, τυφοῦμεθα. — In the classic writers φυσιώω comes from φύσις, and signifies to make natural, Simplic. in Epict. p. 219. Comp. Passow s. v.

Φύσις, εὐς, ἡ, (φύω,) *physis, nature*, pp. generative and productive power, vis genitrix; like Lat. *natura* from nascor. Hence

a) *nature*, i. q. natural source or origin, generation, birth, descent. Gal. 2:15 ἡμεῖς φύσις Ἰουδαίου. Rom. 2:21 ἐκ φύσεως ἀποβυστία. — Pol. 3. 123 τὸν αὐτοῦ κατὰ φύσιν νόον. Luc. de Merc. cond. 24 εἰ φύσει δοῦλος ἦσθα. Plut. Menex. p. 245. D. IV. p. 198 Ταῦτα φύσει μὲν βέλβαρα ὄντες, νόμῳ δὲ ἑλκυσ.

b) *a nature*, as generated, produced, naturally existing, a being, genus, kind James 3:7 τις, πᾶσα γὰρ φύσις θηρίων . . . διδάσκαται τῇ φύσει τῇ ἀνθρωπίνῃ. Gal. 4:8 τοῖς μὴ φύσει ὄντι θεοῖς; i. q. οἱ λεγόμενοι θεοὶ in 1 Cor. 8:5.—3 Macc. 3:29 πᾶσα θνητὴ φύσις. Epict. Ench. 27 οὐδὲ κακοῦ φύσις ἐν κακῷ γίνεται. Sophocl. Antig. 346. Oed. R. 869 θνητὰ φύσις ἀνθρώπων. Xen. Venat. 3. 1. So of plants, Diod. Sic. 2:49.

c) *the nature* of any person or thing the natural constitution, the innate disposition, qualities, etc. (a) Of persons in a moral sense, i. q. the native mode of thinking, feeling, acting, as unenlightened by the influence of divine truth: Eph. 2:3 πάντα φύσει ὀργῆς. Rom. 2:14 φύσει τὰ τοῦ νόμου ποιῇ. By analogy, once of the divine moral nature, 2 Pet. 1:4 θελας κοινωνοὶ φύσεως, partakers of the divine [moral] nature, i. e. regenerated in heart and disposition. — Wisd. 7:20. Jos. Ant. 3. 8. 1 φύσει πάντες εἶναι φιλαύτους. Dem. 774. 8, 11 ἡ μὴ φύσις, ἀντὶ τῆς ποτηρᾶς, πολλὰς φεῖται βουλεύεται. Xen. Mem. 2. 1. 27. So in a physical sense, Jos. B. J. 7. 6. 1 ἡ τοῦ χαλκοῦ φύσις. Xen. Oec. 16. 2 τῆς γῆς. — Spec. a natural feeling of decorum, a native sense of propriety, e. g. in respect to national customs in which one is born and brought up; 1 Cor. 11:14 οἷός ἐστιν ἡ φύσις διδάσκει ἡμᾶς, ὅτι ἀνὴρ μὲν ἐάν κομῇ, ἀτίμω οἰκτὴ ἔσται; doth not your own natural feeling teach you, etc. It was the national custom among both the Hebrews and Greeks, for men to wear the hair short, and women long. Among the Hebrews, comp. the law of the Naz-

its Num. 6: 1 sq. Judg. 13: 5. 1 Sam. 1: 11; genr. Ez. 44: 20; for women, s. 3: 24. Judith 10: 3. Luke 7: 38. For the Greek custom, comp. espec. Plut. Quæst. Rom. 14. ed. R. VII. p. 82. Idot. 1. 82. Phocylid. 199 sq. — (β) genr. i. q. *the nature of things*, the order and constitution of nature; e. g. κατὰ φύσιν *according to nature*, natural, Rom. 1: 21, 24 bis. παρὰ φύσιν *contrary to nature*, unnatural, Rom. 1: 26. 11: 24. Comp. Weist. N. T. II. p. 24 sq. — κατὰ φ. Luc. Vit. Auct. 23. Xen. Mem. 3. 11. 11. παρὰ φ. Athen. 13. p. 605. D, οἱ παρὰ φύσιν τῇ Ἀφροδίτῃ χρώμενοι. Philo Leg. Spec. 11. p. 306. 17 ὁ δὲ παιδευαστής . . . τὴν παρὰ φύσιν ἥδονὴν διώκει. Xen. Hi. 1. 22.

Φυσιώσις, εως, ῆ, (φυσιώω q. v.) *puffing up, inflation*, trop. with pride and vanity, 2 Cor. 12: 20. — Hesych. φυσίωσις· ἐπαρσις, ὑψηλοφροσύνη.

Φυτεία, ας, ῆ, (φυτεύω), *a planting, the act of planting*, τῆς ἀμπέλου Sept. Mic. 1: 6. Jos. Ant. 12. 3. 4. Xen. Dec. 19. 12. In N. T. *a plant*, i. q. φύτευμα, trop. Matt. 15: 13 πάντα φυτεία κ. λ. i. e. referring to the Pharisees as professing to be teachers of the divine will and law. Others, doctrine.—Psalm. Salom. 14: 3 ἡ φυτεία αὐτῶν ἐξήλιζομένη ἐκ τὸν αἰῶνα. pp. Athen. V. p. 207. E.

Φυτεύω, f. φύσω, (φυτόν, φυτόν) *to plant*, trans. Matt. 21: 33 ἐφύτευον ἀμπελῶνα. Mark 12: 1. Luke 20: 9. 1 Cor. 3: 7. Luke 13: 6 συνεπ. absol. 17: 28. Pass. Luke 17: 6. Sept. for φῦ; Gen. 1: 20. Deut. 6: 11. 17: 2. Ps. 1: 3.—Diod. Sic. 3. 62. Dem. 1275. 9. Xen. Oec. 1. 21. ib. 20. 4.—Trop. Matt. 15: 13, see n. φυτεία. So of a teacher planting the word of divine truth, absol. 1 Cor. 6: 7, 8.

Φύω, f. φύσω, *to generate, to produce, to bring forth, to let grow*, e. g. plants, etc. Hom. II. 1. 235. Luc. Epist. lat. 20. Diod. Sic. 1. 10. καρπὸν Jos. Ant. 3. 1. 1. Hdot. 9. 122; persons, ἰδὼρας φύειν *to beget, to bear*, Hdot. 9. 22. Eurip. Phoen. 34. Pass. φύομαι, also Act. aor. 2 ἔφυν and perf. πέφυκα *intrans. to be generated, produced, to spring up, to grow*, e. g. plants, etc.

Sept. Prov. 26: 9. Xen. Mem. 4. 3. 10. ἔφυν Xen. Oec. 19. 8. πέφυκα Xen. Cyr. 7. 5. 11; of persons, *to be born, to grow up, to be by nature*, Plut. ed. R. VI. p. 234. 1. ἔφυν Luc. Gymnas. s. Anarch. 20. Xen. Mem. 2. 3. 4. πέφυκα Hdot. 4. 9. 4. Xen. Cyr. 5. 1. 7. Trop. Xen. Mem. 1. 1. 11 σκοπῶν, ὅπως ὁ κόσμος ἔφυν. See Buttm. § 114. p. 306. Matth. § 254.—In N. T.

a) Pass. aor. 2 ἐφύην, part. φυνίς, *to spring up, to grow*, e. g. a plant, see above. Luke 8: 6 καὶ φυνὲν ἐξηράνθη, sc. τὸ σπέρμα v. τὸ φυτόν. v. 8 φυνὲν ἐποίησε καρπόν. This form of the Aor. is used only by late writers, instead of the earlier ἔφυν, see above; Buttm. l. c. Winer § 15. p. 81.—Schol. in Apoll. Rhod. 2. 354 ἐξ ἧς [χολῆς] φυνῆται τὸ καλούμενον ἀκόντιον φάρμακον. So συμφυνίς Philo de Vit. Mos. 11. p. 174. 12; comp. in Συμφύν.

b) Act. intrans. *to spring up, to grow up*. Heb. 12: 15 ὅλζα πικρίας ἀνὰ φύονσα, quoted from Deut. 29: 17 where Sept. for Heb. דָּרָךְ.—Ecclus. 14: 18.

Φωλεός, οῦ, ὅ, *a hole, burrow, lurking-place of animals*, Matt. 8: 20. Luke 9: 58.—Act. Thom. § 31. Ael. H. An. 6. 3. Plut. T. Græch. 9.

Φωνέω, ᾶ, f. ἤσω, (φωνή), *to sound, to utter a sound, voice, cry*.

a) pp. and absol. (α) of animals, e. g. a cock, *to crow*, Matt. 26: 34, 74, 75. Mark 14: 30, 68, 72 bis. Luke 22: 34, 60, 61. John 13: 38. 18: 27.—Aesop. Fab. 119. Truchin. Of other birds, Sept. Jer. 17: 11. Is. 38: 14. Of beasts, *to cry*, Zeph. 2: 14. Of a trumpet, Sept. for צִבְצִיב Am. 3: 6. 1 Macc. 9: 12. — (β) Of persons, *to cry out, to exclaim, to call out*; Luke 8: 8 ἐφώνει· ὁ ἔχων ὅτι κ. τ. λ. v. 54 ἐφωνῆσε λέγων. 16: 24. Acts 10: 18. So c. dat. of cogn. noun, Luke 23: 46 φωνήσας φωνῇ μεγάλῃ. Acts 16: 28. c. dat. pers. *to whom*, Rev. 14: 18. Sept. for צָרָךְ Dan. 4: 11. צָרָךְ 1 Chr. 15: 16. — Fedr. 8: 92. Luc. Jup. Trug. 17. Xen. Conv. 3. 13.

b) trans. *to cry or call to any one*, i. q. *to speak to, to address, to call*, c. acc. (α) genr. with the words spoken, as a title etc. i. q. *to call, to name*, John 13:

18 ὑμεῖς φωνεῖτε με· ὁ διδασκαλὸς καὶ ὁ κύριος.—Comp. Hom. Od. 4. 77.—(β) As implying invitation to approach or come, Matt. 20: 32 ἐφώνησε αὐτούς. Mark 8: 31. 9: 35 ἐφώνησε τοὺς δώδεκα. 15: 49 ter. Luke 16: 2. John 1: 49. 2: 9. 4: 16. 9: 18, 24. 11: 28 bis. 18: 33. Acts 9: 41. 10: 7. c. dat. αὐτῷ Luke 19: 15, i. q. πρὸς αὐτόν, comp. Winer § 31. 2. p. 174. Matth. § 401. 3. (c. πρὸς Tob. 5: 8.) Seq. ἐκ, to call one out of any place, John 12: 17; comp. 11: 43. Also, to invite to a feast, Luke 14: 12; to call out to any one for help, Matt. 27: 47 et Mark 15: 35 Ἠλὶαν φωνεῖ.—Soph. Aj. Ἄλιστα φωνεῖ, coll. v. 89. ib. 543. Theocrit. Id. 2. 109.

Φωνή, ἦς, ἡ, (obsc. φάα, kindr. φημί) a sound, tone, as given forth or uttered.

a) genr. and spoken of things; e. g. of a trumpet or other instrument, Matt. 24: 31. 1 Cor. 14: 7, 8. (Sept. for ἥψ Ez. 2: 6, 13. Dan. 2: 5, 7, 10.) Of the wind, John 3: 8. Acts 2: 6 coll. v. 2. Sept. 1 Sam. 12: 18. Of rushing wings, chariots, waters, etc. Rev. 9: 9. 14: 2. 18: 22. 19: 6. (Sept. and ἥψ Ez. 1: 24. 3: 13. 26: 10. Nah. 3: 2.) Of thunder, φωνὴ βοῶντος Rev. 6: 1. 14: 2. 19: 6. φωναὶ καὶ βοῶνται Rev. 4: 5. 8: 5. 11: 19. al. (Sept. and ἥψ Ez. 19: 16. 20: 18. 1 Sam. 7: 10. Ecclesi. 43: 17.) So φωνὴ θημάτων, i. e. the thunders in which the words of the law were proclaimed, Heb. 12: 19. Comp. Ex. 19: 19.—Poll. On. 4. 11. p. 397 εἰποις δ' ἂν τὸ φθίγγμα τῆς σάλπιγγος φωνήν. Jos. Ant. 12. 2. 1 τῶν Συρῶν γραμμάτων χαρακτὴρ καὶ φωνή. Xen. Mem. 1. 4. 6 τὴν ἀκοὴν δέχεσθαι πάσης φωνᾶς.

b) spec. a voice, cry, spoken of persons. (α) pp. and genr. as in phrases, with verbs of speaking, calling, crying out, φωνὴ μεγάλη Matt. 27: 46, 50. Mark 6: 7. 15: 34. Luke 8: 28. John 11: 43. Acts 8: 7. Rev. 6: 10. al. ἐν μεγάλῃ φωνῇ Rev. 14: 15. μετὰ μεγάλης φωνῆς Luke 17: 15. Sept. for ἥψ Neh. 9: 4. Job 2: 12. c. ἐν 2 Sam. 19: 4. (Hdian. 1. 8. 12. Luc. Nigr. 14. Xen. Cyr. 3. 3. 58.) So ἀφίναται φ. μεγάλην to utter a loud cry, to cry with a loud voice, Mark 15: 37. αἶψαν v. ἀταίψαν φωνήν to lift

up the voice, i. q. to cry or call aloud, Luke 11: 27. 17: 13. Acts 2: 14. 4: 24. 14: 11. 22: 22; see in Ἄρρα, Ἑρμῆα (Dem. 301. 10.) Luke 23: 23 ταύτην μεγάλην φωνῆς. So where the voice of one speaking, crying out, wailing is said to be, to come, etc. φωνὴ ἔγενετο Luke 9: 36. Acts 7: 31; πρὸς ταῦτα Acts 18: 13. φ. φέρεται τινι 2 Pet. 1: 17, comp. in Φέρω c. Seq. ἐκ c. gen. as φωνὴ ἐγένετο v. ἔρχεται v. ἐξέρχεται ἐκ τινος, e. g. ἐξ οὐρανοῦ v. ἐκ τῶν οὐρανῶν, Matt. 3: 17. Luke 3: 22. John 12: 28. al. ἐκ τῆς νεφέλης Mark 9: 7. Luke 9: 35. ἐκ πάντων Acts 19: 34. Seq. ἀπὸ c. gen. id. Rev. 16: 17. (Sept. c. ἐκ Is. 66: 6. c. ἀπὸ Zeph. 1: 11.) Also ἀκούει φωνήν v. φωνῆς, to hear a voice, Matt. 2: 18. Acts 9: 4, 7. Rev. 6: 6. Seq. ἐκ c. gen. as ἐξ οὐρανοῦ 2 Pet. 1: 18. ἐκ τῶν νεφελῶν Rev. 9: 13. ἐκ τοῦ στόματος Acts 22: 14. Rev. 1: 10 ἤκουσα ὁλόου μου φωνῇ μου. v. 12 βλέπειν τὴν φωνήν, see in Βλέπω no. 1. b. Sept. Gen. 3: 8, 10. 4: 22. (Dem. 240. 12.) Seq. gen. of pers. Matt. 3: 3 φωνῇ βοῶντος ἐν τῇ ἐρήμῳ 12: 19. Mark 1: 3. John 5: 25 φ. τοῦ νεκροῦ τοῦ θου. v. 28, 37. Acts 12: 14 φ. τοῦ Πέτρου. v. 22. 1 Thess. 4: 16. Heb. 12: 26. Rev. 5: 11. 19: 1 φ. ὄχιον. 19: 6.—Sept. Gen. 27: 22. 1 Sam. 24: 17. Palaeoph. 7. 1. Xen. Apol. 12.—So of song, c. gen. φωνῇ κινδραφῶν Rev. 18: 22. φ. ρυμφίου καὶ ρυμφῆς v. 23. So Sept. Jer. 16: 8. 25: 10. Of salutation, ἡ φ. τοῦ ἀσπασμοῦ σου, i. q. thy saluting voice, Luke 1: 44.—To the voice as the instrument of speech, is sometimes ascribed that which strictly applies only to the person; comp. in Ὁρᾶν a. γ. Thus, ἀκούειν τῆς φωνῆς τινος, to hear [and obey] one's voice, i. e. to obey the person himself, John 10: 16, 27. Heb. 3: 7, 15. 4: 7. So Sept. Gen. 3: 17. 16: 3. 27: 13.—Trop. Gal. 4: 20 ἀλλάξαι τὴν φωνήν μου, to change my voice, i. q. Esai. to change one's tone, to speak in a different manner and spirit. Comp. Xen. Conv. 1. 10.—(β) Meton. what is uttered by the voice, word, saying, Acts 13: 27 τὰς φωνὰς τῶν προφητῶν. 24: 21.—Ael. V. H. 4. 8. Plut. Timol. 5. Diod. Sic. 20. 30. Xen. Venat. 13. 16.—(γ) Meton. manner of speaking, speech, language, dialect, 1 Cor. 14: 10

ἰοσαῦτα γένη φωτῶν ἐν τῷ κόσμῳ. v. 11. Sept. and ܐܬܪ Gen. 11: 1. — Jos. Ant. 3. 5. 3 ἡ φωνὴ Ἑλληνική. Ceb. Tab. 33. Hdian. 5. 3. 8. Xen. An. 4. 8. 4. AL.

Φῶς, φωτός, τό, (contr. for φάος, from φάω,) *light*, pp. with the idea of shining, brightness, splendour.

a) pp. and genr. (α) Of *light* in itself, 2 Cor. 4: 6 ὁ ἐπὶ τὸν ἐκ σκότους φῶς ἀμψαι. Matt. 17: 2 λευκὰ ὡς τὸ φῶς. v. 5 νεφέλη φωτός, i. e. a bright cloud; ext. rec. νεφ. φωτεινή. So Sept. and ܐܬܪ Gen. 1: 3, 4, 18. — Luc. Philoptr. 13. Xen. Conv. 6. 7. — (β) As emitted from a luminous body; e. g. a lamp, etc. φ. λύχνου Luke 8: 16. Rev. 18: 23; of the sun, φ. τοῦ ἡλίου Rev. 22: 5. Sept. for ܐܬܪ Is. 30: 26. Jer. 25: 10. Ez. 32: 7. ܐܬܪ Is. 4: 5. Hab. 3: 10. — Andoc. 9. 38 φ. τοῦ ἡλίου. Diad. Sic. 3. 48. Xen. Conv. 7. 4 λύχνος πῶς παρέχει. — (γ) Of *day-light*, *day*, John 11: 9, 10 opp. ἡ νύξ, comp. in Ἐν το. i. c. John 3: 20 bis, ὁ φαῦλα πρῶτων, μιστὶ τὸ φῶς κ. τ. λ. v. 21. ἐν τῷ φωτὶ in the light, openly, publicly, opp. ἐν τῇ σκοτίᾳ, Matt. 10: 27. Luke 12: 3. So Eph. 5: 13 bis, opp. σκότος in v. 11; comp. in Φανερώ. Sept. and ܐܬܪ 1 Sam. 25: 34, 36. Job 3: 16. — Ael. V. H. 10. 3. Pol. 1. 45. 6. Xen. An. 6. 3. 2. comp. Ag. 9. 1 — (δ) Of the dazzling light, splendour, *glory*, which surrounds the throne of God, in which God dwells; 1 Tim. 6: 16 φῶς οἰκῶν ἀπρό- ριτον sc. ὁ θεός. Rev. 21: 24. Comp. Ps. 104: 2. Is. 60: 1, 19, 20. Wisd. 7: 26. See in Λόξα b. β. — Plut. Pericl. 39 τὸν μὲν τόπον ἐν ᾧ τοὺς θεοὺς κατοικεῖν λέγουσιν ... φωτὶ καθαρῷ τὸν ἄπαντα χρόνον ὁμαλῶς περιλαμβόμενον. — Hence also as surrounding those who dwell with or come from God; e. g. the Lord Jesus Christ, as appearing in glory after his ascension, Acts 9: 3 φῶς ἐπὶ τοῦ οὐρανοῦ, coll. v. 5. 22: 6, 9, 11. 26: 13; of glorified saints, Col. 1: 12 κληρὸς τῶν ἁγίων ἐν τῷ φωτὶ. — Comp. Xen. Cyr. 4. 2. 15.

b) meton. a *light*, a luminous body, e. g. (α) a lamp or torch, Acts 16: 29 αἰτήσας δὲ φῶτα. Sept. and ܐܬܪ Ps. 119: 105. — Xen. H. G. 5. 1. 8. — (β) A

fire, Mark 14: 54 θρηνηνόμενος πρὸς τὸ φῶς. Luke 22: 56. — 1 Macc. 12: 29. Xen. Cyr. 7. 5. 27. — (γ) Of the heavenly luminaries, sun, moon and stars, James 1: 17 ἀπὸ πατρὸς τῶν φωτῶν, see in Πατήρ fin. Sept. and ܐܬܪ Jer. 4: 23. — So of the sun Dem. 1396. 15. — (δ) Trop. τὸ φῶς τὸ ἐν σοὶ, i. e. the mind, conscience, corresponding to ὁ λύχνος et ὁ ὀφθαλμός, Matt. 6: 23. Luke 11: 35. Comp. Tholuck Bergpred. in Matt. l. c.

c) trop. *light*, i. e. moral and spiritual light and knowledge, which enlightens the mind, soul, conscience; including also the idea of moral goodness, purity and holiness, and of consequent reward and happiness; opp. σκοτία v. σκότος where see. (α) Genr. i. q. true knowledge of God and spiritual things, Christian piety; John 3: 19 ἡγάπησαν μᾶλλον τὸ σκότος ἢ τὸ φῶς. 8: 12 τὸ φῶς τῆς ζωῆς. Acts 26: 18 τοῦ ἐπιστρέψαι ἀπὸ σκότους εἰς φῶς. Rom. 13: 12. 2 Cor. 6: 14. Eph. 5: 9. 1 John 2: 8. υἱοὶ τοῦ φωτός, i. e. Christians, Luke 16: 8. John 12: 36. 1 Thess. 5: 5. τάχα φωτός id. Eph. 5: 8. 1b. ἥτις ποτε σκότος, νῦν δὲ φῶς ἐν κυρίῳ, i. q. φωτιζόμενοι. So ἐν τῷ φωτὶ εἶναι, μένειν, 1 John 2: 9, 10. As exhibited in the life and teaching of any one; Matt. 5: 16 λαμπράτω τὸ φῶς ὑμῶν ἔμπρ. τῶν ἀνθρώπων. John 5: 35. (Sept. πορευθῶμεν ἐν τῷ φωτὶ κυρίου, for ܐܬܪ Is. 2: 5.) So where the idea of holiness predominates; as of God and those conformed to him, 1 John 1: 5 ὁ θεός φῶς ἐστι. v. 7 bis. Where the idea of peace and happiness predominates; 1 Pet. 2: 9 τοῦ ἐκ σκότους ὑμᾶς καλέσαντος εἰς τὸ θάνατον αὐτοῦ φῶς. Matt. 4: 16 bis, ὁ λαὸς ὁ καθήμενος ἐν σκότει, εἶδε φῶς μέγα, κ. τ. λ. quoted from Is. 9: 1 where Sept. for ܐܬܪ. Acts 26: 23. So Sept. and ܐܬܪ Ps. 36: 10. Is. 58: 8, 10. — So i. q. welfare, deliverance, Anth. Gr. l. p. 63. — (β) Meton. a *light*, i. q. the author or dispenser of moral and spiritual light, a moral teacher; genr. Rom. 2: 19 φῶς τῶν ἐν σκότει. Of apostles, Matt. 5: 14 ὑμεῖς ἐστε τὸ φῶς τοῦ κόσμου. Acts 13: 47 τέθεικά σε εἰς φῶς ἰσθῶν, quoted from Is. 49: 6 where Sept. and ܐܬܪ; also 42: 6. Espec. of Jesus as the

great Teacher and Saviour of the world, who brought life and immortality to light in his Gospel (2 Tim. 1:10); Luke 2:32 *φῶς εἰς ἀποκάλυψιν ἰδνών*. John 1:4, 5, 7, 8 bis, 9. 3:19 *τὸ φῶς ἀγήλυθεν εἰς τὸν κόσμον*. 8:12 *φ. τοῦ κόσμου*. 9:5. 12:35 bis, 36 bis, 46. — Test. XII Patr. p. 578 *τὸ φῶς τοῦ κόσμου* sc. the Messiah. p. 644 *ἀναταλάει ἡμῖν αὐτὸς κύριος, φῶς δικαιοσύνης*. p. 746 sq.

Φωστήρ, ἥρος, ὁ, (φῶς, φῶσκα,) pp. a light, light-giver, in profane writers i. q. a window, Hesych. *φωστήρ· θνρῖς*. In N. T. a light, luminary, Phil. 2:15 *φαινετε ὡς φωστῆρες ἐν κόσμῳ*. So Sept. of the heavenly luminaries, for ἡλιος, Gen. 1:14, 16. — Wisd. 13:2 *φ. οὐρανοῦ*. Psalt. Sal. 18:12. Theoph. ad Autol. 2. p. 94. — Meton. *brightness, shining*, spoken of the divine glory, δόξα, Rev. 21:11. Comp. in Φῶς a. δ.

Φωσφόρος, ου, ὁ, ἡ, adj. (φῶς, φῶσκω,) *light-bearing, light-giving, shining, radiant*, e. g. *ὄμματα φωσφόρα* Plut. de Fortun. 3. ed. R. VI. p. 370. 8. *ἄστρον αἰθέριον καὶ φωσφόρον*, i. e. the moon, Plut. de Fac. in Orbe Lun. 4. ed. R. IX. p. 646 ult. In N. T. subst. ὁ *φωσφόρος*, *Phosphorus*, Lat. *Lucifer*, as pr. name of the morning star, the day-star; put as emblematic of the dawn of spiritual light and happiness upon the benighted mind, 2 Pet. 1:19; comp. in Φῶς c. — pp. Plut. de Placit. Philos. 2. 15. *φωσφόρος ἀστήρ* Aristoph. Ran. 346.

Φωτεινός, ἡ, ὄν, (φῶς,) *light*, i. e. *giving light, shining, bright*, Matt. 17:5 *μεγάλῃ φωτεινῇ* in text. rec. Others *μεφ. φωτός*. — Eccles. 17:31. Xen. Mem. 4. 3. 4. — Trop. of the body, *full of light*, Matt. 6:22. Luke 11:34, 36 bis. Comp. Act. Thom. § 6.

Φωτίζω, f. ἴσω, (φῶς,) *to light, to lighten*, i. e.

1. intrans. *to give light, to shine*, c.

ἐπὶ, Rev. 22:5 *κύριος ὁ θεὸς φωτίζει αὐτούς*, where for the Attic fut. see Buttm. § 95. 7, 9. Text. rec. *φωτίζα αὐτούς*, as in no. 2. So Sept. for ἡλιος. ἡλιος, Num. 8:2. Prov. 4:18. — Eccles. 43:9. Theophr. ὁ ἀνθρώπος οὐ φωτίζει ὥσπερ ἡ φλὸς.

2. trans. *to give light to, to shine upon to enlighten*, c. acc.

a) pp. Luke 11:36 *ὡς ὅταν ὁ λόγος τῇ ἀσκραπῇ φωτίζει σκ.* Rev. 21:23. Pass. Rev. 18:1. Sept. for ἡλιος. Is. 60:19. — Diod. Sic. 3. 48 ὁ ἥλιος... *φωτίζει τὸν κόσμον*.

b) trop. c. acc. of pers. *to light, to enlighten*, to impart moral and spiritual light to any one, to enlighten the mind or mental eyes of any one, comp. in Φῶς c. John 1:9 ὁ [φῶς] *φωτίζει πάντα ἀνθρώπον*. Pass. Eph. 1:18 *πρωτισμένους τοῖς ὀφθαλμοῖς τῆς διανοίας*. Heb. 6:4. 10:32. Sept. and ἡλιος. Ps. 119:130. Bar. 1:8. — Hence i. q. *to teach, to instruct*; Eph. 3:9 *φωτίσω πάντα, τίς ἡ οἰκονομία κ. τ. λ.* So Sept. for ἡλιος. Judg. 13. 8. 2 K. 12. 2. 17:27. — Diod. Laert. 1. 57. ἡλιος. Hesych. *ἐφώτισεν· ἐδίδαξεν*.

c) seq. acc. of thing, i. q. *to bring to light, to make known*; 1 Cor. 4:5 ὅς *καὶ φωτίσει τὰ κρυπτά τοῦ σκότους*. 2 Tim. 1:10 *φωτίσας τοὺς διὰ ζοὴν κ. τ. λ.* — Ap. Epict. 1. 4. 31 *τὴν ἀλήθειαν*. Pol. 23. 3. 10.

Φωτισμός, ου, ὁ, (φωτίζω,) *lighting, giving light, shining*, pp. Sept. for ἡλιος, *ἐν φωτισμῷ πυρός* Ps. 78:14. 44:3. Job 3:9. Hesych. *φωτισμός· ἀγὰρ τηλαυγίς, καταναγλίζω*. — In N. T. trop. of moral and spiritual light, illumination, comp. in Φῶς c. E. g. seq. gen. of that which illumines, 2 Cor. 4:4 *ὡς τὸ μὴ ἀγνώσκειν τὸν φωτισμὸν τοῦ εὐαγγελίου*. Seq. gen. of that which is illumined, 2 Cor. 4:6 *πρὸς φωτισμὸν τῆς γνώσεως*. — Sept. for ἡλιος Ps. 27:1. Test. XII Patr. p. 578 *τὸ φῶς τοῦ κόσμου, τὸ δοθὲν ἐν ἡμῖν πρὸς φωτισμὸν παντὸς ἀνθρώπου*.

X.

Χαίρω, f. *χαίρησθαι*, later and in N. T. *χαρήσομαι* Luke 1: 14. John 16: 20, 22. Phil. 1: 18. Sept. Hab. 1: 15. Zeph. 10: 7; aor. 2 *ἐχάρην* from the Passive; see genr. Butt. § 114. p. 307. Matth. § 225. Winer § 15. p. 81. — *To joy, to rejoice, to be glad*, intrans.

a) pp. in various constructions: (α) absol. Matt. 5: 12 *χαίρετε καὶ ἀγαλλιᾶσθε*. Luke 6: 23. 15: 32. 22: 5. 23: 8 *ἐχάρησαν*. John 4: 36. 8: 56 *καὶ εἶδε, καὶ ἐχάρη*. 16: 20, 22. Acts 11: 23. 13: 48. Rom. 12: 15 bis, *χαίρειν μετὰ χαίροισιν*. 1 Cor. 7: 30 bis. 2 Cor. 7: 7. 13: 9, 11. Phil. 2: 17. 1 Thess. 5: 16. 3 John 3. Rev. 19: 7. Once seq. *ἵνα*, to the end that, 1 Pet. 4: 13; comp. in "*ἵνα* 1. A. b. Part. *χαίρων*, *joying, rejoicing*, 2 Cor. 6: 10 *αἱ δὲ χαίροτες*. (Sept. for *חִנְּנִים* 1 K. 4: 20. 8: 67.) Joined with another verb or participle, Part. *χαίρων* may often be rendered *joyfully, gladly*; as Col. 2: 5 *χαίρων καὶ βλέπων*, i. q. *joyfully beholding*, by Hendiadys. Luke 15: 5. 19: 6 *ὠπεδέξατο αὐτὸν χαίρων*. v. 37. Acts 5: 41. 8: 39. Comp. Butt. § 144. n. 8. Sept. for *חִנְּנִים* Joel 2: 21. Hab. 1: 15. *חִנְּנִים* 1 Sam. 19: 5. Zech. 4: 10. — Ceb. Tab. 8. Luc. Philopat. 24 bis. Dem. 437. 7. *χαίρων* adv. Luc. Tim. 34. Xen. An. 5. 6. 32. — (β) With the cognate noun *χαρά*, e. g. in acc. intens. Matt. 2: 10 *ἐχάρησαν χαρὰν μεγάλην*. So Sept. for *חִנְּנִים חִנְּנִים חִנְּנִים* Jon. 4: 6. comp. 1 K. 1: 40. See Butt. § 131. 3. — In the dat. John 3: 29 *χαρὰ χαίρει*, intens. *he rejoiceth greatly*; and so without emphasis 1 Thess. 3: 9. See Winer § 58. 3. Matth. § 408. n. — (γ) Seq. dat. of cause, i. e. of that in or over which one rejoices; Rom. 12: 12 *τῇ ἐκπιδὲ χαίροτες*. Comp. Butt. § 133. 3. 3. Matth. § 399. c. This is the usual Greek construction.—Sept. Prov. 17: 19. Ael. V. H. 9. 4. Hdian. 1. 17. 5. Xen. Mem. 1. 5. 4. — (δ) Seq. acc. of cause; Phil. 2: 18 *τὸ δ' αὐτὸ καὶ ὑμεῖς χαίρετε*, *for the same cause also do ye joy*. Rom.

16: 19 *χαίρω τὸ ἐφ' ἑμῖν*. Comp. Matth. § 414. Passow in *χαίρω* no. 3. — Hom. Il. 21. 347. Dem. 323. 6 *τὸ ταῦτα λυπεῖσθαι καὶ ταῦτα χαίρειν*.—(ε) With a particip. in nominat. expressing the occasion of joy; also a freq. construction in Greek writers; comp. Butt. § 144. 4. a. Matth. § 555. Herm. ad Vig. p. 776. Mark 14: 11 *ἀκούσαντες ἐχάρησαν*. John 20: 20 *ἐχάρησαν οὖν οἱ μαθηταὶ ἰδόντες τὸν κύριον*. Phil. 2: 28. — Hom. Il. 19. 185 *χαίρω ἀκούσας*. Luc. D. Mort. 2. 1. Hdian. 1. 5. 8. Xen. Cyr. 1. 5. 12.—Once c. part. of a kindred verb intena. imitating the Heb. infin. absol. 1 Pet. 4: 13 *ἵνα . . . χαρήτε ἀγαλλώμενοι*. Comp. Winer § 46. 7. — (ζ) Seq. ὅτι, marking cause or occasion, *that, because*. Luke 10: 20 *χαίρετε δὲ, ὅτι τὰ ὀνόματα κ. τ. λ.* John 14: 28. Acts 5: 41. 2 Cor. 7: 9 *νῦν χαίρω, οὐχ ὅτι . . . ἀλλ' ὅτι κ. τ. λ.* v. 16. 2 John 4. (Sept. Ex. 4: 31.) So *ἐν τούτῳ ὅτι* Luke 10: 20. *ἐν κυρίῳ ὅτι* Phil. 4: 10. *δὲ ἡμᾶς ὅτι* John 11: 15. Comp. below. — (η) With prepositions expressing the cause or occasion of joy; e. g. *ἐν* c. dat. comp. *Ἐπὶ* II. 3. c. a. Matth. 18: 13 *χαίρει ἐν αὐτῷ μᾶλλον ἢ κ. τ. λ.* Luke 1: 14. 13: 17. Acts 15: 31. 1 Cor. 13: 6. 16: 17. 2 Cor. 7: 13. Rev. 11: 10. (Sept. Prov. 2: 14. Hab. 3: 17. Diod. Sic. 1. 25. Xen. Mem. 2. 6. 35.) *ἐν* c. dat. *to rejoice in*, comp. *Ἐν* no. 3. c. γ. Phil. 1: 18 bis, *ἐν τούτῳ χαίρω καὶ χαρήσομαι*. Col. 1: 24. *ἐν τούτῳ ὅτι* Luke 10: 20, comp. above in ζ. (Sept. Zech. 10: 7. Jacobs Epigr. Gr. I. 60, *ἐν δὲ γάλακτι χαίρων*.) Also *ἐν κυρίῳ χαίρειν*, *to rejoice in the Lord*, i. e. in union and communion with him, Phil. 3: 1. 4: 4 bis. *ἐν κυρίῳ ὅτι* 4: 10. Comp. in *Κέριος* h. β. *διὰ* c. acc. John 3: 29 *χαρὰ χαίρει διὰ τὴν φωνὴν τοῦ νυμφίου*. 1 Thess. 3: 9. *δὲ ὑμᾶς ὅτι* John 11: 15. Seq. *ἀπὸ* c. gen. 2 Cor. 2: 3 *ἵνα μὴ λύπηνη ἔχω ἀπ' ὧν ἔδει με χαίρειν*, where it is strictly for *χαρὰν ἔχειν* corresponding

to *λύπην ἔχει*, comp. 3 John 4. Comp. *Ἀπό* III. 2. b.

b) Imperat. and Infin. as a word of salutation or greeting. (a) Imper. *χαίρε*, *χαίρετε*, in a personal salutation, pp. joy to thee! joy to you! i. q. *hail!* Lat. *salve!* Matt. 26: 49 *χαῖρε Παῖσι*. 27: 29 *χαῖρε ὁ βασιλεὺς*. 28: 9. Mark 15: 18. Luke 1: 28. John 19: 3. — Luc. D. Deor. 22. 1. Ael. V. H. 4. 17. Xen. Cyr. 5. 3. 18. — (β) Infin. *χαίρειν*, pp. fully *λέγω χαίρειν* to wish joy, to bid *hail!* i. q. to salute, 2 John v. 10, 11. Absol. *χαίρειν*, like Engl. *greeting!* i. q. to send *greeting*, at the beginning of an epistle, Acts 15: 23. 23: 26. James 1: 1. Sept. absol. for *שָׁלַח* Is. 48: 22. 57: 21. — So *εἰπὼν χαίρειν* Anthol. Gr. II. p. 182. *αἰδῶ χαίρειν* ib. IV. p. 279. absol. 2 Macc. 1: 10 *χαίρειν καὶ ὑγιαίνειν*. Jos. Ant. 11. 1. 3. Ael. V. H. 1. 25. Xen. Cyr. 4. 5. 27. Comp. Artemid. 3. 44, in *Ῥώννυμι*.

Χάλαζα, ας, ἡ, (*χαλάω*), *hail*, pp. 'something let go, let fall.' Rev. 8: 7. 11: 19. 16: 21 bis. Sept. for *דָּרַב* Ex. 9: 18, 19 sq. — Jos. Ant. 6. 5. 6. Plut. Timol. 28. Xen. Oec. 18.

Χαλάω, f. *άσω*, aor. 1 Pass. *ἐχάλασθην*, (obsol. *χάω*) to let go, to relax, to loosen, τὰ ἴστια Sept. for *שָׁרַף* Is. 33: 23. τὰ δισμά Xen. Eq. 5. 4. In N. T. to let down, to lower, trans. Mark 2: 4 *χαλῶσι τὸν κρῆββατον*. Luke 5: 4 τὰ δίκτυα. v. 5. Acts 9: 25. 27: 17, 30. Pass. 2 Cor. 11: 33. Sept. for *נָחַץ* Jer. 38: 6. — Test. XII Putr. p. 578. Alciphro. Ep. I. 1.

Χαλδαῖος, ου, ὁ, a Chaldean, Plur. οἱ *Χαλδαῖοι* the Chaldeans, Chaldees, inhabiting Babylonia, including also in a wider sense Mesopotamia, comp. Ez. 1: 3. 11: 24. Hence Abraham in removing from Ur in Mesopotamia, is said to come *ἐκ γῆς Χαλδαίων* Acts 7: 4. So *שְׂרָפְדִּים* Heb. *ἐκ τῆς χώρας τῶν Χαλδαίων*, Gen. 11: 28. Sept. *γῆ Χαλδαιων* for *דָּרַב* Jer. 24: 5. 25: 12. See Gesen. Lex. art. *דָּרַב*.

Χαλεπός, ἡ, ὄν, pp. *heavy, difficult*, i. e.

a) of things, *hard, burdensome, perilous*, connected with toil, suffering,

peril; 2 Tim. 3: 1 *καιροὶ χαλεποὶ*. — Wisd. 3: 19. Jos. Ant. 13. 16. 5 *ρόσον χαλεπὴν*. Dom. 127. 26. Xen. An. 3. 2. 2 *χαλεπὰ μὲν τὰ παρόντα*. Conn. 4. 37.

b) of persons, *harsh, stern, cruel*, Hdian. 3. 8. 6 *ἐχθρὸς χαλ.* Xen. An. 2. 6. 9. Hence in N. T. of demoniacs, *fierce, furious, raving*, Matt. 8: 28. — So of dogs and wild swine, Xen. An. 5. 8. 24. Venat. 10. 23.

Χαλιναγωγέω, ὤ, f. ἤσω, (*χαλινός*, ἄγω), pp. 'to lead or guide with a bit;' hence to rein in, to *bridle*, i. q. to check, to moderate, to restrain, c. acc. James 1: 26 *μὴ χαλιναγωγῶν γλῶσσάν σου*. 3: 2 *ὅλον σῶμα*. — Luc. Tyrann. 4 τὰς ἡδονῶν ὀρέξεις *χαλιναγωγέειν*. de Saltat. 70. Comp. Κυρκῆ Obs. II. p. 421. Loesner Obs. e Phil. p. 459.

Χαλινός, οὔ, ὁ, (*χαλῖα*), a bit, curb, James 3: 3 τῶν ἵππων τοὺς χαλινούς εἰς τὰ στόματα βάλλομεν. Rev. 14: 20. Sept. for *דָּרַב* 2 K. 19: 28. Is. 37: 20. — 2 Macc. 10: 29. Philo de Agric. p. 201. B, *χαλινὸς ἐμβαλόντες*. Ael. V. H. 9. 16. Xen. Eq. 10. 6—13.

Χάλκεος, έός, εον, contr. *χαλκουός*, ἡ, οὖν, (*χαλκός*), of copper or brass, brazen, Rev. 9: 20. Sept. for *נָחַץ* Ex. 26: 11, 37. *שָׁרַף* 2 Sam. 22: 35. — Hdian. 6. 4. 6. Xen. An. 5. 2. 29.

Χαλκεύς, έως, ὁ, (*χαλκός*), pp. a brasier, copper-smith; then genr. of any worker in metals, a smith, 2 Tim. 4: 14. Sept. *χαλκεὺς χαλκοῦ καὶ σιδήρου*, for *שָׁרַף* Gen. 4: 22. *שָׁרַף* 2 Chr. 24: 12. — Arr. Epict. 4. 11. 13 *ὁ μὲν χαλκεὺς ἐξιώσει τὸ σιδήριον*. Luc. D. Deor. 17. 2, of Vulcan. Xen. H. G. 3. 4. 17 *χαλκεὺς*, comp. Ag. 1. 26 where it is *σιδηρεὺς*.

Χαλκηδών, όνος, ὁ, *chalcedony*, a gem including several varieties, one of which is the modern *carnelian*; Rev. 21: 19; later edit. *παρχηδών carbuncle*. — Eriphan. *ἀνθραξ*... γίνεται δὲ ἐκ παρχηδόνι τῆς Λιβύης. ἔστι δὲ ὁ χαλκηδόνος καλούμενος λίθος παρακλήσεις τοῦτ'ε. Plin. H. N. 37. 8 or 15. Comp. Rees' Cyclop. art. *Chalcedony* and *Gems engraved*.

Χαλκίον, ου, τό, (χαλκός,) i. q. *ἀκτίον, a brazen vessel, Mark 7: 4. —* ill. On. 6. 109. Xen. Oec. 8. 19.

Χαλκολλίβανον, ου, τό, Rev. 1: i. 2: 18, Vulg. *aurichalcum*, i. e. *white ass, fine brass, a factitious metal* among the ancients, formed of the same ingredients as brass, but in other proportions; see Rees' Cyclop. art. *Ori-chalcum*. — Suid. *χαλκολλίβανον* · *εἶδος* *λέκτρον τιμιώτερον χρυσοῦ* · *ἔστι δὲ τὸ* *λέκτρον ἀλλότῃν χρυσίου μιμνημένον* *ἔλω καὶ λιθίη*. The *ἤλεκτρον, electrum*, of the ancients, here meant, was not *amber*, but a mixed metal composed of some four parts gold and one part silver, and distinguished for its brilliancy; see Pausan. 5. 12. 6. Plin. H. N. 33. 4 or 23. Buttmann über das *Elektron*, in his *Mythol.* II. p. 337 sq. Passow art. *ἤλεκτρον*. — In a similar connexion Ez. 1: 4, 27, and espec. 8: 2, stands Heb. *בְּרָשִׁית*, *burnished brass*, Sept. and Vulg. *ἤλεκτρον, electrum*; but in Ez. 1: 7 it is *בְּרָשִׁית* id. Sept. *ἐξαστράπτων χαλκός*. Hence Gesenius suggests, that *χαλκολλίβανον* may be explained from *χαλκὸν λιπαρὸν*, i. q. *בְּרָשִׁית*; Heb. Lex. s. v. — Others regard it as from Greek *χαλκός* and *λίβανος* pp. whiteness, from Heb. *לָבַן* to be white, i. q. *whitish or shining brass*; so Bochart Hieroz. 6. 16. Tom. II. p. 883 sq. Eichhorn in Apoc. 1: 15.

Χαλκός, οὔ, ὁ, pp. ore, metal, of any kind, Hesych. χαλκός · ὁ σιδηρός. Id. *χαλκός* · *τοῦτο ἐπὶ τοῦ χρυσοῦ καὶ ἀργύρου ἔλεγον*. Comp. Passow s. v. Genr. and in N. T. *copper, brass*, espec. as wrought and tempered for arms, utensils, etc.

a) pp. Rev. 18: 12 *πᾶν σκεῦος ἐκ . . . χαλκοῦ καὶ σιδήρου*. Sept. for *ἰσχυρὰ* Gen. 4: 22. Ezra 8: 26. — Palaeoph. 10. 2. Xen. Cyr. 6. 4. 1.

b) meton. any thing made of copper or brass; e. g. 1 Cor. 13: 1 *χαλκός ἡ ψῆς*, *sounding brass*, i. e. a trumpet or cymbal. Also *brass or copper coin, money*, Matt. 10: 9. Mark 6: 8. 12: 41. — Liban. Ep. 1211. Luc. Contempl. 11 *οἶδα γὰρ τὸν χαλκὸν, ὁβολὸν τὸ λέγειν*. So *χαλκοὺς* Pol. 5. 26. 23. Dem. 1263. 4.

Χαλκοῦς, see Χαλκός.

Χαμαί, adv. Lat. *humī*, to or on the ground, John 9: 6 *ἵπνυσεν χαμαί*. 18: 6 *ἕπισεν χαμαί*. Sept. for *ἡσυχία* Job 1: 20. Dan. 8: 12. — Judith 12: 14. Jos. Ant. 7. 7. 1. Luc. D. Mort. 20. 2. Xen. Ag. 2. 14.

Χαναάν, ὁ, indec. Canaan, Heb. *כְּנָעַן*, the ancient name of Judea or Palestine, pp. 'the low lands,' in distinction from the highlands of Libanus and Syria; comp. the like distinction in Scotland. Spoken genr. of the country on this side Jordan, in antith. to Gilead, Num. 33: 51. Josh. 22: 9. Jos. Ant. 2. 15. 3. Also spec. of Phenicia, the northern part of Canaan at the foot of Mount Lebanon, whose inhabitants call themselves *כְּנָעַן* on coins, Is. 23: 11 in Heb. and Sept. So too the Carthaginians, as a colony of the Phenicians, called themselves *Chanani*, August. in Expos. Ep. ad Rom. See Gesen. Lex. art. *כְּנָעַן*. Rosenm. Bibl. Geogr. II. i. p. 69. — In N. T. genr. Acts 7: 11. 13: 19 *ἐθνη ἐπὶ τῇ γῇ Χαναάν*, see in Deut. 7: 1. — Jos. Ant. 1. 6. 2 *Χαναανίαν τὴν νῦν Ἰουδαίαν καλουμένην*.

Χαναανίος, α, ον, (Χαναάν,) Canaanitish, Plur. οἱ Χαναανῖοι the Canaanites, Heb. *כְּנָעַנִים* collect. pp. 'the lowlanders,' as inhabiting the plains of the Jordan and sea coast, opp. to the inhabitants of the highlands, Num. 13: 29. Josh. 11: 3; comp. in *Χαναάν*. Then, as a general name for the inhabitants of Canaan or Palestine, Gen. 12: 6. 24: 3. 34: 30. Josh. 17: 12. Judg. 1: 27 sq. Also spec. of the Phenicians, Judg. 1: 32, coll. v. 31; see in *Χαναάν*. See Rosenm. Bibl. Geogr. II. i. p. 251 sq. Calmet art. *Canaanites*. — In N. T. of a Phenician woman, *γυνὴ Χαναανίτις* Matt. 15: 22; comp. Mark 7: 26 where it is *Συροφοινίκισσα* q. v. Sept. *ἀνθρ. Χαναανίος* for *כְּנָעַנִים* Gen. 38: 2.

Χαρά, ᾤς, ἡ, (χαίρω,) joy, rejoicing, gladness.

a) genr. Matt. 2: 10 *ἐχάρησαν χαρὰν μεγάλην*, see in *Χαίρω* α. β. Luke 1: 14 *ἔσται χαρὰ σοι καὶ ἀγαλλίασις*. 15: 7. 10. John 3: 29 bis *χαρὴ χαίρει α. τ. λ.*

see in *Χαίρω* α. β. John 15: 11 bis. 16: 20, 21, 22, 24. 17: 13. Acts 8: 8. 13: 52. 15: 3. Rom. 14: 17 *χαρὰ ἐν πνεύματι* *ὁὐλό* joy in the Holy Ghost, i. e. the joy which the Holy Spirit imparts by his influences; and so 15: 13. 2 Cor. 1: 24. 2: 3. 7: 4, 13. 8: 2. Gal. 5: 22. Phil. 1: 25 *χαρὰ τῆς πίστεως* joy of faith, i. e. in and arising from the faith of the Gospel. 2: 2, 29. 1 Thessa. 1: 6 *μετὰ χαρᾶς τοῦ πνεύματος*, comp. Rom. 14: 17 above. 1 Thess. 3: 9. 2 Tim. 1: 4. Philem. 7 in some edit. James 4: 9. 1 Pet. 1: 8. 1 John 1: 4. 2 John 12. *ἀπὸ χαρᾶς* from or for joy Matt. 13: 44. Luke 24: 41. Acts 12: 14. *μετὰ χαρᾶς* with joy, joyfully, rejoicingly, Matt. 13: 20. 28: 8. Mark 4: 16. Luke 8: 13. 10: 17. 24: 52. Acts 20: 24. Phil. 1: 4. Col. 1: 11. Heb. 10: 34. 12: 11. 13: 17. *ἐν χαρᾷ* in joy, joyfully, Rom. 15: 32. Sept. for *בְּשִׂמְחָה* Jer. 15: 16. Jon. 4: 7. c. *μετὰ* 1 Chr. 29: 22. *יְשׁוּעָה* Zech. 8: 19. — Pol. 11. 33. 7. Diod. Sic. 3. 17. Xen. Cyr. 7. 5. 32. *μετὰ χαρᾶς* Xen. Hi. 1. 25.

b) meton. i. q. *cause, ground, occasion of joy*, Luke 2: 10. Phil. 4: 1 *χαρὰ καὶ στίφανός μου*. 1 Thess. 2: 19, 20. James 1: 2. 3 John 4.

c) meton. i. q. *enjoyment, fruition of joy, bliss*, Matt. 25: 21, 23 *ἰστέθεις εἰς τὴν χαρὰν τοῦ κυρίου σου*, i. e. the bliss prepared for thee of thy Lord. Heb. 12: 2 *ἀντὶ τῆς προκειμένης αὐτῷ χαρᾶς*. — Act. Thom. § 53 *ἐν τῇ ἀναπαύσει αὐτοῦ [τοῦ θεοῦ] ἀναπαύσῃ, καὶ εἰς τὴν χαρὰν αὐτοῦ ἔσθ.* ib. § 7.

Χάραγμα, αἶος, τό, (χαράσσω,) pp. something graven, sculptured, e. g.

a) i. q. a *graving, sculpture, sculptured work*, as images, idols, Acts 17: 29.—Anthol. Gr. IV. p. 33.

b) i. q. a *mark cut in or stamped, a stamp, sign*, Rev. 13: 16, 17. 14: 9, 11. 15: 2. 16: 2. 19: 20. 20: 4.—Anacr. 55. 2 *πυρὸς χάραγμα*. So of the stamp on coin, Plut. Agesi. 15 τοῦ δι' Περσικοῦ νομίσματος χάραγμα τοξότην ἔχοντος.

Χαρακίηρος, ἥρος, ὁ, (χαράσσω,) pp. a *graver, graving tool*, Lat. *caelum*, Steph. Byzant. in *Δαυδαίμων*. Usually, something graven, cut in, stamped, etc. a *character*, e. g. a letter, mark, sign,

Joa. Ant. 12. 2. 1. Luc. Hermot. 4. Diod. Sic. 3. 67; *stamp* on coin, An. Epict. 4. 2. 17. Diod. Sic. 17. 66. In N. T. *impress, image, form*; Heb. 1: 3 *χαρακτὴρ ὑποστάσεως τοῦ πατρὸς*, i. e. the express image or counterpart of God's essence or being; comp. in *ἰσοστάσις* c.—Hesych. *χαρακτὴρ ὁμοίωσις*, Philo Quod det. potior. p. 170 *ἵστανται καὶ χαρακτὴρα θεῶν δυνάμεις*, de Plant. Noë p. 217. Luc. Amor. 38. 4 οὐδὲ ὁσπικρα τῶν ἀντιμώρφων χαρακτῶν ἀγράφους εἰκόνας. Sert. Empir. dt. Log. I. 251. Trop. Plut. Thea 7 *ἡφανῆ χαρακτὴρα τῆς εὐγενείας*. An. Epict. 3. 22. 80. Comp. West. N. T. II. p. 387. Elsner Obs. in N. T. II. p. 333 sq.

Χάραξ, ακος, ὁ, (χαράσσω,) a *pointed stake, pale*, e. g. for vines Geopon. IV. 12. 289; in which sense it is oftener fem. Lob. ad Phryn. p. 61 sq. a *pale, palisade*, Lat. *vallus*, in fortification, Pol. 18. 1. 1. Thuc. 3. 70. In N. T. a *rampart, mound*, Lat. *vallum*, i. e. a military rampart around a camp or a besieged city, formed of the earth thrown out of a trench and stuck with sharp stakes or palisades, Luke 19: 43. Comp. Adam's Rom. Ant. p. 373. Sept. for *מִצְדָּה* Is. 37: 33. Ez. 4: 2.—Jos. Vit. § 43 *βαλλόμενος χάρακα πρὸ τῆς Πρωμαίων πόλεως*. Arr. Exp. Alex. M. 2. 19. 9. Pol. 1. 29. 3.

Χαρίζομαι, f. ἰσομαι, depon. Mid. (χαρίς,) pp. to *gratify*, to do what is grateful and pleasing to any one, c. dat. of pers. Ael. V. H. 14. 45. Hdtan. 7. 1. 23. Xen. Cyr. 1. 1. 5. — In N. T. acc. c. dat. of pers. to *gratify one* with any thing, i. e. to *give, to grant, to bestow*, ec: as a matter of gratification, favour. Aor. 1 Pass. *ἐχαρίσθη* in pass. sense Acts 3: 14. 1 Cor. 2: 12. Phil. 1: 29; also fut. 1 Pass. *χαρισθήσομαι* Philem. 22; see Butt. § 113. n. 6.

a) genr. Luke 7: 21 *τιποῦτος πολλῶς ἐχαρίσατο τὸ βλέπειν*, i. e. he gave them sight. Rom. 8: 32. 1 Cor. 2: 12. Gal. 3: 18. Phil. 1: 29. 2: 9. — 2 Macc. 7: 22. Joa. Ant. 7. 8. 4. Hdtan. 1. 17. 3. Pol. 16. 24. 9.

b) i. q. to *give up* any thing to any one. (α) Of persons, i. q. to *deliver up*

to offer, in answer to the demand or prayer of any one; Acts 3: 14 ἡγήσα-
θε ἄνθρωποι ποῦνα χάριτος θέναι ὑμῖν. 27:
4. Philom. 22. Also to the power and malice of any one for harm or destruction, Acts 25: 11, 16 εἰς ἀρεσκίαν.
— Jos. B. J. 1. 27. 5. Dion. Hal. Ant. 10. 6 init. — (β) Of things, e. g. a debt, i. q. to remit, to forgive, not to exact; Luke 7: 42, 43 ὃ δὲ πᾶσι τοῖς ἁμαρτω-
τοῖς. Genr. of wrong, sin, to forgive, not to punish, 2 Cor. 2: 7, 10 ter. 12: 13 χαρίζεσθαι μοι τὴν ἀδικίαν ταύτην. Eph. 4: 32 bis. Col. 2: 13. 3: 13 bis.— Dion. H. Ant. 5. 4 φροσύναν μὲν ἀνθρώπων ἔργον ἐπὶ ταῖς ψυχαῖς χαρίζεσθαι εἰς ἔχθρας.

Χάριν, adv. see in Χάρις c.

Χάρις, ιτος, ῆ, acc. χάριν, (χαλμ.)
grace, Lat. gratia, pp. what causes joy, pleasure, gratification.

a) grace, i. e. of external form or manner; pp. of person, gracefulness, elegance, Eccles. 26: 15. Hom. Od. 2. 12. Ael. V. H. 12. 1 post init. Ἀσπασία... χαρίζαν μὲν ἀποδοῦναι εἶπεν.— In N. T. only of words, discourse, i. q. gratefulness, agreeableness, acceptableness; Luke 4: 22 ἐν τῷ λόγῳ τῆς χάριτος, i. e. gracious words, Buttin. § 123. n. 4. Eph. 4: 29 ἵνα ὁ ὧ χάριν τοῖς ἀκούουσιν, i. e. that it may minister what is acceptable unto the hearers, δοῦναι χάριν i. q. χαρίζεσθαι εἰς. Col. 4: 6 λόγος ἐν χάριτι, i. q. λόγος χαρίεις. So Sept. and 77 Ps. 45: 3.—Eccles. 21: 16. Hom. Od. 8. 175. Dem. 51. 9.

b) grace, i. e. in disposition, feeling towards any one, i. q. favour, kindness, good-will, benevolence. (a) genr. Luke 2: 40, 52 προέκοιτο χάριτι παρὰ θεῶν καὶ ἀνθρώπων. (Sept. Ex. 33: 12.) Acts 2: 47 ἔχοντες χάριν πρὸς ὅλον τὸν λαόν; having favour with all the people. 4: 33. 7: 10 ἰδοὺν αὐτῇ χάριν ἐν τῷ ὄρει Παρὰ. (Sept. Gen. 39: 21.) So εὐφραίνω χάριν to find grace or favour, παρὰ θεῶν Luke 1: 30. ἐν τῷ θεῷ Acts 7: 46. impl. Heb. 4: 16. (Sept. Gen. 6: 18. 18: 3. Esth. 2: 16. al.) Also κατατίθεσθαι χάριν τινί, to lay down [Engl. to lay up] favour with any one, to gain favour, Acts 25: 9. 24: 27 χάριτας κατατίθεσθαι τοῖς Ἰουδαίοις, where for the plur. comp.

the Engl. phrase, 'to be in one's good graces.' Meton. object of favour, something acceptable, 1 Pet. 2: 19, 20 τοῦτο χάρις παρὰ θεῶν, i. e. this is something well-pleasing to God; comp. for the sense 1 Tim. 2: 3. 5: 4. Col. 3: 20.— genr. Hdian. 2. 15. 9. Diod. Sic. 13. 101. Xen. Hi. 8. 2, 3, 5. παρὰ χάριν Hdian. 2. 3. 15. Xen. Cyr. 8. 3. 26.— (β) Of the grace, favour, good-will of God and Christ as exercised towards men; e. g. where χάρις is joined with ἀφῆν, ἄλως, and the like in salutations, including the idea of every kind of favour, blessing, good, as proceeding ἀπὸ τοῦ θεοῦ πατρὸς καὶ κυρίου Ἰ. Χρ. Rom. 1: 7. 1 Cor. 1: 3. 2 Cor. 1: 2. Gal. 1: 3; and so in the introduction to most of the epistles. Rev. 1: 4. Also ἡ χάρις τοῦ κυρίου Ἰ. Χ. in the benedictions at the close of most of the epistles, Rom. 16: 20, 24. 1 Cor. 16: 23. 2 Cor. 13: 13. Gal. 6: 18. al. Simpl. ἡ χάρις in a like sense, Eph. 6: 24. Col. 4: 18. 1 Tim. 6: 21. 2 Tim. 4: 22. Tit. 3: 15. Heb. 13: 25.— Of Christ, genr. Acts 15: 11 διὰ τῆς χάριτος τοῦ κ. Ἰ. Χρ. πιστεύομεν σω-
θῆναι. 2 Cor. 8: 9. 1 Tim. 1: 14.— Of God, genr. i. q. the gracious feeling of approbation, benignity, love, which God exercises toward any of the human race; comp. above in a. So c. τοῦ θεοῦ or the like, Acts 14: 3 τῷ λόγῳ τῆς χάριτος αὐτοῦ, the word of his grace, i. e. the gospel, i. q. τὸ εὐαγγέλιον τῆς χ. τοῦ θεοῦ 20: 24. Acts 14: 26 et 15: 40 παραδο-
θῆις τῇ χάριτι τοῦ θεοῦ. Rom. 3: 24 δικαιούμενοι δωρεὰν τῇ αὐτοῦ χάριτι. 1 Cor. 15: 10 ter. 2 Cor. 1: 12. 9: 14. 12: 9 ἀκούει σοὶ ἡ χάρις μου. Gal. 1: 15. Eph. 1: 6. Heb. 2: 9. 1 Pet. 4: 10. al. With τοῦ θεοῦ or the like implied, Acts 18: 27 τοῖς πεπιστευμένοις διὰ τῆς χάριτος. Rom. 4: 16. 11: 5 comp. in Ἐλεγχ. 11: 6 quater. 12: 6. 2 Theas. 2: 16. Heb. 2: 9 χάριτι θεοῦ i. e. through the gracious counsel of God. 4: 16. al. Here too be-
long the phrases ἐν χάριτι τῇ τοῦ Ἰ. Χρ. Rom. 5: 15, ἐν χάριτι Χρ. Gal. 1: 6, i. e. the grace of God through Christ; also Heb. 10: 29 τὸ πνεῦμα τῆς χάριτος the Spirit of grace, i. e. which is the gift and earnest of the divine favour.— (γ) Spec. of the divine grace and favour as exercised in conferring gifts, graces

benefits on man; 2 Cor. 4: 15 ἡ δὲ χάρις πληροῦσα διὰ τῶν πλυνόντων τὴν εὐχαριστίαν περισσούσῃ. 8: 1 τὴν χάριν τοῦ Θεοῦ τὴν δεδομένην ἐν ταῖς ἐκκλησίαις τῆς Μαν. James 4: 6 bis. 1 Pet. 5: 5. — Particularly as manifested in the benefits bestowed in and through Christ and his Gospel, etc. Eph. 4: 7. 1 Pet. 1: 10 οἱ περὶ τῆς εἰς ὑμᾶς χάριτος προφητεύσαντες. v. 13. Or as exhibited in the pardon of sins and admission to the divine kingdom, i. e. saving grace; c. τοῦ Θεοῦ, Rom. 5: 15 ἡ χάρις τοῦ Θεοῦ καὶ ἡ δωρεά. Gal. 2: 21. Tit. 2: 11. 3: 7. 1 Pet. 5: 12. χάρις ζωῆς 1 Pet. 3: 7. Simpl. id. Rom. 1: 5. 5: 2, 17, 20, 21. 6: 1, 14, 15 οὐκ ἐσμέν ὑπὸ νόμον, ἀλλ' ὑπὸ χάριν. Gal. 5: 4. Eph. 2: 5, 8 χάριτι ἐστε σσωσμένοι. 1 Pet. 1: 13. al.

c) *grace*, i. e. in act and deed, act of grace, i. q. favour conferred, a kindness, benefit, benefaction. (α) genr. Rom. 4: 4 ὁ μισθὸς οὐ λογίζεται κατὰ χάριν, ἀλλὰ κατὰ ὀφείλημα. Acts 25: 3 αἰτοῦμαι χάριν κατ' αὐτοῦ, i. e. asking a favour against Paul, to his prejudice, viz. that he might be sent for to Jerusalem. So of a gift, alms, 1 Cor. 16: 3 ἀπεργάζειν τὴν χάριν ὑμῶν εἰς Ἱερουσαλήμ. 2 Cor. 8: 4, 6, 7, 19. — Dion. Hal. Ant. 2: 15 fin. Hdtan. 2: 3. 19. Pol. 1. 31. 6. Xen. Ag. 4. 3, 4. Hi. 3. 4. — (β) Of the divine favours, benefits, blessings, gifts, conferred on man through Christ and his Gospel; genr. John 1: 14 πλήρης χάριτος καὶ ἀληθείας. v. 16 bis χάριν ἀντὶ χάριτος, see in Ἀντί no. 1. v. 17. Acts 11: 23 ἰδὼν τὴν χάριν τοῦ Θεοῦ. 1 Cor. 1: 4. 2 Cor. 9: 8. Col. 1: 6. 1 Pet. 4: 10 εἰς καλοὶ οἰκονόμοι τῆς πλείστης χάριτος Θεοῦ. Jude 4. So espec. the gift of the Gospel, salvation by grace in Christ; Acts 13: 43 προσκείμενον τῇ χάριτι τοῦ Θεοῦ. 2 Cor. 6: 1. Phil. 1: 7 συνεκκοινωνοὺς μὲν τῆς χάριτος, i. e. fellow-partakers with me in the grace of the Gospel. Heb. 12: 15. 13: 9 καλὸν γὰρ χάριτι βιβαιοῦσθαι τὴν καρδίαν, οὐ βρωμασθαι, it is good that the heart be made steadfast in grace, not in meats, i. e. in the grace of the Gospel, the Gospel doctrines; comp. for the sense, Rom. 14: 15, 17. — Spec. of the grace or gift of the apostleship, the apostolic office. Rom. 12: 3 λέγω γὰρ, διὰ τῆς χάριτος

τῆς δωδεκάτης μοί. 15: 15. 1 Cor. 3: 14 Gal. 2: 9. Eph. 3: 2, 8. 2 Tim. 2: 1. — (γ) Meton. i. q. gratification, pleasure, joy, ec. as arising from a favour or benefit received; 2 Cor. 1: 15 ἐβούλετο πρὸς ὑμᾶς εἰδέναι πρότερον, ὥστε δωρεὰν χάριν ἔχειν, where some Mss. read χαρὴν. Philom. 7 in some edit. χάριν γὰρ ἔχομεν πολλὴν καὶ παράκλησιν, where also others read χαρὰν. — Opp. to ἰσχυρ. Tob. 7: 18. Eurip. Helen. 661 or 665 καὶ δὲ δάκρυα . . . πλείον ἔχει χάριτος ἢ ἰσχυρ.

d) *grace*, ec. in return for favour, benefits, Lat. *gratia*, French *grâce*, i. q. *gratitude*, *thanks*; e. g. ποιεῖτε ὑμῖν χάριν ὅτι; what thank have ye? i. e. what thanks do ye deserve, Luke 6: 32, 33. χάριν ἔχειν τι, Lat. *gratias habere*, to give thanks, Luke 17: 9. 1 Tim. 1: 12. 2 Tim. 1: 3. Heb. 12: 28; comp. in Ἐπε c. β. (2 Macc. 3: 82. Jos. Ant. 7. 9. 4. Pol. 5. 104. 1. Xen. Mem. 3. 11. 2.) So χάρις τῷ Θεῷ Rom. 6: 17. 1 Cor. 15: 57. 2 Cor. 2: 14. 8: 16. 9: 15. Dat. χάριτι with thanks, thankfully, 1 Cor. 10: 30. ἐν χάριτι id. Col. 3: 16. — genr. Diod. Sic. 1. 90 τὴν ἀμοιβὴν τῇ πρὸς τοὺς στεγνύτας χάριτος. Luc. Tim. 36 σοὶ μὲν καὶ τῷ Αἰτὶ πλείστη χάρις. Asin. 4. Hdtan. 5. 1. 13. Xen. Mem. 4. 3. 3.

e) Accus. χάριν as adv. or prep. c. gen. Buttm. § 146. n. 2. § 115. 4; Lat. *gratid*, pp. in favour of, in behalf of, hence i. q. on account of, because of, usually put like *gratid* after the case it governs, Buttm. l. c. Luke 7: 47 ὅν χάριν, on which account, wherefore. Eph. 3: 1 et 14 τοῦτον χάριν, on this account, for this cause. Gal. 3: 19 τῶν παρελθόντων χάριν. 1 Tim. 5: 14. Tit. 1: 5, 11. Jude 16. Once before its case in an interrogation, 1 John 3: 12 καὶ χάριν ἔχοντες ἔσφαζον αὐτόν; comp. Herm. ad Vig. p. 700. Non. al. — Eccles. 35 [32]. 2. Hdtan. 3. 2. 61. Xen. Mem. 1. 2. 54. Before its gen. Eccles. 37: 5. Pol. 1. 64. 3. Eurip. Androm. 1228 or 1235. Al.

Χάρισμα, αἶτος, τό, (χαρίζομαι q. v.) a gift, grant, benefit, a good conferred, Hesych. χάρισμα· δώρον. In N. T. only of gifts and graces imparted from God, e. g. deliverance from peril, 2 Cor. 1: 11; a gift or quality of the

mind, 1 Cor. 7: 7; gifts of Christian knowledge, consolation, confidence, Rom. 1: 11. 1 Cor. 1: 7; redemption, salvation through Christ, Rom. 5: 15, 16. 6: 23. 11: 29. Spec. of the *Charismata* or miraculous gifts imparted to the early Christians and particularly to Christian teachers by the Holy Spirit, Rom. 12: 6. 1 Cor. 12: 4, 9 *χαρίσματα αμαίων*. v. 28, 30, 31. 1 Pet. 4: 10. As communicated with the laying on of hands, 1 Tim. 4: 14. 2 Tim. 1: 6. Comp. *Πνεῦμα* p. 676. β.

Χαριτών, ὦ, f. ὠνω, (χάρις,) to grace, to supply with grace, i. e. to make gracious, grateful, acceptable, Pass. to be gracious, grateful, acceptable, Eccles. 18: 17. Liban. IV. p. 1071. — In N. T. spoken only of the divine favour; Luke 1: 28 *χαῖρε, κεχαρισμένη*, hail, thou favoured sc. of God. Also of spiritual graces; Eph. 1: 6 *ἐν ᾗ [χάριτι] ἐχαρίτωσεν ἡμᾶς* with which [grace] he hath graced us, i. e. in which he hath richly imparted grace unto us, sc. in the forgiveness of our sins, comp. v. 7. — Test. XII Patr. p. 698 *ἐν φυλακῇ ἡμῶν, καὶ ὁ πατήρ ἐχαρίτωσέν με ἐν δεισμοῖς, καὶ ἄντι μὲ*.

Χαράβαν, ἡ, indec. *Charaban*, Heb. *חֶרֶבָן* *Harab*, also *Χάβαν* Jos. Ant. 1. 16. 1, pr. n. of a city in the northern part of Mesopotamia, where Abraham sojourned for a time on his way to the land of Canaan, Acts 7: 2, 4. Comp. Gen. 11: 31. 12: 5. Jos. Ant. 1. c. et 1. 19. 4. It was afterwards called by the Greeks and Romans *Κάρβα*, *Carrae*, and became celebrated by the defeat and death of Crassus. See Rosemn. Bibl. Geogr. I. ii. p. 149.

Χάρτης, ου, ὁ, (χαράσσω,) paper, Lat. *charta*, a leaf of paper, made of the papyrus, 2 John 12. — Ceb. Tab. 4. Dioscorid. I. 116. Comp. Adam's Rom. Ant. p. 506.

Χάσμα, ατος, τό, (χαίνω v. χάσσω to yawn,) a chasm, gulf, Luke 16: 26. Sept. for *ἡλῆ* 2 Sam. 18: 17. — Jos. Ant. 6. 2. 2. Palaeph. 29: 5. Luc. D. Mort. 21. 1. Plato de Rep. II. p. 211 Bip. p. 46 Tauchn.

Χεῖλος, εος, ους, τό, a lip; Plur. τὰ χεῖλη, the lips.

a) pp. Rom. 3: 13 *ὡς ἀσπιδων ἐπὶ τὰ χεῖλη αὐτῶν*. Heb. 13: 15 *καρπὸν χειλέων*, see in *Καρπός* b. δ. 1 Pet. 3: 10. So as the instrument of speech, the lips, as speaking, Matt. 15: 8 et Mark 7: 6 *ὁ λαὸς οὗτος τοῖς χεῖλεσι μὲ τιμᾷ*, i. e. only with their lips, in words only, quoted from Is. 29: 13 where Sept. for *ἡρῶ*; as also Job 2: 10. Prov. 17: 4. saep. — Eccles. 1: 23. Palaeph. 48. 2. Luc. D. Deor. 5. 2. Xen. Conv. 5. 7. — Meton. from the Heb. language, dialect, like tongue; 1 Cor. 14: 21 *ἐν χεῖλεσι ἐτίμοις*, in allusion to Is. 28: 11 where Sept. and *ἡρῶ*. So also Sept. and *ἡρῶ* Gen. 11: 1, 6, 9. Heb. *ἡרר*, Sept. *γλώσσα*, Is. 19: 18.

b) *τροπ. χεῖλος τῆς θαλάσσης, lip of the sea*, i. q. the shore, brink, bank, Heb. 11: 12. So Sept. and *ἡרר* Gen. 22: 17. Ex. 14: 31. al. *χ. τοῦ ποταμοῦ* Ex. 7: 15. — So of a river, Jos. B. J. 3. 10. 7. Diod. Sic. 3. 10. Hdot. 4. 141. *χ. τῆς τάφου* Thuc. 3. 23.

Χειμάζω, f. ἄσω, (χῆμα, see χειμῶν,) to storm, to raise a storm, Xen. Oec. 8. 16; also to winter, to pass the winter, Diod. Sic. 19. 37. Xen. H. G. 1. 2. 15. — In N. T. Pass. *χειμάζομαι, to be storm-beaten, tempest-tossed at sea*, Acts 27: 18 *σφοδρῶς δὲ χειμαζομένων ἡμῶν*. — Jos. Ant. 12. 3. 3 *χειμαζομένης νῆως*. Luc. D. Deor. 26. 2 *ταῖται χ.* Diod. Sic. 4. 43. Thuc. 3. 69.

Χειμαρῆος, ου, ὁ, ἡ, adj. (χῆμα, see χειμῶν, and ῥέω,) pp. flowing in winter, wintry, as *χ. ποταμός* Hom. II. 5. 68. Soph. Antig. 712. Epict. Fragm. 1. ed. Schweigh. In N. T. Subst. ὁ *χειμαρῆος, a storm-brook, wintry torrent*, which flows in the rainy season or winter, but dries up in summer; spoken of the Cedron, *Κεδρὼν* q. v. John 18: 1. So Sept. and *ἡרר* of the Cedron, 2 Sam. 15: 28. 1 K. 2: 38. 15: 13. — Luc. Hermot. 86. Xen. H. G. 4. 4. 7. Strictly poet. for *χειμαρῆος*, Lob. ad Phrya. p. 234, 669.

Χειμών, ὠνος, ὁ, (χῆμα rain, storm, from χῆω to pour,) pp. rain,

powerful hand of God ; e. g. Acts 4:30

ἐν τῇ τῆς χειρὸς σου ἐκτέλεσις αὐτῆς ἐκ-
 σης, comp. in 'Εκτέλεσις α.—Elsewhere to
 the hand of God as the instrument of
 action and of power, is ascribed that
 which strictly belongs to God himself;
 comp. in 'Οργάνιστος α. γ. Acts 4:28
 ὅσα ἡ χεὶρ σου καὶ ἡ βουλὴ σου προέβηκε

γενόμενος. 7: 50 οὕτως ἡ χεὶρ μου ἐπέκειρε
 ταύτην πάντα; 1 Pet. 5: 6. So τὴ ἔργῃ
 τῶν χειρῶν τοῦ Θεοῦ, see above in a
 and in ἔργον c. Comp. Sept. and T.
 Is. 66: 2. Ps. 103: 22. 8: 6. — So ἡ χεὶρ
 κυρίου ἦν μετ' αὐτοῦ, the hand of
 the Lord was with him, for help, aid, i. e.
 the Lord was with him, Luke 1: 66.
 Acts 11: 21. So Sept. and מִן יְדוֹי ד'
 'd 1 Sam. 22: 17. 2 Sam. 3: 12. — Fur-
 ther, Acts 13: 11 ἰδοὶ, χεὶρ κυρίου ἐστὶ
 σὺ, lo! the hand of the Lord is upon
 thee, for punishment. So Sept. for
 מִן יְדוֹי Am. 1: 8. הִנֵּה ' Ex. 13: 9.
 'd 1 Sam. 7: 13. 12: 15. Comp. Ge-
 sen. Lex. י' b, c. Non al.

c) With prepositions, mostly by Hebrewism, where to *χείρ* as the instrument of action and power, is often ascribed what strictly belongs to the person himself or to his power; comp. above in b. E. g. (α) *διὰ χειρός* v. *χειρῶν* τινος, *by the hand or hands of any one*, by his intervention, i. q. *διὰ τινος*. Mark 6: 2 *δι' αὐτῶν ποιεῖται διὰ τῶν χειρῶν αὐτοῦ γίνονται*, i. e. are done by him. Acts 2: 23. 5: 12 *διὰ τῶν χειρῶν τῶν ἀν. ἐτίθετο σήματα καὶ τέκτατα*. 7: 25. 11: 30. 14: 3. 15: 23. 19: 11. non al. So Sept. and 'ב תִּחַ Lev. 10: 11. 2 Chr. 34: 14. Sept. often *ἐν χειρὶ*, 1 K. 2: 25. 12: 15; comp. below in γ. See Gesen. Lex. T. aa.—(β) *εἰς χεῖρας* τινος, *into the hands of any one*, i. e. into his power, i. q. *εἰς τινα*; so chiefly *παράδιδόναι εἰς χ.* Matt. 17: 22. 26: 45. Mark 9: 31. 14: 41. Luke 9: 44. 24: 7. Acts 21: 11. 28: 17. non al. Comp. in *Παρατίθημι* a. So Sept. for 'ב תִּחַ יִרְדּוּ 1 Sam. 23: 4, 12, 14. Job 16: 11. al. Sept. oftener *ἐν χειρὶ*, Judg. 2: 14. 6: 1. —Also with verbs of committing, *δίδοναι εἰς χ.* John 13: 3. *παράτιθμι εἰς χ.* Luke 23: 46. Sept. and Heb. Gen. 42: 37. —Pol. 3. 52. 7. Dem. 32. 1.—Once *ἐπιτίθειν εἰς χεῖρας* τινος, to fall into the hands of any one, into his power, ac. for

punishment, Heb. 10: 31. So Sept. for בִּידָן נָפֶשׁ 2 Sam. 24: 14. 1 Chr. 21: 13. — Eccles. 2: 18. 38: 15. Comp. ἀθροῖν εἰς χεῖρας, Luc. Gymnas. 25. Xen. Cyr. 2. 4. 15. — (γ) ἐν χειρὶ τιος, i. e. once i. q. εἰς χεῖρας τιος, comp. Ev no. 4. John 3: 35 πάντα δίδωμι ἐν τῇ χειρὶ αὐτοῦ. So Sept. for בְּיָד נָתַן Josh. 2: 24. Judg. 1: 2. — Elsewhere i. q. διὰ χειρός τιος, see above in α, i. e. by or through the intervention of any one, Acts 7: 35 ἐν χ. ἀγγέλου. Gal. 3: 19 ἐν χ. μουσίου. So Sept. for בְּיָד Num. 15: 23. 2 Chr. 20: 25. Jer. 37: 2. — Eccles. 48: 20. 49: 6. — (δ) ἐκ χειρός τιος, out of the hand of any one, out of his power, after verbs of freeing, delivering, and the like. Luke 1: 71 σωτηρίαν ἐκ χειρός πάντων κ. τ. λ. v. 74. John 10: 28, 29, 39. Acts 12: 11. 24: 7. So Sept. for מִיָּד Gen. 32: 11. Ex. 18: 9, 10. — Jos. Vit. § 15 θρόνόν ὀνόμασθαί μιν ἐκ τῆς ἐκείνου χειρός. comp. Luc. D. Deor. 11. 2. AL.

Χειραγωγία, ᾧ, f. ἴσω, (χειραγωγός,) to lead by the hand, trans. Acts 9: 8. 22: 11. — Artemid. 5. 20. Luc. Tim. 30, 32. Diod. Sic. 13. 20.

Χειραγωγός, οὐ, ὅ, ἡ, (χειρ, ἄγω, ἀγωγῆ,) a hand-leader, one who leads by the hand, Acts 13: 11. — Artemid. 1. 50 τυφλὸν ἐκείνου, ἐκ χειραγωγού χειρῶσται. Plut. de Fortun. 2 fin.

Χειρογράφων, ου, τό, (nemt. of adj. χειρογράφος, from χειρ, γράφω,) chirography, hand-writing, Dion. Hal. Ant. 5. 8. Pol. 30. 8. 4. In N. T. meton. a hand-writing, manuscript, something written by hand, e. g. the Mosaic law, the letter in antith. to the spirit, Col. 2: 14; comp. Eph. 2: 15, and see Γράμμα b. — So of a written obligation, bond, Tob. 5: 3. 9: 5. Artemid. 3. 40.

Χειροποίητος, ου, ὁ, ἡ, adj. (χειρ, ποίω,) made with hands, and hence artificial, external, e. g. ναός χειροποίητος Mark 14: 58. Acts 7: 48. 17: 24. Eph. 2: 11 περιτομή χ. Heb. 9: 11, 24. — Judith 8: 18. Hdian. 8. 1. 14. Xen. An. 4. 3. 5.

Χειροτονέω, ᾧ, f. ἴσω, (χειροτόνος, from χειρ, τίνω,) to stretch out the hand, to hold up the hand, as in voting;

hence to vote, to give one's vote, ac. by holding up the hand, intans. Pol. 9. 30. 5. — In N. T. trans. to choose by vote, to appoint; Acts 14: 23 χειροτονήσαντες αὐτοῖς πρεσβυτέρους. Pass. 2 Cor. 8: 19. [2 Tim. 4: 23. Tit. 3: 16.] — Jos. Ant. 13. 2. 2 χειροτονούμεν δι' οὗ σήμερον ἀρχιερεῖα. Luc. D. Mort. 12. 4. Hdian. 7. 10. 3. Xen. H. G. 6. 2. 11.

Χείρων, ονος, ὁ, ἡ, worse, irreg. comparat. to κακός, from an absol. posit. χείρης, see Butt. § 66, 2; spoken of state, condition, quality, etc. Matt. 9: 16 et Mark 2: 21 σχίσμα χείρων γίνεται. Matt. 12: 45 τὰ ἔσχατα τοῦ ἀνδρ. ἐμὲν γίνεται χείρονα τῶν πρώτων. 27: 64. Mark 5: 26. Luke 11: 26. John 5: 14. 2 Pet. 2: 20. So of punishment, worse, more severe, Heb. 10: 29. — Wied. 15: 18. Hdian. 3. 13. 14. Diod. Sic. 20. 57. Xen. Mem. 4. 5. 6. — Trop. of persons, in a moral sense; 1 Tim. 5: 8 ἀνίστου χείρων. 2 Tim. 3: 13. — Aeschin. 60. 15. Xen. Mem. 1. 2. 32.

Χερουβίμ, i. q. Heb. plur. כְּרֻבִּים, Cherubim, from sing. כְּרֻב, Sept. cheroub Ez. 41: 18, a cherub; in N. T. spoken of the golden figures representing the Cherubim and placed on or over the ark, Heb. 9: 5. Comp. Sept. and Heb. Ex. 25: 18 sq. — The Cherubim, in the theology of the Hebrews, are beings of a celestial nature, having a form composed from the figure of a man, eagle, ox, and lion, as the emblems of wisdom and strength; comp. Ez. c. 1, 10. They are first mentioned as guarding the gate of Paradise, Gen. 3: 24; then, as bearing the throne of God upon their wings swiftly through the clouds, 2 Sam. 22: 11. Ps. 18: 12. Ez. i. c. Golden figures of Cherubim were placed on or over the ark, so as to cover it, Ex. 25: 18 sq. and as the ark was the seat of God's visible presence, he is hence said to dwell between the Cherubim, 1 Sam. 4: 4. 2 Sam. 6: 2. Ps. 80: 2. 99: 1. When the temple was built, other like images were placed over the ark and around the holy of holies, 1 K. 6: 23 sq. 8: 6 sq. Comp. espec. Geom. Lex. art. כְּרֻב. John § 333. — Jos. Ant. 8. 6. 5 τῶ δ' ἐπιθήματα αὐτῆς [τῆς οὐβρωῦ] ἦσαν προσηκόντως δύο· Χερου-

βλέπε μὲν αἰτοῦς Ἑβραῖοι καλοῦσι. ib. 8. 2. 2.

Χήρα, ας, ἡ, (fem. of adj. *χήρος* bereaved,) pp. adj. *bereaved* ac. of one's husband, *widowed*, Luke 4: 26 πρὸς γυναικα χήραν to a widow woman. So Sept. γυνή χ. for חַוְוָה 2 Sam. 14: 5. 1 K. 7: 14. — Jos. Ant. 8. 13. 2. Plut. Mor. II. p. 28. Ταχυν.—Subst. ἡ χήρα, a widow, Matt. 28: 14 οἰκίας τῶν χηρῶν. Mark 12: 40, 42 μία χήρα πτωχή. v. 43. Luke 2: 37. 4: 25. 7: 12. 18: 3. 5. 20: 47. 21: 2, 3. Acts 6: 1. 9: 39, 41. 1 Cor. 7: 8. 1 Tim. 5: 3, 4, 5, 9, 11, 16 bis. James 1: 27. Sept. for חַוְוָה Gen. 38: 11. Ex. 22: 22, 24. al.—2 Macc. 3: 10. Soph. Aj. 653. Luc. de Mort. Peregr. 12. — Poet. of a city left desolate, Rev. 18: 7; comp. Is. 47: 8. Lam. 1: 1.

Χθές, adv. *yesterday*, John 4: 52. Acts 7: 28. Heb. 13: 8. Sept. for חָמֶרָה Gen. 31: 2. 2 Sam. 3: 17.—Hdian. 8. 6. 3. Luc. D. Deor. 7. 3. Xen. An. 6. 4. 18. The Attics wrote also *ἐχθής*, comp. Lob. ad Phrya. p. 323.

Χιλιάρχος, ου, ὁ, (*χίλιος*, ἄρχων) a *chiliarch*, *captain of a thousand*, Sept. for חֲמִישֵׁי מֵאוֹת Deut. 1: 15. 2 Sam. 18: 1. Xen. Cyr. 3. 3. 11 συνεκλήσετο μυριάρχους καὶ χιλιάρχους καὶ ταξισάρχους καὶ λοχαγούς.—In N. T. a *chiliarch*, i. e. *genr. a commander, captain, a military chief*, viz.

a) *genr.* Mark 6: 21. Acts 25: 23. Rev. 6: 15. 19: 18.—Jos. Ant. 7. 2. 2.

b) *spec. a tribune*, a *military tribune*, an officer of the Roman armies, six of whom were attached to each legion and were its chief officers. In battle each tribune seems to have had charge of ten centuries; whence prob. the Greek name *χιλιάρχος*; comp. Adam's Rom. Ant. p. 368, coll. p. 198. In N. T. spoken of the tribune Claudius Lysias who commanded the garrison in the fortress Antonia at Jerusalem, Acts 21: 31, 32, 33, 37. 22: 24, 26, 27, 28, 29. 23: 10, 15, 17, 18, 19, 22. 24: 7, 22. — Hdian. 3. 12. 18. Dion. Hal. Ant. 6. 4.

c) *spoken of the captain or prefect of*

the temple; John 13: 12. See fully in Στρατηγός b, and Σπύρα b.

Χιλιάς, ἄδος, ἡ, (*χίλιοι*), a *chiliad*, a *thousand* in number, Luke 14: 31 bis. Acts 4: 4. 1 Cor. 10: 8. Rev. 5: 11. 7: 4, 5, 6, 7, 8. 11: 13. 14: 1, 3. 21: 16. Sept. for חֲמִישֵׁי Gen. 24: 60. Ex. 12: 37. — Luc. Hermot. 56. Comp. Butt. § 71. 4.

Χίλιοι, αι, α, num. adj. a *thousand*, 2 Pet. 3: 8 bis. Rev. 11: 3. 12: 6. 14: 20. 20: 2, 3, 4, 5, 6, 7. Sept. for חֲמִישֵׁי Gen. 20: 16. Ex. 38: 25. — Hdian. 1. 15. 19. Xen. H. G. 1. 4. 21. Comp. Butt. § 70. 4.

Χίος, ου, ἡ, *Chios*, now *Scio*, one of the larger Greek islands, lying near the coast of Asia Minor, between Samos and Lesbos, and celebrated for its mastix and wine. Acts 20: 15.—Diod. Sic. 5. 81. Comp. Hor. Od. 3. 19. 5.

Χιτών, ὠνος, ὁ, (Heb. חֲזִיזָה,) a *tunic*, i. e. the inner garment, worn next the skin, mostly with sleeves, and reaching usually to the knees, rarely to the ankles; see Gesen. Lex. ar. חֲזִיזָה. Jahn § 120. Adam's Rom. Ant. p. 416. Matt. 5: 40 καὶ τὸν χιτῶνά σου λαβὲν. Luke 6: 29. John 19: 23 bis. Acts 2: 39. Jude 23. Sometimes two tunics seem to have been worn, prob. of different stuffs, for ornament or luxury; Matt. 10: 10. Mark 6: 9. Luke 3: 11. 9: 3. Hence is said of the high priest, διαφέρεται τοῖς χιτῶνας αὐτοῦ Mark 14: 63; comp. 2 Macc. 4: 38. Jos. Ant. 3. 7. 4, where χιτὼν is spoken of the ὕψος or outer tunic. Sept. *genr.* for חֲזִיזָה Gen. 37: 3. 2 Sam. 15: 32. Cant. 5: 4.—Ael. V. H. 1. 16 ἐνδύοντα αὐτὸν τὸν χιτῶνα, καὶ δοματίον περιβαλόμενον. Luc. D. Deor. 13. 2. Diod. Sic. 4. 38. Xen. Cyr. 6. 4. 1, 2.

Χιτών, ὄνος, ἡ, *onnis*, Matt. 28: 3. Mark 9: 3. Rev. 1: 14. Sept. for חֲזִיזָה Job 37: 6. Is. 1: 18. 55: 10. — Ael. V. H. 7. 6. Hdian. 3. 3. 9. Xen. Mem. 2. 1. 30.

Χλαμύς, ὕδος, ἡ, *chlamys*, a wide and coarse cloak, worn sometimes by kings, Jos. Ant. 5. 1. 10. Hdian. 7. 5.

7; by military officers, 2 Macc. 12: 35. Ael. V. H. 14. 10; by soldiers and others, Plaut. Rud. 2. 2. 9. Xen. Mem. 2. 7. 5; also by a hunter, Luc. D. Deor. 11. 2. —In N. T. spoken prob. of the Roman *paludamentum*, or *officer's cloak*, usually of scarlet, Matt. 27: 28, 31. Comp. Adam's Rom. Ant. p. 371. See in Πορφύρα *ἐν*.

Χλευάζω, *f. άσω*, (*χλευή* jest, derision,) *to jest, to deride, to scoff*, absol. Acts 17: 32. So Acts 2: 13 in text. rec. Others διαχλευάζω *q. v.*—Wis. 11: 14. Pol. 4. 3. 13. Aristoph. Ran. 376. *c. acc.* Jos. B. J. 6. 7. 2. Plut. Timol. 15. Dem. 78. 12.

Χλιαρός, *ά, όν*, (*χλιαίνω, χλια*) *warm, lukewarm*, Rev. 3: 16. —ύδαχ *χλ.* Athen. III. p. 123. E. Plut. de Fluv. 25. 3. ed. R. X. p. 805. 3.

Χλόη, *ης, ή*, *Chloe*, *pr. n. of a female Christian at Corinth*, 1 Cor. 1: 11.

Χλωρός, *ά, όν*, (*χλόη, χλόος*), *pp. pale-green, yellowish-green*, like the colour of the first shoots of grass and herbage; hence

a) *genr. green, verdant*, like young herbage; Mark 6: 39 *ἐπὶ τῷ χλωρῷ χόρτῳ*. Rev. 8: 7. 9: 4. So Sept. for *קֶרֶן*. Gen. 1: 30. Is. 15: 6. *קֶרֶן* 2 K. 19: 26. —Ael. V. H. 13. 16. Plut. Romul. 20. Thuc. 4. 6.

b) *i. q. pale, yellowish*; Rev. 6: 8 *ἐκ- πορος χλωρός*.—Artemid. 1. 77 or 79 *χλωρός γὰρ ὁ χεινός*. Anthol. Gr. III. p. 11 *χλωρὴν σάρκα*. Hom. Il. 12. 631.

Χξς', *six hundred and sixty six*, the number for which these letters stand, viz. *χ'* 600, *ξ'* 60, *ς'* 6; see Buttm. § 2. u. 3. Rev. 13: 18.

Χοϊκός, *ή, όν*, (*χός, χούς*), *of earth, earthy, terrene*, 1 Cor. 15: 47, 48 bis, 49.—Only in N. T.

Χοϊνίξ, *ιχος, ή*, *a choenix*, an Attic measure for grain and things dry, equal to the 48th part of the Attic medimnus, or to the eighth part of a Roman modius, and consequently nearly equivalent to one *quart* English; comp. in *Κόρος* and *Μόδιος*. A choenix of grain was the daily allowance for one man, whether soldier or slave, Hdt. 7. 187. See

Boeckh Staatsh. der Ath. I. p. 99 sq. Rev. 6: 6 bis, *χοῖνιξ σίτου θησαυρίου, καὶ τρεῖς χοῖνιξες κριθῆς θησαυρίου*, implying excessive dearth, since the ordinary price of a medimnus of wheat in Attica and Sicily did not exceed five or six drachmae or denarii; see Boeckh l. c. p. 102 sq. —Sept. Ez. 45: 10, 11. Ael. V. H. 1. 26. Diod. Sic. 19. 49. Xen. An. 1. 5. 6.

Χοῖρος, *ου, ό, ή*, *a swine, porker*; Matt. 7: 6, comp. in *Κύν* b. Matt. 8: 30, 31, 32 bis. Mark 5: 11, 12, 13, [14,] 16. Luke 8: 32, 33. 15: 15, 16.—Ael. V. H. 2. 11. Hdt. 5. 6. 21. Xen. An. 7. 8. 5.

Χολάω, *ώ, f. ήσω*, (*χολή* bile, gall,) *pp. to be bilious, melancholy, mad*, i. *q. melagcholáw*, Aristoph. Nub. 833.—Later and in N. T. i. *q. χολοῦμαι, to be full of gall, to be angry, enraged*, intrans. *c. dat. pers.* John 7: 23 *ἐμοὶ χολᾷτε*;—3 Macc. 3: 1. Mosch. 1. 10. Artemid. 1. 4. Diog. Laert. 9. 66. Schol. in Aristoph. Plut. 12, *χολᾶν παρὰ τοῖς Ἀττικοῖς, τὸ μαλ- νεσθαι παρὰ τοῖς κοινοῖς, τὸ θυμὸς- εἶναι*.

Χολή, *ής, ή*, (*χίω* to pour out,) *the bile, gall*, Palaeph. 27. 2. Theophr. Char. 11. 19. Tauchn. Then as the seat of *anger, choler, wrath*, Luc. Fugit. 19. Dem. 78. 8.—In N. T. *gall, bitterness*, viz.

a) *i. q. poison, venom*, trop. Acts 8: 23 *εἰς γὰρ χολὴν πικρίας . . . ὅρῳ σε ὄντα*, i. *q. εἰς χολὴν πικρᾶν, bitter gall, venom*; comp. Buttm. § 123. n. 4. Sept. *pp.* for *πικρὸν* poppy, poison, Deut. 29: 17. 32: 32.—Plut. Romul. 17 *ὥσπερ τοῦ καὶ χολῆς ἐνίων θηρίων*.

b) *from the Heb. bitter herbs, e. g. wormwood, poppy, myrrh, etc.* Matt. 27: 34 *ἰδοὺ αὐτῷ πικρὸν ὄξος μετὰ χολῆς μεμυγμένον*, comp. Mark 15: 23; see fully in *Όξος*. —Sept. for *πικρὸν* wormwood, Prov. 5: 4. Lam. 3: 15; and for *πικρὸν* poppy, Ps. 69: 22. Jer. 8: 14.

Χόος, *ά, (χίω, χόω)* *contr. nominat. χούς*, *gen. χόος, dat. χοῖ, acc. χοῖν*, comp. Passow s. v. Buttm. § 58. p. 101; *earth*, as dug out and thrown up, *heap of earth, mound*, Hdt. 1. 150 *ὁ χούς ὁ ἐξορυχθεὶς*. Pol. 4. 40. 7. Thuc. 2. 76.—In N. T. *genr. loose earth, dirt, dust*;

Mark 6: 11 ἀποστέλλετε τὸν χορὸν α. τ. λ. i. q. νοτίστος in Matt. 10: 14; see in Ἐκτινάσσου. (So Sept. for ἡγῆσα 52: 2.) Rev. 18: 19 ἔβαλον χορὸν ἐπὶ τὰς κεφαλὰς αὐτῶν, sc. in token of grief, mourning; see in Σπένδος, and so Sept. for ἡγῆσα John. 7: 6. Sept. genr. for ἡγῆσα Gen. 2: 7. 2 Chr. 1: 9.—Hdian. 8. 4. 11.

Χορᾶζιν, ἡ indec. Chorazin, written also in Mss. Χορᾶζιν, Χορᾶζιν, or χορᾶς Ζιν, a place of Galilee mentioned in connexion with Bethsaida and Capernaum, and probably near them, Matt. 11: 21. Luke 10: 13. According to Eusebius in Onomast. Chorazin was a town (κώμη) of Galilee, two Roman miles from Capernaum; see Rosenm. Bibl. Geogr. II. ii. p. 72. Reland Palaeogr. p. 721 sq.

Χορηγέω, ᾧ, f. ἵστω, (χορηγός chorus-leader, from χορός, ἄγω,) to be chorus-leader, to lead a chorus of singers and dancers, Anthol. Gr. I. 73. trop. Luc. Neeyom. 16. Plato Theaet. 27. p. 179. D. Then, to lead out or furnish a chorus on public occasions at one's own expense, for which purpose at Athens persons called χορηγοί were appointed from each tribe, Dem. 565. 11. Xen. Mem. 3. 4. 3. 6. Xen. An. 1. 13 χορηγοῖσι οὐκ αἰετίζουσιν. Comp. Sturz Lex. Xenoph. art. χορηγός. Potter Gr. Ant. I. p. 86.—Hence genr. and in N. T. to furnish, to supply, to give, c. acc. 1 Pet. 4: 11 εἰ ἰσχυρὸς ἢ [ἢ] χορηγῇ ὁ θεός. 2 Cor. 9: 10 ὁ δὲ ἐπιχορηγῶν σπένδμα τῷ σπένδοντι . . . χορηγῆσαι καὶ πληθύναι τὸν σπένδον ἡμῶν, for the Opt. comp. Matth. 5: 13. Buttm. 5: 139. n. 7. Winer 5: 42. 5. p. 236.—Eccles. 1: 10, 25. Ael. V. H. 4. 19. Hdian. 1. 6. 9. Diod. Sic. 2. 35 χορηγοῦσα τὰς τροφὰς ἀφθόνησε.

Χορός, οὐ, ὁ, dance, ring-dance, i. e. genr. dancing as connected with music and song, espec. on festive occasions; Luke 15: 25 ἡγοῦνται συμφορὰς καὶ χορῶν. Sept. for ἡγοῦνται Ex. 15: 20. Judg. 11: 34.—Hom. II. 16. 18. Luc. D. Deor. 22. 3. Deni. 530. 23. Xen. Hi. 6. 2. Meton. a chorus, troop of dancers and singers, Jos. Ant. 7. 4. 2. Hdian. 4. 2. 9. Xen. Mem. 3. 3. 12.

Χορτάζω, f. αἶσω, (χόρτος q. v.) to

feed with grass, hay, etc. to fodder, pp. of βοσκαίω, c. acc. Hes. Op. 450 or 454. Plato Rep. 2. p. 372. D. or IV. p. 61. Tauchn.—In N. T. genr. to feed, to fill with food, to satisfy, to satiate; spoken a) of fowls, Pass. c. ἐν τρώε, Rev. 18: 21 τὰ ὄρεα ἐχορτάσθη ἐν τῶν οὐκῶν. Comp. Ξα no. 3. f.

b) of persons, in the usage of the later Greek, Sturz de Dial. Alex. p. 20 sq. Lob. ad Phryn. p. 64; seq. accus. expr. or impl. Matt. 15: 33 ὅστε χορτάσθαι ὄχλον τοσούτων. Pass. Matt. 14: 20 καὶ ἔφαγον πάντες καὶ ἐχορτάσθησαν. 15: 37. Mark 6: 42. 7: 27. 8: 8. Luke 9: 17. John 6: 26. Phil. 4: 12. James 2: 16. So Sept. for ἡγοῦν Jer. 5: 7. Ps. 37: 19.—Arr. Epict. 1. 9. 19. ib. 2. 16. 43. Athen. III. p. 99. F. p. 100. A. Plut. Sympos. 1. 2. 2. ed. R. VIII. p. 433.—With a further adjunct of the material, viz. c. gen. Mark 8: 4 τοῖς τοῖς χορτάσαι ἄρτων. Matth. 5: 352. So c. ἐν, Luke 16: 21 ἐκτείνων χορτάσθαι ἐν τῶν ψυχῶν. Sept. c. gen. for ἡγοῦν Lam. 3: 15, 30. c. ἀπὸ for ἡγοῦν Ps. 104: 13.—c. gen. Anthol. Gr. III. p. 22.—Trop. to fill the desire of any one, to satisfy, Pass. Matt. 5: 6. Luke 6: 21.

Χορτάσσω, αἶτος, τὰ, (χορτάζω,) fodder, green or dry, for animals, Sept. for ἡγοῦν Gen. 24: 25, 32. Plut. Sympos. 5. 4. Diod. Sic. 20. 76. In N. T. genr. food, sustenance, for persons, Acts 7: 11.—So χόρτος Anth. Gr. I. p. 119. Comp. Sturz de Dial. Alex. p. 201.

Χόριος, ου, ὁ, pp. an enclosure, yard, court, Hom. II. 11. 773 or 774; espec. for cattle, ib. 24. 640. Then of a place or range of pasturage, a pasture, range, Eurip. Iph. Taur. 134 χορῶν ἐκδιδόντες. ib. Cyclop. 504 or 507. Pind. Ol. 13. 62 χορῶν λίοντος. Meton. fodder for animals, green or dry, grass, hay, Hes. Op. 604 or 608. Luc. Asin. 15. Xen. Cyr. 8. 6. 12. An. 1. 5. 10 χορῶν πόθεν.—Hence genr. and in N. T. grass, herbage; Matt. 6: 30 τὸν χορὸν τοῦ ἄγρου. 14: 19. Mark 6: 39 ἐπὶ τῷ χλωρῷ χόρτῳ. Luke 12: 28. John 6: 10. 1 Cor. 3: 12. James 1: 10, 11. 1 Pet. 1: 24 ter. Rev. 8: 7. 9: 4. Also of springing grain, Matt. 13: 26. Mark 4: 28.

Sept. for חֲזַזְתָּ Ps. 38: 2. Is. 40: 7, 8. חֲזַזְתָּ Gen. 2: 5. Prov. 19: 12. — Plut. Romul. 8. Xen. An. 1. 5. 5 οὐ γὰρ ἦν χόρτος, οὐδὲ ἄλλο δένδρον οὐδέν, ἀλλὰ ψυλὴ ἦν ἅπανα ἡ χώρα.

Χουζᾶς, ᾶ, ὁ. Chuzas, pr. n. of the steward of Herod Antipas, Luke 8: 3. See in Ἐπίτροπος a.

Χοῦς, see in Χόος.

Χράω, ὦ, f. ἦσω, contracted in η instead of α, like ζάω, Buttm. § 105. n. 5. The root χράω under different forms, has in prose four different significations, viz. χράω to utter an oracle, not found in N. T.; χίρημι to lend; χρεόμαι to use; χρή impers. it needs, behooves; see in Buttm. § 114. p. 307 sq. and more fully Passow in χράω.

I. Κίρημι, to lend, see in its order.

II. Χράομαι, f. ἦσομαι, depon. Mid. to use, to make use of, seq. dat. Buttm. § 133. 3. 1. Matth. § 396. 1. So of things, Acts 27: 17 βοηθείαις ἐχρῶντο. 1 Cor. 7: 21, 31. 9: 12, 15. 2 Cor. 1: 17. 3: 12. 1 Tim. 1: 8. 5: 23 οἶνον ὀλλύω χρῶ. — Wied. 2: 6. Jos. Ant. 10. 2. 1. Ael. V. H. 5. 1. Xen. Cyr. 1. 4. 4. Mem. 3. 14. 4. — Of persons, i. q. to use well or ill, to treat, c. dat. Acts 27: 3 φιλονεικῶντας τοὺς ἰουδαίους τῷ Παύλῳ χρῶσθαι. impl. 2 Cor. 13: 10. Sept. for חֲזַזְתָּ Gen. 16: 6. 19: 8. — 1 Macc. 13: 46. Jos. Ant. 2. 15. 1 χαλεπῶς. Hdian. 3. 13. 8. Xen. Mem. 4. 6. 5.

III. Impers. χρή, imperf. ἐχρήν, inf. χρῆναι, Buttm. § 114. p. 308; pp. 'there is use for,' i. q. it needs, it behooves, it ought, Germ. es braucht; c. inf. James 3: 10 οὐ χρή . . . ταῦτα οὕτω γίνεσθαι, i. e. these things ought not so to be. Comp. Buttm. § 129. 10. — Jos. Ant. 14. 13. 7 τί χρή ποιεῖν. Ael. V. H. 2. 12. Hdian. 1. 6. 18. Xen. Cyr. 1. 4. 19, 24. Conv. 4. 47.

Χρεία, ας, ἡ, (χρεός, χρή, χράομαι.)

1. use, usage, employment, i. e. act of using, Xen. Mem. 4. 2. 25 πρὸς τὴν τοῦ ἵππου χρείαν. ib. 2. 4. 1. In N. T. mention. that in which one is employed, an employment, affair, business; Acts 6: 3 οὗς καταστήσομεν ἐπὶ τῆς χρείας ταύτης. — 2 Macc. 7: 24. 15: 5. Jos. B. J. 2. 20. 3 οὐκ ἐπέστησαν [αὐτῶν] ταῖς χρεαίαις.

Pol. 3. 45. 2 τοῖς ἐπὶ τὴν αὐτὴν χρείαν ἐξαπεσταλμένοις. Dion. Hal. Ant. 5. 7 fin.

2. need, necessity, want. a) genr. Eph. 4: 29 εἴ τις [λόγος] ἀγαθὸς πρὸς οἰκοδομὴν τῆς χρείας, i. e. as adj. for needful edification; comp. Buttm. § 123. n. 4. Winer § 34. 2. So χρεία ἐστὶ, there is need, opus est, c. gen. Luke 10: 42 ἐνός δέ ἐστι χρεία, one thing is needful; also c. infin. Heb. 7: 11. — Diod. Sic. 1. 19. Plut. Pericl. 8. c. gen. Eccclus. 3: 22. Pol. 3. 111. 10 οὐκ εἰ λόγος, ἀλλ' ἔργον ἐστὶν ἡ χρεία. Xen. Mem. 3. 3. 3. ib. 3. 12. 6.

b) of personal need, necessity, want; Acts 20: 34 ταῖς χρεαίαις μου . . . ὑπηρέτησαν αἱ χεῖρες αὐταί. Rom. 12: 13. Phil. 2: 25. 4: 19. εἰς τὴν χρείαν for one's need or wants, Phil. 4: 16. εἰς τὰς χρείας id. Tit. 3: 14. τὰ πρὸς χρείαν, things for need, such things as were necessary to us, Acts 28: 10. — Eccclus. 29: 2. Plut. Cato Maj. 3. Luc. de Merc. cond. 7. Xen. Cyr. 1. 6. 10.

c) Elsewhere only in the phrase χρείαν ἔχω, to have need, i. q. to need, to want, e. g. (α) genr. and seq. genit. to have need of; Matt. 9: 12 οὐ χρείαν ἔχουσιν οἱ ἰσχυρότεροι λαοῦ. 21: 3. 28: 65 τί ἔτι χρείαν ἔχομεν μαρτύρων; Mark 2: 17. 11: 3. 14: 63. Luke 5: 31. 9: 11 τοὺς χρείαν ἔχοντας θεραπείας. 15: 7. 19: 31, 34. 22: 71. John 13: 29. 1 Cor. 12: 21 bis, 24 οὐ χρείαν ἔχει ac. εὐσημυσμένης. Heb. 5: 12 bis. 10: 36. Rev. 21: 23. 22: 5. Seq. infin. act. Matt. 14: 16 οἱ χρείαν ἔχουσιν ἀπελθεῖν. John 13: 10. 1 Thesa. 1: 8. 4: 9; also inf. pass. Matt. 3: 14. 1 Thesa. 5: 1. Comp. Buttm. § 140. 3. Matth. § 535. n. Winer § 45. p. 282. Seq. ἵνα, see in ἵνα no. 3. a. s. John 2: 25. 16: 30. 1 John 2: 27. Sept. c. gen. for חֲזַזְתָּ Prov. 18: 2. Is. 13: 17. — c. gen. Eccclus. 13: 6. Pol. 9. 12. 1. Diod. Sic. 18. 42. — (β) Of personal need, want; c. gen. Matt. 6: 8 οἶδε γὰρ ὁ πατὴρ ὑμῶν, ὃν χρείαν ἔχετε. 1 Thesa. 4: 12. Rev. 3: 17. Absol. to have need, i. q. to be in need, to be in want, Mark 2: 25 τί ποίησας Δαβὶδ, ὅτι χρείαν ἔσχε. Acts 2: 45. 4: 35. Eph. 4: 28 μεταδίδοναι τῷ χρείαν ἔχοντι. 1 John 3: 17.

Χρεωφειλέτης, ου, ὁ, (χρεός, Att.

χρεὼς debt, ὀφείλων) a debt-ower, debtor, Luke 7: 41. 16: 5. — Sept. Prov. 29: 13. Dion. Hal. Ant. 6. 22. Plut. J. Cae. 5. Comp. Lob. ad Phryn. p. 691.

Χρή, impers. verb, see in Χράω III.

Χρηΐζω, f. ῥω, (χρή, χρεία,) to need, to have need of, to want, to desire; seq. gen. Matt. 6: 32 et Luke 12: 30 οὐδε γὰρ ὁ πατήρ ἡμῶν . . . ὅτι χρῆζεται τούτων πάντων. Luke 11: 8. Rom. 16: 2. 2 Cor. 3: 1. — Symm. for ὕμν. Job 22: 3. Hdian. 4. 11. 10. Xen. Cyr. 4. 5. 22.

Χρήμα, αἶος, τό, (χράομαι,) pp. something usable, useful, what one can use, what one needs, Xen. Oec. 1. 7 sq. Hence genr. and in N. T. profit, riches, wealth, usually Plur. τὰ χρήματα, Matt. 10: 23 οἱ τὰ χρήματα ἔχοντες, i. e. the rich. v. 24 πεποιθότας ἐπὶ τοῖς χρήμασιν. Luke 18: 24. Sept. for חֲרָמָה Josh. 22: 8. 2 Chr. 1: 11, 12. — Hdian. 3. 13. 11. Plut. Vit. Thes. 3. Thuc. 1. 8. Xen. Mem. 1. 2. 45 τῶν τὰ χρήματα ἔχόντων. — Spec. money; once Sing. Acts 4: 37 ἦραγε τὸ χρῆμα, i. e. the price, i. q. τιμὴ in 5: 2. Plur. Acts 8: 18, 20. 24: 26. Sept. for חֲרָמָה Job 27: 17. — 1 Macc. 14: 32. Jos. B. J. 1. 8. 1. Hdian. 5. 4. 4. Diod. Sic. 13. 106. — In Greek writers also i. q. thing, matter, business, πρᾶγμα, Palaeph. 31. 8. Pol. 12. 15. 8. Xen. Cyr. 5. 2. 34.

Χρηματίζω, f. ῥω, (χρήμα,) to do business, to be engaged in business, either private or public, Sept. 1 K. 18: 27. Ael. V. H. 3. 4 χρηματίζων ὑπὲρ τινων δημοσίων καὶ κοινῶν πραγμάτων. Thuc. 1. 87. Espec. in trade and money affairs, Mid. to do good business, to make profit, to gain, Jos. Ant. 16. 10. 1. Ael. V. H. 4. 12. Xen. Lac. 7. 1, 5. Mem. 2. 6. 3. Of kings and magistrates, to do business publicly, i. e. to give audience and answer as to ambassadors, petitioners, etc. to give response or decision, Jos. Ant. 11. 3. 2 ὁ βασιλεὺς . . . παθίσας ἐν ᾧ χρηματίζων εἰώθη τότῃ. ib. 8. 12. 2. Pol. 4. 27. 9 ὁ δὲ βασιλεὺς Φίλιππος, χρηματίσας τοῖς Ἀχαιοῖς. ib. 5. 81. 5. Luc. Tox. 44. Dem. 250. 10. Xen. Ath. 3. 2. — Hence in N. T.

a) spoken in respect to a divine response, oracle, declaration, i. q. to give

response, to speak as an oracle, to use from God, absol. Heb. 12: 25 τὸν καὶ γῆς παρακλησάμενοι χρηματίζοντα, i. e. Moses, who consulted God and delivered to the people the divine responses, precepts, warnings, and the like. So Sept. of a prophet, for נָבִיא Jer. 28: 2; of God, 30: 2. 36: 4. — Jos. Ant. 10. 1. 3 ὁ δὲ προφήτης . . . χρηματίζοντα τοῦ θεοῦ. ib. 11. 8. 4 ἐχρημάτισεν αὐτὸν κατὰ τοὺς ὕμνους ὁ θεός. Diod. Sic. 3. 6 τοὺς θεοὺς αὐτοῖς ταῦτα χρηματίζοντα. — Pass. of persons, to receive a divine response, warning, etc. to be warned or admonished of God, absol. Heb. 8: 5 ἐκ χρηματίζονται Μωϋσῆς. Seq. inf. Mat. 2: 12. Acts 10: 22 ὑπὸ ἄγγελου. Seq. perf. τινος Heb. 11: 7. c. καὶ ὅταν Mat. 2: 12, 22. Of things, to be given in response, to be revealed, Luke 2: 26 ἐν αὐτῷ καχεματισμένον ὑπὸ τοῦ κυρίου ἄγγελου. — Jos. Ant. 11. 8. 4 τὸ χρηματίζον, a divine oracle.

b) In the later Greek usage, i. q. 'to do business under any name, as any one;' hence genr. to take or bear a name, to be named, called, constr. with the name in apposit. Acts 11: 26 χρηματίσας τε πρῶτον ἐν Ἀντιοχείᾳ τοὺς μαθητὰς Χριστιανούς. Rom. 7: 3 μοιχαλὶς χρηματίσας. — Jos. Ant. 13. 11. 3 Ἀριστοβόλος . . . χρηματίσας μὲν Φιλάγγελον. Plut. M. Anton. 54 fin. Κλεοπάτρα . . . τις Ἰσις ἐχρημάτισε. Diod. Sic. 1. 44. ib. 30. 53. Pol. 5. 57. 2.

Χρηματισμός, οῦ, ὁ, (χρηματίζω,) pp. 'the doing of business;' hence, business, profit, gain, Plut. Philopem. 4. Dem. 568. 18. the giving audience, response, decision, Ael. V. H. 9. 13. Pol. 28. 14. 10. In N. T. a response from God, oracle, Rom. 11: 4. — 2 Macc. 2: 4.

Χρήσιμος, η, ον, (χράομαι,) pp. 'the doing of business;' hence, business, profit, gain, Plut. Philopem. 4. Dem. 568. 18. the giving audience, response, decision, Ael. V. H. 9. 13. Pol. 28. 14. 10. In N. T. a response from God, oracle, Rom. 11: 4. — 2 Macc. 2: 4.

Χρήσις, εως, ἡ, (χράομαι,) pp. a using, Jos. Ant. 4. 8. 5. Hdian. 3. 14. 13. Xen. Lac. 7. 6. In N. T. spec. of the use of the body in sexual inter-

course, Rom. 1: 26, 27.—Ocell. Lucan. 4 πρὸς τὴν τῶν ἀφροδισίων χρησιν. Luc. Amor. 25 χρῆσις παιδική, comp. 19.

Χρηστεύομαι, depon. Mid. (χρηστός,) to show oneself χρηστός, i. e. to be good-natured, gentle, kind; 1 Cor. 13: 4 ἡ ἀγάπη μακροθυμεῖ, χρηστεύεται. — Only in N. T.

Χρηστολογία, ας, ἡ, (χρηστός, λόγος,) good-natured discourse, good words, kind address; Rom. 16: 18 διὰ τῆς χρηστολογίας καὶ εὐλογίας. — Theophyl. ad h. l. χρηστολογία· κολακεία, ὅταν τὰ μὲν ῥήματα φίλλας ᾖ, ἡ δὲ διάνοια δόλου γίμουσα. Eustath. in Il. ψ, p. 1437. 55. Comp. χρηστοὶ λόγοι Hdian. 8. 3. 10.

Χρηστός, ἡ, ὄν, (χράσμαι,) useful, profitable, fit, good for any use, e. g. a) of things; Luke 5: 39 ὁ παλαιὸς [οἶνος] χρηστότερος ἐστί, is better sc. for drinking. Comp. Wetst. N. T. I. p. 689 sq. So Sept. of figs, for בִּיב, Jer. 24: 2, 5. — Athen. XIII. p. 585. E, οἶνον χρηστόν μὲν, ὀλίγον δὲ. Theophr. Char. 2. 4. genr. Jos. Ant. 3. 5. 7. Hdian. 3. 13. 3. Dem. 183. 22. — Trop. good, gentle, easy to use or bear, Matt. 11: 30 ὁ γὰρ ὄγκος μου χρηστός. So in a moral sense, useful, good, virtuous, in the proverb 1 Cor. 15: 33 φθειροσύνῃ ἢ θη χρηστὰ ὁμιλεῖ κακὰ, quoted from Menand. in Poet. Gnom. p. 187. Tauchn. — So ἡθη χρ. Aristoph. Nub. 956 or 959. ἡθο; χρ. Luc. Phalar. pr. 7. ἔργα χρ. Hdian. 2. 4. 11. Xen. Ath. 1. 5 ἀκριβεία πλείστη εἰς τὰ χρηστὰ.

b) of persons, useful towards others; hence good-natured, good, gentle, kind. Luke 6: 35 αὐτός [ὁ Θεός] χρηστός ἐστι ἐπὶ τοῖς ἀχαριστοῖς καὶ πονηροῖς. Eph. 4: 32. 1 Pet. 2: 3. Neut. τὸ χρηστὸν, goodness, kindness, i. q. ἡ χρηστότης. Rom. 2: 4. Sept. genr. for בִּיב Ps. 34: 9. 86: 5. — 1 Macc. 6: 11. Jos. Ant. 8. 1. Hdian. 2. 6. 3. Dem. 1345. 10. Xen. Mem. 1. 2. 20.

Χρηστότης, ητος, ἡ, (χρηστός,) pp. usefulness, sc. of persons towards others, i. q. goodness, gentleness, kindness.

a) genr. Rom. 2: 4 ἡ τοῦ πλοῦτου τῆς χρηστότητος αὐτοῦ . . . καταφρονεῖς; 11:

22 ter, ἰδὲ οὖν χρηστ. Θεοῦ . . . ἐπὶ δὲ αὐτῇ χρηστότητι, εἰ ἐν ἐπιμένῃ τῇ χρηστότητι, i. e. if thou continue in his kindness, if thou continue worthy of it. 2 Cor. 6: 6. Gal. 5: 22. Eph. 2: 7. Col. 3: 12. Tit. 3: 4. Sept. for בִּיב Ps. 25: 7. 31: 20. 145: 7. — Jos. Ant. 1. 16. 2. Ael. V. H. 1. 30. Hdian. 1. 4. 11. Plut. Aristid. 27 fin.

b) trop. in a moral sense, goodness, i. q. good, righteousness, uprightness, comp. in Χρηστός α, fin. Rom. 3: 12 οὐκ ἔστι ποιῶν χρηστότητα, quoted from Ps. 14: 1, 3, where Sept. for בִּיב. — Hdian. 2. 10. 7.

Χρίσμα, ατος, τό, (χρίω,) pp. 'something rubbed in, ointed,' e. g. oil for anointing, ointment, unguent, Jos. Ant. 3. 8. 3. Ael. V. H. 3. 13. Xen. Anab. 4. 4. 13. Meton. chrism, an anointing, unction, Sept. for חֲרִימָה Ex. 29: 7. 30: 25. — In N. T. trop. of Christians, an anointing, unction from God, in the gifts and graces of the Holy Spirit imparted to them; 1 John 2: 20 ὑμῖς χρίσμα ἔχετε ἀπὸ τοῦ ἁγίου, καὶ οἰδατε πάντα. v. 27 bis. The allusion is to the anointing and consecration of kings and priests, 1 Sam. 10: 1. 16: 13. 1 K. 1: 39. Ex. 28: 41. 40: 15. Jos. Ant. 6. 8. 1. comp. Jahn § 223, 367. This was emblematic of a divine spirit descending and abiding upon them from God; as was afterwards the laying on of hands; Deut. 34: 9. Joel 3: 1 [2: 28]. Jos. Ant. 6. 8. 2. Comp. Matt. 3: 16, 17. Acts 2: 1 sq. 8: 15, 17. 1 Cor. c. 12.

Χριστιανός, οῦ, ὁ, (Χριστός,) a Christian, Acts 11: 26. 26: 28. 1 Pet. 4: 16. — Act. Thom. 22. Luc. de Mort. Peregr. 12.

Χριστός, ἡ, ὄν, (χρίω,) anointed, as Sept. ὁ ἱερεὺς ὁ χριστός for הַכֹּהֵן הַגָּדוֹל, the high-priest, Lev. 4: 3, 5, 16; also 2 Macc. 1: 10; comp. Ex. 28: 41. 40: 15. Subst. ὁ χριστός sc. τοῦ κυρίου, the anointed of the Lord, spoken of the Hebrew kings, comp. in Χρίσμα fin. 1 Sam. 12: 3, 5. 16: 6. 2 Sam. 1: 14. Ps. 18: 51. 28: 8; once of Cyrus, Is. 45: 1. — In N. T. ὁ Χριστός, the Christ, the Anointed, i. q. הַמָּשִׁיחַ, the Messiah, the King constituted of

God; pp. as an appellative of Jesus the Saviour, but often passing over into a proper name or cognomen. For the character of the Messiah and his kingdom, see fully in *Βασιλεία* c.

a) pp. as an appellative: (α) Absol. ὁ Χριστός, *the Christ, the Messiah*; Mark 15: 32 ὁ Χριστός, ὁ βασιλεὺς τοῦ Ἰσραὴλ. John 1: 42 τὸν Μεσσίαν, ὃς ἐστὶ μετεμψνυόμενον ὁ Χριστός. 4: 42 ὁ σωτὴρ τοῦ κόσμου, ὁ Χριστός. Acts 2: 36 ὅτι καὶ κύριον αὐτὸν καὶ Χριστὸν ὁ θεὸς ἐποίησεν τοῦτον τὸν Ἰησοῦν. 9: 22. 18: 28. So Matt. 1: 17. 2: 4. 16: 16. Mark 12: 35. 13: 21. Luke 2: 11, 26 τὸν Χρ. κυρίου. 4: 41. 23: 2. John 1: 20, 25. Acts 2: 30. 3: 18. Rom. 8: 11. 1 John 2: 22. 5: 1, 6. Rev. 11: 15. 12: 10. al. saepiss. So Sept. and πῦρ Dan. 9: 25. Ps. 2: 2. comp. 4: 13.—Psalt. Salom. 18: 6 ὁ Χρ. τοῦ κυρίου. 17: 36. 18: 8 ὁ Χρ. κύριος. — (β) Joined with Ἰησοῦς, e. g. Ἰησοῦς ὁ Χριστός Acts 5: 42. 9: 34. 1 Cor. 3: 11. al. Ἰησοῦς Χριστός, John 17: 3 ὃν ἀπέστειλες Ἰ. Χριστόν. Acts 2: 38. 3: 20. 1 John 4: 2, 3. 2 John 7. ὁ Χριστός Ἰησοῦς Acts 17: 3. 18: 5, 28. 19: 4.

b) as pr. name or cognomen, *Christ*: (α) absol. Χριστός or ὁ Χριστός, chiefly in the Epistles; Rom. 5: 6, 8. 8: 10 ὁ ἐλάσας τὸν Χρ. ἐν νεκρῶν. 1 Cor. 1: 12. 3: 23. Gal. 1: 6, 7 τὸ εὐαγγ. τοῦ Χριστοῦ. 2: 20 Χριστῷ συνεσταύρωμαι. Eph. 4: 12. Heb. 3: 6. 5: 5. 1 Pet. 1: 11. 4: 14. al. saep. — (β) Oftener joined with Ἰησοῦς, as Matt. 1: 16 Ἰησοῦς ὁ λεγόμενος Χριστός. So Ἰησοῦς Χριστός, in the Gospels Matt. 1: 1, 18. Mark 1: 1. John 1: 17; elsewhere often, Acts 3: 6 ἐν τῷ ὀνόματι Ἰ. Χρ. 4: 10. 8: 12. 10: 36. 28: 31. Rom. 1: 1, 6, 8. 1 Cor. 1: 1. 5: 4. al. saepiss. Χριστός Ἰησοῦς, only in the Epistles ascribed to Paul, 1 Cor. 1: 30. Gal. 3: 14, 26. 4: 14. Phil. 2: 5. 3: 3, 8. Col. 1: 4. al. and so in Heb. 3: 1. — For the use of ὁ κύριος in connexion with the names Ἰησοῦς and Χριστός, see in Κύριος B. b. β.

c) meton. (α) i. q. ὁ λόγος τοῦ Χρ. *the word or doctrine of Christ, the Gospel*, 2 Cor. 1: 19, 21. Eph. 4: 20. — (β) i. q. τὸ σῶμα τοῦ Χρ. *Christ's body*, i. e. the church, 1 Cor. 12: 12.—(γ) i. q. *the salvation of Christ*, obtained through him, Gal. 3: 27 Χρ. ἐνεδύσασθαι. Phil.

3: 8 ἔνα Χρ. περιδήσω.—(δ) ἐν Χριστῷ, see fully in Ἐν no. 1. c. α; comp. ἡ κυρία in Κύριος B. b. β. AL

Χρίω, f. ἰσω, pp. *to rub gently the surface of a body, comp. Passow*; hence genr. *to oint, to anoint*, with oil, ointment, as a shield, armour, etc. Sept. for πῦρ 2 Sam. 1: 21. Diod. Sic. 4. 36. Xen. Cyr. 7. 1. 2; the body, after bathing, exercise, etc. Plut. Agesi. 31. Xen. Conv. 1. 7. In Sept. also *to anoint*, as a sacred rite, i. e. *to consecrate by unction* to any office, comp. in Χρίσας fin. So Sept. and Heb. πῦρ of a priest, Ex. 28: 41. 40: 15; of a prophet. 1 K. 19: 16. Is. 61: 1; espec. a king. 1 Sam. 10: 1. 15: 1. 2 Sam. 2: 4. 1 K. 1: 34. Eccles. 46: 13. 48: 8.—Hence in N. T. *to anoint*, i. e. *to consecrate by unction, to set apart for a sacred work, trans.*

a) of Jesus, as the Messiah, the anointed King, comp. in Χριστός, Acts 4: 27 ὃν ἔχρισας. As a prophet, c. infn. Luke 4: 18 ἔχρισά με εὐαγγελίζεσθαι ταχῶς, from Is. 61: 1 where Sept. for πῦρ; see above. So genr. c. dat. πῦρ ἀγίου Acts 10: 38. c. dupl. acc. Heb. 1: 9 ἔχρισται σε ὁ θεός... ἔλαιον ὑψώσεως, quoted from Ps. 45: 8 where Sept. so for πῦρ; comp. Buttm. § 131. 5 and n. 4. Gesen. Lehrs. p. 812.

b) of Christians, as *anointed, consecrated, set apart to the service and ministry of Christ and his gospel by the gift of the Holy Spirit*; comp. in Χρίσμα. 2 Cor. 1: 21 ὁ δὲ βεβαίωσεν ἡμᾶς... καὶ χρίσας ἡμᾶς, θεός· ὁ καὶ... τοῖς τῷ ἀόρατῶνι τοῦ πνεύματος κ. τ. λ.

Χρονίζω, f. ἰσω, (χρόνος) Att. fut. χρονιῶ Heb. 10: 37, comp. Buttm. § 85. 7, 9; *to while away time*, i. q. *to linger, to delay, to be long in coming or doing*, intrana. and absol. Matt. 25: 5 χρονίσωτος δὲ τοῦ νυμφίου. Heb. 10: 37. (Sept. Hab. 2: 3.) c. ἐν, Luke 1: 21 ἐν τῇ ναφί. Seq. inf. ἔχρεσθαι Luke 12: 45. ἐλθεῖν Matt. 24: 48. Sept. for πῦρ Judg. 5: 28. Dan. 9: 19. c. inf. Gen. 34: 19. Deut. 23: 22.—Theophr. Cass. Pl. 4. 10 fin. Diod. Sic. 2. 27. Thuc. 6. 49. ἐν τῇ ῥώμῃ Pol. 33. 16. 6.

Χρόνος, ου, ὁ, *time*, i. e. in the

abstract, as perceived and measured by the succession of objects and events; see Tittm. de Syn. N. T. p. 39 sq.

a) pp. and genr. (α) Mark 9: 21 πόσος χρόνος ἐστίν; Luke 4: 5 ἐν στιγμή χρόνου. Acts 7: 23 τσσαρακονταετής χρόνος. 27: 9. Gal. 4: 4, comp. in Πλήρωμα d. Heb. 11: 32. Rev. 2: 21 ἔδωκα αὐτῇ χρόνον, see in Αἰδωμι a. γ. 2. Rev. 10: 6. So διατρίβειν τὸν χρόνον, see in Διατρίβω, Acts 14: 3, 28. ποιῆσαι τὸν χρόνον Acts 15: 33. 18: 23; see in Ποίω no. 2. e.—Hdian. 8. 5. 1. Pol. 6. 17. 5 χρόνον δοῦναι. Dem. 178. 9. Xen. An. 7. 7. 47. — With prepositions: διὰ τὸν χρόνον Heb. 5: 12, see in Διά II. 1. a. ἐκ χρόνων ἱκανῶν of or from long times Luke 8: 27. ἐν παντὶ χρόνῳ Acts 1: 21. (Sept. Josh. 4: 24.) ἐνὶ χρόνον for a time Luke 18: 4. Acts 18: 20. ἐφ' ὅσον χρόνον Rom. 7: 1. 1 Cor. 7: 39. Gal. 4: 1. μετὰ χρόνον πολὺν after long time Matt. 25: 19. Heb. 4: 7.—c. διά Dem. 615. 10. c. ἐκ, Diod. Sic. 1. 4 ἐκ πολλῶν χρόνων. c. ἐν, Hdian. 1. 1. 4. Xen. Vect. 4. 25 ἐν τῷ παντὶ χρόνῳ. c. ἐπὶ Xen. Venat. 5. 7. c. μετὰ Hdian. 5. 6. 2. Xen. Venat. 1. 2. — (β) Accus. χρόνον, χρόνους, marking duration, time how long, Butt. § 131. 8. Mark 2: 19 ὅσον χρόνον . . . ἔχουσι τὸν νυμφίον. Luke 20: 9 ἀπεδήμησας χρόνους ἱκανούς. John 5: 6 πολὺν χρόνον. 7: 33 μικρὸν χρόνον. 12: 35. 14: 9. Acts 13: 18. 19: 22. 20: 18. 1 Cor. 16: 7. Rev. 6: 11. 20: 3. So Sept. for עֲשָׂה Deut. 12: 19. 22: 19. Josh. 4: 14. χρ. μικρὸν for מִצֵּיץ Is. 54: 7.—Ceb. Tab. 2. Diod. Sic. 1. 4 πλείω χρόνον. Pol. 3. 64. 4 τοσούτους χρόνους. Xen. Mem. 3. 6. 13. — (γ) Dat. χρόνῳ, χρόνοις, marking time when, in or during which, etc. comp. Matth. § 406. a. Winer § 31. 3. p. 176. Butt. § 133. 3. 4. Luke 8: 29 πολλοῖς γὰρ χρόνοις συναρπάκει αὐτόν, i. e. in, during, since long time. Acts 8: 11. Rom. 16: 25 χρόνοις αἰωνίοις, comp. below in b.—Hdian. 5. 3. 5 μακρῷ χρόνῳ. Soph. Trach. 599.

b) Spec. by the force of adjuncts χρόνος sometimes stands for a time, period, season, like καιρός, comp. Tittm. l. c. E. g. plur. joined with καιροί, Acts 1: 7 γνῶναι χρόνους ἢ καιρούς. 1 Thess. 5: 1. Seq. genit. of event or the like; Matt. 2: 7 τὸν χρόνον τοῦ φαι-

νομένου ἀστήρος. Luke 1: 57 ὁ χρ. τοῦ τακτεῖν. Acts 3: 21. 7: 17. 17: 30. 1 Pet. 1: 17. 4: 3 ὁ παραληλυθὼς χρόνος τοῦ βίου. With an adjective, pronoun, or the like; Matt. 2: 16 κατὰ τὸν χρόνον ὃν ἠρξάμεθα. Acts 1: 6 ἐν χρόνῳ τούτῳ. Jude 18 ἐν ἐσχάτῳ χρόνῳ, and 1 Pet. 1: 20 ἐπὶ ἐσχάτων χρόνων, see in Ἐσχάτος b. β. 2 Tim. 1: 9 et Tit. 1: 2 πρὸ χρόνων αἰώνων, see in Αἰώνιος b. 1 Pet. 4: 2 τὸν ἐπὶλοιπόν ἐν σαρκὶ χρόνον. So Sept. for עַד־יָמַי Ecc. 3: 1.—Palaeoph. 52. 1. Ael. V. H. 11. 3. Dem. 399. 9. Xen. Mem. 1. 4. 12 τοῦ ἔτους χρόνον. ib. 2. 1. 34 τὸν μύλλοντα χρόνον τοῦ βίου.

Χρονοτριβέω, ᾧ, f. ἦσα, (χρόνος, τρίβω,) to wear away time, to spend time, to delay, intrans. Acts 20: 16.—Aristot. Rhet. 3. 3. Eustath. in Il. ψ. 1447. 11. ib. 1450. 38.

Χρῦσεος, ἑῆ, εὐν, contr. χρυσοῦς, ἦ, οὖν, (χρυσός,) golden, of gold; 2 Tim. 2: 20 σκεὴ χρυσᾶ. Heb. 9: 4 βία, σιάμνος χρυσοῦ. Rev. 1: 12, 13, 20. 2: 1. 4: 4. 5: 8. 8: 3 βία. 9: [7.] 13, 20. 14: 14. 15: 6, 7. 17: 4. 21: 15. Sept. for כֶּהָרֶן Gen. 41: 42. Ex. 3: 22.—Jos. Ant. 11. 1. 3. B. J. 7. 1. 3. Hdian. 5. 5. 20. Xen. Mem. 3. 8. 6.

Χρυσίον, ου, τό, (dim. of χρυσός,) gold, pp. in small pieces or quantity, espec. as wrought.

a) genr. Heb. 9: 4 τὴν κιβωτὸν . . . περικαλυμμένην πάντοθεν χρυσίῳ. 1 Pet. 1: 7. Rev. 3: 18. 21: 18, 21. Sept. for כֶּהָרֶן Ex. 37: 2, 4, 6.—Luc. Tim. 56. Arr. Epict. 1. 1. 5. Hdot. 3. 97.

b) meton. (α) a golden ornament; 1 Pet. 3: 3 περιθέσεις χρυσίων. Rev. 17: 4 et 18: 16 in later edit.—Sept. Job 27: 16. Dem. 1182. 26 χρυσία πολλὰ ἔχουσαν καὶ ἱμάτια καλά. Thuc. 2. 13 τοῖς περικειμένοις χρυσίοις. — (β) gold coin, money, Acts 3: 6. 20: 33. 1 Pet. 1: 18.—Ecclus. 40: 27. Hdian. 6. 7. 22. Xen. An. 1. 1. 9.

Χρυσοδακτύλιος, ου, ὁ, ἡ, adj. (χρυσός, δακτύλιος q. v.) gold-ringed, having gold rings upon the fingers, James 2: 2.—So Arr. Epict. 1. 22. 18 χρυσοὺς δακτυλλίους ἔχον πολλοὺς. Oomp. Luc. Tim. 20 χρυσόχιμους.

Χρυσόλιθος, ου, ὁ, (χρυσός, λίθος,) *chrysolite*, pp. golden stone, a name applied by the ancients to all gems of a golden or yellow colour; but prob. designating particularly the *topaz* of the moderns. Rev. 21: 20. Sept. for עֲבֻרָה *topaz* Ex. 28: 20. 39: 11.—Jos. Ant. 3. 7. 5. Diod. Sic. 2. 52. Comp. Plin. H. N. 37. 9, 11. Rees' Cyclop. art. *Gems, Topaz and Chrysolite*.

Χρυσόπρασος, ου, ὁ, (χρυσός, πράσον) a leek, *chrysoprase*, a precious stone of a greenish golden colour, like a leek, i. e. usually apple-green passing into a grass-green. Rev. 21: 20.—Comp. Plin. H. N. 37. 20, 21. Rees' Cyclop. art. *Chrysoprase and Gems*.

Χρυσός, οὔ, ὁ, gold. a) genr. Matt. 2: 11 χρυσόν, καὶ λίβανον. 23: 16, 17 bis. Acts 17: 29. 1 Cor. 3: 12. Rev. 18: 12. 9: 7 in text. rec. Sept. för צָהָב 2 Chr. 3: 7. Ezra 1: 6. Prov. 17: 3.—Luc. Contempl. 4. Hdian. 8. 7. 4. Xen. Cyr. 8. 4. 27.

b) meton. (a) i. q. *golden ornaments*, 1 Tim. 2: 9 ἡ χρυσή, ἡ μαργαρίταις. Rev. 17: 4 et 18: 16 in text. rec.—Luc. de Dom. 8 τῷ χρυσῷ ἐς τοσοῦτον κεκόσμηται. Dinarch. 95. 40.—(β) *gold coin, money, treasure*, Matt. 10: 9. James 5: 3.—Hdian. 2. 6. 11. Dem. 122. 2. Xen. Mem. 3. 1. 13.

Χρυσοῦς, see Χρῖστος.

Χρυσόω, ὦ, f. ὠσω, (χρυσός,) to *gild, to deck with gold*, trans. Rev. 17: 4 περυσωμένη χρυσῷ v. χρυσίῳ, comp. Engl. 'to gild with gold.' 18: 16. So Sept. χρυσόω χρυσίῳ for צָהָב עֲבֻרָה Ex. 26: 32, 37. 36: 34. simpl. 2 K. 18: 16.—Luc. Philops. 19. Plut. Philopoein. 9. Diod. Sic. 4. 47.

Χρῶς, χρωτός, ὁ, (kindr. χρῶς, χρῶμα,) pp. *surface of a body, espec. of the human body, the skin*, Sept. for צֶוֶן Ex. 34: 29, 30. Xen. Oec. 10. 5; also *colour, complexion, tint of the skin*, Diod. Sic. 2. 6. * Genr. and in N. T. *the body*, Acts 19: 12 ἀπὸ τοῦ χρωτός σουδάριον, i. e. which had been on his body. Sept. for צָהָב Lev. 13: 2 sq.—Dion. Hal. Ant. 9. 50. Xen. Conv. 4. 54.

Χωλός, ἡ, ὄν, (obsolet. χῶς, χῶλός,) *lame, halt, crippled in the feet*, spoken of persons; Matt. 11: 5 καὶ χωλοὶ περιπατοῦσι. 15: 30, 31. 18: 8. 21: 14. Luke 7: 22. 14: 13, 21. John 5: 3. Acts 3: 2, [11]. 8: 7. 14: 8. Trop. Heb. 12: 13, see in Ἐκτρέπω a. Once, *lame* from the loss of a foot, for ἀνάπηρος, maimed, Mark 9: 45; comp. Lob. ad Phr. p. 474 marg. Sept. for חָלָל Lev. 21: 17. Deut. 15: 21.—Ael. V. H. 11. 9 δεῖξαι χῶλόν τινα καὶ ἀνάπηρον. Luc. D. Deor. 15. 1. Xen. Cyr. 1. 4. 11.

Χώρα, ας, ἡ, (i. q. χῶρος, fr. obsolet. χῶς,) pp. *space, which receives, contains, surrounds any thing; and so, place, spot, in which one is, where any thing is or takes place*, Luc. D. Deor. 28. 1. Dem. 701. 16. Xen. Mem. 3. 8. 10. H. G. 4. 2. 20.—Hence genr. and in N. T. *a country, land, region, province, etc.*

a) genr. (a) pp. Luke 3: 1 τῆς Ἰερουσαλῆμ καὶ Τραχωνίτιδος χώρας. 15: 13, 14, 15. 19: 12. John 11: 54, 55. Acts 8: 1 τὰς χώρας Ἰουδαίας καὶ Σαμαρείας. 10: 39. 13: 49. 16: 6 et 18: 23 τὴν Γαλιτικὴν χώραν, *the Galatian country, the region or province of Galatia*. 26: 20. c. gen. αὐτῶν Matt. 2: 12. So genr. Matt. 4: 16 ἐν χώρᾳ καὶ σκιᾷ θανάτου, comp. in θάνατος d. (Is. 9: 1.) Opp. to the sea, Acts 27: 27. Sept. for יָם־סוּף Gen. 42: 9. Job 1: 1. Jon. 1: 8. תִּי־יָם־סוּף 1 K. 20: 14 sq.—Jos. Ant. 11. 1. 1 ἐν τῇ Ἰουδαίᾳ χώρα. ib. 17. 2. 2. Hdian. 6. 7. 10 τὴν Ἰταλῶν χώραν. Xen. An. 5. 6. 25. Vect. 1. 3 ὥσπερ δὲ ἡ γῆ, οὕτω καὶ ἡ περὶ τὴν χώραν θάλαττα παμπορευομένη ἐστίν.—(β) Meton. for the inhabitants of a country or region; Mark 1: 5 ἐξεσπείστο πρὸς αὐτὸν πᾶσα ἡ Ἰουδαία χώρα. Acts 12: 20.—Ecclus. 47: 18.

b) put with the name of a town or city, etc. *a district, territory, around and belonging to that city*; Matt. 8: 28 εἰς τὴν χώραν τῶν Γεργεσηνῶν. Mark 5: 1. Luke 8: 26. impl. Mark 5: 10. Luke 2: 8.—Hdian. 3. 9. 5, 6. Diod. Sic. 1. 56. Xen. H. G. 6. 2. 7.

c) spec. *the country, the open country, fields*; as opp. to the city, Luke 21: 21 οἱ ἐν ταῖς χώραις, opp. ἡ Ἰερουσαλὴμ in v. 20.—Dem. 255. ult. Xen. Cyr. 7. 1.

43. — As sown, tilled, harvested, Luke 12: 16. John 4: 35 *θεάσασθε τὰς χώρας, ὅτι λευκαὶ εἰσι πρὸς θερισμόν.* James 5: 4. — Ecclesi. 43: 3. Jos. Ant. 7. 8. 5. Hdian. 6. 4. 11. Xen. Mem. 3. 6. 11.

Χωραζίν, see *Χοραζίν*.

Χωρέω, ὦ, f. ἦσαι, (χώρα, χώρος space, place,) to give space, place, room; to give way, to yield, Hom. II. 16. 592. c. gen. to retire or retreat from ib. 15. 655.—Hence in N. T.

a) i. q. to go away from a place, i. e. (α) genr. to go, to pass, intrans. c. eis, Matt. 15: 17 *εἰς τὴν κοίτην χωρεῖ.* Trop. 2 Pet. 3: 9 *πάντας αἰς μετέννοιαν χωρήσαι.* — Aeschyl. Pers. 379 or 385 *πᾶς ἀνὴρ . . . ἐς ταῦν ἐχώρει.* Xen. Ag. 1. 29. c. ἐπὶ Hdian. 8. 5. 13. Hesych. *χώρει· πορεύου.* — (β) i. q. to go forward, trop. to go well, to succeed, to have success or progress; John 8. 37 *ὁ λόγος ὁ ἐμὸς οὐ χωρεῖ ἐν ὑμῖν*, i. e. in or among you.—2 Macc. 15: 37. Jos. Ant. 6. 10. 2. Diod. Sic. 2. 18. Pol. 10. 15. 4. pp. Aeschyl. Pers. 582 or 589 *νῦν ἐχώρει.*

b) spoken of capacity, to make place or room, i. q. to take in or receive, to hold, to contain. (α) pp. as a vessel, c. acc. of measure, John 2: 6 *ἵδριαι . . . χωροῦσαι ἀνὰ μετρητάς δύο ἢ τρεῖς.* Genr. of a place, c. acc. of thing, Mark 2: 2 *ὥστε μηκέτι χωρεῖν σε αὐτοῦς.* John 21: 25 *οὐ . . . τὸν κόσμον χωρήσαι τὰ γραφ. βιβλία.* Sept. of a vessel, for *יָכִי* 1 K. 7: 25. 2 Chr. 4: 5. genr. for *יָכִי* Gen. 13: 6.—So a vessel, Luc. Tim. 57. Xen. An. 1. 5. 6. genr. Jos. B. J. 6. 2. 5 *τὴν δυν. μὴ χωρουμένην τῷ τόπῳ.* Ael. V. H. 1. 3. Thuc. 2. 17.—(β) Trop. to receive, e. g. a doctrine, matter, to admit, to assent to, c. acc. Matt. 19: 11 *οὐ πάντες χωροῦσι τὸν λόγον τοῦτον.* impl. v. 12 bis.—Act. Thom. § 50. Plut. Cato Min. 64 *οὐδὲ τὸ Κάτωνος φρόνημα χωροῦσι.* — Also persons, to receive to one's heart, affection; 2 Cor. 7: 2 *χωρήσατε ἡμᾶς*, in allusion to c. 6: 11, 12, 13. So Chrysost. ad h. l. *φιλήσατέ με.*

Χωρίζω, f. ἴσω, (χωρίς,) to put apart, to separate, to sunder, trans.

a) Act. Matt. 19: 6 et Mark 10: 9 *αὐτὸν ὁ θεὸς συνέζευξεν, ἄνθρωπος μὴ χωρίζεσθαι.* Seq. ἀπό c. gen. from any thing,

Rom. 8: 35 *τίς ἡμᾶς χωρήσει ἀπὸ τῆς ἀγάπης τοῦ Χρ. v. 39.* Pass. Heb. 7: 26. — Pol. 6. 31. 4. Plut. Cato Maj. 2. Pass. Hdot. 1. 4. c. ἀπὸ Wisd. 1: 3. *χωρισμός ἀπὸ Platē Phaedo 12.*

b) Mid. *χωρίζομαι*, and aor. 1 pass. *ἐχωρίσθην* as Mid. to separate oneself, to depart, e. g. from a person, c. ἀπὸ, 1 Cor. 7: 10 *γυναικα ἀπὸ ἀνδρὸς μὴ χωρίσθηναι.* absol. v. 11, 15 bis. Philem. 15. —Of a wife, Isaacs 73. 2. genr. Sept. for *יָכִי* Neh. 9: 2. Xen. Cyr. 6. 1. 8. —From a place, i. q. to go away, to depart, c. ἀπὸ, Acts 1: 4 *ἀπὸ Ἱερου. μὴ χωρίζεσθαι.* c. ἐκ, Acts 18: 1 *χωρισθεὶς ὁ Παῦλος ἐκ τῶν Ἀθηναίων.* v. 2. — c. ἐκ, Pol. 3. 90. 2. c. eis, 2 Macc. 5: 21. Pol. 5. 2. 8. Diod. Sic. 19. 65.

Χωρίον, ου, τό, (χώρος, χώρα,) dimin. in form but not in sense, comp. Butt. § 119. n. 15. p. 330; place, spot, Hdian. 2. 9. 8. Xen. Mem. 3. 5. 26. a country, region, Luc. D. Deor. 20. 5. Xen. H. G. 5. 1. 7.—In N. T. like Engl. place, i. q. a field, farm, possession; Matt. 26: 36 et Mark 14: 32 *εἰς χωρίον λεγόμενον Γεθσημανῆ,* comp. John 18: 1 where it is *κῆπος.* John 4: 5. Acts 1: 18 *ἐκτίσαστο χωρίον.* v. 19 bis. 5: 2, 8. Plur. τὰ χωρία, possessions, estates, Acts 4: 34. 28: 7. Sept. for *יָכִי* 1 Chr. 27: 27. — Jos. Ant. 5. 2. 12. Ael. V. H. 14. 44. Thuc. 1. 106. Xen. H. G. 2. 4. 1.

Χωρίς, adv. and prep. (obsol. *χάω*, kindr. with *χώρος*, *χώρα*.) apart, separately, asunder; comp. Butt. § 146, 2. Winer § 58. 6.

a) Adv. John 20: 7 *χωρίς ἐντετυλιγμένον.*—Jos. Ant. 17. 11. 2. Pol. 6. 26. 3. Xen. An. 6. 6. 2.

b) Prep. c. gen. comp. Butt. and Winer l. c. apart from, i. q. without. (α) genr. Matt. 13: 34 et Mark 4: 34 *χωρίς παραβολῆς.* Luke 6: 49 *χωρίς θεμελίου.* John 1: 3 *χωρίς αὐτοῦ ἐγένετο οὐδὲ ἐν.* 15: 5. Rom. 3: 21 *χωρίς νόμου.* v. 28. 4: 6. 7: 8, 9. 10: 14. 1 Cor. 4: 8. 11: 11 bis. Eph. 2: 12. Phil. 2: 14. 1 Tim. 2: 8. 5: 21. Philem. 14. Heb. 4: 15 *χωρίς ἁμαρτίας*, yet without sin. 7: 7, 20, 21. 9: 7, 18, 22, 28. 10: 28. 11: 6, 40. 12: 8, 14. James 2: 20, 26 bis. — Luc. Parasit. 17 *οὕτως ἵππευσεν χωρίς ἵππου.* Diod. Sic. 3. 34 bis, *χωρίς υποδείσεως . . .*

χωρὶς πυρός. Xen. An. 1. 4. 13.—(β) i. q. besides, exclusive of; Matt. 14: 21 et 15: 38 χωρὶς γυναικῶν καὶ παιδίων. 2 Cor. 11: 28. So Sept. for רַחֵם Gen. 46: 26 Num. 16: 49. מִן רַחֵם 1 K. 5: 16.—Pol. 6. 56. 13. Diod. Sic. 2. 9. Xen. Cyr. 1. 5. 5.

Χῶρος, ου, ὁ, Lat. *Corus*, *Corrus*, the Latin name of the north-west wind; Virg. Georg. 3. 278, 356. Caes. B. G. 5. 7. Comp. Adam's Rom. Ant. p. 548. In N. T. meton. the north-west, the quarter whence *Corus* blows, Acts 27: 12.

Ψ.

Ψάλλω, f. ψαλῶ, (ψάω,) to touch, to twick, to pluck, e. g. the hair or beard, ψάλλ' ἰσχυραν Aeschyl. Pers. 1062. Suid. ψαλλομένη τιλλομένη. Espec. a string, to twang, e. g. a carpenter's line in order to make a mark, Phil. Thess. Ep. 15; the string of a bow, τόξον κυρὰν ψάλλειν Eurip. Bacch. 784; and so βίλος ἐκ πάρας ψάλλειν Anthol. Gr. II. p. 240; of a stringed instrument of music, Aristot. Probl. χορδὴν ψάλλειν to touch or strike the chords; Anacr. Fr. 16. 3. ed. Fisch. ψάλλω πηκίδα. Hence oftener absol. ψάλλειν, to touch the lyre or other stringed instrument, to strike up, to play, Jos. Ant. 11. 3. 9. Plut. Pericl. 1. Luc. Parasit. 17 οὕτε γὰρ αὐλεῖν ἐν χωρὶς αὐλῶν, οὕτε ψάλλειν ἀνεν λύρας. More general than κθαρίζειν and distinguished from it, Hdot. 1. 155. Dion. Halic. de Comp. Verbor. 25. penult. p. 30. 43. ed. Sylburg. So Sept. ψάλλειν ἐν χειρὶ for רַחֵם 1 Sam. 16: 23. 18: 10. 19: 9.—In Sept. and N. T. to sing, to chant, pp. as accompanying stringed instruments; absol. James 5: 13. c. dat. pers. to or in honour of whom, Rom. 15: 9 τῷ ὀνόματι σου ψαλῶ. Eph. 5: 19 ψάλλοντες ἐν τῇ καρδίᾳ ὑμῶν τῷ κυρίῳ. So c. dat. of manner, 1 Cor. 14: 15 his, ψαλῶ τῷ πνεύματι . . . τῷ νοῦ. Sept. oft c. dat. pers. for רַחֵם Judg. 5: 3. 2 Sam. 22: 50. Ps. 9: 3. 18: 50. 30: 5. 47: 7.—Psalt. Sal. 3: 2 ὕμνον ψάλλειν τῷ θεῷ.

Ψαλμός, οὔ, ὁ, (ψάλλω,) a touching, twang, e. g. of a bowstring, τοξοῦ Eurip. Ion. 173 or 175; of stringed

instruments, a playing, music, Anthol. Gr. II. p. 73, 74. IV. p. 257; tone, melody, measure, as played, ψαλμὸν Ἀδων Pind. Fr. epinic. 4. T. III. p. 17. Heyne. In later usage, song, pp. as accompanying stringed instruments, Jos. Ant. 6. 11. 3 τῷ ψαλμῷ καὶ τοῖς ὕμνοις ἐξέδον αὐτόν. ib. 7. 4. 2. Plut. Alex. M. 67 μούσα συρίγγων καὶ αὐλῶν, ᾠδῆς τε καὶ ψαλμοῦ. ib. Pomp. 24.—In N. T. a psalm, a song, in praise of God.

a) genr. 1 Cor. 14: 26 ἕκαστος ὑμῶν ψαλμὸν ἔχει. Eph. 5: 19 ψαλμοὺς καὶ ὕμνους καὶ ᾠδαὶς πνευματικαῖς. Col. 3: 16. So Sept. for רַחֵם Ps. 95: 2. רַחֵם in superscript. Ps. 3, 4, 5, sq.—Psalt. Sal. 15: 5 ψαλμὸν καὶ αἶνον.

b) spec. of the *Psalms*, the book of Psalms, as a part of the O. T. Luke 20: 42. 24: 44. Acts 1: 20. So Acts 13: 33 ἐν τῷ ψαλμῷ τῷ δευτέρῳ. Comp. in Προφήτης α. β, and Νόμος c. β.

Ψευδαδελφός, οὔ, ὁ, (ψεύδης ἀδελφός,) a false brother, i. e. a false Christian, hypocrite, spoken apparently of Judaizing professors of Christianity, 2 Cor. 11: 26. Gal. 2: 4.

Ψευδαπόστολος, ου, ὁ, (ψεύδης ἀπόστολος,) a false apostle, a pretended minister of Christ, 2 Cor. 11: 13.

Ψευδής, έός, οὗς, ὁ, ἡ, adj. (ψέδωμαι,) false, lying, deceiving; Acts 6: 13 μάθευρας ψευδής. Rev. 2: 2. Sept. for רַחֵם 1 K. 22: 22, 23. Prov. 12: 23. 19: 5, 9.—Att. Epict. 3. 7. 15. Plut. de Adul. et Amic. 24. Thuc. 4. 27.—By impl. false towards God, wicked, ungodly, Rev. 21: 8 εἰδωλολάτραις καὶ πόσιν

τοῖς ψευδέσι. Sept. for עֲרֵב Prov. 28: 6. שׁוֹרֵר Prov. 8: 7.

Ψευδοδιδάσκαλος, ου, ὁ, (ψευδής, διδάσκαλος,) a false teacher, one who teaches false doctrines, 2 Pet. 2: 1.

Ψευδολόγος, ου, ὁ, ἡ, adj. (ψευδής, λέγω,) speaking falsely, lying, spoken of false teachers, 1 Tim. 4: 2.—genr. Luc. de Electr. 3 ψ. ἄνθρωπος. Pol. 32. 8. 9.

Ψεύδομαι, see Ψύδω.

Ψευδομάρτυρ, υρος, ὁ, ἡ, (ψευδής, μάτυρ,) a false witness, Matt. 26: 60 bis. 1 Cor. 15: 15.—Plut. Rep. gerend. Praec. 29. ed. R. IX. p. 269. 12.

Ψευδομαρτυρέω, ὦ, f. ἦσω, (ψευδομάρτυρ,) to bear false witness, intrans. seq. κατ' αὐτοῦ Mark 14: 56, 57. Absol. μὴ ψευδομαρτυρήσεις bear not false witness Mark 10: 19. Luke 18: 20; also οὐ ψευδομαρτυρήσεις thou shalt not bear false witness Matt. 19: 18. Rom. 13: 9; all quoted from Ex. 20: 16 et Deut. 5: 18 where Sept. for רָאָה רָאָה רָאָה רָאָה. For the difference, comp. in Μη ἱ. f. γ; espec. Οὐ α. β.—Jos. Ant. 3. 5. 5. Dem. 851. 13. Xen. Mem. 4. 4. 11.

Ψευδομαρτυρία, ας, ἡ, (ψευδομαρτυρέω,) false witness, Matt. 15: 19. 26: 59.—Dem. 846. ult. Andocid. 10. 22.

Ψευδοπροφήτης, ου, ὁ, (ψευδής, προφήτης,) a false prophet, i. e. one falsely professing to come as a prophet and ambassador from God, a false teacher, comp. in Προφήτης b. Matt. 7: 15. 24: 11, 24. Mark 13: 22. Luke 6: 26. Acts 13: 6. 2 Pet. 2: 1. 1 John 4: 1. Rev. 16: 13. 19: 20. 20: 10. So Sept. for נָבִיא Jer. 6: 13. 26: 8, 11, 16. Zech. 13: 2. al.—Test. XII Patr. p. 614. Jos. Ant. 8. 13. 1. ib. 10. 7. 3. B. J. 6. 5. 2.

Ψεῦδος, εος, ους, τό, (kindr. with ψύθος, ψυθής,) falsehood, lying, a lie; John 8: 44 ὅταν λάλη τὸ ψεῦδος. Eph. 4: 25, comp. Col. 3: 9. 2 Thess. 2: 9 σ. καὶ τέρασι ψεύδους, i. q. ψευδέσι, false, deceiving; Buttm. § 123. n. 4. v. 11. 1 John 2: 21, 27. Sept. for בָּזָב Ps. 5: 7. רָפָה Is. 44: 20. Jer. 5: 2.—Ecclus. 51: 3. Ael. V. H. 5. 21. Pol. 12. 7. 4. Xen. Mem. 4. 2. 17.—By impl. falsehood toward God, wickedness, ungodliness;

so ποιῶν ψεῦδος, to practise wickedness, Rev. 21: 27 ποιῶν βδέλυγμα καὶ ψεῦδος. 22: 15. Comp. in Ποιῶν no. 2. a. δ. Rev. 14: 5 in later edit. for δόλος. So Sept. and עֲרֵב Hos. 7: 3. 1: 12 [11: 12]. —Meton. of false religion, idolatry; Rom. 1: 25 μετήλλαξαν τὴν ἀλήθειαν τοῦ Θεοῦ ἐν τῷ ψεύδει. Comp. in Ἀδωκία no. 2. So Sept. of false gods, for רָפָה, Jer. 3: 10. 13: 25.

Ψευδοχριστός, ου, ὁ (ψευδής, χριστός,) a false Christ, a pretended Messiah, Matt. 24: 24. Mark 13: 22.

Ψεύδω, f. σω, (ψεῦδος,) to speak falsely, to lie to any one, to deceive, τινά Soph. Oed. Col. 628, 1512. Xen. Cyr. 1. 5. 13. Pass. to be deceived, disappointed, c. gen. Thuc. 4. 108.—Usually and in N. T. only depon. Mid. ψεύδομαι, f. εἰσσω, to speak falsely, to lie, to deceive; absol. Matt. 5: 11. Rom. 9: 1 ἀλήθειαν λέγω, ἐν Χριστῷ· οὐ ψεύδομαι. 2 Cor. 11: 31. Gal. 1: 20. 1 Tim. 2: 7. Heb. 6: 18. James 3: 14 κατὰ τῆς ἀληθείας. 1 John 1: 6. Rev. 3: 9. c. acc. pers. Acts 5: 3 ψεύσασθαί σε τὸ πνεῦμα τὸ ἅγιον. Seq. εἰς τινά towards any one, Col. 3: 9. Sept. for בָּזָב absol. Prov. 14: 5. c. acc. Is. 57: 11. עֲרֵב absol. Lev. 19: 11. c. acc. Deut. 33: 29.—absol. Hdian. 1. 4. 21. Xen. Mem. 2. 6. 36. c. acc. Hdian. 2. 11. 12. Xen. An. 1. 3. 10. πρὸς τινά Xen. An. 1. 3. 5.—Also in N. T. and Sept. c. dat. of pers. to lie to any one, Acts 5: 4 οὐκ ἐψεύσω ἀνθρώποις, ἀλλὰ τῷ Θεῷ. So Sept. for בָּזָב Ps. 78: 36. 89: 36. בָּזָב Ps. 18: 45. Comp. Winer § 31. 2.

Ψευδώνυμος, ου, ὁ, ἡ, adj. (ψευδής, ὄνομα,) falsely named, falsely so called, 1 Tim. 6: 20.—Philq de Vit. Mos. II. p. 161. 6 τοὺς ψευδωνύμους sc. Θεούς. Plut. Rep. ger. Praec. 14. Aeschyl. Prom. vinct. 716.

Ψεύσμα, ατος, τό, (ψεύδομαι,) a being false, falsehood, Symm. for רָפָה Job 13: 4. בָּזָב Ps. 61: 3. Prov. 23: 3. Luc. Tim. 55. Plut. Artax. 13. In N. T. by impl. falsehood toward God, wickedness, ungodliness; Rom. 3: 7 εἰ γὰρ ἡ ἀλήθεια τοῦ Θεοῦ ἐν τῷ ἐμῷ ψεύσματι

ἐπερίσσειον, comp. v. 3, 4, 5. Comp. in *Ψεύδος*, *Ἀδικία* no. 2.

Ψεύσις, ου, ὅ, (ψεύδω,) *one false, a liar, deceiver*, John 8: 44, 45. 1 Tim. 1: 10. Tit. 1: 12. 1 John 1: 10. 2: 4. 4: 20. 5: 10. So of a false teacher, impostor, 1 John 2: 22, coll. v. 18.—Ecclus. 25: 2. Diod. Sic. 1. 76. Dem. 404. 5.—By impl. *one false* toward God, an apostate, wicked person, Rom. 3: 4. Comp. in *Ψεύσμα*. So Sept. for *כִּזְבִּי* Prov. 19: 22, opp. *δίκαιος*.—Ecclus. 15: 8 *ἄνδρες ψεύσται*, parall. *ἄνδρες ἁμαρτωλοί* in v. 7.

Ψηλαγείω, ὦ, f. ἴσω, (ψάω, ψάλλω, ψαλάσσω,) *to touch, to feel, to handle*, trans. Luke 24: 39 *ψηλαφῆσατέ με*. Heb. 12: 18. 1 John 1: 1. Trop. *to feel after*, Acts 17: 27 *εἰ ἄραγε ψηλαθήσειαν αὐτὸν καὶ εἴροιεν*. Sept. pp. for *ψιγῶ* Gen. 27: 12, 21, 22. Judg. 16: 27.—Aristoph. Eccles. 315 *ὅτε δ' ἦδ' ἐκεῖνο ψηλαφῶν οὐκ ἔδυναιμην εὐρεῖν*. Pol. 8. 31. 8. Xen. Eq. 2. 4.

Ψηφίζω, f. ἴσω, (ψῆφος q. v.) pp. *to count or reckon with pebbles, counters, ψῆφοι*, upon the abacus, Pol. 5. 26. 13; comp. Rees' Cyclop. art. *Abacus*. In N. T. genr. *to count up, to reckon*, c. acc. Luke 14: 28 *ψηφίζει τὴν δαπάνην*. Rev. 13: 18.—Aquil. for *כִּסֵּף* Ps. 48: 14. Palaeph. 53. 3. Arr. Epict. 1. 2. 14. Anthol. Gr. III. p. 49, *ψηφίζων δ' ἀνέκειτο πόσον δώσει διεγχεθῆναι ἡπτοῖς μισθόν, καὶ τί νοσῶν δαπανᾷ*.—In the classics also Mid. 'to give one's vote, to vote for, to decree,' Jos. Ant. 17. 2. 4. Hldian. 5. 2. 1. Xen. H. G. 1. 5. 18.

Ψῆφος, ου, ῥ, (ψάω, ψάω,) *a small stone*, pp. as worn smooth by water, a gravel-stone, pebble, Lat. *calculus*, genr. Ex. 4: 25. Lam. 3: 16. Ecclus. 18: 9. Pind. Ol. 10. 13. ib. 13. 66; any polished stone, Pind. Ol. 7. 159; the stone or gem of a ring, Artem. 2. 5.—Trop. in various senses according to the uses to which the Greeks applied such pebble-stones; c. g. of the stones or counters for reckoning on an abacus, Pol. 5. 26. 13. Aristoph. Vesp. 656. Diod. Sic. 12. 13; comp. Rees' Cyclop. art. *Abacus*. Also of dice, lots, used in a kind of magic, ἡ διὰ τῶν ψήφων μαγική, Heyne Apollodor. 3. 10. 2. 9. p. 274.

Most freq. *a vote*, spoken of the black and white stones or pebbles anciently used in voting, viz. the white for approval or acquittal and the black for condemnation; Ael. V. H. 13. 37 or 38 *εἶτα τὴν μέλαιναν ἐμβαλεῖ ἀντὶ τῆς λευκῆς ψῆφον*. Luc. Harmonid. 3 *τῶν ἄλλων ἑκάστου μίαν ψῆφον φερόντας, ἐκείνοι μόνοι ἐκάτερος αὐτῶν δύο ἔχει* . . . *σύ γε καὶ μάλιστα ὅσῳ τὴν λευκὴν αὐτὴ καὶ σώζουσιν φέρεις*. Aeschin. 57. 10. Comp. Potter's Gr. Ant. I. p. 119.—Hence in N. T.

a) meton. *vote, voice, suffrage*; Acts 26: 10 *κατήνεγκα ψῆφον* *I gave my vote*, sc. with alacrity, zeal; see in *Καταψίω* no. 2.—Jos. Ant. 10. 4. 2 *τὸ μὲν δῆλον ἦδη κατ' αὐτῶν ψῆφον ἤνεγκε*. Ael. V. H. 1. 34 *τὴν καταδικάζουσιν ἀγαγὶν ψῆφον*. Dem. 362. 1. Thuc. 1. 40. Xen. Mem. 1. 1. 18.

b) perh. i. q. *tessera, a die, token*: Rev. 2. 17 bis, *τῷ νικῶντι . . . δώσω αὐτῷ ψῆφον λευκὴν καὶ ἐπὶ τὴν ψῆφον ὄνομα καινὸν γεγραμμένον*. This some refer to a custom of the Roman emperors, who in the games and spectacles which they gave to the people in imitation of the Greeks, are said to have thrown among the populace dice or tokens inscribed with the words 'frumentum, discus, servi, vestes,' etc. and whoever obtained one of these tokens received from the emperor's family whatever was thus marked upon it; see Xiphilin. de sumt. Titi ludis, p. 228 sq. So Eichhorn Comm. in loc. comp. *Arctas* in Eichhorn l. c. Others suppose allusion to be made to the mode of casting lots, in which sometimes *tesserae* or dice, tokens, with names inscribed upon them were used, and the lot fell to him whose token first came out; comp. Elsner Obs. in N. T. II. p. 442. Potter's Gr. Ant. I. p. 333. Adam's Rom. Ant. p. 302. In any case, the *λευκὴ ψῆφος* was a symbol of good-fortune and prosperity; Hesych. *λευκὴ ψῆφος: παροιμία ἐπὶ τῶν εὐδαιμόνων . . . ζῶντων*.—In Greek writers also persons of distinguished virtue are said to receive a *ψῆφος* from the gods, i. e. an approving testimonial to their virtue; Plut. Compar. Cimon et Lucull. fin. *ὥστε καὶ τὴν παρὰ τῶν θεῶν ψῆφον αὐτοῖς ὑπάρχουσαν*,

ὡς ἀγαθοῖς καὶ θείοις τὴν φύσιν ἀφο-
τέροις. Comp. further in Elsner l. c. p.
443. Wetst. N. T. II. p. 758.

Ψιθυρισμός, οὖ, ὁ, (ψιθυρίζω to
whisper, Sept. 2 Sam. 12: 19. Pol. 15.
27. 10,) *a whispering*, Plut. de rect. Rat.
Audiendi 13 fin. Luc. Amor. 15. In
N. T. i. q. *secret slander, detraction*, 2
Cor. 12: 20. — Plut. Conj. Praec. 40.
ed. R. VI. p. 543. 8.

Ψιθυριστής, οὖ, ὁ, (ψιθυρίζω,) *a*
whisperer, and by impl. *a secret slan-*
derer, detractor, Rom. 1: 30. — Dem.
1358. 6 παρὰ τὸν ψιθυριστὴν Ἐρμῆν.

Ψιχίον, ου, τό, (dim. of ψιξ a bit,
crumb, from ψίω, ψάω,) *a little bit*,
crumb, of bread, meat, etc. Matt. 15:
27. Mark 7: 28. Luke 10: 21. — Found
only in N. T.

Ψυχή, ῆς, ἡ, (ψύχω q. v.) pp. *the*
breath, Sept. for ψῆ; Job 41: 13. Gen.
1: 30. Usually and in N. T. *vital breath*,
Lat. *anima*, through which the body
lives and feels, i. e. the principle of
life manifested in the breath, *the soul*,
Heb. שָׁרָף.

a) pp. *the soul* as the vital principle,
Lat. *anima*, i. e. the animal soul, the
vital spirit. (a) genr. Luke 12: 20 ταύ-
τη τῇ νυκτὶ τὴν ψυχὴν σου ἀπαιτοῦσιν
ἀπὸ σοῦ. Acts 20: 10 ἡ γὰρ ψυχὴ αὐτοῦ
ἐν αὐτῷ ἐστι. Of beasts etc. Rev. 8:
9 τὰ [πτόματα] ἔχοντα ψυχάς. So Sept.
and ψῆ Gen. 35: 18. 1 K. 17: 21.—
Wisd. 15: 8. Jos. Ant. 5. 2. 8. Hdian.
2. 13. 16. Plut. Romul. 28. Xen. Cyr.
8. 7. 19 sq. Mem. 1. 2. 53 τῆς ψυχῆς
ἐξελθούσης sc. τοῦ σώματος.—(β) Meton.
life itself; Matt. 18: 25 bis, μὴ μεριμνᾷς τῇ
ψυχῇ . . . οὐχὶ ἡ ψυχὴ πλεον̄ ἐστι τῆς
τροφῆς; Luke 12: 22, 23. Matt. 20: 28
et Mark 10: 45 δοῦναι τὴν ψυχὴν αὐτοῦ
λύτρον. Mark 3: 4 et Luke 6: 9 σώσαι
τὴν ψυχὴν. Luke 14: 26. 21: 19 see in
Κτάομαι. Acts 15: 26. 20: 24. 27: 10,
22. Rom. 16: 4. Phil. 2: 30. 1 Thess. 2:
8. Rev. 12: 11. So τιθέναι τὴν ψυχὴν
to lay down one's life John 10: 11, 15, 17.
13: 37, 38. 15: 13. 1 John 3: 16 bis;
comp. in Τίθημι b. β. ζητεῖν τὴν ψυχὴν
to seek one's life Matt. 2: 20. Rom.
11: 3; so Sept. and ψῆ Ex. 4:

19. 1 Sam. 20: 1. So Sept. genr. for
שָׁרָף Gen. 19: 17, 19. 44: 30. Ex. 21: 23.
—Ael. V. H. 13. 20. Pol. 28. 9. 4. Eu-
rip. Heracl. 551 τὴν ἐμὴν ψυχὴν ἐγὼ δι-
δωμ' ἰκοῦσα. Xen. An. 4. 6. 4. ib. 3. 3.
44.—In antithetic declarations of Jesus,
ψυχή refers not only to natural life, but
also to life as continued beyond the
grave; John 12: 25 bis, ὁ φιλῶν τὴν ψυ-
χὴν αὐτοῦ, ἀπολέσει αὐτήν· καὶ ὁ μισῶν
τὴν ψυχὴν αὐτοῦ ἐν τῷ κόσμῳ τούτῳ, εἰς
ζωὴν αἰώνιον φυλάξει αὐτήν, where αὐ-
τήν (for τὴν ψυχὴν) refers to eternal
life. So Matt. 10: 39 bis. 16: 25 bis.
Mark 8: 35 bis. Luke 9: 24 bis. 17: 33.
So as including the idea of life or the
spirit both natural and eternal, Matt. 16:
26 bis. Mark 8: 36, 37; comp. Luke 9:
25.—(γ) *Of a departed soul, ghost, shade*,
separate from the body; spoken in
Greek mythology of the shades, manes
ghosts, inhabiting Hades; comp. Passow
no. 2. Rev. 6: 9 τὰς ψυχὰς τῶν ἐσφαγμέ-
νων διὰ τὸν λόγον τοῦ θείου. 20: 4. Acts
2: 27, 31, οὐκ ἐγκαταλείψεις τὴν ψυχὴν
μου εἰς ᾄδον, quoted from Ps. 16: 10
where Sept. for ψῆ. — Wisd. 3: 1 δι-
καίων δὲ ψυχαὶ ἐν χειρὶ θεοῦ. Act. Thom.
§ 22. Jos. Ant. 6. 14. 2 γύναιον . . . τὰς
τῶν τεθνηκότων ψυχὰς ἐκκαλοῦμενον. ib.
κελεύει τὴν Σαμουήλον ψυχὴν ἀναγαγεῖν.
Hom. Il. 1. 3. Luc. de Mort. 16. 4. ib.
17. 1. ib. 10. 11.

b) spec. *the soul* as the sentient prin-
ciple, Lat. *animus*. (a) As the seat of
the senses, desires, affections, appetites,
passions, i. e. the lower and animal na-
ture common to man with the beasts;
distinguished in the Pythagorean and
Platonic philosophy from the higher
rational nature, ὁ νοῦς, τὸ πνεῦμα, be-
longing to man alone; see espec. Loes-
ner Obs. e Philon. p. 381, 503. This
distinction is also followed by the LXX,
and sometimes in N. T. comp. in Πνεῦ-
μα no. 2. b. So 1 Thess. 5: 23 τὸ πνεῦ-
μα καὶ ἡ ψυχὴ καὶ τὸ σῶμα, i. e. the
whole man. Heb. 4: 12 ἄχρι μερισμοῦ
ψυχῆς τε καὶ πνεύματος. Luke 1: 46
μεγαλύνει ἡ ψυχὴ μου τὸν κύριον, καὶ
ἀγαλλίασε τὸ πνεῦμά μου. As distin-
guished from διάνοια, Matt. 22: 37.
Mark 12: 30. Luke 10: 27; from σύνε-
σις Mark 12: 33.—So Wisd. 15: 11. Jos.
Ant. 1. 1. 2 ἔπλασεν ὁ θεὸς τὸν ἄνθρωπον

πον ἔχον ἀπὸ τῆς γῆς λαβὼν, καὶ πνεῦμα ἐνέκειν αὐτῷ καὶ ψυχὴν. ib. 3. 11. 2.—Simpl. *the soul*, i. q. *the mind, feelings*; Matt. 11: 29 εὐρήσατε ἀνάπαυσιν ταῖς ψυχαῖς ὑμῶν. Luke 2: 35 σοὺ δὲ αὐτῆς τὴν ψυχὴν διελεύσεται ῥομφαία. John 10: 24. Acts 14: 2, 22. 15: 24. Heb. 12: 3. 1 Pet. 1: 22. 2 Pet. 2: 8, 14. So Sept. for $\psi\chi\acute{\iota}$; Ex. 23. 9. 1 Sam. 1: 15. $\psi\chi\acute{\iota}$ 1 K. 11: 2. Prov. 26: 25. Is. 44: 19. al. (Arr. Epict. 4. 11. 6 $\epsilon\rho\gamma\alpha$ $\psi\chi\eta\varsigma$, $\delta\omicron\rho\mu\alpha\tilde{\iota}\nu$, $\acute{\alpha}\phi\omicron\rho\epsilon\mu\alpha\tilde{\iota}\nu$, $\delta\omicron\rho\acute{\epsilon}\gamma\sigma\theta\alpha\iota$, κ. τ. λ. Hdian. 2. 1. 15. Xen. Mem. 1. 2. 4.) So ἐν ὅλῃ τῇ ψυχῇ *with all one's soul* Matt. 22: 37, and ἐξ ὅλης τῆς ψυχῆς id. Mark 12: 30, 33. Luke 10: 27. So Sept. and $\psi\chi\acute{\iota}$ Deut. 26: 16. 30: 2, 6, 10. $\psi\chi\acute{\iota}$ 2 Chr. 15: 15. 31: 21. (ἐξ ὅλης ψυχῆς M. Antonin. 3. 4. ib. 4. 31. ὅλη τῇ ψυχῇ Epict. Ench. 20. 3. Xen. Mem. 3. 11. 10.) ἐκ ψυχῆς *from the soul*, heartily, Eph. 6: 6. Col. 3: 23. (Theocr. 8. 35. Xen. An. 7. 7. 43.) μία ψυχὴ εἶναι *to be of one soul*, unanimous, united in affection and will, Acts 4: 32. Phil. 1: 27.—Diog. Laert. 5. 11 ἐρωτηθεὶς τί ἐστι φίλος; ἔφη, μία ψυχὴ δύο σώμασιν ἐνοικοῦσα. — To the soul, ψυχὴ, as the seat of the desires, affections, appetites, etc. is often ascribed that which strictly belongs to the person himself; Matt. 12: 18 εἰς ὃν εὐδόκησα ἡ ψυχὴ μου. 26: 38 et Mark 14: 34 περιλυτός ἐστιν ἡ ψυχὴ μου. Luke 1: 46. 12: 19 bis. John 12: 27. Heb. 10: 38. 3 John 2. Rev. 18: 14. So Sept. and $\psi\chi\acute{\iota}$ Gen. 27: 4, 19. Is. 1: 14. $\psi\chi\acute{\iota}$ Is. 33: 18.—Eccles. 7: 21. Jos. Ant. 11. 1. 1. Xen. Cyr. 5. 1. 27. ib. 7. 3. 8.—(β) Genr. *the soul* of man, his spiritual and immortal nature with all its higher and lower powers, its rational and animal faculties. Matt. 10: 28 bis, μὴ φοβῆσθε ἀπὸ τῶν . . . τὴν ψυχὴν μὴ δυναμένων ἀποκτεῖναι· φοβήθητε μᾶλλον τὸν θυν. ψυχὴν καὶ σῶμα ἀπολέσαι ἐν γένει. 1 Cor. 1: 23. 12: 15. Heb. 6: 19. 10: 39 εἰς περιποίησιν ψυχῆς, opp. ἀπώλεια. 13: 17. James 1: 21 τὸν λόγον, τὸν δυναμένον σῶσαι τὰς ψυχὰς ὑμῶν. 5: 20. 1 Pet. 1: 9 σωτηρίαν ψυχῶν. 2: 11, 25. 4: 19. — Wisd. 1: 4, 11 στόμα καταφειδόμενον ἀναιρεῖ ψυχὴν. 9: 15. Jos. Ant. 18. 1. 3 ἀθάνατον ἰσχὺν ταῖς ψυχαῖς εἶναι. B. J. 2. 8. 14. Hdian. 3. 14. 5. Di-od. Sic. 16. 20. Plato Phaedo 9, 28 ἐν

τῷ αὐτῷ ὧσι ψυχὴ καὶ σῶμα . . . τῇ δὲ ἄρχῃ καὶ δεσπόζουσιν . . . ἡ μὲν ψυχὴ τὴν δαίμον ἔσκει κ. τ. λ. Xen. Mem. 1. 4. 13. 17. ib. 4. 3. 14 ἀνθρώπου γε ψυχὴ τοῖ δαίμονι μετέχει κ. τ. λ.

c) meton. a soul, i. e. a living thing, animal, in which is ἡ ψυχὴ, life; like Heb. $\psi\chi\acute{\iota}$. (α) genr. and from the Heb. 1 Cor. 15: 45 ἐγένετο ὁ πρῶτος ἀνθρ. εἰς ψυχὴν ζῶσαν, i. e. a living soul or animal, in allusion to Gen. 2: 7 where Sept. for $\psi\chi\acute{\iota}$ $\psi\chi\acute{\iota}$. Rev. 16: 3 καὶ πᾶσα ψυχὴ ζῶντος (for ζῶσα) ἐτίδαν ἐν τῇ θάλασσῃ. So Sept. and $\psi\chi\acute{\iota}$ $\psi\chi\acute{\iota}$ Gen. 1: 24. 2: 19. 9: 10, 12, 15. Comp. Gesen. Lex. art. $\psi\chi\acute{\iota}$ no. 4.—(β) Oftener of man, a soul, i. q. a living person, man, πᾶσα ψυχὴ every soul, every person, every one, Acts 2: 43. 3: 23. Rom. 13: 1. So in a periphrasis, πᾶσα ψ. ἀνθρώπου i. q. every man. Rom. 2: 9. ψυχὰς ἀνθρώπων, men. Luke 9: 56 in text. rec. Sept. and $\psi\chi\acute{\iota}$ genr. Gen. 17: 14. Deut. 24: 7. Lev. 5: 1, 2. ψυχὴ ἀνθρώπου for $\psi\chi\acute{\iota}$; Num. 19: 11, 13.—Eurip. Phoen. 1315 $\psi\chi\alpha\iota$. — So in enumerations; Acts 2: 41 $\psi\chi\alpha\iota$ ὡς τε τρισχιλίας. 7: 14. 2: 37. 1 Pet. 3: 20. Sept. and $\psi\chi\acute{\iota}$ Gen. 46: 15, 18, 26, 27. Ex. 1: 5. Deut. 10: 22.—1 Macc. 2: 38. Pol. 8. 5. 3 μία $\psi\chi\acute{\iota}$. Eurip. Hel. 52 $\psi\chi\alpha\iota$ δὲ πολλὰ. Comp. Plut. Sympos. 6. 7. 1 ψυχὴν καὶ περιλήν τὸν ἀνθρώπον εἰσάγαμεν ἀπὸ τῶν κρισιότατων ἰστοροῦντων.—(γ) Spec. for a servant, slave; Rev. 18: 13 $\psi\chi\alpha\iota$ ἀνθρώπων, here prob. female slaves, in distinction from the preced. $\sigma\omicron\mu\alpha\tau\alpha$. Comp. in Ἀνθρώπος no. 1. c. α. So Sept. ψ. ἀνθρ. for $\psi\chi\acute{\iota}$ $\psi\chi\acute{\iota}$ Ex. 27: 13. Simpl. ψυχὴ and $\psi\chi\acute{\iota}$ Gen. 12: 5.—1 Macc. 10: 33. Test. XII Patr. p. 715 κλέπταις ψυχὰς ἐκ γῆς ἔββαλαν. Epict. Fragm. 33. ed. Schweigh. III p. 71, πολλὰς δουλεύουσιν ψυχὰς.

Ψυχικός, ἡ, ὄν, (ψυχὴ,) breathing, animal, possessing animal life.

a) pp. of the body, σῶμα $\psi\chi\alpha\iota\sigma$, animal body, having breath and animal life, 1 Cor. 15: 44 bis, 46; opp. τὸ σῶμα πνευματικόν, see in Πνευματικός α.—Di-od. Sic. 1. 12 αἰτίας τοῦ $\psi\chi\alpha\iota\sigma$ τοῦ ζώους.

b) spoken of the soul, mind, animal,

natural, i. e. pertaining to the animal or natural mind and affections, swayed by the affections and passions of human nature, not under the influences of the Holy Spirit, opp. πνευματικός; comp. in Ψυχή b. α. and Πνευματικός b. 1 Cor. 2: 14 ψυχικός ἄνθρ. οὐ δέχεται τὰ τοῦ πνεύματος τοῦ θεοῦ. Jude 19 ψυχικοί, πνεῦμα μὴ ἔχοντες. So James 3: 15 ἡ σοφία ψυχική.—Comp. ψυχὴ Ecclus. 5: 2. So ψυχικός as distinguished from σωματικός, Jos. de Macc. 2. Pol. 6. 5. 7. Arr. Epict. 3. 7. 5 ἡ ἡδονὴ ἡ ψυχική. Plut. Consol. ad Apoll. 2.

Ψύχος, εος, ους, τό, (ψύχω,) *cold*, *frigus*, John 18: 18 ὅτι ψύχος ἦν. Acts 28: 2. 2 Cor. 11: 27. Sept. for רך Gen. 8: 22. דרך Ps. 147: 17.—Song of 3 Childr. 40. Pol. 5. 56. 10. Xen. Mem. 4. 3. 8, 9.

Ψυχρός, ἄ, ὄν, (ψύχω,) *cold*, *cool*, *fresh*, *refreshing*, e. g. ποτήριον ψυχροῦ sc. ὕδατος Matt. 10: 42.—So Plut. de Garrul. 17 ὡς Ἡράκλειτος . . . λαβὼν ψυχροῦ κύλικα. Epict. Ench. 29. 2 μὴ ψυχρὸν πίνειν. Fully, ψυχρὸν ὕδωρ Theocr. 11. 47. Ael. V. H. 13. 1. Xen. Mem. 3. 13. 3.—Trop. *cold*, *cold-hearted*, spoken of a person inconstant and fluctuating in his affections, οὔτε ψυχρός, οὔτε ζεστός. Rev. 3: 15 bis, 16.—Comp. Jos. B. J. 1. 10. 4 ψυχραῖς ἔλπισι.

Ψύχω, f. ὤσω, aor. 2 pass. ἐψύγη

Buttm. § 100. n. 8; *to breathe*, *to blow*, Hom. Il. 20. 440. c. acc. *to blow upon*, *to cool*, Sept. Jer. 6: 7. Plut. Sympos. 6. 6. Hdot. 3. 104. In N. T. Pass. ψύχομαι, fut. 2. ψυγήσομαι, *to be cooled*, *to grow cold*, trop. of affection, Matt. 24: 12 ψυγήσεται ἡ ἀγάπη τῶν πολλῶν.—pp. Jos. Ant. 7. 14. 3. Anthol. Gr. IV. p. 47. Plut. de Sanit. tuend. 2.

Ψωμίζω, f. ἴσω, (ψωμός a bit, morsel, mouthful, from ψώνω, ψώνω,) *to feed by morsels*, Jamblich. Vit. Pyth. 13. 60. p. 46. Plut. Quaest. Rom. 21. In N. T. genr. *to feed*, *to supply with food*, c. acc. pers. Rom. 12: 20. Seq. acc. of thing, *to feed out*, 1 Cor. 13: 3 ἐὰν ψωμισω πάντα τὰ ὑπάρχοντά μου. Fully c. dupl. acc. of pers. and thing, Sept. τίς ἡμᾶς ψωμεῖ κρέα, for רכרעך Num. 11: 4. Deut. 8: 16. Ecclus. 15: 3. Winer § 32. 4. Buttm. § 131. 5. Seq. acc. of pers. or animal, Porph. de Abstin. 3. 23 ψωμιζουσι τὰ νεόττια. Plut. Sympos. 5. prooem.

Ψωμίον, ου, τό, (dimin. of ψωμός, see in ψωμίζω,) *a bit*, *morsel*, *mouthful*, John 13: 26 bis, 27, 30.—Diog. Laert. 6. 37.

Ψάχω, f. ξω, (ψάω, ψάω,) *to rub in pieces*, e. g. ears of grain, c. acc. Luke 6: 1.—Etym. Mag. ψάχοντες· θρύπτοντες, λεπτύνοντες. Comp. Ion. κατασάχω Hdot. 4. 75.

Ω.

Ω, *O* *omega*, the last letter of the Greek alphabet; hence poet. for *the last*, i. q. ὁ ἔσχατος and τέλος, Rev. 1: 8, [11]. 21: 6. 22: 13. Comp. in Δ.

᾽Ω, interj. *O!* before the Votive in a direct address; Matt. 15: 28 ὦ γύναι. 17: 17. Mark 9: 19. Luke 9: 41. 24: 45. Acts 1: 1 ὦ Θεόφιλε. 13: 10. 18: 14. 27: 21. Rom. 2: 1, 3. 9: 20. Gal. 3: 1: 1 Tim. 6: 20. James 2: 20.—Sept. Jer. 4: 10. Jos. Ant. 3. 5. 3. Ceb. Tab.

2, 3, 4. Xen. H. G. 1. 7. 16.—Once in admiration, Rom. 11: 33 ὦ βάθος κ. τ. λ. *O the depth!* usually in this sense written ὦ, Buttm. § 117. n. 4. Sept. for יא Is. 6: 5. יי Nah. 3: 1. Zeph. 3: 3.—Soph. Ajax 372.

᾽Ωβήδ, ὁ, indec. *Obed*, Heb. עֲבֹד (serving sc. God), pr. n. of the son of Boaz and Ruth, Matt. 1: 5 bis, Luke 3: 32. Comp. Ruth 4: 13 sq.

᾽Ωδε, demonstr. adv. (ὅδε, comp.

Buttm. § 116. 7, and n. 7,) pp. *thus, so*, in this way or manner, Horn. Il. 1. 181. ib. 18. 392. Palaeoph. 1. 3. Luc. D. Mort. 16. 5. Xen. Mem. 1. 7. 1. In poetic and later usage and in N. T. also adv. of place, *hither, here*, i. e. *to or in this place*, viz.

a) *hither*, to this place, after verbs of motion; Matt. 8: 29 ἤλθετε ὧδε. 14: 18 et 17: 17 φέρετέ μοι αὐτοὺς ὧδε. 22: 12. Mark 11: 3. Luke 9: 41. 14: 21. 19: 27. John 6: 25. 20: 27. Acts 9: 21. Rev. 4: 1. 11: 12. ἔως ὧδε Luke 23: 5. So Sept. for הֵן־עַי Ex. 3: 5. Ruth. 2: 14. — Ceb. Tab. 14, 22. Theocr. Id. 25. 35. Hom. Od. 1. 182.

b) *here*, in this place, after verbs implying rest and the like: (α) pp. Matt. 12: 6 οὗτο τοῦ ἱεροῦ μετῶν ἐστὶν ὧδε. v. 41, 42 πλεῖον Σολομῶνος ὧδε. 14: 8, 17. 16: 28. 17: 4 bis. 20: 6 τί ὧδε ἐστήκατε ἄγροι; 24: 2. 26: 38. 28: 6. Mark 6: 3 ὧδε πρὸς ἡμᾶς *here* in our city. 8: 4. 9: 1, 5. 14: 32, 34. 16: 6. Luke 4: 23. 9: 12 ὧδε ἐν ἐρήμῳ τόπῳ. v. 27, 33. 11: 31, 32. 22: 38. 24: 6. John 6: 9. 11: 21, 32. Acts 9: 14 ὧδε *here* in this city. Heb. 7: 8 et 13: 14 ὧδε *here* on earth. James 2: 3 κάθου ὧδε, and so Sept. for הָרָה Ruth 4: 1, 2. 2 K. 7: 3. So c. ἐκτὶ opp. Mark 13: 21. Luke 17: 21, 23. James 2: 3; or repeated, ὧδε . . . ὧδε id. Matt. 24: 23. τὰ ὧδε *the things* done *here* Col. 4: 9. Sept. genr. for הָרָה Gen. 19: 12. Num. 32: 16. Judg. 19: 9. — Ceb. Tab. 9, 10. Theocr. Id. 25. 11, 14. Hdot. 1. 111, 115 fin. — (β) Trop. *herein*, in this thing, Rev. 13: 10, 18. 14: 12 bis. 17: 9.

ᾠδή, i. e. ᾠδὴ, ᾠς, ᾠ, (contr. for αἰοδὴ, from αἰδω, αἰδω to sing,) *an ode, song*, e. g. in praise of God, Eph. 5: 19. Col. 3: 16. Rev. 5: 9. 14: 3 bis. 15: 3 bis. Sept. for הָרָה Judg. 5: 12. 1 K. 4: 32. Ps. 42: 9. — Ecclus. 39: 19. Jos. Ant. 7. 12. 3 φῶδῃς εἰς θεὸν καὶ ὕμνον. genr. Luc. Bis Acc. 16. Diod. Sic. 3. 17. Xen. Conv. 6. 4. Cyr. 2. 2. 13.

ᾠδίν, ἴνος, ᾠ, (kindr. ὀδύνῃ,) a very late form of the nominative, 1 Thess. 5: 3. Sept. Is. 37: 3; (instead of the usual ᾠ ὀδὴς, ἴνος, see Passow in ὀδὴς. Winer § 9. 2. n. 1. comp. Buttm. § 41. 4. marg. Ausführl. Sprachl. § 41.

n. 4; a *throe, pain, pang*, sc. of a woman in travail.

a) pp. 1 Thess. 5: 3 ὀλεθρος, ὥσπερ ᾠ ὀδίν τῇ ἐν γαστρὶ ἐχούσῃ. So Sept. for הָרָה Is. 29: 23. Hos. 13: 3. comp. Is. 37: 3. — Jos. Ant. 2. 9. 2, 4. Ael. V. H. 2. 7. Plut. Vit. Thes. 20. Plato Theaet. G. p. 149. D.

b) trop. *pain, sorrow, calamity*, of the severest kind. Matt. 24: 8 et Mark 13: 9 ταῦτα ἀρχὴ ὀδίνων. So Sept. and הָרָה Job 21: 17. הָרָה Ez. 15: 14. הָרָה־נָה Nah. 2: 11. — So Acts 2: 24 λύσας τὰς ὀδίνας τοῦ θανάτου, *having loosed the pains of death*, in allusion to Ps. 18: 5 where Sept. ὀδίνες θανάτου for Heb. תַּרְחֵן הָרָה־נָה, which the LXX refer to הָרָה a *throe, pain*, instead of הָרָה a *band, snare*, comp. v. 6. The phrase λύειν ὀδίνας occurs also in profane writers, e. g. Lycophr. Cass. 1198 σὺ ὀδίνας ἐξέλυσαι λαθραίας γονῆς. Ael. H. An. 12. 5 τοὺς τῶν ὀδίνων λύσαι δεσμοῖς. ib. 7. 12 Αἰγυπτίαν αἱ γυναῖκες . . . τῶν ὀδίνων ἀπολύσασαι καὶ ἐξαναστᾶσαι κ. τ. λ. Also Liban. Epist. 1080. p. 514, τοῦτον ἑαστον ἀνίαν μὲν ἂν λύσεια. Strabo XVI. p. 1107, λύει δὲ κεφαλαιώδεις θυμαστῶς, sc. the balsam of Jericho. Comp. Sept. Job 39: 3.

ᾠδίνω, f. ὠδῖ, (ὀδὴς,) *to be in the throes, to travail* in childbirth, absol. Rev. 12: 2 ἐν γαστρὶ ἔχουσα κράζουσα, ὀδίνουσα, *being in travail*. Gal. 4: 27 ἡ οὐκ ὀδίνουσα, *thou that travailest not*, i. e. who hast never been in travail, who art barren, i. q. ἡ στειρά. Sept. for הָרָה Is. 23: 4. 26: 18. 66: 7, 8. הָרָה Cant. 8: 5. — Hom. Il. 11. 269. Anthol. Gr. II. p. 36. Luc. Somn. a. Gall. 19. Plut. Vit. Thes. 20. — Trop. of a Christian teacher, c. acc. *to travail with* any one, i. e. in spiritual birth, Gal. 4: 19. Comp. Γεννάω I. a. a.

ᾠμος, ου, ὀ, (prob. obsol. οἷς i. q. φέρω,) *a shoulder*, Matt. 23: 4. Luke 15: 5. Sept. for הָרָה Gen. 21: 14. Is. 9: 6. הָרָה Num. 7: 9. Is. 49: 22. — Jos. Ant. 3. 8. 9. Hdot. 7. 10. 15. Xen. Mem. 3. 10. 13.

ᾠνέομαι, οὔμαι, f. ᾠσομαι, depon. Mid. Aor. 1 ὠνῆσάμην a form condemned by the Atticists, instead of

which Attic writers used *ἐπριάμην*, comp. Phryn. et Lob. p. 137 sq. Buttin. § 114 fin.—*To buy, to purchase*, c. acc. et gen. of price, Acts 7: 16 ὃ ὠνήσατο Ἀβραάμ τιμῆς ἀργυρίου.—Aor. ὠνήσαμην, Luc. D. Mort. 4. 1 τῶν πάντε [δραχμῶν] ὠνήσαμην, καὶ τροπαιήρα δύο ὀβολῶν. ib. Herimot. 81. c. acc. Jos. Ant. 2. 4. 1. Ael. V. H. 3. 27. Ildian. 2. 10. 8. Pres. Dem. 123. 21. Xen. An. 3. 1. 20.

Ῥόν, οὖ, τό, an egg, Lat. *ovum*, Luke 11: 12. Sept. for $\pi\tau\epsilon\tau\epsilon$ Deut. 22: 6. Job 39: 14.—Æsop. Fab. 47. Tauchn. Luc. D. Deor. 20. 14. Diod. Sic. 1. 87.

Ῥρα, ας, ῆ, whence Lat. *hora*, Engl. *hour*, pp. a *time, season*, a definite space or division of time recurring at fixed intervals, as marked by natural or conventional limits; e. g. a season of the year, Ῥρα τοῦ θιέρου Jos. Ant. 4. 5. 2. Ael. V. H. 3. 1. Xen. Venat. 9. 20. Ῥρα χειμῶνος Jos. B. J. 3. 4. 2. Ael. V. 7. 13. Thuc. 4. 6. χειμῶν, θίρος . . . τὰς δὲ ἄλλας Ῥρας Xen. Ven. 6. 13. An. 1. 4. 10. ὦ τοῦ ἔτους Hclian. 8. 4. 3. Ael. V. H. 1. 15. αἱ κατ' ἐνιαυτὸν Ῥραι Diod. Sic. 1. 16. Trop. of a season of life, the fresh full bloom and beauty of youth, the ripeness and vigour of manhood, i. q. *bloom, beauty, vigour*; Jos. Ant. 4. 6. 8 Ῥρα τοῦ σώματος. 15. 2. 6 Ῥρα τε κάλλιστον ὄντα τὸν Ἀριστόβουλον. Plut. Marcell. 2. Aeschin. 19. 4 κάλλει καὶ Ῥρα. Thuc. 6. 54 Ῥρα ἡλικίας. Xen. Mem. 2. 1. 22 ἐσθλῆτα, ἐξ ἧς ἂν μάλιστα Ῥρα διαλάμπωι.—In N. T. of shorter intervals, a *time, season, hour*, viz.

a) of the day generally, *day-time, day*; Matt. 14: 15 ἡ Ῥρα ἥδη παρήλθε. Mark 6: 35 bis, ἥδη Ῥρας πολλῆς γενομένης, κ. τ. λ. 11: 11 ὥφας ἥδη οἴσης τῆς Ῥρας.—Pol. 5. 24. 1. ib. 5. 8. 3 πολλῆς Ῥρας. Dion. Hal. Ant. 2. 54 ἄχρι πολλῆς Ῥρας. Dem. p. 541. Thuc. 7. 39. Xen. H. G. 7. 2. 22 ἦν μὲν τῆς Ῥρας μικρὸν πρὸ δύντος ἡλίου.

b) of a definite part or division of the day; in earlier writers used only of the greater divisions, as morning, noon, evening, night, ἔως, μεσημβρία, ἑσπέρα, νύξ, Passow Ῥρα no. 2; or also morning, noon and evening, ὄρθρος, καιρὸς

μεσημβρινός, κ. δειλινός, κ. ἑσπερός, Sturz Lex. Xenoph. Ῥρα no. 3. So Xen. Mem. 4. 3. 4 bis, ὃ ἥλιος φωτεινός ὦν τὰς τε Ῥρας τῆς ἡμέρας . . . σαφηνίζει . . . ἄστρα, ἃ ἡμῖν τὰς Ῥρας τῆς νυκτὸς ἐμφανίζει. Dion. Hal. de Comp. Verb. 3 Ῥρα ἐωθινή. Comp. Jahn § 101. In N. T. an *hour*, one of the twelve equal parts into which the natural day and also the night were divided, and which of course were of different lengths at different seasons of the year; prob. introduced by astronomers, and first so used by Hipparchus about B. C. 140; see Ideler's Chronol. I. p. 239. Adam's Rom. Ant. p. 333 sq.—(α) pp. and genr. Matt. 24: 36 περὶ δὲ ἡμέρας καὶ Ῥρας οὐδεὶς οἶδεν. 25: 13. Mark 13: 32. Luke 22: 59. John 4: 52 ἐπ' ἔθιτο παρ' αὐτῶν τὴν Ῥραν. 11: 9 οὐχὶ δώδεκά εἰσι Ῥραι τῆς ἡμέρας. Acts 5: 7 ὥς ὥρων τριῶν διαστήμα. 10: 30 μέχρι ταύτης τῆς Ῥρας. Rev. 9: 15. Dat. c. ἐν, of time when; Matt. 8: 13. 24: 50 ἐν Ῥρα . . . καὶ ἐν Ῥρα ἧ οὐ γινώσκει. Luke 12: 46. John 4: 53. Accus. of time how long; Matt. 20: 12 μίαν Ῥραν ἐποίησαν, see in *Ποίω* no. 2. b. 26: 40 μίαν Ῥραν γογγῆσαι. Mark 14: 37. ὥς ἐπὶ Ῥρα δύο Acts 19: 34. With a numeral marking the hour of the day, as counted from sunrise; Matt. 20: 3 περὶ τὴν τρίτην Ῥραν. v. 5, 6, 9. 27: 45 bis, ἀπὸ δὲ ἔκτης Ῥρας . . . ἕως Ῥρας ἑννάτης. v. 46. Mark 15: 25, 33 bis, 34. Luke 23: 44 bis. John 1: 40. 4: 6, 52. 19: 14 ἔρα δὲ ὥσπερ ἔκτη. Acts 2: 15 Ῥρα τρίτη τῆς ἡμέρας. 3: 1 Ῥραν τῆς προσευχῆς, τὴν ἑννάτην. 10: 3, 9, 30. So of the hours of the night, as counted from sunset; Acts 16: 33 ἐν ἐκλεινῇ τῇ Ῥρα τῆς νυκτὸς. 23: 23 ἀπὸ τρίτης Ῥρας τῆς νυκτὸς.—Jos. B. J. 6. 2. 6 ἀρξάμενοι τῆς νυκτὸς ἑννάτης Ῥρας, ὑπὲρ πέμπτην τῆς ἡμέρας διελεύθησαν. ib. § 8 περὶ Ῥραν ἐνδεκάτην τῆς ἡμέρας. Nicol. Damasc. p. 486 πρὸ δεκάτης Ῥρας. Luc. Epigr. 17 ἔξ Ῥραι.—(β) Trop. i. q. a *short time*, as acc. μίαν Ῥραν Rev. 17: 12; dat. μὲν Ῥρα Rev. 18: 10, 16, 19. πρὸς Ῥραν John 5: 35. 2 Cor. 7: 8. Gal. 2: 5. Philem. 15. πρὸς καιρὸν Ῥρας id. 1 Thess. 2: 17.

c) meton. and genr. *hour*, i. q. *time, period*, spoken of any definite point or space of time.—(α) With adjuncts;

e. g. an adj. or pron. ἀπο τῆς ὥρας ἐκείνης Matt. 9: 22. 15: 28. 17: 18. John 19: 27. Dat. of time when, αὐτῇ τῇ ὥρᾳ Luke 2: 38. 24: 33. Acts 16: 18. 22: 13. ποτὶ ὥρᾳ, ἢ ὥρᾳ, Matt. 24: 42, 44. Luke 12: 39, 40. (Sept. Dan. 3: 6, 18.) ἐν αὐτῇ τῇ ὥρᾳ id. Luke 7: 21. 10: 21. 12: 12. 20: 19. ἐν ἐκείνῃ τῇ ὥρᾳ Matt. 10: 19. 18: 1. 26: 53. Mark 13: 11. Rev. 11: 13. So Rev. 3: 3. 1 Cor. 4: 11 ἄχρι τῆς ἄραις ὥρας. 15: 30 πᾶσαν ὥραν all the time. (Sept. for עַד-לְכָּךְ Ex. 18: 22, 26.) With an adverb or relative etc. John 4: 21 ἔρχεται ὥρα, οὗτος καὶ τ. λ. v. 23. 5: 25, 28 ἔρχεται ὥρα ἐν ᾧ καὶ τ. λ. 16: 25. So c. Ἰσα, see in Ἰσα no. 3. d, John 12: 23. 13: 1. 16: 2, 32. Seq. gen. of thing to be done or to happen; Luke 1: 10, coll. Sept. Dan. 9: 21. Luke 14: 17 τῇ ὥρᾳ τοῦ δείπνου the time of the supper or feast. Rev. 3: 10. 14: 7, 15. impl. Luke 22: 14. c. inf. Rom. 13: 11 ὥρα ἡμῶς ἥδη ἐστὶν ἔρχεσθαι. (c. gen. Sept. for עַד 2 Sam. 24: 15. Dan. 9: 21. Diod. Sic. 13. 94. c. inf. Sept. Gen. 29: 7. Ael. V. H. 1. 21.) Seq. gen. of pers. one's time, i. e. appointed to him, in which he is to do or suffer, Luke 22: 53. John 16: 21; elsewhere of Christ, John 2: 4. 7: 30. 8: 20. 13: 1.—(β) Simply, the time, i. e. spoken of, or otherwise understood; Matt. 26: 45 ἡγγισεν ἡ ὥρα. Mark 14: 41. John 16: 4. 1 John 2: 18 bis, see in Ἐρχατος b. β. (Xen. Mem. 2. 1. 2.) Emphat. John 17: 1; and so by impl. time or hour of trial, sorrow, suffering, Mark 14: 35. John 12: 27 bis.

Ἰσραήλ, α, ον, (ὥρα,) timely, seasonable, tempestivus, as fruits, like Engl. 'fruits of the season,' Ael. V. H. 1. 31. Diod. Sic. 3. 69 or 70. Xen. Conv. 8. 25. Trop. of a virgin ripe for marriage, Ael. V. H. 4. 1. Xen. Cyr. 4. 6. 9. In N. T. only trop. fair, comely, beautiful, spoken of things; comp. in Ἰσα init. Matt. 23: 27 τάφοις . . . οὐκ οὐκ ἐξωθεν μὲν φαίνονται ὡραῖοι. Rom. 10: 15, see in Ἰσούς s. Sept. of things, for עַד-לְכָּךְ Gen. 2: 9. 3: 6; of persons for עַד-לְכָּךְ Gen. 24: 17. 39: 6. — Of things, πλοῦς ὥρ. Anthol. Gr. I. p. 168. πρόσωπον Hdian. 5. 6. 24. Of persons, Luc. D. Deor. 5. 5. Plut. Cato Maj. 4. Xen. Mem. 1. 3. 10, 13, 14. Conv. 2. 1. —

Spoken of a gate of the temple, Acts 3: 2 τὴν θύραν τοῦ ἱεροῦ τὴν λεγομένην ὡράν, and v. 10 ἐπὶ τῇ ὡραίᾳ πύλῃ, supposed by some to have been the large gate leading from the court of the Gentiles to the court of the Israelites, over against the eastern side of the ναός, otherwise called the gate of Nicanor, and described by Josephus as covered with plates of gold and silver, and very splendid and massive; Jos. B. J. 5. 5. 3. ib. 6. 5. 3. Ant. 15. 11. 5. Lightf. Hor. Heb. in Chorogr. Cent. Matthaeo praem. c. 20. Comp. espec. Wetst. N. T. II. p. 471 sq. But from Acts 3: 3, 8, it would seem rather to have been one of the external gates, leading from without into the court of the Gentiles, in which also was Solomon's porch, v. 11; comp. in Ἰσραήλ d. Hence it is referred with better reason to one of the two gates on the south side of the temple, leading from the city, called עַד-לְכָּךְ, Portae Huius, perhaps from עַד-לְכָּךְ time, season, age; of which θύρα ὡράν would then be a translation, porta tempestiva; Jos. Ant. 15. 11. 5. Lightf. Hor. Heb. in Acts 3: 2. Disq. Chor. Johanni praem. c. 6. § 1. Kuinoel in loc.

Ἰσχυρομαι, f. ἰσχυμαι, depon. Mid. (kindr. ἰσχυρῶς, ἐκχυρῶν, ἐκχυρομαι,) to roar, to howl, as beasts of prey from rage or hunger; e. g. a lion, 1 Pet. 5: 8 ὡς λέων ἐκχυρῶν. Sept. of a lion for ἰσχυρῶς Judg. 14: 5. Ps. 22: 4. — Apollon. Rh. Arg. 4. 1339. Of wolves, Theocr. l. 71; of dogs id. 2. 35. Luc. D. Mort. 10. 13.

Ἰσ, relat. adv. (ὅς,) correl. to πῶς, τῶς, Buttm. § 116. 4; pp. in which way, in what way, and hence genr. as, so as, how; sometimes equivalent to a conjunction, see below in D. Comp. Passow in ὡς. Buttm. § 149 init. Matth. § 628. — For ὡς ἄν, see in Ἄν I. 2. a, b; also II. 2.

A) In comparisons; see Passow A. I. Matth. l. c. p. 1283. In Attic writers ὡςπερ is the prevailing word in this usage; see Passow a. v. (α) pp. fully, with a corresponding demonstr. adv. as οὕτως or the like, either preceding or following; e. g. οὕτως—ὡς, so—αὖ,

Mark 4: 26 οὕτως ἐστὶν ἡ βασιλεὶα τοῦ Θεοῦ, ὡς ἐὰν ἄνθρωπος κ. τ. λ. John 7: 46. 1 Cor. 3: 15. ὡς—οὕτως, *as*—*so*, Acts 8: 32 ὡς ἄμνος . . . οὕτως οὐκ ἀνολγυ κ. τ. λ. quoted from Is. 53: 7 where Sept. for γ . . . β. Acts 23: 11. ὡς γὰρ . . . οὕτω Rom. 5: 15, 18. 2 Cor. 7: 14. 11: 3. 1 Thess. 2: 7. 5: 2. So ἵσως . . . ὡς Acts 11: 17. ὁμοίως καὶ ὡς Luke 17: 28. Also ὡς . . . καὶ, where οὕτως is strictly implied, comp. in *Kai* no. 2. b; Matt. 6: 10 ὡς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς. Acts 7: 51. Gal. 1: 9.—So οὕτως—ὡς Xen. An. 7. 1. 27. ὡς—οὕτως Sept. Ecc. 11: 5. 1 Macc. 3: 60. Ael. V. H. 4. 17. Plut. de cohib. Ira 8. ὡς—καὶ Plut. Mor. II. p. 9. Tauchn. Hdot. 7. 128. Thuc. 8. 1 ult.—More freq. οὕτως is omitted, and then ὡς may often be rendered *so as*, or simply *as*; Matt. 6: 29 οὐ [οὕτως] περιβαλέτω ὡς ἐν τούτων. 10: 25 ἀρετὸν τῷ μαθητῇ, ἵνα γένηται ὡς ὁ διδάσκαλος αὐτοῦ. Mark 1: 22 ἦν γὰρ δικάσκων αὐτοὺς [οὕτως] ὡς ἐξουσίαν ἔχων, καὶ οὐχ ὡς οἱ γραμματεῖς. Luke 6: 10, 40. 21: 35. Acts 7: 37. Rom. 4: 17. 5: 16. 1 Cor. 14: 33. Gal. 4: 12. 1 Thess. 5: 6. Heb. 1: 11. 1 Pet. 2: 25. 1 John 1: 7. Rev. 20: 8. al. saep. (Hom. II. 13.389. Palaeph. 31.2.) Sometimes the whole clause to which ὡς refers is omitted, as Mark 4: 31 ὡς κόκκον σινάπεως, suppl. ἡ βασιλεὶα τοῦ Θεοῦ ἐστὶ, coll. v. 30. Mark 13: 34 ὡς ἄνθρωπος ἀπόδημος, suppl. ὁ νόστος τοῦ ἀνθρώπου ἐστὶ, or ἐγὼ εἶμι, comp. v. 26. — (β) Genr. before a noun or adj. in the nominat. or accus. *as*, *like as*, *like*; comp. Passow I. fin. Buttm. Lexil. I. p. 239. So Matt. 16: 16 φρόνιμοι ὡς οἱ ὄφεις, καὶ ἀκάρμοι ὡς αἱ περισσεραί. 13: 43 τότε οἱ δίκαιοι ἐκλάμπουσιν ὡς ὁ ἥλιος. 28: 3. Mark 6: 15. Luke 10: 3 ἀποστέλλω ὑμᾶς ὡς ἄρνες ἐν μέσῳ λύκων. 22: 31. John 15: 6. Acts 11: 5. 1 Cor. 3: 10. Heb. 6: 19. James 1: 10. Jude 10. Rev. 1: 14. 8: 10. 10: 1. 22: 1. al. saep. So Sept. for β Judg. 8: 18. 1 Sam. 25: 36. — Hom. II. 2. 144. Enrip. Phoen. 848 sq. or 852. Palaeph. 53. G. Hdian. 1. 17. 19. comp. Ael. V. H. 1. 13. — Here too the construction is often elliptical; e. g. where a participle belonging to the noun before ὡς, is also implied with the noun after ὡς, as Luke 10: 18 τὸν Σατανᾶν

ὡς ἀστραπὴν ἐκ τοῦ οὐρανοῦ πετόντα, comp. Matt. 3: 16. Mark 1: 10. So where the noun before ὡς is also implied after it, as Rev. 1: 10 ἤκουσα φωνὴν μεγάλην ὡς [φωνήν] σάλπιγγος. 16: 3. Sept. and β Jer. 4: 31. (Palaeph. 7. 1 σῶμα ἔχον, ὡς πυρός.) Sometimes the noun after ὡς is implied before it; Rev. 6: 1 ἤκουσα ἐνός . . . λέγοντος [φωνῇ] ὡς φωνὴ βορρῆς.—By Hebr. a noun preceded by ὡς often denotes *something like itself*, a person or thing like that which the noun signifies, Engl. *as it were*; Rev. 4: 6 ἐνώπιον τοῦ θρόνου ὡς θάλασσα ὑάλινη, pp. something like a sea of glass, *as it were* a sea of glass. 15: 2. 8: 8 ὡς ὄρος μέγα *as it were* a great mountain. 9: 7 ὡς στέφανοι χρυσοῦ. Accus. Rev. 19: 1 ἤκουσα ὡς φωνὴν μεγάλην ὄχλου, i. e. a sound like the voice etc. v. 6. So Sept. and β Dan. 10: 18 ἡψατό μου ὡς ὄρασις ἀνθρώπου, for β; see Gesen. Lex. art. β B. I. a. — Act. Thom. § 40 ἀπήνησά μοι ὡς ἀνθρώπος τις.

B) Implying *quality*, *character*, *circumstances*, *as known* or *supposed* to exist in respect to any person or thing; something which is matter of belief or opinion, whether true or false; comp. Passow B. I. and C.

a) before Participles referring to a preceding noun, and expressing a quality or circumstance belonging to that noun, either real or supposed, *as*, *as if*, *as though*; Passow C. Matth. § 568. Buttm. § 145. n.5.—(α) Before a Nominat. *as* referring to a preceding subject; Luke 16: 1 οὕτως διαβλήθη αὐτῷ ὡς διασκορπίζων κ. τ. λ. *as wasting his goods*, i. e. being so accounted. Acts 23: 20 ὡς μέλλοντες τι ἀκριβέστερον πυνθάνεσθαι, *as though* they would inquire etc. 28: 19 οὐχ ὡς τοῦ ἔθνους μου ἔχων τι κατηγορήσαι, *not as having*, i. e. not supposing that I have, etc. Rom. 15: 15. 1 Cor. 4: 7. 5: 3. 7: 25. 2 Cor. 6: 9 ter, 10 bis. 10: 14. 13: 2. Col. 2: 20. 1 Thess. 2: 4. Heb. 11: 27. 13: 3 bis, 17. James 2: 12. al. So c. part. impl. Eph. 6: 7 δουλεύοντες ὡς [δουλεύοντες] τῷ κυρίῳ. 1 Pet. 4: 11. Sept. for β Gen. 27: 12. — 2 Macc. 3: 8. Jos. Ant. 5. 3. 3 fin. Celh. Tab. 1. Plato Menex. p. 241. D. Xen. Cyr. 1. 1. 1. — (β) Genit. refer-

ring to a preceding noun; Heb. 12: 27 *ὁλοὶ τῶν σκεπόμενων τὴν μετάθεσιν, ὡς πεποιημένων.* (Jos. Ant. 1. 16. 2. Hdian. 5. 7. 5. Plut. de coh. Ira 9 init.) Often with a genit. absol. 1 Cor. 4: 18 *ὡς μὴ ἐρχομένου δὲ μου πρὸς ὑμᾶς, ἐφυσιώθησαν τινες*, i. e. they supposing that I shall not come. 2 Cor. 5: 20. 1 Pet. 4: 12. 2 Pet. 1: 3. So after *προφάσει* Acts 27: 30; comp. 2 Macc. 3: 8. See Passow C. no. 3. Matth. § 568. 2. Buttm. § 145. n. 5. Winer § 67. 6. — Ael. V. H. 4. 12. Hdot. 8. 69. Xen. Mem. 3. 5. 20 *ὡς οὐκ εὐτάκτων ὄντων Ἀθηναίων.* — (γ) Dat. referring to a preceding noun; Acts 3: 12 *ἡμῖν τί ἀπερίσκεπτος ὡς . . . πεποιησὶ τοῦ περιπατεῖν αὐτόν.* 1 Pet. 2: 14. — Xen. Mem. 1. 2. 35 *ὡς οὕτω φρονίμοις οὖσι.* — (δ) Accus. referring to a preceding object; comp. Passow l. c. Matth. § 568. 1. Buttm. l. c. Acts 23: 15 *πρὸς ἡμᾶς, ὡς μέλλοντας διαγινώσκειν κ. τ. λ.* Rom. 6: 13. 2 Cor. 10: 2. Rev. 5: 6. Ellipt. John 1: 14 *δόξαν ὡς [δόξαν] μονογενοῦς κ. τ. λ.* — Jos. Ant. 9. 8. 2. Ceb. Tab. 40 bis. Xen. Cyr. 1. 4. 21. — (ε) Once before an Infin. apparently with a participle implied, or perhaps instead of the participial construction; 2 Cor. 10: 9 *ἵνα μὴ δόξω ὡς ἄν [βουλόμενος] ἐκφοβῆν ὑμᾶς.* Comp. Matth. § 545. — Plato Crito 3. p. 44. B. *καὶ πολλοὺς δόξω, ὡς, οἷός τ' ὢν σε σώζω, . . . ἀμελήσαι, alii ἀμελήσαιμι.* Comp. in *Δν* II. 2. Winer § 43. 6.

b) before a Subst. or Adj. either as predicate or object, expressing a quality or circumstance known or supposed to belong to a preceding noun, *as, as if, as though.* Here the part. ὢν, οὖσα, ὄν, or the like, may always be supplied; and the construction is then the same as in a, above; comp. Matth. § 568. n. (α) Nominat. as referring to a preced. subject; 2 Cor. 6: 4 *συνιστῶντες ἑαυτοὺς ὡς θεοῦ διάκονοι.* 11: 15. Eph. 5: 1, 8 *ὡς τέκνα φωτός περιπατεῖτε*, i. e. as it becomes children of the light, as they are supposed to walk. 6: 6. Col. 3: 12, 22. Heb. 3: 5, 6. James 2: 9. 1 Pet. 1: 14. 2: 2, 5, 16. 4: 10. Rom. 3: 7 *τί ἐστὶ πάγω ὡς ἁμαρτωλὸς κρίνομαι*; i. e. *as though* I were a sinner. 2 Cor. 6: 8, 10. 13: 7. 1 Pet. 4: 15, 16. Once preced. τοιοῦτος, Philom. 9 *τοιοῦτος ὢν, ὡς Παύ-*

λος πρεσβύτερος, being such an one as Paul the aged, i. e. such an one as thou knowest Paul to be, thine aged teacher and friend. — Esdr. 8: 7. Act. Thom. § 39. Hdian. 8. 1. 6. Hdot. 3. 156. c. τοιοῦτος, Andocid. in Alcib. *τὸ δὲ δωροτατόν ἐστι, τοιοῦτος ὢν, ὡς εὖνος τῆ ὀμῆς τοὺς λόγους ποιῶνται.* — (β) Genit. as referring to a preceding noun; 1 Pet. 2: 12 *ἑμῶν ὡς κακοποιῶν.* 3: 16. With a genit. absol. comp. above in a. β. — (γ) Dat. as referring to a preceding noun; 1 Cor. 3: 1 *ter, ὑμῶν ὡς κτηναικοῖς κ. τ. λ.* 10: 15. 2 Cor. 6: 13. Heb. 12: 5, 7. 1 Pet. 2: 13. 3: 7. 4: 19. 2 Pet. 1: 19. Impl. 1 Pet. 1: 19 *αἵματι ὡς [αἵματι] ἀμνοῦ κ. τ. λ.* — Hdian. 5. 1. 13. Xen. Cyr. 3. 1. 39 *ὡς πολεμίοις ἀνδρὶς χρῶνται.* — (δ) Accus. as referring to another object; Matt. 14: 5 *ὅτι ὡς προφήτην αὐτὸν εἶχον.* Luke 6: 22. 15: 19 *ποιήσων με ὡς ἕνα τῶν μαθητῶν σου.* Rom. 1: 21 *οὐχ ὡς θῶον ἰδοῦσαν κ. αὐτόν.* 1 Cor. 4: 9, 14. 8: 7. 2 Cor. 11: 16. Heb. 11: 9. οὕτως ὡς 2 Cor. 9: 5. — Hdian. 3. 11. 18. Xen. An. 6. 6. 2. H. G. 2. 1. 7.

c) before Prepositions with their cases in the same manner as before Participles, see above in a; since a participle may usually be supplied before the preposition; see Passow C. II. (α) c. *διὰ*, 2 Thess. 2: 2 *μῆτε δὲ ἐπιστολῆς ὡς δι' ἐμοῦ sc. γεγραμμένης.* c. *ἐν*, John 7: 10 *sc. φανερώς, ἀλλ' ὡς ἐν κρυπτῷ sc. ἀφ' ἑσθ'.* Rom. 13: 13. c. *ἐκ*, Rom. 9: 32 *οἷα κ. πλίστως, ἀλλ' ὡς ἐξ ἔργων νόμον κ. δικαιοσύνην, comp. v. 31.* 2 Cor. 2: 17 bis. 3: 5. 1 Pet. 4: 11. c. *ἐπί*, Gal. 3: 16 *ὡς ἐπὶ πολλῶν, ἀλλ' ὡς ἐπ' ἑνός sc. λέγων.* Matt. 26: 55 *ὡς ἐπὶ ληστῆν as though against a robber.* — Xen. Cyr. 7. 5. 25 *ὡς ἐν κρημνῷ.* Hdot. 8. 101 *ἔειπες ὡς ἐκ κρημνῶν ἔγρηφ.* Philo de Joseph. p. 545 *σπεύδοντες κ. ἐπ' ἀγαθῶν κληρονομῶν.* Xen. Cyr. 4. 5. 8 *αὐτὸς μεδίσκετο . . . ὡς ἐπ' εἰρημίας.* An. 4. 3. 11. — (β) Before a prep. implying motion to a place, ὡς qualifies the force of the preposition, *as if to, i. e. towards, in the direction of, leaving it undetermined whether one arrives at the place or not*; comp. Buttm. § 149 init. Matth. § 628. 3 fin. Winer § 67. 5 fin. In N. T. only once c. *ἐπὶ*, Acts 17: 14 *πορεύεσθαι ὡς ἐπὶ τὴν θύλακον.*

—Att. Exp. Al. M. 3. 1. 6 κατέκλυ κατά τὸν ποταμὸν ὡς ἐπὶ θάλασσαν. Diod. Sic. 14. 49. Thuc. 5. 3. Xen. H. G. 1. 6. 5.

d) before Numerals, i. q. as it were, about, marking a supposed or conjectural number; comp. Butt. § 149 init. Passow ὡς D. III. Mark 5: 19 ἦσαν δὲ ὡς διαχίλιοι. 8: 9. Luke 2: 37. 8: 42. John 1: 40 ὥρα δὲ ἦν ὡς δεκάτη. 6: 19. 21: 8. Acts 1: 15. 5: 7. 19: 34. Rev. 8: 1. al. Sept. for 3 Ruth 1: 4. 1 K. 22: 6. —Jos. Ant. 5. 6. 5. Pol. 1. 19. 5. Dem. 1378. 13. Xen. An. 1. 6. 1.

e) intens. *how! how very! how much!* Lat. *quam!* expressing admiration, in N. T. only before adjectives; comp. below in C. γ. Rom. 10: 15 ὡς ὡραῖοι οἱ πόδες κ. τ. λ. *how beautiful the feet* etc. 11: 33. Once before the comparative; Acts 17: 22 ὡς δισσιδαιμονωτέρους ὑμᾶς θεωρῶ, lit. *how much more religiously inclined do I behold you* sc. than other cities or nations. Comp. genr. Passow D. I. Matth. § 628. 3. Sept. for 7 Ps. 73: 1. —Hom. Od. 24. 194. Aristoph. Plut. 1. Luc. D. Deor. 12. 2. Xen. Cyr. 1. 3. 2 ὡς καλὸς μοι ὁ παππός. ib. 1. 4. 11.

C) Implying manner, before a dependent clause qualifying or defining the action of a preceding verb; comp. Passow ὡς A. II. (α) genr. *as, according as*; Matt. 1: 24 ἐποίησεν ὡς προσέταξεν αὐτῷ ὁ ἄγγελος. 8: 13 ὡς ἐπιστευσας, γενεθήτω σοι. 20: 14. Luke 14: 22. Rom. 12: 3. 1 Cor. 3: 5. Col. 2: 6. 4: 4. Tit. 1: 5. Rev. 9: 3. 18: 6. 22: 12. Once c. οὕτως corresponding, 1 Cor. 7: 17 ἑκαστον ὡς κέκληκεν ὁ θεός, οὕτως περιπατεῖται. —Sept. Ezra 7: 25. Luc. D. Deor. 8. 1. Hdian. 7. 6. 16. Xen. H. G. 4. 2. 19. c. οὕτως Xen. Cyr. 4. 2. 19.—Here in a somewhat laxer construction, ὡς καί, like the relat. ὅς, serves as a connective particle; comp. "Oς II. 2. a, on p. 583. Matth. § 628. p. 1282. Acts 13: 33 ταύτην ὁ θεός ἐκπεπλήρωκε . . . ὡς καὶ ἐν τῷ πρώτῳ ψαλμῷ γέγραπται κ. τ. λ. 17: 28. 22: 5. 25: 10. Rom. 9: 25. —Plut. de coh. Ira 4. —(β) Before a minor or parenthetic clause, which then serves to modify or restrict the general proposition; Passow l. c. Matt. 27: 65 ἐπάγει, ἀσφαλισσάσθαι ὡς οἰδατε. Mark

4: 27. 10: 1 καὶ, ὡς εἰδέναι, πάλιν ἰδίδασκεν αὐτούς. Luke 3: 23 ὥν, ὡς ἐνομίζετο, υἱὸς Ἰωσήφ. Acts 2: 15. 1 Cor. 12: 2. 1 Pet. 5: 12. 2 Pet. 3: 9. Rev. 2: 24. —Hdian. 1. 16. 8. Xen. Mem. 2. 3. 10. An. 1. 6. 3. —(γ) Before a superlative, intens. like Lat. *quam*; comp. above in B. e. So ὡς τάχιστα, pp. 'in what way most speedily,' i. e. *as speedily as possible*, Acts 17: 15. Comp. Butt. § 149 init. Viger. p. 562.—Dion. Hal. Ant. 8. 30. Hdian. 2. 13. 18. ὡς τάχιστα Diod. Sic. 14. 96. Xen. Hi. 6. 13.

D) Before dependent clauses expressing the object or reference of a preceding verb or word, the nature of the action, the circumstances under which it takes place, and the like; *in what way, how, as, etc.* often equivalent to a conjunction; Passow ὡς B. II.

a) genr. *how, i. q. ὅπως* no. I; comp. Matth. § 485. So with the Indic. aor. Mark 12: 26 οὐκ ἀνέγνωτε . . . ὡς εἶπεν αὐτῷ ὁ θεός κ. τ. λ. Luke 8: 47. 23: 55 ἐθεάσαντο τὸ μνημῖον καὶ ὡς ἐτίθη τὸ σῶμα αὐτοῦ. 24: 35. Acts 11: 16. Rom. 11: 2. 2 Cor. 7: 15. Pleonast. Luke 22: 61 ὑπεμνήσθη ὁ Πέτρος τοῦ λόγου τοῦ κυρίου, ὡς εἶπεν αὐτῷ. Once c. τοῦτο preced. Luke 6: 3, 4 οὐδὲ τοῦτο ἀνέγνωτε . . . ὡς εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ κ. τ. λ.—Jos. B. J. proem. § 7—10, where ὡς and ὅπως alternate. Hdian. 1. 1. 11. Xen. An. 2. 1. 1. Pleonast. Xen. Cyr. 8. 2. 14 καὶ λόγος αὐτοῦ ἀπομνημονεύεται, ὡς λέγοι κ. τ. λ. —So ὡς ὅτι, *how that, as that, to wit that*, in N. T. subjoined to a noun for fuller explanation; usually regarded as pleonastic, but not so in strictness; comp. Winer p. 488. 2 Cor. 5: 19 τὴν διακονίαν τῆς καταλλαγῆς, ὡς ὅτι θεός ἦν ἐν Χριστῷ κ. τ. λ. 11: 21 κατὰ ἀτιμίαν λέγει, ὡς ὅτι ἡμεῖς ἠσθενήσαμεν, *I speak as to the reproach [cast upon us], how that we are weak*, i. q. as though we were weak. 2 Thess. 2: 2 μήτε δι' ἐπιστολῆς . . . ὡς ὅτι ἐπέσκηκεν ἡ ἡμέρα τοῦ κυρίου, *nor by letter . . . as that* etc. —Dion. Hal. Ant. 9. 14 ἐπιγνοὺς, ὡς ὅτι ἐν ἐσχάτοις εἰσιν. Dinarch. 109. 17. Xen. H. G. 3. 2. 14.

b) before an objective clause in a stricter sense, *how, how that, that*, with the Indic. equiv. to ὅτι; comp. "Oς no. 1. c. Butt. l. c. Matth. § 628. 2. Pas-

sow l. c. no. 1. Acts 10: 28 ὑμεῖς ἐπιστάσθε ὡς ἀδελφὸν ἐστίν κ. τ. λ. v. 38. Rom. 1: 9. 1 Thessa. 2: 10. Sept. for רב I Sam. 13: 11. רב Dan. 1: 8. — Jos. Ant. 7. 1. 6 μαρτύρομαι πάντας . . . ὡς οὗτοι νεωυνοὶ εἰν κ. τ. λ. Luc. D. Deor. 4. 5. Hdian. 3. 12. 11. Xen. Mem. 1. 2.

c) before a clause expressing end or purpose, as *that*, *so that*, i. q. *that*, *to the end that*, like *ita*, *opus*. Matth. § 628. 1. Passow B. II. no. 2. Buttm. l. c. Seq. infin. expressing the purpose of a preceding verb, *so as to*, *in order to*; Acts 20: 24 ὡς τελευτήσω τὸν δρόμον μου μετὰ χαρᾶς, i. e. I count not my life dear, *so that* I may finish etc. So ὡς ἔπος εἰπῶν, *so to speak*, *that* I may so speak, Lat. *ut ita dicam*, Heb. 7: 9. Comp. Passow l. c. no. 2. d. Matth. § 545 init. — genr. Xen. Cyr. 1. 2. 8 κωθοντα, ὡς ἀπὸ τοῦ ποταμοῦ ἀρύσασθαι. Oec. 11. 13. So ὡς ἔπος εἰπῶν Pol. 1. 1. 2. ib. 2. 21. 8. Plato Apol. Socr. 1. Gorg. 5. p. 450. D.

d) before a clause expressing result or consequence, *so as that*, *so that*, like *ὥστε*; comp. Buttm. l. c. Passow B. II. no. 3. So c. Indic. Heb. 3: 11 et 4: 3 ὡς ἄμωσα ἐν τῇ ὀργῇ μου, quoted from Ps. 95: 11 where Sept. for רב. — c. indic. Hdot. 1. 163. ib. 2. 135. Xen. Cyr. 5. 4. 11. H. G. 6. 1. 4 pen. *ρομίζω οὕτως ἔχον*, ὡς . . . ἀποστησόνται αὐτοῦ αἱ πόλεις.

e) before a clause expressing a cause or reason, *as*, *that*, i. q. *since*, *because*, like *ἐπεὶ*, *ὅτι*; Buttm. l. c. Matth. § 628. 5. Passow l. c. no. 4. So some Gal. 6: 10 ὡς καιρὸν ἔχομεν, *as i. e. since we now have opportunity*; perhaps better under f. 2 Tim. 1: 3. Perh. Matt. 6: 12, comp. Luke 11: 4. — Plato Prot. p. 335. D. Xen. An. 2. 4. 17. Cyr. 4. 2. 20 ὡς θάρος ἦν.

f) before a clause implying time, *as*, *when*, like *ἐπεὶ* q. v. Passow l. c. no. 5. Matth. § 628. 4. — (α) genr. *when*, i. q. *in that*, *while*; c. Indic. Matt. 28: 9 ὡς δὲ ἐπορεύοντο ἀπαγγέλλαι. Luke 1: 41 ὡς ἤκουσεν ἡ Ἐλ. τὸν ἀσπασμὸν κ. τ. λ. v. 44. 4: 25. 19: 5. John 2: 9. Acts 5: 24. 28: 4. al. saep. By impl. *whenever*, *as often as*, Luke 12: 58. Gal. 6: 10. Sept. for רב 2 Chr. 24: 11. — Judith

15: 1. Jos. Ant. 6. 11. 4. Hdian. 2. 11. 12. Xen. Cyr. 1. 4. 23.—(β) Also *when*, i. q. *after that*, *postquam*, c. Indic. Luke 1: 23 καὶ ἐγένετο, ὡς ἐτελέσθησαν αἱ ἡμέραι . . . ἀπ᾿ ἡλθον. 2: 15, 39 ὡς τελευτήσω πάντα . . . ἐπιστρέψω κ. τ. λ. 11: 1. John 4: 1. 6: 12, 16. Acts 7: 23. 17: 7. 13: 18, 29. al. saep. Seq. *when*, John 7: 10. Once i. q. *from when*, *since*, Matt. 9: 21. — Judith 10: 1. Test. XII Pat. p. 670 ὡς δὲ ἐκείνουτο οἱ χειμῶνες, τὸ σάφους ἐρῶσαν ἐπὶ τὴν γῆν ὡς ἐν ἡμέρᾳ. Hdian. 2. 8. 12. Xen. Conv. 2. 1. Mem. 2. 1. 23. — (γ) ὡς ἂν, *whenever*, *as soon as*, c. Subjunct. aor. 1 Cor. 11: 34 ὡς ἂν ἐλθῶ. Phil. 2: 23. ὡς ἂν ἴδ. Rom. 15: 24. Comp. *ἂν* l. 2. b. γ. Passow l. c. no. 5. c. — Ceb. Tab. 4 ὡς ἂν εἰσέλθωσιν εἰς τὸν βίον. ib. 9 ὡς οὐν, ὡς ἂν παρῆλθης τὴν πόλιν κ. τ. λ. Al.

Ἰωαννά, interj. *Hosanna!* Heb. נָּזַר יְהוֹנָנָא, pp. *save now*, *accout now*, *be now propitious!* a word of joyful acclamation, absol. Matt. 21: 9. Mark 11: 9, 10. John 12: 13. c. dat. τοῦ νῆος Δαβὶδ Matt. 21: 9, 15. Comp. Wetst. N. T. I. p. 461.

Ἰωαννίως, adv. (ὡς, αὐτὸς *from αὐτός*), *in the same way*, *in like manner*, *likewise*, Matt. 20: 5 ἐποίησαν ὡς αὐτοί. 21: 30, 36. 25: 17. Mark 12: 21. 14: 31. Luke 13: 3. 20: 31. 22: 20. Rom. 8: 25 coll. v. 16. 1 Cor. 11: 25. 1 Tim. 2: 8. 3: 8, 11. 5: 25. Tit. 2: 3, 6. Sept. for רב Judg. 8: 8. רב Deut. 12: 22. — Ceb. Tab. 3, 31. Diod. Sic. 1. 29. Xen. Cyr. 1. 2. 2. Mem. 1. 7. 3, 4.

Ἰωσί, i. q. ὡς αἶ, *as if*, *as though* seq. Opt. Hom. Il. 11. 389. Od. 10. 416. In N. T. only before a noun or adjective:

a) in comparisons, *as if*, *as if not*, i. q. *as*, *like as*; comp. Ως Α. β. Mat. 9: 36 ἐφ᾿ ἑμῖν, ὡς ἐπὶ πρόβατα κ. τ. λ. 23: 3 λευκὸν ὡς ἐλ χιόν. v. 4. Mark 9: 36. Luke 22: 44. 24: 11. Acts 2: 3. 6: 15. 9: 18. Heb. 1: 12. 11: 12. Rev. 1: 14. Ellipt. where a participle or infin. belonging to the noun before *ὡς*, is also implied with the noun after *ὡς*, α. β. Mat. 3: 16 εἶδε τὸ πνεῦμα τοῦ θεοῦ καταβαῖνον ὡς ἐπὶ περισσεύων sc. καταβαῖνον.

νοῦσαν. Mark 1: 10. John 1: 32. infin. Luke 3: 22. See in ᾽Ως A. β, and comp. Luke 10: 18. — Sept. for ᾽ Job 28: 5. 29: 25. Dion. Hal. Ant. 6. 88.

b) before words of number and measure, *as if, as it were*, i. q. *about, something like*; comp. ᾽Ως B. d. So before numerals; Matt. 14: 21 ἄνδρες ὡσεὶ πεντακισχίλιοι. [Mark 6: 44.] Luke 1: 56 ὡσεὶ μῆνας τρεῖς. 3: 23. 9: 14, 28. 22: 59. 23: 44. John 4: 6 ὥρα ἦν ὡσεὶ ἕκτη, 6: 10. 19: 14, 39. Acts 2: 41. 4: 4. 5: 36. 10: 3. 19: 7. Of measure, Luke 22: 41 ὡσεὶ λίθου βολήν. So Sept. for ᾽ Judg. 3: 29. Neh. 7: 66.—Xen. H. G. 1. 2. 9. ib. 2. 4. 25.

᾽Ωσπὲρ, ὁ, indec. Osee, Heb. שָׁמַיִם (deliverance) *Hoshea, Hosea*, pr. n. of a prophet of the O. T. Rom. 9: 25. Comp. Hos. 1: 1.

᾽Ωστερ, adv. i. e. ὡς strengthened by enclit. περ, pp. *wholly as, just as*; genr. *as, like as*, etc. Buttm. § 149. p. 432. Passow s. v. Matth. § 629. In N. T. only in comparisons; and in Attic writers the prevailing particle in this usage; see Passow s. v.

a) pp. as introducing a comparison, followed by a corresponding clause with οὕτως, or the like. Matt. 12: 40 ὥσπερ γὰρ ἦν Ἰωνᾶς . . . οὕτως ἔσται ὁ υἱὸς τοῦ ἀνθρώπου κ. τ. λ. 13: 40. 24: 27, 37, 38. Luke 17: 24. John 5: 21, 26. Rom. 5: 19, 21. 6: 4, 19. 11: 30. 1 Cor. 11: 12. 15: 22. 16: 1. 2 Cor. 1: 7. Gal. 4: 29. Eph. 5: 24 James 2: 26. Once with οὕτως omitted in anacoluthon, Matt. 25: 14; or suspended by a parenthetic clause, Rom. 5: 12; comp. v. 18. Once also with καὶ for οὕτως καὶ, 2 Cor. 8: 7; comp. in *Kai* no. 2. b. — Sept. Ecc. 5: 16. Hldian. 2. 9. 15. Xen. Cyr. 1. 4. 21. Mem. 1. 6. 14.

b) genr. and without οὕτως corresponding; Matt. 5: 48 ἕως οὗ ὡς τέλει, ὥσπερ ὁ πατὴρ ὑμῶν κ. τ. λ. 6: 2, 5, 7, 16. 20: 28. 25: 32. Luke 18: 11. Acts 2: 2. 3: 17. 11: 15. 2 Cor. 9: 5 in text. rec. 1 Thess. 5: 3. Heb. 4: 10. 7: 27. 9: 25. Rev. 10: 3. Matt. 18: 17 ἔστω σοὶ ὥσπερ ὁ ἐθνικός, *let him be to thee just as a heathen* etc. — Cebet. Tab. 25. Hldian. 1. 4. 8. Diod. Sic. 1. 3. Xen. Cyr. 5. 3. 5.

c) after a hypothetical proposition, as asserting or confirming its truth and reality, *as indeed*; comp. Matth. § 629. p. 1288. 1 Cor. 8: 5 καὶ γὰρ εἴπερ εἰσὶ λεγόμενοι θεοὶ . . . ὥσπερ εἰσὶ θεοὶ πολλοί κ. τ. λ.—Epict. Ench. 1. 3 εἴναι δὲ τὸ σὸν μόνον οὐκ ἔστιν σὸν εἶναι, τὸ δὲ ἄλλοτριον, ὥσπερ ἐστὶν, ἄλλοτριον, κ. τ. λ. Hdot. 5. 53.

᾽Ωσπερ, adv. (ὥσπερ, εἰ) *just as if, as it were*, 1 Cor. 15: 8. Also 1 Cor. 4: 13 in some edit. for ὡς.—Jos. Ant. 3. 7. 1. Diod. Sic. 3. 40. Xen. Cyr. 4. 3. 3.

᾽Ωστε, i. e. ὡς strengthened by enclit. τε, serving to connect more closely a following clause with the preceding; pp. adv. like ὡς, ὥσπερ, used in comparisons, *as, like as*, Hom. Il. 2. 289. ib. 16. 3.—Genr. and in N. T. as a conjunction, *so as that, so that*, before a clause expressing an event, result, consequence, whether real or supposed; and followed usually by an Infinitive, but also by the Indicative; comp. in ᾽Ως D. d. Passow s. v. Buttm. § 149 init. § 140. 4. Matth. § 629. § 531. n. 2. § 533. n. 1. Winer p. 249, 268.

a) seq. Infin. c. acc. expr. or impl. (α) Fully, preceded by a demonstr. as οὕτως, τοιοῦτος, etc. Acts 14: 1 καὶ λαλήσαι οὕτως, ὥστε πιστεῦσαι . . . πολὺ πλῆθος. Matt. 15: 33 ἄρτοι τοσούτοι ὥστε χορτάσαι ὄχλον τοσούτον. Comp. Buttm. § 140. 4.—prec. οὕτως Aeschin. 12. 16. Xen. Mem. 1. 3. 5. τοσούτος Diod. Sic. 4. 71. Xen. Hi. 3. 9.—(β) Simply, without a preced. demonstr. Matt. 8: 24 ὥστε τὸ πλοῖον καλύπτεσθαι ὑπὸ τῶν κυμάτων. v. 28. 10: 1 ἔδωκεν αὐτοῖς ξυστάειν . . . ὥστε ἐκβάλλειν αὐτὰ sc. τὰ πνεύματα. 13: 54. Mark 1: 27, 45. Luke 5: 7. Acts 1: 19. 16: 26. Rom. 7: 6. 15: 19. 1 Cor. 5: 1. al. saep. — Sept. Gen. 9: 15. Josh. 10: 14. Jos. Ant. 12. 3. 1. Luc. D. Deor. 13. 2. Diod. Sic. 1. 5. Xen. Cyr. 1. 4. 1, 10.—(γ) Rarely, instead of an actual result, ὥστε c. infin. serves to mark a purpose, like ἵνα, ὅπως; e. g. Matt. 27: 1 συμβούλιον ἔλαβον . . . κατὰ τοῦ Ἰησοῦ, ὥστε θανατώσαι αὐτόν. Luke 4: 29. 9: 52. non al. Comp. Matth. § 629. p. 1286. So Sept. for ᾽ c. inf. Num. 8: 11. Gen. 15: 7.—Xen. H. G. 2. 4. 8 ἐβουλήθησαν Ἐλευσίνα ἐξιδοῦσα—

σθαί, ὥστε αἶναι σφίσι καταφυγήν. An. 3. 4. 21.

b) seq. Indic. c. οὕτως preced. John 3: 16 οὕτως γὰρ ἡγάπησεν ὁ θεὸς τὸν κόσμον, ὥστε τὸν υἱὸν αὐτοῦ ἔδωκεν κ. τ. λ. Simpl. Gal. 2: 13. — c. οὕτως prec. Luc. D. Deor. 15. 2. Thuc. 3. 104. Simpl. Ael. V. H. 12. 30. Xen. An. 2. 4. 2. Mem. 1. 2. 31.

c) Often at the beginning of a sentence, with the Indic. or Imperat. as an emphatic illative particle, *so that*, *i. q. consequently, therefore, wherefore*; comp. Matth. Buttm. II. cc. Winer p. 249. So c. Indic. Matt. 12: 12 ὥστε ἔσονται τοῖς σάββασι καλῶς ποιεῖν. 23: 31. Mark 2: 26. 10: 8. Rom. 7: 12 ὥστε ὁ μὲν νόμος ἄγιος κ. τ. λ. 1 Cor. 3: 7. 7: 38. Gal. 3: 9, 24. al. Seq. Imperat. 1 Cor. 3: 21. 15: 58. Phil. 2: 12. 4: 1. 1 Thess. 4: 18. James 1: 19. 1 Pet. 4: 19. al. — Wisd. 6: 25. Dion. Hal. Ant. 8. 35. Diod. Sic. 11. 6. Xen. An. 1. 7. 7. c. imper. Xen. Cyr. 1. 3. 18 ὥστε θάψαι. AL.

Ὠτίον, ου, τό, (dimin. of οὖς,) an ear, one of the ears; condemned by the Atticists, but used in the language of common life, which often employs diminutives for the parts of the body, just as we do in speaking with children; comp. Lob. ad Phr. p. 211 sq. Matt. 26: 51 ἀφῆλεν αὐτοῦ τὸ ὠτίον. Mark 14: 47. Luke 22: 51. John 18: 10, 26. Sept. for יֶזֶק 1 Sam. 9: 15. 20: 2. Am. 3: 12. — Ecclus. 43: 29. Anthol. Gr. III. p. 31 ἔχον δ' ἐν Πισσῇ μὲν ἐν ὠτίον.

Ὠφέλεια, ας, ἡ, (ὠφέλεια) a *furtherring, help, aid*, in war, 2 Macc. 8: 20. Thuc. 1. 35; from a physician, *ιατρικὴ ὠφέλεια* Plato Lys. p. 217. A. In N. T. *use, profit, advantage*; Rom. 3: 1 τίς ἡ ὠφέλεια τῆς περιτομῆς; Jude 16. Sept. for נִשְׂחָ Job 22: 3. Ps. 30: 10. — Ecclus. 20: 30. Dion. Hal. Ant. 11. 48. Diod. Sic. 1. 21 fin. Xen. Mem. 2. 3. 6.

Ὠφελέω, ᾧ, ε ᾑσσι, (ὠφελος q. v.) *to further, to help, to profit, to be of use*, viz.

a) Act. absol. Rom. 2: 25 περιτρίβει μὲν γὰρ ὠφελῇ. — Xen. An. 5. 1. 12. — Seq. dupl. accus. of pers. and neut. τί οὐδέν, μηδέν, comp. Buttm. § 131. 4, 5, espec. 7 and n. 4. Matth. § 415. n. 3. Mark 8: 36 τί γὰρ ὠφελήσου ἄνθρωπον, εἰάν κ. τ. λ. 1 Cor. 14: 6. Gal. 5: 2. Seq. acc. of pers. simpl. Heb. 4: 2. Acc. τί οὐδέν, μηδέν, simpl. Matt. 27: 24. John 6: 63. 12: 19. Sept. c. acc. pers. for לִישָׁרָא Prov. 10: 2. Is. 30: 5, 6. — c. dupl. acc. Wisd. 5: 8. Jos. Ant. 2. 4. 3. Ceb. Tab. 35. Xen. Mem. 1. 2. 61. acc. of pers. Xen. Mem. 1. 3. 1. acc. τί etc. Arr. Epict. 1. 2. 22. Ael. V. H. 3. 47. Xen. Mem. 3. 4. 11.

b) Mid. or Pass. *to be profited, to have advantage*; seq. acc. neut. τί, οὐδέν, μηδέν, see above in a; and for the passive construction see Buttm. § 134. 6. Matt. 16: 26 τί γὰρ ὠφελεῖται ἄνθρωπος, εἰάν κ. τ. λ. Mark 5: 26. Luke 9: 25. 1 Cor. 13: 3. — Jos. Ant. 2. 5. 5. Hdtan. 2. 3. 21. Diod. Sic. 1. 35. Xen. Mem. 1. 7. 2. — Seq. ἐκ c. gen. *to be profited of or by any one*, c. neut. ᾧ, Matt. 15: 5 ὧρον, ᾧ εἰάν ἐξ ἡμῶν ὠφελήσῃς. Mark 7: 11. — Sept. Jer. 2: 11. Antiphon. 121. 23 ἐξ ὧν μάλιστα τὸ κοινὸν ὠφελεῖται. Xen. Mem. 2. 4. 1. ἀπὸ τίνος Epict. Ench. 18. Xen. Cyr. 5. 4. 34. — Seq. ἐ c. dat. Heb. 13: 9 ἐν οἷς οὐκ ὠφελήθησαν οἱ περιπατήσαντες, where ἐν οἷς depends equally on οἱ περιπατήσαντες. — Xen. Ath. 1. 3.

Ὠφέλιμος, ου, ὁ, ἡ, adj. (ὠφέλεια) *helpful, profitable, useful*; c. πρός τῃ, 1 Tim. 4: 8 bis, ἡ γὰρ σωματικὴ γυμνασία πρὸς ὀλίγον ἐστὶ ὠφέλιμος, κ. τ. λ. 2 Tim. 3: 16. c. dat. Tit. 3: 8. — Ceb. Tab. 37. πρὸς τὸ παρόν Hdtan. 2. 5. 6. εἰς τὸν βίον Xen. Oec. 5. 11. c. dat. Ael. V. H. 12. 54. Xen. Mem. 2. 7. 2.

ADDITIONS AND CORRECTIONS.

- PAGE 3. A, line 1. Dele 22: 10; and in line 8 at the end of the paragraph add:—Once of external condition, appearance, dress, etc. Matt. 22: 10. See in *Πορηγός* fin.
- P. 6. B, art. *Ἀγύλλα* ult. after 11, add: So 1 John 1: 5 in later edit.
- P. 7. B, art. *Ἄγιος* l. 4, for ground, read: primary.
- P. 9. B, art. *Ἄγνωστος* l. 3, 4, dele the ref. to Calmet, and read: *to the unknown God*, the Great Supreme, for whom all nations long and ignorantly seek. Nothing certain is known from classic writers respecting this inscription.
- P. 11. art. *Ἄγω* l. 6, after the ref. to Buttmann, add: Winer § 15. Lob. ad Phryn. p. 287, 735.
- P. 12. art. *Ἀγωνίζομαι* l. 1, read: depon. Mid.
- P. 13. A, par. g, read: one of the same nature, *a fellow-man*.
- P. 22. art. *Ἀιτιώομαι* l. 1, add: depon. Mid.
- P. 25. art. *Ἀνοή* l. 3, dele 2 Pet. 2: 8.—Then in no. 2. l. ult. after Heb. 4: 2, add: So 2 Pet. 2: 8, see in *Βλέμμα*.
- P. 26. B. l. 3 from bott. after al. add: Seq. *ὅτι* Matt. 20: 30. Mark 2: 1. 10: 47. John 14: 28. al.
- P. 29. art. *Ἀνέλω* l. 15, after Ps. 23: 5, add: 45: 8.
- P. 34. A, l. 11, add: — c. dat. Hdot. 7. 152. *in* c. dat. Soph. Ant. 945.
- P. 35. art. *Ἀλοάω* l. 1, read: pp. *to beat, to thresh*, see Passow; in N. T. *to drive round* etc.
- P. 40. art. *Ἀμφίπολις* ult. dele the ref. to Calmet, and add: — Liv. 45. 29 'capita regionum, ubi concilia fierent, primae regionis Amphipolin.' Wetst. N. T. II. p. 559.
- P. 42. B. l. 13, read: *as if I would terrify you*.
- P. 61. B. l. 34, end of no. 4. a, add: Plur. Sept. for *בְּרִי* Gen. 11: 5.
- Ecc. 2: 8. 3: 18, 19. 8: 11. *בְּרִי* Ps. 4: 2. Comp. the freq. *ὡς ἄγαιον* of Homer. Matth. § 430. p. 799.
- P. 67. art. *Ἀντιλαμβάνω* l. 3, read: *to take hold of in one's turn, to take part in*, etc.
- P. 68. A. mid. no. 2. l. 4, after Nicanor, add: Its site and ruins were ascertained in 1833 by Mr. Arundell, near the Turkish town of Yalobitz or Gialobitch.
- P. 70. A. l. 7 from bott. dele the ref. to Dem. and read: Comp. *ἀξιούν* *ἔνα* Dem. 279. 8.
- P. 85. art. *Ἀποκρίνομαι* l. 10, read: But Mid. *ἀποκρίνομαι* is pp. *to give a judicial answer*, and hence genr. *to answer*, etc.
- P. 97. A. l. 6 sq. read: The Attic *drachma* was equivalent to 16½ cents nearly, Boeckh Staatsh. der Ath. I. p. 16, 17. II. p. 349; which would make the shekel to be worth 66½ cents; but etc.
- P. 103. B. l. 17, before Tatian. insert: Jos. c. Ap. 2. 22. — Also l. 19, add: Comp. in *Τίλος* b.
- P. 117. B. l. 3, for 14: 3, read 11: 15.—In l. 5, add at end: Dem. 378. 12.
- P. 132. B. l. 4 from bott. after 'gallons,' add: According to Ideler and Boeckh it was about 11½ gallons; see in *Κόρος*.
- P. 134. art. *Βίλος*, instead of the last two lines, read: — Apollodor. Bibl. 2. 4. *πυρφόρα βίλη* Arr. Exp. Al. M. 2. 18. 12. *πυρφόροι δῆσται* ib. 2. 21. 3. Thuc. 2. 75. comp. Xen. An. 5. 2. 14.
- P. 149. B. l. 6 from bott. after 399, add: Luc. D. Deor. 17. 2.
- P. 162. art. *Γόης* l. 5, after 16, add: Luc. Pisc. 15.
- P. 167. art. *Δαυμονίζομαι*, add at the end: Plut. de Fluv. 16, de Nilo 2. T. X. p. 722. Reisk.
- P. 173. art. *Δόωμα* l. 1, add: depon. Pass.

- P. 178. A. l. 20, 19, from bott. read: as if passing through fire, 1 Cor. 3: 15; see in *Πύρ* b.—
- P. 202. art. *Δυσίω* l. 11, add: Rev. 7: 16.
- P. 203. B. c. l. 2, read: (α) i. q. *para* to think, etc.
- P. 215. B. l. 18 from bott. after 12: 11, read: Once *ἔθων εἰς ἑαυτὸν* id. Luke 15: 17.—
- P. 220. A. l. 14 from bott. before A. l. insert: Arr. Epict. 2. 19. 16. ib. l. 1. 16.
- P. 225. A. ult. add: See in 'Ο, ἦ, τό, p. 553. col. A.
- P. 261. B. l. 16. For all the article after 1 Pet. 2: 16, substitute the following in a new paragraph:
b) metaph. free from the slavery of sin, John 8: 36. Rom. 6: 20 *ἐλευθεροὶ τῇ δικαιοσύνῃ*, free as to righteousness, comp. v. 18. For the dat. see Winer § 31. 3. Matth. § 400. 6. Buttm. § 133. 3.
- P. 262. art. *Ἐλισάβετ* l. 1, after *Elisabeth*, add: Heb. *עֲלִישֶׁבֶת* (God is her oath) *Elisheba* Ex. 6: 23, etc.
- P. 292. A. l. 8, read: i. e. the farthest dark prison, far remote etc.
- P. 293. B. l. 5 from bott. read: Metaph. to lift up or exalt oneself, sc. καθ' ἑμῶν 2 Cor. 11: 20.
- P. 294. art. *Ἐπακολούθω* l. 8, read: are manifest also subsequently; see in *Κρίσις* b. β.
- P. 332. A. l. 30, 31, read: In the sense of foreign, strange, Jude 7.
- P. 348. B. l. 13 from bott. read: to be, etc. See Buttm. § 150. p. 442. E. g.
- P. 359. B. l. 9, after Cler. add: or Poet. Gnom. p. 187. Tauchn.
- P. 369. A. l. 19, after al. add: But see Winer § 42. 4. p. 235. Herm. ad Vig. p. 742.
- P. 372. B. l. 2, add: See in *Συρίω* a, fin.
- P. 385. A. l. 15 from bott. dele *ἀγαμέ*.— B. l. 25, read: ἡ ἄνω πόλις v. ἄνω.
- P. 404. A. l. 4 from bott. after *τέθρη*, add: Eurip. Iph. Taur. 595.
- P. 411. art. *Κάλαμος* b. β, read: (β) a stalk or stem of hyssop, Matt. 27: 43. Mark 15: 19. Comp. John 19: 29.—
- P. 414. art. *Κάμηλος* l. 9, after impossible, add: So the Arabs and Rabins of an elephant, comp. etc.—After the art. *Κάμηλος*, add also the following new article:
Κάμιλος, ου, ὁ, a cable, i. q. Heb. *כַּבֵּל*, in Mas. Matt. 19: 24. See Gesen. Lex. art. *כַּבֵּל*. Passow a. voc.
- P. 417. art. *Καρχηδών*, add at end: Comp. Theophr. Fragm. [de Lapid.] 2. 18, et ibi Schneider.
- P. 419. A. l. 21, after Acts 3: 13, read: Without genit. Acts 25: 16. 2 Cor. 10: 1.
- P. 441. art. *Κεράτιον* l. 16, after *Ceratonion*, add: Miss. Herald 1835. p. 392.
- P. 480. art. *Αἰβανός* l. 1, before pp. insert: (Heb. *אֵיבָנוֹס*.)
- P. 481. B. l. 6 from bott. after 3, add: ib. 2. 14. 8.
- P. 486. A. b. 21, after 22 sq. add: Wisd. 7: 21 sq.
- P. 670. A. l. 21, add: Or this passage may be referred, in a like sense, to h α, above.
- P. 803. A. l. 34, read: Diod. Sic. l. 11 fin. τὸ σῶμα τοῦ κόσμου συγκρίνεται πᾶν ἐκ τῶν προσηρημένων.

See also ERRATA, after the Preface.



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